



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

VOL. VIII. J. J. OWEN, EDITOR AND MANAGER, Flood Building, Market Street. SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 9, 1889. TERMS (In Advance): \$9.50 per annum; \$1.25 for six months. NO. 4.

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## GEMS OF THOUGHT.

The secret of success in life is for a man to be ready for his opportunity when it comes.

Talents are best nurtured in solitude; character is best formed in the stormy billows of the world.

Character is higher than intellect. A great soul will be strong to live as well as to think.—*Emerson.*

The hearts of men are their books; events are their tutors; great actions are their eloquence.—*Macaulay.*

Strife and discord are the fruitful soil in which germinate many of the evils, as well as much of the disease, of earth life.

A really great man is known by three signs,—generosity in the design, humanity in the execution, and moderation in success.—*Bismarck.*

Few things are impracticable in themselves, and it is for want of application, rather than of means that men fail of success.—*La Rochefoucauld.*

Be not stingy of kind words and pleasing acts, for such are fragrant gifts, whose perfumes will gladden the hearts and sweeten the lives of all who receive them.

Lo, the Sun of Light has risen,  
On the stricken world's eclipse;  
And the soul from out its prison,  
Like a winged terror slips,  
With a pean of its mission  
Dropping from the burning lips,  
Of its own Divine Avenger,  
Angel of Apocalypse!

—*Eliza A. Pittenger.*

He who would do some one great thing in this short life must apply himself to the work with such a concentration of his forces as, to idle spectators who live only to amuse themselves, look like insanity.—*John Foster.*

The books that help you most are those which make you think the most. The hardest way of learning is by easy reading; but a great book that comes from a great thinker—it is a ship of thought, deep freighted with truth and with beauty.—*Theodore Parker.*

O, harmonies of earth, but faintly sung!  
Compressed and fettered in the bonds of clay!  
Where Genius only finds a hissing tongue,  
And Inspiration an unfinished lay!  
Hard is the path, and narrow is the way,  
Steep the ascent, precipitous the height,  
Of the aspiring soul in its delay  
With cumbersome sense, ere it transcends the blight  
Of life, and robes itself in liberty and light!

—*Eliza A. Pittenger.*

When life has been duly rationalized by science, it will be seen that, among a man's duties, care of the body is imperative, not only out of regard for personal welfare, but also out of regard for descendants. His constitution will be considered as an entailed estate, which ought to pass on uninjured, if not improved, to those who follow; and it will be held that millions bequeathed by him will not compensate for feeble health and decreed ability to enjoy life.—*Herbert Spencer.*

## AN UNWRITTEN SEQUEL TO "ROBERT ELSMERE," OR, THE NEXT STEP IN RELIGIOUS PROGRESS.

Inspirational Discourse Delivered by W. J. Colville in Metropolitan Temple, San Francisco, on Sunday Morning, February 3, 1889.

(Reported specially for the GOLDEN GATE by Mrs. Emily Catwold.)

The past three Sundays we have considered Mrs. Humphrey Ward's remarkable religious novel, "Robert Elsmere," and to-day we venture to suggest on what lines an instructive sequel to that fascinating work might be written. From the criticism passed upon "Robert Elsmere," it is clear that the liberal religious thought of to-day is just in keeping with Mrs. Ward's sentiments as expressed through her gifted hero, for we have not heard of a single "religious radical," who has not substantially endorsed every decided sentiment therein put forward. Many have eulogized those sentiments even extravagantly, doubtless on account of the deep fervor of conviction and high moral tone expressed throughout, while as might have been expected the intensely orthodox criticiser has done nothing but berate the story and reiterate antiquated platitudes concerning miracles and in justification of the narrowest, most external and conventional view of the divinity of Christ, the atonement, etc., etc. But apart from these parties, the so-called liberals and evangelicals, a third party is surely and not very slowly forming, and while this party antagonizes neither of the others—giving as is justly due a wise meed of recognition and praise for all honest defenders of truth as they perceive it, those who compose it are neither intellectual skeptics nor are they religious fanatics, thus they can but see the necessity of looking deeper into the sources of religious doctrine and practice, than either of the other parties seem able or disposed to do.

We hear constantly that religion is a matter of feeling, sentiment, emotion, not a result of rational education; and for this reason it appears to the exclusively intellectual to be forever receding further and further into the background; but a reaction invariably sets in, man is neither all heart, nor all head; and thus the spiritual sentiment of aspiration and devotion insists upon being recognized. Worship is natural to man, veneration is as natural as time, tune, form and order, and is assigned a prominent place in the human brain by all phrenologists.

Now as long as there is a seeming antagonism between reason and feeling, an angular dissatisfied mental condition is inevitable, thus the intellectual giant, Mr. Wendover is morose, melancholy, unhappy, and around his dying couch no ray of spiritual sunshine seems to linger.

Now it is a singular fact that Mrs. Ward in common with the majority of writers and thinkers of her school, paints the Squire as a miserable man in many respects, despite his high intellectual attainments and makes the last conversation between him and Robert turn on the question of the relative values of reason and feeling. The Squire contends to the last that he must *know* and does not want to *feel*; while Elsmere insists upon *feeling* rather than *knowing* with regard to spiritual things. She fails to show in the person of her hero, such a reconciliation between feeling and intellect, that the reader shall see at a glance the mistake of both the coldly critical and also the romantically sentimental position. She fails to give to Robert's theology a distinct definiteness of view, and thus she does not endow him with the power to realize immortality, and so shrouds his own last moments like those of the equally noble Henry Grey with a shadow of uncertainty.

Allow us to call your attention to two or three salient imperfections in the proposed "new religion," for it claims to be nothing less. The death scene of Grey affords ample opportunity for a display of the loftiest spiritual realization, and despite all materialistic or agnostic objections, there was an excellent opportunity for a soul-stirring note of triumph, proving that the new faith is not only as good but even better than the old to die by, and it certainly ought to be if it is to supersede it. The old wine will only cease to satisfy, when a better wine of a newer brand is

provided for the guests at the marriage feast, where intuition and reason are bride and bridegroom.

Now what are the last words of Prof. Grey, that whole-souled radical saint, that noble uncompromising devotee to life's highest ideals? Here they are *verbatim ad litteram*. An old Quaker aunt was at his bedside, seventy-seven years of age, who when the hour of his earthly dissolution has almost arrived says to him. "It'll not be long Henry, I shall come to you soon." He makes no reply and such silence seems to distress the good old woman, whereupon she says with tears in her eyes, "You'll not be doubting the Lord's goodness." What is his answer? "No, never. Only it seems to be His will we should be certain of nothing but Himself! I ask no more."

Now while we can well understand the deep effect such words, at such a time, from such a man must have produced on all who heard them, are they we ask all satisfying, are they not indeed a very sublime and reverential expression of agnosticism with regard to everything except the central truth that there is a God, and do we find in such simple theism, noble and pure thought it is, all that we have a right to demand from a religion which is to displace and supersede the Christian. If these words were indeed the breath of Grey's inner life as the author describes them, then with all his faith in God he doubted the immortality of the soul, of course it cannot be said that he denied it, but he was less than sure of it and his unscientific attitude toward the question, expressed in the thought that it may not be God's will that we should be certain of anything but Himself, shows clearly only a reaction from the old blind faith in a supernatural revelation which in the evolutionary course of human experience invariably follows a departure from the old standards, prior to a discovery of the new basis of certainty in spiritual science and perception.

Now listen to Robert's criticism on the church of England burial service. What does he say as he listens to the pealing anthem, whose dominant note is certainty of a glorious resurrection? We *know* that if our earthly tabernacle is dissolved, we have an abiding spiritual habitation, there is a spiritual body. Such phrases are to his ear too strong, too decided, so he says pathetically to himself while listening to them, "Man's hope has grown humbler than this. It keeps now a more modest mien in the presence of the Eternal Mystery," and though he adds "but it is in truth less real, less sustaining?" he can only end with "let Grey's trust answer for me." Now what was Grey's trust? Firm confidence in the Supreme Being without doubt, but no attempt at certainty concerning human immortality. When we read and hear these semi-agnostic confessions of "liberal faith," we cannot but long for ability to expound as they deserve, those wonderful words in the fourteenth Chapter of the fourth Gospel. "Ye believe in God believe *also* in me." It is that word *also* which so imperatively demands to be recognized by modern thinkers of the would-be reconstructive type; that great *also* seems to hold in its embrace all that glorious certainty of life's immortality, which orthodox Christianity has so hopelessly overshadowed by its terrific teachings with regard to hell, and which "liberal religion" seems utterly unable to touch upon at all except in the spirit of evasion.

Now at the very end of the book Robert Elsmere, himself, dying of consumption, when still a very young man, though with "an ecstasy of joy on his face," only travels in mind to a past day, when his wife had been safely delivered of their first child. Very tender, very poetic, very sweet, but very inadequate to supply the intense longing of the human multitude to rend the veil and force the gates wide open, and then stand face to face with at least a vision of the next experience in the onward destiny of man.

Robert's conversations with Flaxman as he neared his end, show plainly enough the doubting almost denying drift of the teachings of his new rational theology. On the subject of death-bed experiences materialists and Christians are radically divided, the former consider them for the most part hallucinations of a declining intellect, while Christians are apt to attach to them a superlative importance.

Now a few words of careful comment on these two fundamentally opposite positions

cannot now be out of place, as it is not our object to pick flaws in existing theories and then leave our auditors adrift as to what we are ourselves prepared to affirm. When the physical organism is simply put out of repair hopelessly, by intense mental strain and anxiety resulting in physical debility of the extremest type, as in the case of Elsmere, it is the grossest materialistic fallacy to presume that the mind is weakening, and though the fact of physical dissolution does not itself improve one's spiritual perceptions, so soon as the mind is reconciled to give up the body and turns eagerly toward the spiritual universe for consolation and light, it is intensely probable that the mere act of mental concentration on spiritual things facilitates spiritual discovery, and thus the last words of the dying, when they are calm, composed and happy, are frequently messages from the unseen world, and the thrill they impart to the listeners is indeed an evidence of electric communion with the psychic realm, as such thrills are felt in many instances by comparatively disinterested bystanders, and often with greater intensity by them than by the immediate friends whose earthly love for the departing one militates against their clear perception of his spiritual condition and relation.

Volumes could be written on this subject easily, without exhausting it or tiring the interested reader. Suffice it, however, for our present purpose, to remark that very strong *personal* affection always hinders rather than helps spiritual communion between any two parties, whether both are on earth or whether one is still here, while the other has departed.

As no fact is more positively affirmed or rigidly adhered to by all new religionists—if we may so style those who confessedly are engaged in the evolution of a new religion—than the immutability or unchanging regularity of natural order, we cannot be accused of supporting old superstitions when we are following their own lines and endeavoring to bring every theory and all practice to the satisfactory and legitimate goal of philosophic unity. Now to consider for a moment Grey's uncertainty whether God was willing that we should possess definite knowledge concerning the future life, what scientific or philosophic right has any person who avows faith in the immutable consistency of the universal plan to question God's willingness that man should know all he is enabled through the legitimate exercise of his highest faculties to discover? Or how shall we question the scientific or philosophic accuracy of a position, which, taking its stand on inviolable unity, declares that definite realization of a spiritual revelation is possible in the same way that exact knowledge in any other direction is possible?

Nothing can be more obvious than while we cannot gather grapes from thorns or figs from thistles, we can get an abundant supply of either, provided we diligently cultivate either, though cultivating one species can never bring forth another. Now do we not find the great majority of business and society men and women so engrossed with worldly pursuits that the culture of their spiritual faculties is grievously neglected? And on the other hand, do we not find among such men as Mrs. Ward's model heroes, Henry Grey and Robert Elsmere, too much adoption of the literary methods of Edward Langham and Squire Wendover, for while Grey and Elsmere were differently constituted from Wendover and Langham in many very important respects, were they not altogether too prone to follow their external methods of scholarly research, and too little given to a recognition of intuition? Does not Mrs. Ward distinctly betray her own lack of appreciation of the intuitive faculty when, in a graphic depiction of Elsmere's work in East London she makes him popular with a certain rough type of Scotchman, by agreeing with the old fellow who was so terribly down on the "intuition folk" because they did not endorse the rationalistic arguments of his favorite philosophers? Now it is this very intuition, so much despised but alone so potent, which will be assigned the highest place in the religion of the future. Paine's Age of Reason may be the necessary precursor of the brighter age of intuition which must follow it, but reason alone can never solve the great problem of the soul and its immortality any more than eyes are organs of hearing or nostrils of tasting. There is indeed an

intimate fellowship among all faculties and organs; all are members of one body, and suffer or rejoice together, but one cannot do another's work.

Now the old "fabulous" theology, to quote Paine's adjective, has given the idea that reason is something diabolical, something to be trampled upon, as though to use it were a sin, and from this ridiculous and mischievous position a tremendous reaction set in about Paine's time; then it was chiefly confined to those who considered themselves idol-breakers; to-day, however, it has invaded deeply religious circles, and has threatened many a time to engulf Unitarianism in the sea of Agnosticism. Now does Mrs. Ward give us in Elsmere's "New Brotherhood of Christ" anything better than Unitarianism offers? We think not. She has pictured the Unitarian minister, Murray Edwards, as Elsmere's devoted colleague and most prominent successor; and very properly, for Edwards had every advantage which Elsmere enjoyed, and the added possession of a much better physical constitution. His zeal and ardor in the cause of human emancipation was about on a par with Elsmere's; but as a man he was perhaps less emotional, and emotion carried to excess is hysteria, and there is nothing pathological about intuition.

In one of the very latest issues of the GOLDEN GATE (Jan. 26), in an article on Theosophy, by Lyman Palmer, we find him turning into ridicule the old Yoga practices as recorded in the Vedas of India, and what is the outcome of all his sputtering against concentration of thought on a given object? Let him speak for himself. "Have Brahmins, Buddhists, and any of the people that hold to the occultism of Theosophy ever made any advance forward? Did they ever build a steamboat, a printing-press or a telegraph?" This most exquisitely spiritual test of greatness is the one proposed by a man who introduces it with the Gospel text, "By their fruits ye shall know them," and who, all through the earlier part of his article containing this *reductio ad absurdum* has been arguing in favor of the beautiful precepts of the New Testament.

Our reply to Mr. Palmer and all of his school is: We cordially agree with you that the Christian New Testament is quite as rich, if not richer, in spiritual teaching than the mystic lore of Eastern Asia. We further accept your criticism upon an endeavor (if such there be), to introduce Oriental methods of a by-gone day to the people of modern America in place of the inculcations of the Gospel; but when you so pervert the words of the Gospel as to make railroads, steamboats, telegraphs, etc., the standards by which all progress is to be judged, we say we prefer the old standard infinitely. We do not ask you to even look at the Vedic standard; we do not propose to you any consideration of the Brahmins, Buddhists and others whose wisdom you despise, but we do ask you to answer honestly whether you can on further reflection consider your application of the text you quoted reasonable or fair, when it most directly applied in the narrative from which you have taken it to the healing of the sick, the casting out of demons, and other works of the spirit; not to mere embodiments of intellectual skill, demonstrating man's ability to traverse continents and plough the ocean, or to telegraph from California to New York in a few minutes the state of affairs in the world's great money markets, but to ability to regenerate society morally and physically on the basis of the spiritual principle usually so great a stranger to the Board of Trade and its exceedingly questionable transactions when looked at from a moral standpoint.

Now far be it from us to underrate the value of intellectual achievements or to speak or even think slightly of reason; but reason is not all. Do we cease to value the eye because we also value the ear? Do we need to neglect our hearts to cultivate our heads? Is not symmetry rather than angularity the goal toward which we should all strive unceasingly? And are we symmetrical when we are so taken up with external scholarship and worldly advantages that we do not see an inch before us in any spiritual direction?

Man is a spiritual being endowed by Nature with spiritual propensities which need educating, *i. e.*, unfolding through recognition and culture, as much as ever the mind needs cultivating, so that it may expand, and while an excessive, *i. e.*, ex-

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## Spirit Guardianship.

In the Western part of New York resides a lady, now the wife of a Presbyterian minister, whose determined opposition to Spiritualism induces her to withhold her name from publication. The circumstances of the following narrative are so well known, however, and so fully verified in the belief of large numbers of persons that the additional testimony of a name is superfluous.

Mrs. S. was a widow when the war first broke out, and being a warm partisan of the Northern cause, she cheerfully consented to part with the eldest of her five boys, to enlist as one of the earliest volunteers in a New York regiment.

About five months after his departure, she one morning announced to the rest of the family, in calm and unflinching accents, that "Ernest was gone." "He appeared to me last night," said the mother, "with the life-blood streaming from his wounded side; assured me he had effected an instantaneous transit into the land of peace and rest, and had already been welcomed by his father and sister, all well and gloriously happy. He came last night," she added, "to tell me of his change, and to ask that I would send Edward in his place." So Edward went, and was gladly welcomed by the comrades of the gallant Ernest, whose place was indeed vacant, as the mother had seen.

In another five months, the widow and her three remaining sons being seated at the entrance porch of her mansion, she suddenly started up exclaiming, "Great Heaven! My two boys, Edward and Ernst, are here. Alas! alas! Ernest leads his brother by the hand mortally wounded, but not yet released; oh! when will deliverance come?" Then, after a long pause, she cried in a tone of exultation and anguish combined: "Thank God, 'tis over. The sting of death is past; my brave Edward is free and has joined the heroes who have gone before. What is the hour, William?"

"Half-past eight, mother," replied the third son.

The dispatches of the following week brought the tidings that Edward S. had been shot at his post of duty, at twenty minutes past eight on Friday evening the preceding week, and had expired after ten minutes of suffering. The family were all Spiritualists, and all, from the mother to the infant of eighteen months old, good mediums. With their faith and the mother's patriotic enthusiasm then, it was no marvel to their neighbors that William, the third son, departed for the war within two weeks after the death of his second brother; but that which seemed a blow almost too hard for the bereaved mother to bear, was the fact that her fourth boy, Merwin, a lad of only nineteen years of age, insisted upon accompanying him to the fatal field. As they took leave of the dear home and the precious mother, young Merwin muttered: "I know we shall never return, dearest mother; Ernest and Edward want us in spirit land to help form a regiment of guardian spirits, who are soon to turn the tide of war, and give the day to liberty and the Union; but they say, mother, they say they cannot do without us."

"Then go, my beloved ones, and God's will be done," sobbed the mother. "When the angels call up heroes for America's sake, let the lament of the widow be hushed, and the wail of mourning be turned into the song of rejoicing."

Mrs. S. informed the author that she knew from memoranda which none but a mother could have kept with such fearful exactitude, that it was just five months between the deaths of her two eldest sons; and when the first five months had expired since her third and fourth had departed, and, in the sixth month afterward, she heard from them that they were alive and well, her mother's heart rebounded with the hope that the spell was broken, and her treasures might yet be returned to her.

It was ten months to a day, since the departure of William and Merwin, that Mrs. S. was sitting with her only remaining boy, a lad of twelve summers, sadly gazing into the parlor fire, and thinking of the absent mortals and the hovering immortals, when, in the dim twilight of the fast deepening evening, young Lewis started up, exclaiming, "Oh, mother! here they all are again; here's Ernest and Edward, and Willie and Merwin too, and they're all in their soldier's clothes, and Willie and Merwin are covered with blood and dust; and oh, mother! they wear no caps, and they've all such shining rays round their heads, and their faces do look so bright! Mother, mother! the boys are angels now, and they shine like the sun at noonday!"

A faint cry of agony, a muttered petition to heaven for strength, and then the bereaved mother cried, "Alas, alas! Then I've no more sons to give for America."

"Yes, but you have, though, mother," rejoined the boy; "you have me. The boys say they've come to fetch me."

With a shriek like a wild animal, the miserable mother caught the boy to her breast with a clutch of iron.

"Poor child," she answered, "what could'st thou do for America, that my heart's last tendril should be rent from me? No, child, not thou can'st not go! besides, were there thousands such as thee, what could ye all do for America?" "I am to be a drummer, mother," the little hero replied. "Ernest says he'll send home Willie and Merwin to fetch

me; but they'll all four swear to bring me alive, safe and well through the war. They swear it, mother, they swear it."

The following week, Captain Conrad Thomas, a neighbor and warm friend of the bereaved mother, escorted back the poor remains of her two brave boys, who had been killed fighting side by side at the battle of Gettysburg. Captain Thomas was, like Mrs. S., a strong Spiritualist, and moved by the earnest pleadings of little Lewis, and repeated communications from the band of spirit brothers, with the emphatic assurance that not a hair of the child's head would be injured, he succeeded in inducing Mrs. S. to let the last son, the widow's only remaining treasure, depart with Captain Thomas, in the capacity of a drummer. Little Lewis did return, and that in the mortal form, alive, safe, and well, to the lonely widow's home, but not until the very close of the war, and not until after his young life had been given him in many a hair-breadth escape and perilous adventure, in which he repeatedly affirmed, he saw the uplifted swords of his four spirit brothers crossed above his head, and forming an impregnable fortress of defence, against which every weapon formed by man was wielded in vain. The little drummer-boy became a great feature in the latter portion of the war; and when he did return, he came to his happy mother loaded with trophies of his gallant behavior, and escorted, as he persisted in declaring, by his band of angel brothers.

The circumstances of this little history are familiar to many an inhabitant of Western New York; and though their heroine, in deference to her new marital relations, is silent upon the spiritualistic features of the narrative, she cherishes them in her heart and memory, and seems willing to allow her reverend husband to stigmatize the oft-told tale as "all hallucination," for the sake of the glorious certainties which revealed to her the immortal destiny of her arisen heroes.

EMMA HARDINGE.

## A Cultured and Gifted Monarch.

A correspondent writing from Stockholm gives an interesting description of King Oscar II of Sweden and Norway. Being the third son, says the writer, he probably never dreamed that he one day would wear the crown of Sweden and Norway. In 1872, however, he succeeded his eldest brother, the beloved Charles XV. The second brother, Gustaf, had already been dead for many years. On his accession to the throne Oscar was already forty-three years old, and was not then very popular. The mother used to say about her two remaining sons, the polite, considerate Prince and the rather reckless King Charles: "Oscar does everything in his power to gain popularity; Charles does all he can to lose it, and neither seems to succeed."

Judging from the interest shown of late in Oscar II, both at home and abroad, it would seem that the King had at last obtained what the Prince so long pursued in vain. Now, at the age of nearly sixty, and after a reign of nearly sixteen years, he has become rather popular, especially in Sweden, though less so in Norway, and is praised throughout Europe as an accomplished gentleman, a cultivated student and an able orator.

Everybody who has ever heard the King speak compliments his voice, style and manner. His "speech from the throne" resembles in no respect similar efforts in other European Capitals. When, arrayed in snow-white ermine, a red-and-gold mantle over his shoulders, a golden crown on his head, Oscar appears before both Houses of the Legislature to deliver his address, his magnificent voice fills without an effort the large Throne Hall, and his hearers hang delighted upon his words. I have not had the pleasure of being present on one of these occasions, but I am assured that the King is no ordinary orator.

King Oscar is more than a gifted speaker. He is also a poet, as was his brother who preceded him on the throne. When, in 1882, he and his Queen celebrated their silver wedding, it was remarked that his Majesty had also been faithful to the muses for twenty-five years. For it was in 1857 that the Swedish Academy awarded its annual prize for poetry to a collection of verse which when the sealed envelope containing the author's name was broken, was found to have come from a royal pen. Among his poetical productions are translations of Goethe's "Tasso" and Huber's "Cid." The best known of all the poems is a collection of manly and euphonious songs about the Swedish Navy. They have gone through four Swedish editions, two German and one Danish. All the poems of "Oscar Frederic"—his name in literature—have been published in Germany, as well as in Sweden. King Oscar is furthermore a musician. His talents in this department of art were recently very highly praised by the renowned German critic, Hanslick, who visited this city a few months ago. The rapid growth of the Swedish Academy of Music is, in a large measure due to his activity when Crown Prince. He was then President of the academy for several years.

"No, George," she said pitilessly, "I have no heart to give you; indeed I have no heart at all. Good night and may heaven bless you." On his way home George mused thusly:—"It is better as it is. No heart! Great Scott, what a managing editor a daily paper that woman would make!"—*Epoch*.

## From The Sun Angel Order of Light.

(Written for the Golden Gate, by Spirit Windows, from the Halls of Light, through the mediumship of Mrs. E. S. Fox, Scribe of the Sun Angels' Order of Light.)

Wisdom returns again to the work of giving from his own life-book records which tell of love for, and interest in, the grand work of redemption, which shall yet unfurl its banner o'er all the land, and bring to earth the dawn of a new era, even that of light, love, wisdom and peace.

Children and co-workers in the Order of Light, we have but now stepped upon the threshold of the yet to be: the doors are opening wide before us. Let us, as mortal and immortal, hasten to enter together the charmed temple where Wisdom born of Deity abides, and where the heart and soul of humanity alone can find fruition of all desires, hopes and expectations. Far deep within the hearts of the children of the Universe, lies a hidden well-spring of life, else they were not children of Deity and must suffer annihilation in the day which will come: the day of triumph; when good will triumph over evil, virtue over vice, and right over wrong. For that such a day will surely come is told in the history of all worlds upon which the altar fires of the Most High have been kindled, as here upon the earth that must in the process of purification consume the lesser good, scattering the ashes thereof to the four winds of time, and leaving as an inheritance immortal, to the children of the All Good, only those unfoldments which are the rightful possessions of all children of God and nature. As surely as evil exists in mortal life, so surely will it eventually pass away, leaving only that which is immortal and enduring as the wealth of the human soul. Who would hesitate to labor in such a vineyard? Wisdom gives to his mortal co-workers his word, baptized with the spirit of a prayer, that they be received in hearts valiant, loyal and true; hearts who willingly will leave the thorn-covered paths of error, and walk the more pleasant and peaceful ones of right. Heaven speed the day-dawn of peace!

Wisdom led to his own home in the long ago, one of the brave, true, loyal daughters of the world, called by angels, Peace: one who had met with us in the councils in the higher life, whose spirit thrilled with a desire to be a help to downcast humanity. She with the others had passed the time of sleeping and waking, had found herself a denizen of the material world, not unconsciously; but with the strong willingness of the unfolded spirit had sought the fields where her help was needed to bring to earth a balm of good, and eventually the tide of spiritual light and knowledge which should never be turned back, nor stayed in its onward flow, but should bear hearts on and on to the ocean beyond, where waters are pure, clean and sweet. Our home, though simply constructed, was one of peace and content. Hither angels also found a tenting place, speaking to our hearts in the soft whispers of the breeze, sunshine and song of birds, and a nameless language which seemed to breathe to our souls of the beyond, and the dwellers there. Here among the superstitious, idolatrous dwellers of earth spirits from spheres of light had thus made their homes, while the guardians remained in the other life, to keep watch and guard over the highest and holiest part of ourselves, which is in reality only the real self, for it is that which will live and love, long after all else has crumbled to dust and passed away into oblivion. The ministry of the angels, dear ones, is here brought more forcibly to your minds, not to take from you the discipline your souls need, not to take away the cup of experience, nor even extract its bitterness; but to beckon you on and through the experience, however bitter, to greater attainments and higher spiritual unfoldment.

We would not bring to any a light which will serve to blind the eyes of the understanding, but rather a clear, steady light, which, shining upon the pathway reveals the roughness thereof, disclosing to your view the danger places you must meet to avoid, and at a time when darkness seemingly o'er shadows all, let the light of our love shed its rays o'er heart and brain, until they are illuminated by a light which shall never wane, but increase in brilliancy until your ransomed souls reach the land of perfect sunshine, where no cloud or mist send a wave of chill within the heart or home forever.

Home in celestial spheres should have its counterpart in earth-land; a little heaven where peace and harmony reign, and love flows from heart to heart. Into such homes alone can angels bestow their choice blessings. Wisdom oft looks within homes to-day, and as he turns away with a sigh, he says to himself, "Not yet can the millennium come to your doors." Humanity must yet learn of the higher heaven, lessons of peace and love; then shall your homes become bright places, and the hearts therein be receptacles of happiness.

Wisdom's loved one in that incarnation now walks the ways of earth with a heart filled with longing to know of the unseen, and to read of the histories of long ago, the shadows of which flit through sleeping and waking dreams, until they have clothed themselves in a mantle of reality, and seem living, breathing identities. Wisdom seeks thy side, dear one of the long ago, breathing to thine heart realities which fade never, nor wither, and which thy soul shall meet in the hereafter as one grasps anew jewels long since laid aside for a time and a purpose, but to be gath-

ered up once more, in the bye and bye, when the gate of life swings upon its hinges and the freed spirit passes again the portals of the grave. Spirits never forget through the ages: loved ones are loved ones still. Those who have stood by our side in ages past, true and helpful are ministered to from the fullness of a love fadeless as the stars of heaven, changeless as the sun of Deity which shines for all children of the eternal, now and forever more.

WISDOM.

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

OSWEGO, N. Y., Jan. 13 1889.

Ella Wheeler Wilcox a Student of Mental and Spiritual Science.

The press of the day seem united in their denunciations of every phase of mental, mind, or spirit cure, or any reference to clairvoyance or mind-reading, and the believers in any of the modern miracles meet with derision and abuse at their hands.

Every case of insanity or death said to result from the pursuance of these subjects is reported and widely commented upon, while the good results are ignored or denied.

Let us try and discover what those good results may be.

A mighty spiritual wave is sweeping over the land and carrying many great intellects into its current. (By spirit wave I do not mean any reference to so-called Spiritualism or communication with the dead. I am not talking on that subject. I wish it understood from the first when I speak of the spirit I mean the higher faculties of mankind—the soul or mind, or whatever it is that thinks and hopes and suffers and rejoices apart and above our physical selves.)

This spiritual wave is indicated by the vast number of schools, colleges and churches which are being established throughout the land for the teaching and preaching of these old but newly-awakened theories of the power of the spirit to conquer all existing evils.

Before we mourn over the folly and wickedness of the rapidly-increasing followers of this movement, or ridicule its failures, let us see what its real tendency is, and try to judge from past events what the tendency and effect on the future may be.

It is very well known, and the fact is often sneered at, that women are the first to espouse these new theories. Having less worldly care to occupy their minds, being repressed from natural and free utterance of their feelings by the customs of the world, and endowed with more fully developed spiritual natures than men, it is not to be wondered at if women are the first to seek and seize any new thought which seems to offer food and rest for their often starved and restless souls.

I was one of a class of over a hundred women last fall to listen to the teachings of this spirit or mind doctrine. The lectures taught a higher ideal of God, a more beautiful conception of future life, a broader and more practical method of doing good in this life than I ever heard from any church pulpit. We were told that good was greater than evil, that spirit ruled matter, and that it could cure all forms of trouble, sickness or sorrow in the world. We were made to think more deeply, listen more earnestly, and strive more ardently in the direction of spirit than ever before in our lives. Now few, if any of us have carried out or proved the truth of all those remarkable statements heard at those lectures. We have not accomplished the miracles which we were told that we could and would accomplish. I will admit, for the sake of argument, that no one of that number has fulfilled the promise of the lecture-room in visible results to the world. But now, before you ridicule us for our wasted time and money, and our perverted faith, let us see what benefit may come to the world in time, as the direct result of that lecture-room. It is always safe to judge the future from the past.

Every intelligent person to-day admits that there has been an unusual era of crime during the last ten years. Young children commit murder and suicide, sons and daughters kill their parents, parents slay their children, and whole families are butchered with seemingly no cause. Never before, since America was a civilized country, has there been such a variety of constantly occurring horrors.

When I was a small girl I recollect being chided and laughed at for expressing timidity in passing through a lonely, wooded way. I was assured that no one ever harmed good little girls, and that I was safe to go about anywhere alone. To-day no girl, child or woman, is safe to walk alone in any part of this civilized land, and our daily papers teem with horrible outrages and sickening murders of inoffensive maidens.

Some thoughtful mind has suggested that this wave of crime had its source in the late war of the rebellion. During four years while it raged, and for nearly ten years afterward, the minds of the parents of the present generation were filled with revengeful and murderous emotions. While fathers fought amid scenes of blood, mothers read and re-read and discussed and listened to tales of carnage. Unborn children received the impress of those violent feelings, and growing children were poisoned with the same emotions.

The children born during these four-year years are now the men and women and the growing youths of the land. They received, before they saw the light, the impress of the murderer. They need only a trivial misunderstanding or a fit of melancholy to develop the propensity to kill somebody.

I predict for the world twenty-five and forty years from now a generation of spiritual-minded, God-loving and miracle-working men and women.

There are hundreds of classes forming all over the country where the soul creed is being taught and listened to. From having been myself a listener in one of these classes I am prepared to speak with authority. I watched carefully the effect of those lectures on the hundred women in my class. There was not one who did not go forth with greater patience to meet the daily ills of life, greater courage and hope to overcome peril, greater reverence toward God and charity toward man. It promised for this life what the churches only promise conditionally for the next, and it lifted them out of despondency and worry by impressing upon their minds that "God" means "good."

You tell me that somebody has been made insane by thinking too much on this new creed?

I tell you that I knew a woman who was made insane for twenty long years, and finally committed suicide, by too literal a belief in the orthodox Christian creed of natural depravity. I have known scores of people made insane by belief in hell-fire. Only the weakest mind could fall under the teachings of Christian or mental science, for its creed is full of health, strength, hope and peace. I have seen despairing, gloomy and foggy-minded church-goers transformed into hopeful, happy and clear-minded citizens by listening to the new creed.

This creed, as I heard it taught, made each woman feel, not that she was a miserable sinner prone to error, but that she was a disciple of Christ and able to work miracles.

Now you will tell me that we do not work these miracles, and I tell you to wait. Blessings as well as curses can descend to the third and fourth generation. From the thousands of women all over the land who have listened to these theories, hundreds of children shall be born. They shall bear the powerful imprint of their mothers' thoughts as surely as the children born during the war bear it. They shall be able to give the world proof that their mothers' theories were true.

If these women continue in the state of mind which filled them then, their children, born under these spiritual conditions, ought to possess the gift of clear seeing; that sixth sense so rapidly developing in mankind to-day, in them it shall be fully established beyond the doubt of the cynic or the sneer of the ignorant.

They should and shall, if their mothers remain true to their beliefs, possess the power to heal, help and uplift with but the speaking of a word or the glance of an eye.

If an infant comes into the world with the desire to kill planted in its mind by its mother, who thinks strongly on bloodshed (as our statistics prove) why may not another receive the power to do miracles with the spirit from the mother's mind which is filled with these thoughts? "As a man thinketh so is he," and as a mother thinks so is her child.

ELLA WHEELER WILCOX.

None so Blind as Those that Will Not See!

EDITOR OF GOLDEN GATE:

We have among us a class of would be philosophers, who claim to have "found it," and exclaim Eureka. They attempt to account for the great phenomena that is sweeping broad cast the world, and bringing light even to the Gentiles with the idea that it is all within one's self, that the individual soul contains the knowledge of all there ever was or ever is to be; and when you show them slates written upon without hand—so to speak—and being messages in the hand-writing of Robert Dale Owen and Theodore Parker, bearing their own signatures, proclaiming a great truth to the world, that there is no death and that the phenomenon in question is the scientific solving of the problem, these same would be great new-fledged philosophers, claim that it is all accounted for within the soul of the medium, him or herself, and that Theodore Parker's and Robert Dale Owen's lines had nothing to do with it, when if we admit that such be the case the whole superstructure of Spiritualism falls to the ground, and we have no evidence of a continued existence after the change called death. Truly, there is none so blind as those who will not see and none so deaf as those who will not hear. I am willing to admit that the soul is susceptible of growth, and think in the never ending aeons of time that it may learn much, and that we may eventually become as Gods, knowing good from evil; but if we poor humanity attempt to explain away the great evidence of our immortality on the hypothesis, that each individual soul knows it all, even from the beginning, then what appears to us as a stubborn fact, is only so in seeming, and that our loved ones have gone far beyond the reach of humanity in the flesh. I shall have to repeat, there is none so blind as those who will not see.

C. A. REED,

PORTLAND, Or., Jan. 28, 1889.



[Written for the Golden Gate.]

## Practical Thoughts upon the Science of Living.

BY EVA A. H. BARNES.

For many years, the idea of reincarnation of the spirit in material or earth life, seemed to me intolerable. I never entertained a doubt but that in passing from my earthly form, I passed to a condition of blessedness, so much superior to the loftiest ideal conceived by mortal mind, that I could only think of its possibilities in supreme moments of exaltation. But with added years has come also, I trust, added wisdom, and I often see no other way out of the perplexing questions which life is constantly suggesting except through repeated contact with earthly conditions, and I often think now nothing would satisfy me except a longer life on earth than that allotted to man. What we need to do is to focus our thought upon the end or object to be attained by life in its varied aspects. And when we do this the means by which this end is accomplished sinks into comparative obscurity. To my mind, the object of the passage of the soul through earthly conditions is to gain strength, power over matter, individuality. Yet how childishly we take up each experience in life, looking upon it as the one all important thing to be considered, while in point of fact all experience should be considered mainly from its effect on the spirit.

Every one must have observed how differently the same line of causes effects different people. Sorrow, loss of friends, failure in business, will produce in some people a bitterness of spirit, a hardness of heart, or a distrust of human kind; while in others the same experience will seem to develop a depth of spiritual insight, a loving sympathy for others, and a wealth of soul which unites them with the divine everywhere. Yet spite of organization and environment, the wisdom of the new teachers possesses us with the faith that we may in a great degree decree for ourselves, what effect each trial of our strength in the arena of experience shall have upon our real life. If we in weakness bemoan our fate, we at once connect ourselves with a vast reservoir of mental and moral cowardice, thus, not only increasing our own inefficiency but adding to the helplessness of all the weak ones in the world. On the other hand if, whatever our trial may be, we look it bravely in the face, saying to our innermost soul, "Even as thou art calm and at peace, thus shall I prove in all my manifestations of thee." Lo! the morrow shall find us meditating on the wisdom and strength gained, while all over the earth, souls in travail shall feel a new inspiration of strength.

Again, if we meet life's experiences with bitterness and hatred in our hearts, refusing to look for the lessons of sweetness and wisdom underlying, we condemn ourselves anew, and must only look to the future for a repetition in one form or another of the temptation to sin; until by repeated trials the soul has grown strong and self-poised.

Materialists say that metaphysics has no practical value in every day life; but on the contrary it seems to me that it is really the science of every day life. Not an hour in the day, not a question in life, however commonplace and practical, that the teaching of this new, old science does not cast some light upon. It teaches us how we may become invulnerable to every foe and bid defiance to adverse circumstances. Must we work for our daily bread? We should all do that in one way or another; but it does not matter so much what we do as how we do it. Because we cook, and sweep, and wash dishes, it does not follow that our thoughts and all the energies of our immortal souls need be confined in our kitchen. On the contrary, a large part of such work can be done almost automatically, after a regular routine is established; and out from our busy lives we can just as well send beautiful thoughts, positive, magnetic creators of the destiny of the world, as we could from a palace, where we lived in idleness. We can in all our relations in life strive ever to remain negative alone to the good or that which we wish to receive, and to ever assume a positive mental attitude toward all that we wish to banish. In this manner do we all become creators, and each a savior of men, inasmuch, as we establish health and peace, joy and gladness; in lieu of disease and strife, sorrow and hatred.

Oh, I envy (almost) the people who expect to find a savior outside themselves to carry their burdens of incompleteness! It is not an easy thing to face your own soul, knowing that your only hope in this world or another, lies in your faithfulness to its admonitions. But once this position is established, you have a foothold upon the eternal foundation of life. But when I think of the multitudes of undeveloped spirits constantly passing out of the earthly form, I am in consternation. How, unless reincarnation be true, are they to live and mature apart from earthly conditions? Oh, well, it is not for me to say. I think, however, we may trust that wisdom, that has given us so much to be thankful for in the past, will not fail us in the future; albeit, that future reaches beyond our present horizon.

There lies but just beyond our ken,  
A realm of harmony,  
Could we attune our lives to blend  
With its glad symphony.  
We note the discord ever near,  
The pain we must endure,  
And never list the sweeter strains  
That might our souls allure.

For unto every soul is given  
The power to conquer ill,  
If once forgetting self, we feel,  
The joy-waves round us thrill.  
If once forgetting self, we wake  
The nobler melodies,  
And find transfigured all the pain  
Of human throenodics.

CLARA, Pa., Jan. 18, 1889.  
The Cause in Topeka.

EDITOR OF GOLDEN GATE:

I have thought that perhaps you would like to have notices of our meetings here:

The lecture of Mrs. S. R. Stevens last night before the Religio-Harmonical Society of this city, was on "Obsession; or, The Influence of Undeveloped Spirits on Humanity." The ground taken was that many of the so-called insane were sensitive or mediumistic persons easily influenced by spirits in and out of the body, and the proper means to treat this influence was to cultivate their spiritual nature by proper means, which she pointed out. She also stated that many of the diseases of "sensitives," were simply the reflection of spirit persons who had passed out with similar diseases. This action of spirits on those in the body was not intended on their part, but because they do not understand the laws which govern such interferences. There was psychometric reading by Mrs. Emma E. Hammond, and answers to questions put by persons in the audience to the guide of Mrs. Stevens.

I would like to correspond with parties who are passing from the East to the West coast of our country, with a view of having them stop here for a longer or shorter time, as prospects seem best.

Yours, truly,  
F. P. BAKER.

TOPEKA, Kansas, Jan. 28, 1889.

## A MANIFESTATION OF THE SPIRIT.

For two weeks the people of Owen township labored hard to get up a revival at Shiloh church, but without success, says a letter from Jeffersonville, Indiana. They were ready to give up, when, at the last meeting, a pious-looking stranger walked into the church, was asked to pray, and readily responded. His supplication was fervent and extraordinary. He asked that a sign be given them. His prayer was answered. All the lights went out, the pulpit was violently flung into a corner, and at the same moment the stoves were upset, leaving the church in utter darkness. The congregation fled panic-stricken. In the morning the more courageous returned. They found the stoves and pulpit in their usual places and no signs of any disturbance.—*Chicago News.*

Learn to wait. It is said all things come to him who waits. Though this is exaggeration there is a grain of truth in it, for patient waiting brings very much to the patient worker who labors and hopes.

## MR. COLVILLE'S WORK.

W. J. Colville's special course of instruction in Spiritual Science and Theosophy commenced in the College Hall, 106 McAllister street, on January 8th, at 10 o'clock A. M. and 7:45 P. M., and will continue every Tuesday and Friday for six weeks. Terms for full course of instruction, either morning or evening, \$2.50. Admission to single session, 25 cents. The following is a complete list of the subjects treated in both series:

## 10 A. M., MORNING CLASS—SPIRITUAL SCIENCE.

Tuesday, January 8th—"A Concise Statement of the Theory and Practice of Spiritual Science, as Applied to the Production of Moral, Mental and Physical Health and Harmony."

Friday, January 11th—"The Idea of God According to Spiritual Science."

Tuesday, January 15th—"The Idea of Man According to Spiritual Science."

Friday, January 18th—"A Consideration of the Relation Between Being and Existence and Between Truth and Fact."

Tuesday, January 22d—"Faith, Prayer and Fasting as Essentials to Spiritual Development."

Friday, January 25th—"Conversion, or the Spiritual Meaning of Regeneration."

Tuesday, January 28th—"Hereditary Influences No Obstacle to Spiritual Growth."

Friday, February 1st—"The Mission of Pain and How to Conquer Suffering."

Tuesday, February 5th—"Chemicalization, or Crisis, and How to Meet It."

Friday, February 8th—"The Apostolic Method of Healing as Opposed to Mesmerism and Medicine."

Tuesday, February 12—"How to Alter Circumstances and Secure Success in Every Lawful Enterprise."

Friday, February 15th—"Explicit Directions for Treatment and Self-Protection, and the Value of Formulas Elucidated."

7:45 P. M., EVENING COURSE—THEOSOPHY.

Tuesday, January 8th—"Theosophy; What It Is and What It Is Not."

Friday, January 11th—"The Mystery of the Ages, or the Secret Doctrine of All Religions."

Tuesday, January 15th—"Theosophy in Egypt; The Hermetic System."

Friday, January 18th—"Theosophy in Persia; The Zoroastrian Idea."

Tuesday, January 22—"Theosophy in India; Brahmanism."

Friday, January 25th—"Theosophy in India; Part II. Buddhism."

Tuesday, January 29th—"Magic; Red, White, Gray and Black."

Friday, February 1st—"Difference Between Spiritual Adepts and Ordinary Magicians."

Tuesday, February 5th—"The Rosicrucians; Their Theories of Cosmology."

Friday, February 8th—"The Philosopher's Stone and Elixir of Life."

Tuesday, February 12th—"The Planetary Chain."

Friday, February 15th—"Nirvana."

N. B.—In order to enable all persons to attend these remarkable lessons, on Tuesday, February 19th, they will commence again, but in a new order. The Theosophical Instructions will be given at 10 A. M., and the Spiritual Science lessons at 7:45 P. M.

Questions are freely invited at every lecture.

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nov19-5m\*

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## GOLDEN GATE.

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

Flood Building, Market St., San Francisco, Cal.

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SATURDAY, FEBRUARY 9, 1889.

## JOB PRINTING.

Having added a small, but very select jobbing department to our office, we are now prepared to execute all manner of small printing—bill heads, letter heads, circulars, visiting and business cards, programs, etc.—in a very superior manner. Give us a trial.

## EDITORIAL FRAGMENTS.

How little we will care for the vanities of life, —for the praise or laudation of our fellow-beings, —when we come to realize that we are nearing the confines of our mortal existence, and we read in the gentle shake of the physician's head, "No hope!" What would we not give then for our lost opportunities—for just one more chance at life, that we might lay up imperishable treasures in the home of the soul "beyond the river." Many of us are almost there; hence, what we would do must be done quickly.

Leave the dead past alone in its sepulchre. Why chain the living to the dead—why tread forever its dismal vaults, feasting the soul on its cruel and bitter memories. If a friend has wronged you forget it; if suffering has been your lot—if misfortune and disappointment have shadowed your life—let it all go. Bury your ills, and resurrect your joys. Gather the lillies and roses wherever you find them, and tread the nettles and thorns beneath your feet. Life is too short to burden the spirit with unpleasant things.

The cool, dry summers and delightful winters of the Pacific Coast are found to be peculiarly favorable for mediumistic development and spiritual unfoldment. All returning spirits bear witness to this fact. How important then that Spiritualists lend a helping hand to the angel hosts in the glorious work they have in charge. They should seek for the best in their own lives, ever reaching upward, by aspiration and action, for the higher good. Thus may our Cause become in time, as "a city set upon a hill," that all the world may behold, and seek to emulate.

The time will come—has already come to many—when Spiritualism will have a higher meaning than that simply of communicating with one's friends in spirit life. It will mean such uplifting of one's spiritual nature, such unfoldment of intuition, that "the things of the spirit" may readily be discerned each for himself. Then he will no longer need to consult mediums, or attend circles. He will hold the key to the "gates of pearl" in his own hands. But for those not thus developed the "signs which follow them that believe" will be necessary. It is only thus that the skeptic and materialist can be reached.

Spiritualism in America has suffered far more from its pretended friends than from its open enemies, and will no doubt continue to so suffer just so long as Spiritualists continue to patronize consciousness and dishonest journals pretending to be published in the interest of our sacred Cause. We are glad to know that the Spiritualists of this coast demand a higher standard of spirituality, not to say excellence, on the part of their journals, than do some of our brethren in other portions of the spiritual vineyard. This is a pleasing indication that the spirit world is centering its forces here on the Pacific slope for a great work.

The theology of the past, that robbed life of all its sunshine, and filled the world with sadness and tears, is giving way, in the light of the Spiritual Philosophy, to a brighter and more cheerful outlook upon existence. The good Father, surely, does not want his children to go "mourning all their days." He cannot wish that they should be willing to be damned for His glory, but rather that they should endeavor to gather into their lives all the grandeur and beauty of creation. For what has he clad the earth with verdure, and surrounded it with the breath of His love, but to lead the children of His creation into ways of pleasantness. If we make this life full of joy there will be no room for sorrow here, or hereafter.

We know a man worth many millions of dollars, whose boast it is that he never gave a dollar to any charitable purpose in all his life. The time will come when in all God's universe there will be no spirit in such great need of charity as he. He is now nearing the border line that separates him from the world of eternal verities. A few years hence, and the only living thing to thank him for a square meal will be the worm that banquet on his body. But his spirit, O, pitying heavens! in what darkness must it grope for ages! How strange it is that any man can be found who will take no heed of the future by glorifying the present. Here we must do our work and now, for this is the only moment that we can call our own.

We are all slaves, to a greater or less extent, first, to heredity, second, to early training, and next to environment. While we recognize the mighty power of the Spirit to overcome these conditions, in time or eternity, we must ever bear in mind and ever acknowledge their potency in diverting man from the straight and narrow way of rectitude, honor, temperance and spiritual independence, which his better nature and higher impulses tell him is the true way of life. A better knowledge of this fact would teach those who have been blest with better conditions to exercise the broadest charity towards their less fortunate brothers. If you are better than your neighbor, pause and consider whether or not you might not have been worse, had you been in his place. Humility is a virtue that but few of us are overstocked with.

## A GOOD TEXT.

"Be always displeased with what thou art, if thou desire to attain to what thou art not; for where thou hast pleased thyself, there thou abidest."

That is a good text, and admits of broad application. Most of us have been taught that we are physically just what Divine Providence saw fit to make us; that to complain and find fault with ourselves, was to incur the risk of some calamity that would come as a punishment for our vanity; nor is the time yet quite passed when misfortunes are looked upon as the sign of Divine displeasure by many.

The author of the above quotation doubtless had reference to spiritual, moral and mental growth, but in our opinion it is no less applicable to this physical and anatomical state of being. Angular forms may be softened and rounded, not by artistic appliances alone, that are only temporary in effect, but by improved habits, correct positions in lying, sitting and walking. We have surgical institutions in which every description of deformity and malformation is successfully treated. If bones can thus be made to assume new conditions, what may not be done with plastic flesh and yielding tendon? Science that does so much for the human body must be a part of the Divine will to man, who in his upward growth is each day learning some new truth from the infinite around, which is to redound to the relief and benefit of his fellows. There may be those who believe they were created perfect, and are willing to grow and live in a state of nature, but they must be few indeed, since only at long intervals is such a one found; then is he or she hunted down like a wild animal, and if captured, put on exhibition, one such person being equal in attraction, to a whole menagerie of natural beasts.

Vanity or no vanity, we are thankful humanity does not tend in that way. The whole world is striving toward a certain perfection, the ideal of which seems implanted in every human breast, and only in a few instances is lost sight of. To be something more and better to-morrow than what we are to-day, is a desire that should animate the old as well as the young; and if it leads to daily practice, the result will show itself, though our failures may be nine to one success. Failure is only a step toward achievement, and each one should bring new courage for the conflict with self, that is ever finding excuses for its shortcomings on the ground of another's sins. That is no stepping stone for any one. Our improvement is from within and not from without. What we begin as a struggle, if persevered in, will turn to inclination, because the way of purity, beauty and right is the natural way, and leads to knowledge, wisdom, peace and a still greater desire that each to-morrow find us better than to-day.

A REMARKABLE LETTER.—We call the attention of our readers to the remarkable letter of Elder Evans on our fifth page. Here we have the assurance of one whom no one will question, that intelligent communion with the spirit world was had through the children of the Shaker communities eleven years prior to the first communications, given through the Fox girls at Hydesville. These communications continued for seven years and then ceased. In view of this fact, and the further fact of the base betrayal of Spiritualism by Kate and Maggie Fox, we suggest to the Spiritualists of the world that our Anniversary day be changed to correspond with the first spirit manifestations given through the Shaker children.

"ONESIMUS TOOLE; A ROMANCE OF TO-DAY."—The publisher of the GOLDEN GATE is negotiating with W. J. Colville for a serial story of thrilling interest from his pen. The first installment will appear as soon as terms are mutually agreed upon. It is a fascinating romance founded on real life and affords a valuable sequel to "Robert Elsmere," on the lines suggested in the lecture published this week. The hero is a Baptist minister from Vermont, who meets a gentleman in New York, whose influence brings him slowly but surely into the full light of a higher philosophy. The work abounds in graphic detail of marvelous psychic experience.

## PHYSICAL IMMORTALITY.

Of all the foolish and unreasonable ideas afloat in these intellectually distracted times, none is so utterly senseless as that regarding the immortality of the physical body. We have written on this subject before but it is not exhausted yet. It is not a little strange this idea of perpetuating the individual material being emanates from physicalists. Dr. William Hammond was, we believe, the first to express a belief in its possibility. Now J. B. Campbell, M. D., comes out on the subject and gives it a name. "The Higher Vitality."

Dr. Campbell is not a Spiritualist for he says: "Spirit cannot have form, but can be in forms, 'as electricity is in the magnet. Spirit cannot have persons, but can be in persons, as soul is in the human body.' Thus we can understand the origin and nature of person, personality 'only as long as spirit and matter continue together. When they separate both go back to their primitive condition, as the rain drops go back to the ocean. And if spirit and matter can be always kept together as soul and body, then 'personality will always last and the human body 'live forever.' What a strained theory is this? And how strange it seems to us that an intelligent, impressionable mind can live in these days and not be convinced of the personality of spirit. The body is no more the personality than are the clothes it wears; and it were just as rational to stuff them to preserve the form of the wearer after he has been laid in the ground, as to seek or desire to immortalize the body to preserve the individuality of the spirit."

We always feel a deep sympathy and regret for those blind to this physical world, but we never saw one thus deprived whose spiritual vision was not grandly unfolded. Thus there are none so blind as those with eyes that see not, nor none so deaf as those with ears that hear not. Only those blind, deaf and dumb to spiritual things cling to this decaying lump of clay, the body, and delude themselves that it can be made to endure forever, and become possessed of all wisdom, hence all power, even to the "formation of worlds." We who have seen spirits, felt their touch, heard them speak, seen them write, feel a great desire that all should be resigned to yield up the "flesher flesh," that it may encumber the earth no more, but make room for those incarnated spirits who must have earthly discipline. The earth by its limitations, tells us it is not a permanent abiding place for man, and the changes of the seasons, and nature in all her aspects impresses this upon his mind. Her violent moods are but means of removing surplus humanity. She uses heat, cold, famine, pestilence, earthquake and flood to make better the conditions of those that survive. There is only wisdom and providence in what we call calamity.

## MEN AND WOMEN.

Some enthusiast of the women's cause, says that "to educate a man is to form an individual 'who leaves nothing behind him; to educate a 'woman is to form future generations.' The second part of the above paragraph is within the limit of the great truth it expresses; but we think the education of men is of equal importance with that of women, if the two work side by side as equals in the varied fields of this life's labor. If their pursuits and interests were distinctly separate, then, women being destined by Nature to bear the greater and more responsible burdens of the race, the question of education should first be decided in her favor, for she is the maker of men, and what she is, her sons may be also, and more too, their sex being free from the hampering physical disabilities and responsibilities that must ever take something from the best efforts and achievements of her life.

But the interests of men and women are not and never can be considered separately—that is, not wisely, any more than the interests of brothers and sisters of a family, without doing injustice to both, for preference and partiality in the home is as bad for the ones to whom it is shown, as for those against whom it is made. All favors should be equal so far as the individual is capacitated to receive and profit thereby.

So should it be in the great world on to whose restless and often tempestuous waters each one must cast the frail barque that is to carry all to the same haven at last. The conditions, opportunities, and advantages of men and women in this world should be as nearly equal as the wisest legislation could make them. Men and women are of the same importance to each other. If by any chance, one sex should be swept out of existence, the other would speedily die for lack of interest in life. Stagnation would fall upon all worldly pursuits, and the world be as dead to all intents and purposes, as the moon is supposed to be. Then why the warfare between men and women as to equal rights? It is like a conflict between the right and left hand, that both need and supplement each other.

"A FRAUD TRAPPED."—Such is the heading of a circular that is being generally scattered throughout the city, especially in places where Spiritualists are wont to congregate. It refers to a certain slate-writing medium, and the "fraud" consists in the allegation that the author of said circular, found the writing within the slates to be similar to that of the hand-writing of the medium. That is how the medium was "trapped!" In our long and careful investigation of this phase of spirit manifestation, with many mediums, we have found that the hand-writing of the medium's personal control and that of the medium were usually quite similar in appearance, sometimes exactly so. At the same time the writing varies, with other spirit communicating, often being the *fac simile* of that of the spirit or person represented. We have often received a dozen or more communications from different spirit friends upon a slate held in our own hands, and upon which we knew no writing previously existed, each message in the familiar hand of the person purporting to communicate, and among them a message from

the medium's psychographic control which was in the exact hand-writing of the medium. Whoever starts out to expose a medium should first consider whether he is not exposing his own ignorance.

## CHARITY.

The whole world has its faith fixed upon a good time coming in which it is believed all suffering and wrong will cease. True it is, that the spirit of freedom enters boldly now, where a few years ago it feared to tread. One of the last places on earth where one would expect to find it to-day, would be in a Scotch Presbyterian church, and yet it is there as shown by a recent occurrence. The minister in a fit of political zeal, and denunciation of the Irish, called Mr. Gladstone a tool of robbers and assassins, whereupon a spirited and handsome young woman arose and said very indignantly: "I came here to listen to the 'preaching of God's word, a doctrine of perfect 'love, and not to listen to a political discourse, or 'to gross libels and slanders against a great man 'who is absent.' The effect was to cause the aged man of God to weep in humiliation, and an untimely dispersing of the congregation.

The world of late years has felt the need of a universal language, and earnest efforts have been made to establish it, and the movement is yet going on. But there is a greater need, and also a greater and better appreciation of that need, which is a universal religion. Mr. Ravlin expresses the right idea when he says: "We must have that religion which makes us loving even to the fallen. 'We must be so helpful to all and have such charity for all that there will be nothing we will shun. 'We must cultivate and cherish such a religion as 'can make the worst man a hero, and the magdalene an angel that is fit to dwell in heaven above. 'We must have a universal religion."

We do not exactly agree with Dr. Campbell in his conception of man's physical possibilities, who, he says, in the good time coming, with a knowledge of the new power that will descend upon him, will be able to suspend matter, control the elements, overcome gravitation, organize worlds, etc. He will do a great deal when he learns how to control his own nature, and thus banish wrong and make room for all good by the increase of the spiritual powers that have moved the old earth in all directions of its growth. The past and present promise much for the future, for which let us all work and pray.

## A BETTER LIFE.

Of all institutions founded for unfortunate humanity, none, in our estimation, stands higher in the light of charity than the refuges—of which the United States has not enough—for its discharged convicts. It is so easy for a man to take a wrong step, and so hard to turn back, with only doubt and mistrust from the world in which he once lived, to meet his efforts, that once gone astray, he gets more encouragement to continue on the down grade than he does to turn aside and avoid the dark abyss. Therefore a home that opens its doors to discharged convicts, is a haven of hope to many a good but unfortunate man, the after course of whose life is entirely changed through the kind and heartfelt desire on the part of its founders to encourage and uplift those whom society turns from with contempt and loathing.

And besides giving strength to good resolutions and intentions, these refuges have doubtless inspired them in men whose lives have been long bad from inclination. At least, no one can fail to be benefited in these homes, where they may learn some useful business to follow on taking up the broken threads of their lives, generally far away from old associations, where they have every chance of making the most of themselves and its opportunities around them. The New York home for the above class of men helped, in two years, two hundred and ninety-five men to honorable positions in life. Blessings manifold on these homes, and those who found and conduct them!

W. J. COLVILLE'S WORK.—On Sunday last, February 3d, W. J. Colville lectured in Metropolitan Temple in the morning on "A Sequel to Robert Elsmere." There was a large and deeply interested audience. The music was excellent, Mme. Bishop's rendering of "The Voice of the King," was particularly fine. In the evening W. J. Colville addressed an over-crowded audience at College Hall, 106 McAllister street, on "Satan as a Benefactor." On Sunday next, February 10th at Metropolitan Temple, service commencing precisely at 10:45 A. M.; the subject of the discourse will be, "Life's Water Changed to Wine, or the Definite Results of the New Religion." In the evening at 7:30 W. J. Colville will lecture on "Mary, Queen of Scots;" the subject will be treated from a psychological more than from a simply historical standpoint. All seats free. Voluntary offerings.

THE YOUNG PEOPLE'S MEETING.—The second of the above named meetings was held last Sunday evening, at Pythian Castle, 909½ Market street. The increase of numbers attending, together with the manifestations of approval, encouraged the managers and those who strove to entertain their listeners to continue this line of work. The program consisted of Piano Solos by Mrs. Stout; Recitations by Miss Minnie Michner, Masters John Anderson, Clement Ward and Mr. Payne; Vocal Solos by Mr. Ely, Oscar Stormfeld, Thomas Eggert with banjo accompaniment and J. W. Fountain; Readings by G. F. Perkins, and phrenological readings by Prof. Seymour. Mrs. Perkins also gave tests at the close. General satisfaction seemed to pervade the audience. A more extensive program will be rendered next Sunday evening, when it is hoped a full house will greet the young folks.

—Mrs. J. L. York, writing from Seattle, says: "Mr. York is speaking to large and appreciative audiences here in Seattle. He expects to remain in this lively city until May, when we expect to visit the principal points around the Sound."

## EDITORIAL NOTES.

—Mrs. Sarah A. Harris makes a specialty of absent treatments. Address, Berkeley, Cal.

—"The Blessed Doctrine of Eternal Damnation," is what J. W. Fletcher calls it, the Gospel our Protestant friends send to the heathen.

—The Editor of the GOLDEN GATE, having been tied up on a United States Jury for the past three weeks, his correspondence and office work has sadly fallen behind. This is our excuse for neglected duties.

—Metropolitan Temple was packed with an audience of not less than fourteen hundred people, last Sunday evening, to see John Slater, the phenomenal platform test medium. The success of Mr. Slater in this city is simply immense.

—Dr. and Mrs. Nickless, arrived in this city a few days ago, where they contemplate remaining awhile. Mrs. Nickless comes highly endorsed as a speaker and medium. We shall no doubt have the opportunity of seeing and hearing for ourselves during her stay.

—The mean temperature at Summerland for the month of January, 1889, was 53 degrees; that of the warmest day was 58 degrees, and of the coldest day 48 degrees. There were during the month 24 clear days, three fair and 4 cloudy. Rain fell on three days but very little, except on the night of the fourth.

—The present courses of instruction in Spiritual Science and Theosophy will be brought to a close next week, on Tuesday and Friday, February 12th and 15th, at 10 A. M. and 7:45 P. M. Visitors are admitted on payment of 25 cents. New courses will open shortly on Theosophy, at 10 A. M., and on Metaphysics applied to health at 7:45 P. M. Full course tickets \$2.50, now on sale at the college.

—J. W. Miller of San Jose writes:—"Miss Carrie Downer, inspirational speaker from Baldwinsville, New York, has been speaking at 'Druids' Hall in this place, and all like her who 'hear her. We consider her one of the best. 'She also gives sittings which are very satisfactory. 'She will answer calls to speak in the adjoining towns on week day evenings or Sunday; 'also calls to attend funerals."

—The attention of the readers and patrons of the GOLDEN GATE is called to the article by Gen. A. Boschke, concerning the property of the River, Harbor, Canal Dredging and Land Company. A surveying party, we are creditably informed, of the North-western Railroad, has been surveying on the tract to bring their road to Dunbarton Point, and bridge the bay, thereby coming to San Francisco by rail instead of ferry, will cause the stock of the company to become very valuable.

—The Catholic Telegram says: "It will be a glorious day for Catholics in this country when, 'under the law of justice and morality, our 'school system shall be shivered to pieces.' Is it not passing strange that our Catholic neighbors can not comprehend the stupendous truth that reforms never go backward? Do they not know that Rome has lost her grip upon the conscience of the world, in like manner as she has lost her temporal power? She can 'shiver' nothing henceforth and forever."

—During the course of his lecture at the Oakland Synagogue last Sunday afternoon, W. J. Colville referred incidentally to the renegade medium, Margaret Fox Kane, making her lamentable backsliding a text for the following wise advice to sensitives and all who entertain them: "If you feel tired after exercising your psychic powers, on no occasion tamper with a stimulant, 'and never under any circumstance offer a stimulant to any sensitive. The only safe treatment 'not usually styled mental, as an antidote to nervous and physical exhaustion is electricity scientifically administered by a competent right minded operator, but even this must be approached with 'caution."

—W. J. Colville's lectures and classes in Oakland, Alameda and San Jose are exceedingly successful. At the Oakland Synagogue, on Sunday afternoon, the attendance is outgrowing the accommodation. The subject last Sunday was "A Sequel to Robert Elsmere." Next Sunday, February 10th, at 3 P. M., it will be "A Study of Religious Revivals, How they are Accomplished, and What is their Result." (Moody is at present conducting a revival in the Congregational church opposite.) The closing sessions of the present course of lectures in Theosophy will be held Monday and Thursday, February 11th and 14th, at 7:30 P. M. The closing exercises of the Spiritual Science course in Alameda on the same days in Odd Fellows' Hall, Park street, at 2:30 P. M. Lectures and answers to questions in San Jose, in Rutherford Hall, Third street, every Wednesday, at 2:30 P. M.

—A Kansas subscriber who writes to acknowledge a little extension of time on the payment of his present year's subscription, says: "I write to thank you for continuing to send to my address the GOLDEN GATE. It is the only paper I take. I have been familiar, in by-gone days, with a good many papers published in the interest of Spiritualism, some of which I prized very highly. But the GOLDEN GATE, in my judgment, excels them all. It furnishes matter for thought and food for the mind and heart. And the editorials in the issue of December 22nd are worth the subscription price of the GOLDEN GATE for one year, and the 'Thanksgiving' lecture by W. J. Colville, published in the same number, was an intellectual feast beyond compare. I am glad to learn 'through the GOLDEN GATE that you have succeeded at last in casting anchor in a safe and more commodious harbor. Fear not, the triumph of the wicked is short; their apparent victories ever have and ever will be short-lived. Error must ultimately yield to truth. You have the wisdom of the past at your command; being armed with truth and urged forward by the Omnipotent power of love unforgotten, you can never fail."



Written for the Golden Gate.

## Origin of Modern Spiritualism.

[The following letter from Elmer F. W. Evans, the venerable sage and ruling spirit of the New Lebanon Shakers, was written for the GOLDEN GATE at the request of Dr. Merrill, to whom it is addressed.]

ST. A. MERRILL, M. D.—Respected Friend: I wrote a post-card acknowledging receipt of your letter of 12th inst., in which you ask for my testimony in relation to the origin of Modern Spiritualism.

It is popularly supposed that the beginning of it was at Hydesville, and through the mediumship of the Fox girls; two of whom, Margaret and Kate Fox, have recently, in New York, before large public audiences accused themselves of having been "hypocritical frauds," from beginning to end; that Spiritualism itself is nothing but "a lying delusion" and vain imagination, with no substance or reality to it, but is as the baseless fabric of a dream. This shameful expose and shameless personal degradation has created a public surprise, as well it may; friends and foes look on with amazement and wonder. The Shaker order has been a quiet and somewhat amused spectator; the Shakers feel that history should be vindicated and the public put in possession of the facts of the case.

Spiritualism is as old as the human race; therefore we speak of "Modern Spiritualism." Nearly or quite all nations were founded, like Rome, in spirit manifestations. And the various religious sects know not any other origin; "they begin in the spirit, even if they end in the flesh." Influences from the spirit world create revolutions in mundane organizations, and revivals in the religious world—they ebb and flow like the tidal waves. Shaker communities had an exceptionally spiritualistic and spiritual origin. The gifts of the first Pentecostal church were common among believers for a long period. When a new generation came on the stage of action, who had been raised from childhood in the society or recruited from the kingdom of Antichrist—Catholic or Protestant—spiritual gifts became, in a measure, matters of history, as with the orthodox sects and non-sects of the outside Babel—religious world.

Then, in 1837 (eleven years previous to the Rochester rappings), there began, in the Shaker order, a most marvelous work of the spirit world. It commenced at Watervliet, amongst the children, and spread throughout the seventy families of the eighteen Shaker societies; it continued for seven years. And then the spirits informed us that they intended to withdraw from our order and go out into the world; and that "there was not a palace or hamlet on earth which they would not visit." Further, they said that when they had done their work in the outside world, they would return to the Shaker order, "bringing their sheaves with them." A new cycle, the second of seven, would be opened at a time "when the numbers would be few and the remnant small;" and then there would be a great extension of the order; they would come from the east, west, north and south, and sit down in the kingdom. And some of the children of the kingdom would be cast out, because they were neither spiritual nor Spiritualists and would not increase with the increase of God.

The promises of the spirits were most extraordinary and apparently extravagant, yet, what is the outcome? In marvelousness, the facts have far exceeded the prophecy. When the spirits held a farewell meeting and took their leave of us, the manifestations ceased as suddenly as they began. Spiritualism with us passed through three distinct phases. And it will do the same in the world; it is as yet in its first stage of *contingence*; next will be *conviction*; and then *extension* or *missionary* work for the great jubilee or millennium of the race. We waited four years for the spirits to begin to do, in the world, what they had done with us and to fulfill their wonderful prophecies. Then came the Rochester rappings, and we knew the great work of Spiritualism had begun. We have watched it spread from city to city, from nation to nation, and from the palaces of monarchical Europe to the hamlets of the squatter in the wild west, from the puerile childish rap to the emancipation proclamation of President Lincoln, freeing three million slaves, who went marching on to freedom and American citizenship with the soul of John Brown at their head. Until the Emperor of all the Russias—by spirit direction, through Home, the American medium—gave not only freedom from the Russian slaveholders to forty-two million serfs; but also gave them the lands which they had tilled as slaves, for an inheritance from which to procure a living for themselves and families, and as a defence against poverty and a protection from wage slavery.

And this is what they will yet accomplish in the near future. They—the spirits—will raise up a people, "two manners of people," the founders of a "new earth," and the founders of a "new heaven." The founders of a new earth will be men and women equally dependent and equally independent of each other in all things. Women ruling in the marriage relation, as do other females; and men being subject to law, as are the males of other species of animals, and no more "ruling over the woman," using their sex power no more, only for offspring. Eating no animal food, flesh, fish or fowl—and consequently not killing animals; neither will they kill one another; war will

become extinct. Using no narcotics, opium, tobacco, or intoxicating drinks of any kind. Owning no more land than is worked by the owner, and none being landless. Living in constant communication with the spirit world. A people who commence the study of hygiene with agriculture—"the bells on the horses"—and end it with cooking—"pots in the kitchen." Considering sickness as sinful, because some natural law has been violated to produce it. And when the spirit world shall call a part of these to be founders of a spiritual order—a new heaven—they would become celibates, being in communities with property in common. And they would come out of Babylon and be a separate people, not partaking of her sins, neither would they be receivers of her plagues and sicknesses. Such would come to Zion like doves to the windows and like sheep to their shepherd, "fleeing to Zion's strongholds as prisoners of hope."

Dear friend Merrill, the above article is but a meagre outline of the history of Spiritualism among the Shakers—externally. Of its internal history we may not write, as we saw and heard things "not lawful to be uttered." They pertained to the travail of the Shakers—personally and collectively—judgment begun at the house of God. Those amongst us who did not judge themselves were judged by the spirits in the second stage of the work.

Spiritualism in the world is just now entering upon its second stage, and conviction for wrong-doing will soon be manifest. There will be powerful religious revivals.

What I have written above answers your first point of inquiry, Did Modern Spiritualism originate among the Shakers? The second refers to my visit to Hydesville, etc. It was Chittendon, not Hydesville, where I spent a few days, and I there witnessed what I could not portray in words that would do justice to the phenomena and the predictions. Amongst other things, the materialized spirits were as familiarly acquainted with what had occurred at Mt. Lebanon during the seven years as we were ourselves. Also, they promised to come to Lebanon. I will enclose an article that will show you what occurred when they fulfilled that promise.

S. W. EVANS.

MT. LEBANON, Columbia Co., N. Y., Dec. 30, 1888.

## OUR QUESTION DEPARTMENT.

Some Christian scientists, say: "It is blasphemy and idolatry to importune the Deity for material good." What application has this statement to the case of Muller, who has by a life of prayer, sustained a large orphan asylum for years. Oakland.

Doubtless prayer (real prayer) is the intense focalization of the desire, imagination, and will into faith that a thing is. This most potent of forces sets up a distinct vibration, and is effective in exact proportion to the strength and continuity of that vibration, while the motive that prompts the effort fixes the moral quality of the prayer and its effects on ones own nature.

Prayer may actually result in black magic, an intense agony may hold the person prayed for just where he is, or even make him worse. Many a sick person has passed from this plane of life simply because of the mental crisis, groans, and supplications of those who loved them best. Prayers of agony are by no means prayers of faith. Muller may or may not (I don't know the facts of the case) have prayed to what seemed to him a personal God; but he prayed without ceasing and made the prayer the instrument of bringing to pass the thing desired, imaged and willed; his motive was good, so he worked with and related himself to the good. His unselfish devotion to others would react as blessing on himself. All earnest desire in any direction is really prayer, while our selfish natures may prompt desires that in their fulfillment might bring us much suffering, still all suffering when viewed from a higher life will be found to be remedial. People sometimes ask how is it when one devotes himself unselfishly to his family? Unselfish family devotion looked at from one standard may be intense selfishness. There are those who never think of the rights of others, if those rights in any way interfere with the comfort or aggrandizement of their own family, with such people family represents self, and self-love is the dominant chord, every thing must be turned to that key-note, yet such people look upon themselves as entirely self-sacrificing, and would not like to be told that they are selfish. "O Lord, bless me and my wife, my son John and his wife, us four and no more," is about the measure of their prayer.

When trouble comes, when money as well as friends grow less, it hardly appears to them that their selfishness is reacting on self. We work best for self when we work for humanity. We find much confusion among so-called Christian Scientists, very few holding entirely to the teachings of Mrs. Eddy. She deals with the principles of being in the abstract, divorced from all form, her treatments are not prayers; she affirms the good for herself, or for others, denies away what she deems false beliefs and errors in mind, finding health when truth becomes manifest in the body. The true Christian Scientist deals with the One Supreme Being in thought before the days of creation, declaring matter and all existence as illusion, out of which sickness, sorrow and death have come to man, consequently following

the principle out to its logical conclusion, man should ignore body. Many, many cures have taken place under this negation. While prayer and faith-cures in some form have been facts throughout all time, prayer seems natural to humanity in great sorrow or peril, while "faith is the very substance of the thing hoped for." Supplication, agony, doubt, are states of mind which bring suffering.

While faith, hope, imagination, will set up the vibrations which bring the answer to our prayers, Muller's prayer reached the minds of the people disposed to help on the good work, and they responded; had his prayer been in the direction of some scheme which would have brought what man names evil, and he had been as earnest for that as he was for the good, then he would have been a curse instead of a blessing in the world. Whatever earnest devotion one may put into work of any kind, must, in the very nature of things, bring response, other things being equal. Some people have such power or force in prayer that everything gives way before their "word," but the average prayer is nothing but froth and foam; it does not go down into the unformed and become a cause.

SARAH A. HARRIS, F. T. S.

BERKELEY, Cal.

## The River, Harbor, Canal Dredging and Land Company.

EDITOR OF GOLDEN GATE:

The Golden Gate, the grandest gateway, leading to the most extensive harbor the world possesses, divides within the Bay of San Francisco into two branches of deep water channels; the northern terminates at the Straits of Carquinez, the southern branch passes between the Cities of San Francisco and Oakland, and about mid-way between the shores of Alameda and San Mateo counties, and terminates south of Dumbarton Point, which is a portion of the above named company's property. This channel is there about half a mile wide with no less depth than 36 feet at low tide, adjacent to the Point. The Bay contracts here to the width of a mile.

These natural advantages present to the thinking and far-seeing observer the possibilities to which this portion of the Company's property can be utilized and developed. The future commercial importance of the Bay of San Francisco can not be questioned, it will rank among the foremost emporiums of commerce of the world. In the City of San Francisco will always be centered the great mart and money exchange, but it lacks one thing, and that is expanse of territory. Who is it, that cannot foresee already now, that its water front will be soon inadequate to furnish wharfage for the great number of ships that will crowd our harbor, even if we extend our wharf front from Black Point to Hunter's Point? Who is it, that fails to see that all the ground of the Peninsula as far as San Mateo will be densely built up with dwellings to accommodate the coming millions of inhabitants of San Francisco? These facts suggest the question, whether it will be possible to reserve the room upon the territory of the city necessary for the terminus of the additional transcontinental railroads, which are sure to seek the Bay of San Francisco, and all of which will have to secure terminal locations where ship and rail can meet in the near future.

Under the above stated conditions there can remain no doubt in the mind of the keen observer that Dumbarton Point will be chosen from necessity as a terminal point for overland roads, where the exchange will be made of all goods in transit between the Ocean and the Continent; and from where the City of San Francisco can be reached by rail across the Bay by a bridge accessible to all transcontinental railroads.

More than a thousand acres of ground and miles of wharf frontage for large ships are there to be had, which will with the bustle of commerce and manufacturing, and will be covered with costly warehouses, and it furthermore will be the greatest storage-place for lumber and coal the world has yet had. Our immense forest from the redwoods of Humboldt to the confines of Alaska, will here supply our Continent and other nations with lumber, and the inexhaustible coal mines of the North will require coal bunkers of dimensions to us yet unknown. At the terminal points of great railway lines, that distribute commodities like lumber and coal, hundreds of millions of tons of lumber and many hundred thousands of tons of coal have to be on hand constantly, and there is no locality on the Bay of San Francisco offering the required conditions of expanse of territory and adjacent deep water leading to the Golden Gate.

I beg your readers to reflect, that it is only a short time since the site of the city of Oakland, was bare fields and that the terminus of the Central Pacific Railway created in a prodigiously short time a large city, and to compare the natural advantages which Dumbarton Point, will offer to other railway companies against those of Oakland, where the shipping has to lay about a mile from the land and inaccessible to warehouses and storage depots, along wharfs which are costly to build and to maintain.

The early investors in Oakland property have reaped immense benefits, and now is again offered the opportunity to your readers to participate in a similar and far greater enterprise by buying the stock of the River, Harbor, Canal Dredging and Land Company, which can be purchased for a short time at Jos. C. Jennings, 317 California street at \$5.00 per share. Par value at \$10.00 per share.

The stock is unassessable. The Company being incorporated in the State of Colorado, where the incorporation laws protect the holders of certificates of stock from being assessed. Provision has been made by the Company by having reserved half its capital stock from the sale of which the means are obtained to develop its property consisting of 19,400 acres.

A. BOSCHKE, C. E.

Superintendent.

SAN FRANCISCO, Feb. 7, 1889.

He who talks, sows; he who listens, reaps.

A pleasant tone and a sweet smile cost nothing.

Virtue and a trade are the best portions for children.

People flatter us because they can depend on our credulity.—Tacitus.

The man who has confidence in himself leads the swarm that follows.—Horace.

Knowledge is that which, next to virtue, truly and essentially raises one man above another.

## St. George's Hall Meeting.

Mrs. Logan's meeting, at St. George's Hall, on Sunday last, was well attended. Professor Seymour was called upon for a speech to which he responded, giving evidences of human progress by the increase of the convolutions of the brain. Then Mr. Thurston was called on, who defined his own peculiar faith from a materialistic standpoint. The speeches were preluded with very good music and calisthenics by Mrs. Proden. Mrs. Cline made some happy remarks. Mrs. Miller discoursed well upon the emancipating power of the spiritual dispensation to women, and said she had not forgotten her Methodist enthusiasm, which she illustrated well, that the freedom of speech leads to freedom of thought. Mrs. Higgins spoke briefly, and of her desire to increase the sum of human happiness by giving the testimony of spirits. She is recently from the city of New York, and is to give her services to the people of San Francisco. Mr. Moore of San Jose, spoke of the scientific outlook of the spiritual movement, the realm of Psychology and the grander power of Inspirational Psychometry, the armament of the human mind. "Intuitive Science," as the power to de throne superstition and false logic, exact thought, and definition was demanded by the age and time. Professor Perkins rendered "Rolling On" in a pleasing manner. The evening's entertainment, Mrs. Logan's Benefit, was well attended and the benefit was quite substantial. The recitations were fine and the music satisfactory. These meetings in St. George's Hall, 909 Market street, will be continued for the present.

J. H. MOORE.

Useful knowledge can have no enemies except the ignorant; it cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.

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## 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."

## Advice to Mothers.

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

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[TITLE PAGE.]

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THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, every Sunday, at 7:30 P. M., and conducts classes for thoroughly practical instruction in Spiritual Science, Tuesdays and Fridays, at 10 A. M. Lectures and conversations on Theosophy, Tuesdays and Fridays, at 7:45 P. M.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., Washington Hall, 35 Eddy street. All are invited. Admission, 10 cts. The Library and Reading Room of this Society is located at 841 Market street, "Carrier Dove" office, and is open every week day from 9 A. M. to 5 P. M.

METAPHYSICAL COLLEGE, 106 McALLISTER Street—W. J. Colville lectures every Sunday, at 7:30 P. M., and conducts classes for thoroughly practical instruction in Spiritual Science, Tuesdays and Fridays, at 10 A. M. Lectures and conversations on Theosophy, Tuesdays and Fridays, at 7:45 P. M.

SPIRITUAL EXPERIENCE MEETING FOR FREE interchange of thought, by all who may wish to participate in the spirit of brotherly love, in Crusader Hall, St. George's, 909 Market street, over Curtin's store, between Fifth and Sixth streets, at 11 A. M., Sunday. Admission free. All invited.

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W. J. COLVILLE LECTURES EVERY SUNDAY in Metropolitan Temple. Services commence precisely at 10:45 A. M. Organist, Prof. Eckman; soprano, Mme. Marie Bishop. Everybody invited.

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LIBERAL SPIRITUAL ASSOCIATION—MEETINGS every Thursday evening, at 9:00½ Market street. All are invited. Admission, 10 cents. Capt. A. A. Stout, President; Mrs. Mary Richardson, Secretary.

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

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(Written for the Golden Gate.)

## THE EDUCATION OF WOMEN.

BY J. J. CHASE.

It is with a sad heart that I glance back some hundred years and come down to the present time to briefly note the struggles of women for an education. Every inch of the ground for equal social and educational advantages with men has been opposed with the most bitter hostility, not only by the dominant and tyrannical race, but sometimes by her own sex. Many are the causes for this strange inconsistency on the part of both sexes; for whatever benefits women benefits men also. The chief cause of this hostility arose from the religious teachings all along the centuries of her cruel bondage.

The sacred book of oriental lore says: "Daughters should be made emulous of acquiring the virtues of their sex, but should be altogether forbidden to read and write." St. Paul gave, what his Christian followers, for many hundred years, thought excellent advice: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law, and if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the churches." (I. Corinthians, xiv: 34, 35).

With these and many other illustrious though infamous examples and instructions, I ought not to wonder, perhaps, that Christian civilization—or rather barbarism—has always been defining "woman's sphere" with a view to keep them in ignorance and chains. But she was not always to be cajoled into submission to man's inhumanity. To be hewers of wood and bearers of many burdens might be endured by those who were willing menials—if there are any such—but the thoughtful and progressive demanded higher and more useful attainments, and the rights that Nature had endowed them with.

After long struggles with false customs and religious bigotry, women were permitted to learn the alphabet and to ask a place in the realm of letters. This was placing in her hands the keys to all her possibilities, and at once she began to realize her power. The tocsin of Liberty was sounded in her ears and it could not be again muffled with long prayers from laymen or priests. All along the aisles of earth and the bending skies, new and grander aspirations touched the woman heart and brain, and she began teaching sad souls the way out of the deep mazes of ignorance and slavery into the light of knowledge and freedom. New discoveries were made which each year changed her position.

Eudocia of Athens taught the sick and poor to read and write, and instructed others in better methods of labor, while she wrote poems and had ideals of such women as Mary Wollstonecraft and Elizabeth Cady Stanton. When Mahomet came, his Paradise was peopled with "beautiful women." George Fox caught a faint glimpse of justice through the religious darkness and admitted, reluctantly, that at least one woman must be immortal. If one, why not all? Veronica Gamara's sweet songs have been trilled on the evening air of Italy for three hundred years, and Elena Cornaro excelled in music and mathematics. Yet I well remember that in 1848 the school directors of my native town (LeRoy, Pennsylvania), resolved that "girls had no need to study arithmetic." Only ten years ago I heard a man speak gravely of the education he intended to give his son; "but my daughter," said he, "she must be repressed!" "Repressed! Why?" I asked. "Oh! because," said this rich, religious man (I mean rich in money, for he had no real riches), "she is smarter than the boy, and I don't believe in any Woman's Rights nonsense. I don't want her out of her proper place as a wife and mother, subject to her husband." My impetuous nature generally flashes into a blaze at such tyranny, but I simply turned on my heel and said: "What a pity it is you could not have lived five hundred years ago." About the same time a writer of wide reputation in religious circles, said that women out of the domestic sphere were stumbling blocks in the way of men. The facts are that a long list of womanly women have been saving the world from much disgraceful stumbling.

A writer in the *Popular Science Monthly*, says that "the present effort of women to invade the higher forms of labor is battling with the established order of the sexual relation." Dr. Nathan Allen, in the *Journal of Psychological Medicine* tells us that "the Almighty has established bounds or limitations, beyond which women cannot go without defeating the primary object of her creation, and maternity is the primary law of her creation." And still another wail comes from a writer in the *North American Review* that "girls are being prepared by superior education to engage, not in child-bearing and housework, but in clerkships, telegraphy, newspaper writing, school teaching, etc. And they are learning to believe, that if they had their rights they will yet be enabled to compete with men at the bar, in the pulpit, the senate, the bench."

ignorant, greedy and sensual;" and I add, he is also besotted with tobacco or wine, or both, and ignorant of sexual laws. Are such men fit for husbands and fathers? Yet Dr. Nathan Allen and his coadjutors would have women fulfill "the primary object of her creation," by marrying such men and perpetuating more woe and brutishness on women and the race.

For shame! In Massachusetts there are 70,000 more women than men. In England and Wales forty-three out of every hundred women cannot marry because there are not men enough to give them husbands. In Prussia there are a million and a half unmarried women. "The object of creation" in those and many other countries must be a tremendous failure, if the words of these he-numb-skulls (on the subject of woman's education) is to be relied upon.

With such teachings it is no marvel that the old education, what little was doted out in impressionable doses to women, aimed at mere ornament. Its objects seemed to be to make them "genteel" and thoughtless. It succeeded them all over with unreal accomplishments, leaving them useless and ignorant of the most valuable attainments. This kind of education is still popular in many fashionable seminaries where the religious teachings of Paul have full sway. Doctors of Medicine and Divinity,—pious, praying men who think they carry the keys to paradise and beyond, shut and lock the doors of the colleges against women and then twit them of ignorance. I can hardly find words to express my contempt and disgust for such sanctimonious flunkies. But their career is about ended, and women will soon stand equal in every relation in life with men. Spiritualism, Women's Rights, and a careful study of Nature's laws has penetrated the brains of all practical, common-sense people, until they are now strong enough not to accept pretense for polish, nor sit down with a culture that begins and ends with a prayer, unwomanly airs, and a few phrases stereotyped from the last French dictionary by Mr. and Mrs. Grundy.

Anything to keep women in slavery to men was once allowable; everything tending to freedom of mind and body was suppressed. To-day, we are steadily advancing toward the useful in woman's education, to that which will enable her to meet the trials of life, and support herself and assist others, and to exert a more positive, at the same time a more refining influence in society. Nothing is more detrimental to true refinement and purity than the ignorance that has been forced upon women by unjust and inhuman statute laws which found their root in ecclesiastical laws and customs. The advancement needs fostering and a wise direction until it has abolished all caste in sex. Every friend of freedom should see that the culture of to-day makes to-morrow's labor easier, woman's influence greater, and all love stronger and purer. Women are passing rapidly from one stage of development to a higher one; with more privileges and activities for mind and body. The girl in our common schools to-day may be governor of the State, Representative in Congress, or President of the United States in a few years. So it is important that her parents and teachers make her as self-reliant and self-supporting as the boys, and just as conversant with every fact in life. There should be no distinction on account of sex.

New responsibilities are opening to her on every hand and new prizes tempt her to compete with men who have so long mistakenly, if not maliciously, opposed her progress.

The youth of to-day who enjoy the advantages of our schools and colleges do not generally know, I presume, that the first school for girls was started in the City of Dijon, France, about 1600. The projector was a young woman who had asked, and had an affirmative answer, no doubt from higher spheres, this question: "Shall women be educated as well as men?" After consulting four lawyers as to its legality, her father gave his consent for her to commence her laudable undertaking. On opening her school, she and her pupils were assaulted by a priestly mob. True to their teachings, they regarded it as diabolical. The populace became frantic at the innovation, obliging her to desist for a time. She was persistent however, had courage and wisdom and with great secrecy procured a secluded room and commenced again with five pupils. She met with such success that the opposition was gradually overcome and she went on unmolested, though she and her pupils were looked upon with scorn by those who had been taught that women were an after thought in creation.

Timothy Dwight, an eminent teacher, born in Northampton, Mass., in 1752, was the first to admit children of both sexes to his school at Greenfield, Mass., in 1783. Strange as it may seem to the youth of to-day, girls were not admitted to the schools in Boston on equal terms with boys until 1784. So it is not surprising when a teacher in one of the public schools in Boston lately, asked a young woman in the history class, what the Puritans came to this country for? that she replied: "To worship in their own way and make other people do the same."

The first seminary in the United States exclusively for women, was established by the Moravians at Bethlehem, Penn., in 1745. It is still a popular school for women. Miss Pierce opened a school for young women in Litchfield, Conn., in 1791, which continued forty years with success. Emma Hart Willard, the youngest but one of a family of seventeen chil-

dren, born in Berlin, Conn., in 1787, commenced teaching at the age of sixteen and opened a boarding school for girls in Middlebury, Vt., in 1814, culminating in her famous seminary at Troy, N. Y., in 1821, which did incalculable good in advancing woman's education and placing her nearer the position that nature designed her to fill. Catherine E. Beecher, an older sister of Mrs. Stowe, commenced a young woman's school at Hartford, Conn., in 1822, and the illustrious Mary Lyon founded the now celebrated Mount Holyoke Seminary at South Hadley, Mass., in 1837. Every man and woman should hold her name in grateful remembrance for her work in educating women. She removed many masks of conceit from purblind men who had been floundering along the muddy ruts of custom, imagining that they were endowed with special privileges in the fields of knowledge. But Mary Wollstonecraft, Fanny Wright and Margaret Fuller did more with tongue and pen to enhance the political, educational, and social rights of women than all the teachers of schools and seminaries for a hundred years. They scanned the whole horizon of human injustice and laid the knives of their keen logic and eloquence with glowing zeal and sublime pathos at the very roots of existing evils. The boarding schools and seminaries, in order to sustain themselves, had to sail under some kind of a sectarian flag, whatever the private views of the principals may have been. They dared not, perhaps could not and live, openly uncover the ignorance, despotism and crime that has always been plotting, under religious cloaks, the subjection of women.

The noble teachings of Mary Wollstonecraft as set forth in her books, especially in her "Vindication of the Rights of Women," published in 1691, has taken deep root, and are now blossoming forth in great beauty, and bearing abundant fruit for woman's equal education with men. She demanded that women should have equal rights with, and be a friend, not a slave and toy of man. For this she was maligned and treated with scorn by those who were incapable of comprehending her high moral theories, for which the present age have so largely adopted and hold her in high esteem. Fanny Wright, born in Scotland nearly forty years later than Mary Wollstonecraft, was the impersonation of benevolence and fearlessness.

Coming to America, in 1820, at the age of twenty-two, and having a large fortune and great personal attractions with extraordinary powers of mind, she traveled, wrote, and lectured extensively, doing great good in arousing and educating the dormant minds of the people to see the stupendous inequality of the educational and social advantages of men and women. Her advanced ideas on religion, slavery, and the social degeneracy of women, now largely accepted by the best minds, were then denounced by press and pulpit same as those of her illustrious compeer had been.

Margaret Fuller, coming on the scenes of earth in 1810, the most cultured woman of New England, the intimate friend of Emerson, Parker, Channing, and the great patriot of Italy, Mazzini, she escaped some of the pious mud thrown at her brilliant predecessors. But when in her "Women in the Nineteenth Century," she said that a wife should give the marital law, the average man rebelled; and when she claimed that every sphere which a woman could fill, even that of sea captain, was hers by natural right, men and women alike sneered at her and made her the target for ridicule and reproach. But it only lasted a short time. Her tragic departure from earth and the steadily growing intelligence of the people has made her the ideal woman; had she lived, her large practical, mother nature and her love and recognition of woman's influence would have made her the foremost woman in the ranks of culture and progress to-day.

To-day we see women pilots on our lake and ocean steamers and also as sea captains, and hardly a ripple is made on the sensitive nerves of society. They have been shamed into silence, if not good manners. Some years ago, a Mrs. Maquire brought the ship *Chieftain* from Calcutta to New York; and a Mrs. Patten, a delicate blonde, with soft, blue eyes, but daring nerve and decisive qualities, took charge of the ship *Neptune's Car* and brought it from the Straits of Magellan to San Francisco. For fifty days and nights she did not undress herself, working almost incessantly. The rough sailors obeyed her with pleasure, but eyed her curiously, as she sat in deep study making calculations and observations, on which her and their lives depended. With what pride Margaret Fuller must have observed from her spirit home, (that is, if she was cognizant of the fact), the labors of that young woman, not yet twenty years of age, born and reared in the best educated society of East Boston.

It is astonishing to me that men with all their real and boasted attainments in science, art, and material interests, should so long have thought women a mere appendage, and only capable of mending their clothes, paring their potatoes, and nursing the children. Every calling she has entered has been glorified by a host of grand women who have honored the cause they espoused. She has added new genius to literature and art and been prominent in philanthropy. She has carried the tenderness and strength of great souls into the hospitals and asylums, and stood on every round of the ladder of progress with unflinching self-sacrifice and bravery. Who does not remember Florence

Nightingale and her remarkable hospital work during the Crimean war, for which she was decorated with the cross of England's Queen? How useful was the life of Mary Carpenter, who for forty years worked for more humane treatment of prisoners and industrial schools for girls in England and other countries. Of Fredericka Bremer, the Swedish woman, who forty years ago, wrote such valuable novels, which aided greatly in enhancing the educational and legal status of women in Sweden. What a debt of gratitude we owe Miss Dorothea S. Dix, who spent a long life in bettering the conditions of paupers, criminals and insane in the United States; to Caroline Herschel for her astronomical researches, receiving a gold medal from the Royal Society, and a salary from the government of England as a co-worker with her brother; to Harriet Martineau, whose life of seventy-four years was a continued series of useful literary work; and to Charlotte Bronte, whose genius Thackeray honored and Dickens never surpassed, who struggled with sorrow and an unrelenting fate that would have discouraged hundreds of men. She put heart and soul into her books and holds her audiences with a spiritual power, that glows as strong to-day as it did thirty years ago. Maria Mitchel wears the gold medal of the King of Denmark for her astronomical discoveries; and as Professor of astronomy in Vassar College makes the observations used by the United States government in its coast survey.

What true stories of grand achievements can be told of Charlotte Cushman, who, for forty years, graced and educated the theatrical world; of Harriet Hosmer, the American sculptor in Rome; of Anne Whitney, the Boston sculptor, whose marble Harriet Martineau stands in Wellesley College, a daily incentive to all women, and whose bronze Samuel Adams decorates Dock Square in Boston; of Grace Anna Lewis a devotee of science; of Sarah Clarke, the artist; of Christine Ladd, of John Hopkin's University, one of the ablest mathematicians; of Susan B. Anthony and Elizabeth Cady Stanton, advocates of Women's Rights and higher education for forty years, and receiving therefor unmeasured calumny, insult and abuse; of Anne Dickinson, the unequalled girl orator, during our four years struggle with ignorance and tyranny; and of Drs. Juliet H. Severance, Elizabeth Blackwell and Clementine Lozier, pioneers of the medical women in this country, who have made it easier for them to practice the healing art to-day.

## An Interview with Mrs. L. S. Bowers Known as the Washoe Seeress.

EDITOR OF GOLDEN GATE:

Having learned that Mrs. Bowers was in town, I lost no time in hunting her up; I succeeded in finding her at the St. Charles Hotel. The old lady did not recognize me, so I simply told her, I wanted her to cast the horoscope for me. She took her slate and pencil and figured the year that I was born, her first remarks, were: "Be careful, you are going to be in trouble, and you are facing a lawsuit, in which you are likely to get the worst of it. You have done some business in 1886 or 1887, that you will be sorry for in 1889, and I am sure it will lead you to a lawsuit, which I am sorry to say, I know to be too true." After discussing my business and domestic affairs, I asked her what she thought would be the prospects for San Bernardino? The old lady replied, "It is good. There is going to be quite an excitement which will greatly benefit the place." I asked her if it would be in a land boom. "No," she said, "it will be in mines. There will be as rich mines struck in the mountains of San Bernardino county, as was found on the Comstock." I asked her where they would be found? She answered me, "From eight to eleven miles from town." I asked her how long before the find? She said, "It was right at hand;" she said, "there would also be rich mines found in the vicinity of San Diego." I really thought, the old lady was getting a little cranky, and said nothing about it. I asked her if she had told any body else? She answered, "Yes, I told several in Los Angeles, and I have told Mr. Holt, the Editor of the *Times*." I asked her what Mr. Holt said? He said, "he did not believe her, but he hoped they would, and said it she could find or predict where such mines could be found, she need never leave here." I must admit that the old lady knows much more than I gave her credit for, and being a subscriber of your paper, I ask of you to publish this interview.

Yours,  
GEO. A. MOORE.  
SAN BERNARDINO, Jan. 23, 1889.

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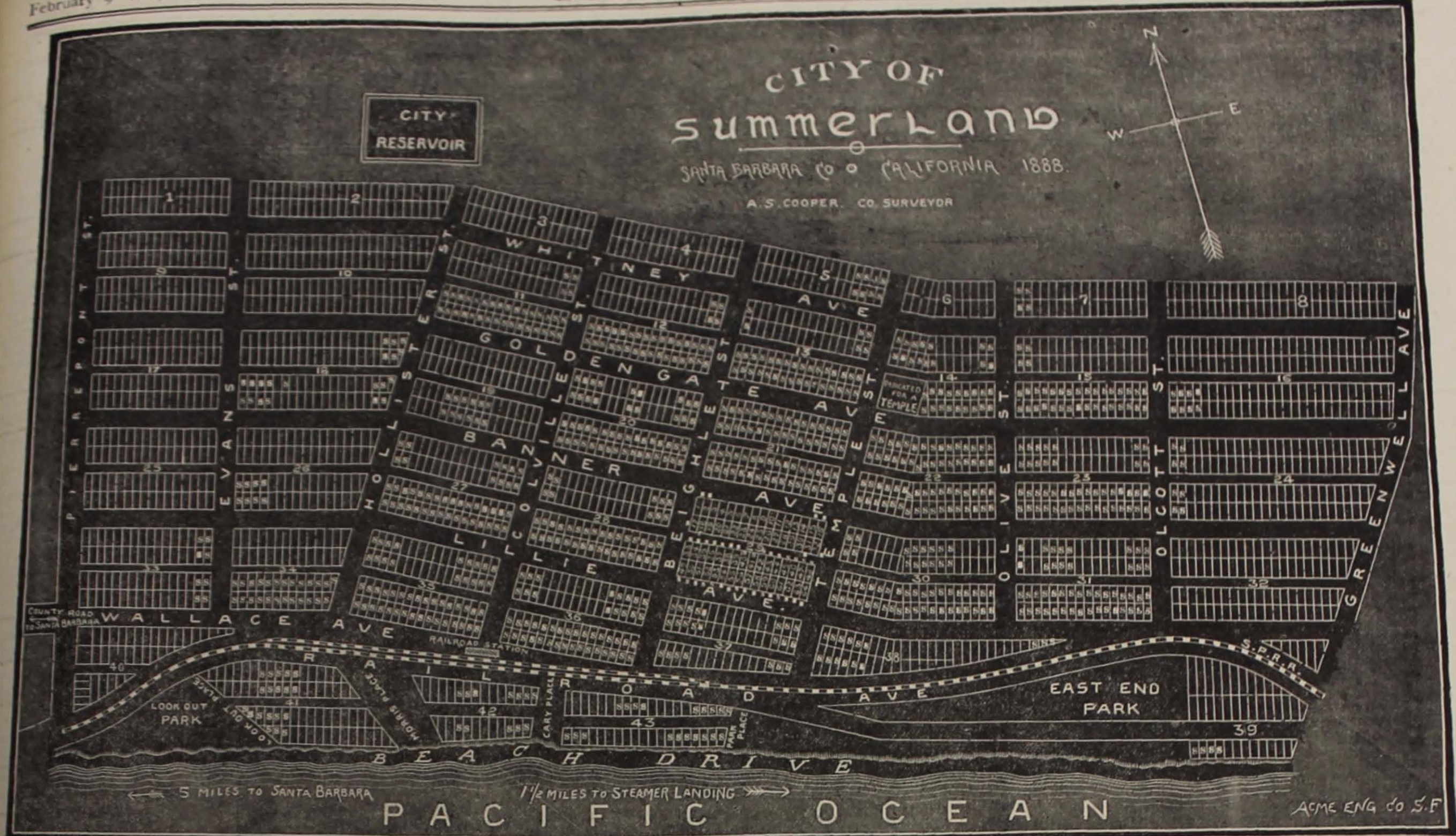
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