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#### GEMS OF THOUGHT.

He who chases two hares will catch

ES

Gratitude is a virtue that has commonly profit annexed to it.—Epicurus.

Feeble souls always set to work at the trong time.—Cardinal de Retz.

He who knows most grieves most for wasted time.—Dante.

Trifles make perfection, and perfection is no trifle. - Michael Angelo.

Discontent quarrels with its tools instead of with its skill.--Martineau.

Unfriended indeed is he who has no friend bold enough to tell of his faults.

Travel improves superior wine and poils the poor. It is the same with the

Economy in our affairs has the same effect upon our fortunes that good breeding has on our conversation.

Our incomes, like our shoes, if too small will gall and pinch us, but if too large will cause us to stumble and trip.

Envy is fixed only on merit, and like a re eye, is offended with everything that bright.

Never employ yourself to discern the faults of others, but be careful to mend and prevent your own.

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

The blessed work of helping the world forward happily does not wait to be done by perfect men.—George Eliot.

There is no man so contemptible but who in distress requires pity. It is in-tuman to be altogether insensible of an-other's misery.

Any coward can fight a battle when he's sure of winning; but give me the man who has pluck to fight when he's sure of losing.—George Eliot.

Plutarch says very finely, that a man should not allow himself to hate even his enemies; because if you indulge this passion on some occasions, it will rise of itself on others.—Addison.

Cato the Censor said:—"It was sur-prising that the priests, during the perform-ance of their divine service, could refrain from bursting out into a loud laugh in the faces of their congregations."

To help the flyoung soul, add energy, appire hope, and blow the coals into a setul flame; to redeem defeat by new lought, by firm action—that is not easy, hat is the work of divine men.—R. W.

o pardon those follies in ourselves the we cannot endure in others is her more nor less than being more ing to be fools ourselves than for ers to be 50.

Reminiscences of An Old Spiritualist

[CONTINUED.]

Dr. Henry Slade was a frequent visitor at our home. He is one of the most versatile mediums I know of. When in his younger days I visited him in Jackson, Michigan, when he was living with his first wife, I was shown an oil painting by him of his wife under spiritual guidance, a perfect likeness as good as could be produced by any artist in the form, yet he does not know the first principle of portrait painting in his normal state. I do not know that he has ever given any attention to the cultivation of the art from that time to this. I recall with pleasure that visit; it was so replete with manifestations of spirit power in accordance with his development at that time. Since

with his development at that time. Since then many different phases of mediumship has been added, of which I will state farther on.

He, his wife and myself would sit for manifestations at some time during the day, principally in the evening, when his Indian control Owassa—would always take possession of his physical organism, and we would have a pleasant social chat; his Indian phraseology and witticisms were always amusing, which we enjoyed extremely. We would of course have messages written on the slate from our friends on the other side. His mode of communication then was holding the slate by one corner, first placing a small piece of slatepencil upon it, under the table, always in the light, the process of writing could be distinctly heard. At the present time, the writing is done between two slates placed on the top of the table in full view, he merely placing his finger upon it.

A remarkable exhibition of spirit power occurred while there. Some signile piece.

upon it.

A remarkable exhibition of spirit power to occurred while there. Some simple piece of music as "Home Sweet Home" would be played on an accordeon, he holding it by the bottom with the keys under the table, which was played at each sitting. Owassa, who was always doing something or other out of the common course, told ome to put the accordeon under the table; s I did as he requested; in a short time hafter, I wanted him to give some music, as ol reached down to take it from under at the table, and lo and behold, it lay flast supon the floor, with the four sides spread out. The doctor was highly incensed, for it was a new one just purchased, and scolded Owassa very energetically for ruining his new accordeon; after awhile he was influenced again, when after having his own fun, at the expense of the fmedium, he directed me to replace it under the table. I did so; in a little while he relinquished control, when I looked under the table there was the accordeon restored to a perfect condition, which I took hold of and handed it to him. It would almost seem that nothing its impossible for excarnated spirits to do in this material world, provided proper conditions be supplied.

On my return home he accompanied me; we stopped on the way at Kalamazoo where we had some patients; as in addition to his slate writing, he practiced medicine under spiritual guidance at that time. He saw his patients at a physician's office, in a room set apart for him. On one occasion, a patient—not one of his—was paying some money to the resident doctor, a dollar bill mysteriously disappeared; both searched their pockets and no dollar could be found. A couple of hours after, Owassa controlled the medium and the first word he said to the doctor, who was present, "Did you lose a bill dollar?"—this was always his mode of expression—and joked him for quite awhile for not having sense enough to the addition on the place of the bordering of the paper which was loose and hanging down, he said, "I think chief, you will find your bill dollar?

SAN FRANCISCO, CAL., SATURDAY, JANUARY 4, 1890.

On these occasions, although stopping with us, he always took a room in a hotel which he occupied during the daytime, where he gave seances at which he never admitted more than three at a time; there was seldom any scarcity of applicants. In the evening he frequently gave private sittings to some of my particular triends in my own house.

There was always a great deal of discussion among the people, as to the genuineness of his manifestations, pro and con, while he remained, but no person who ever visited him ever accused him of fraud, and had had a sitting. In fact, it is utterly impossible that the manifestations through him, could be simulated by any one in the flesh, for all is done in the light.

I have described the mode and manner.

tions through him, could be simulated by any one in the flesh, for all is done in the light.

I have described the mode and manner in which the writing is produced; nothing occurred out of the ordinary procedure during his stay on this, his first visit, except on one occasion. A prominent lawyer and two other gentleman had a sitting with him. They were all sceptics of the first order, but they came away considerably mystified. The lawyer came to me, and wanted to know if he could get the writing, by placing two screwed slates on the table, first being placed between them the small piece of pencil; I told him I did not know, but he could try it, so the next day he got the slates and the pencil and screwed them together and asked the doctor if he could get a communication in that way; he said he did not know for he never had tried it. They were placed on the table, he putting his fingers upon them; very unexpectedly the writing was heard, when it ceased the slate was unscrewed, and on it was a message professing to come from his brother, saying that he was taken sick in Ecuador, South America, where he was acting as minister of the United States to that country, and that he left there for home on such a day and on such a ship, naming the captain, and that he died on loard in such a latitude, stating the day of his death, and was buried at sea. This was startling news, but there was no way of verifying it until the ship arrived. Two

backward and forward, from Jackson to Louisville, he occasionally would stop three or four days with us, and give sittings, but seldom anything occurred different from what I have stated as characterizing his usual phase of medium-

He doctored with herbs altogether, of

He doctored with herbs altogether, of which he always had a large quantity in those three places, Jackson, Kalamazoo, and Louisville. When diagnosing a case po physician could describe a disease, the organ effected, and the causes, more clearly and scientifically than he did, and besides he would describe the physical appearance of the diseased organs. I neglected to say that when controlled he was always entirely unconscious.

When putting up the medicines, he would go to one package, take a handful out of it, a very small quantity out of another, and so on, in different proportions. He would have five or more kinds in one prescription, but he used no scales. It was said that he was very successful in his treatment.

After about two or three years, as before stated, I think he gave up the practice of medicines, so I saw him very seldom for some years afterwards. Other phases of mediumship, I understand, have been added to those I have been witness to. A very peculiar kind of materialization—a curtain would be strung across the room, and faces would be seen over it,—inspirational speaking, and I believe some others. He has been in England, Germany, and Kussia, exhibiting his gifts before the rulers, nobles, and scientists of other countries,—has been a guest of the Czar of Russia for six months while in that Empire. Through his instrumentality thousands of gross materialists have been convinced of the truth of immortality, that after we throw off this mortal coil, we still have a conscious existence in another life; and many more thousands have been redeemed from the slavery of religious dogmas and creed,—made them happy in the knowledge—not belief—that their friends on the other side, know and love them as they did when in the form, and the happy thought of joining them, when their labor here is ended, and the rider of the pale horse says, "Come up higher;" yet, with all these convincing manifestations, he has been accused of fraud and vilified; but what test medium has not been,—has been, so-called, exposed?

backward and forward, from Jackson to Materialization at the Spiritual Temple

BY JOHN WETH

There are not many materialization seances given in this city at the present time. Once we had them in abundance, rather too much of a good thing under all the circumstances. Mr. Albro, the well-known manager of the Berry Sisters, gives

the circumstances. Mr. Albro, the well-known manager of the Berry Sisters, gives a few every week. His medium is a Mrs. Safford, and she gives good satisfaction. Mr. Albro is a good manager, and is too much for the raiders, who give him a wide berth. Mrs. C. M. Bliss is also now giving a few seances weekly in Dwight street, and will continue to do so during the winter. She is very popular in this city, and has the endorsement of M. S. Ayers of Spiritual Temple fame, which is a great card for her. She gave a seance last evening in the lower hall of the new Temple to a large gathering, and to speak of that is the object of this article.

Before doing so, I will say a few words about this scarcity of materialization seances to which I have referred, compared to their abundance two years and more ago. John Curtis, the boss raider, says two things: First, "the doubts my ability to observe phenomena." That I do not care for when such a man as M. S. Ayers, whose experience has borne fruit and stands higher in the community than the Curtis's as an observer of phenomena, does not doubt it; and besides, I like my own eyes of observation better than I do his. Second, he says he has made all the mediums "shut up shop," and has the "paraphernalia" taken from their several cabinets now on exhibition, and has had to two years past. Well, I can say to

were placed on the table, he putting his finger upon them; very unexpectedly the will be a state was unexcrewed, and on it was a finger of the control of the trought of the state was unexcrewed, and on it was a finger of the control of the trought of the state of the

An answer to the Prayer, "Teach us the way, oh Lord, for we know so little of Thee."

I saw, as it were, a clear landscape before me, an open space of meadow covered with waving grass, made bright with white star flowers. In the center a fountain of clear water rose high up into the air in one jet, then it fell over in bright sparkling spray. When this water fell over, it did not reach the grass beneath, but separated into clear drops which were suspended in the air, even as the leaves of a palm tree spread from the stem. Around this meadow were growing trees, more beautiful and delicate in outline than more beautiful and delicate in outline than any I have ever seen upon the earth, and the most exquisite flowering vines were twined in and out among them. Flowers of exotic beauty and color grew in rare profusion, and the air was filled with delicate perfume. There was a soft music about the place, like the faintest babbling of a brook, or the sweetest of sweet birds singing. The paths which ran among the rich growth of plants were silvery and quieting to the eye. Many people were strolling on these walks, whose garments were made of light and soft material, unlike anything I have ever seen, and the colors of these garments were of the softest and most exquisite tints. I noticed that these people moved with a peculiar ease, and seemed interested and happy. Everything was perfectly harmonious and happy.

The entire place was pervaded with a

thing was perfectly harmonious and happy.

The entire place was pervaded with a bright soft light, less glaring than the light of the sun, yet more brilliant than the moonlight. Even where the trees grew there was no shade, and every flower, each blade of grass, and every flower, each blade of grass, and every flower, light. The faces and clothing of the people were softened by it; it erased as it were every sharp outline.

Presently a youth of beautiful countenance and graceful form came out from among the flowers; he was dressed in a loose white dress of soft and exquisite texture, which seemed to be animated with the light which was in every object. There were bands of blue woven on or embroidered on his dress, and he wore ornaments of a soft white metal, more soft and delicate than fretted silver, at his neck and whists; but his face most attracted me; it was radiant, hopeful and beautiful.

When this young man advanced the

spider's web glustening which about his neck and wrists; but his face most attracted me; it was radiant, hopeful and beautiful.

When this young man advanced the people ceased in their conversation, for although I heard no voices I knew that they understood each others' thoughts, and watched him with pleased and worshipful faces. He came near to the fountain, and when he reached it he raised his head upward and the drops of water fell into his mouth; then he went back to the edge of the open space and walked up and down, scattering the drops which he had caught from the fountain, out of of his mouth into the lawn or open space. This he repeated over and over again, until the entire space of green meadow became a perfect lake of rippling water, its surface like the purest of sapphires sprinkled with millions of glittering diamonds, the fountain still rising from the center in no wise changed.

monds, the fountain still rising from the center in no wise changed.

Then the youth stood on the bank and surveyed the lake quietly and modestly, and the people drew around him with thankfulness that he had been chosen to do this work; he seeming to feel himself an instrument rather than a creator. Then I said, "What is this?" and the youth answered me, "You a mortal like myself have asked for light, this vision is symbolic. The open space represents the world, beautiful but in itself small: the fountain answered me, "You a mortal like myseit have asked for light, this vision is symbolic. The open space represents the world, beautiful, but in itself small; the fountain is the spirit of the Father rising over all, premeating everything, giving freely to each soul who will in perfect trust lift its head to Him. I am a worker chosen of Him because of the purity of my life; for the soul must be reached through the soul. The drops are the words given to me from the great source of all light, as this open space has been perfected into a jeweled lake with these crystal drops, so the earth will be made pure and beautiful as the words of pure and beautiful spread out over its surface.

This lake is surrounded by Heaven, and these are angels who linger near His presence. So your earth is surrounded by angels, who rejoice when they see purity and truth scattering over its surface. The words given from above must be sown by the pure and the good, for they only can enter near to the light to receive its divine teachings. Let your life be so complete, that not one truth which shall enter into

enter near to the light to receive its divine teachings. Let your life be so complete, that not one truth which shall enter into your soul, fail to be scattered over the earth, where it shall multiply and assume a perfect form. Take heed lest you neglect your duty, for many are called but few are chosen."

Setpember, 1889.

Experience is the best master, but asks rribly high wages.—Carlyle.

Why, Love does all that's noble here

A man's fault partakes of the nature of his company.—From the Chinese.

All truth gets crucifixion before corona-on.—Atlanta, Ga., Star.

when the ordinance of baptism was instituted by Christ its name and rite was not however altogether new. Though one of the most important controversies which the concerns the proper subject for baptism, whether adults only who it was the control and his warriors depart, while or it this rite is to be administered to instance of the most important controversies which the concerns the proper subject or baptism, whether adults only who it was retainly more frequent in the apostolic age than it as ordinarily been where the rite was performed upon infants. This here and or the concerns the proper subject or which the chapet out the first subject or it this rite is to be administered to instance the control of the apostolic age than it as ordinarily been where the rite was performed upon infants. This here and or the control is the apostolic age to convert since the church in the apostolic age to convert since the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the church in the apostolic age to go and the convert of the

these texts.

According to most of the advocates of baptism by sprinkling, the great error of the opponents is that they attach too much importance to the question of the mode of baptism. Yet it is known that some of the early Christian sects appear to have rejected baptism on grounds somewhat similar to those in which it is rejected by Quakers at the present day, who explain the passages which relate to it symbolically, and insist that a spiritual baptism is the only real baptism of Christians. The Socinians also in modern times have mentioned that baptism is not an ordinance of permanent obligation, but a merely symbolical rite of little importance.

# The Double.

In a work by Washington Irving, entitled "Moorish Chronicles," he says, "I find this statement by the Spanish historian, Antonia Agapida:—
"The battle of the Durowas was chiefly memorable for the following miracle: The Christians were incastellated at San Esteven de Gormady, near the banks of the Douro. The Moors had possession of the Douro. The Moors had possession of the fortress of Gormady, about a league further up the river.

"The battle commenced at dawn of day. Count Fernan Gondyales, however, before taking the field, repaired with his principal cavaliers to the church to attend mass. Now, at this time there was in the service of the Count a brave cavalier named Pascual Vivas. This cavalier had made a solemn vow that whenever he entered the church in the morning, he would on no account leave it until all the masses were finished.
"On the present occasion the firmness."

finished.

"On the present occasion the firmness of this brave but pious cavalier was put to a severe proof. When the first mass was finished, the count rose and sallied from the church in clanking armour, and soon after the trumpet and quick tramp of steed told that all were off to the encounter. Pascual Vivas, however, remained kneeling before the altar, waiting, according to custom, until all the masses should be finished. The masses that morning were lily charge our forefathers with having been

numerous, and hour after hour passed

The world's selfishness is a boon to physicians; for if there was no selfishness there would be no disease. All evil finds its root in selfishness, and disease is but one of the effects—it is the telltale of the spirits' discords, whether inborn or developed tafter birth. Every discord or peculiar phase of selfishness manifest itself through the body as ailment of some sort, debarring strictly physical alments as those that may be contracted by exposure or careless physical indulgence or pleasures. Organic froubles, as those of the liver, kidney, heart and stomach, and oftimes of the lungs, may be traced to extreme selfishness or selfishly sensual indulgences—if not in self, in generations past where the foundation was originally laid, and passed on from ya father to son or from mother to daughter. In that respect our sins may cause suffering in several generations hence. Thus reform must necessarily begin with grander to the selfishly sensual indulgences as well as exposures, and an may be regarded as effects of selfishness too. But such are not inheritable until they become chronic or so deep-rooted as to taint the aura or the spirit state of the patient. This being the life condition of man it is naturally carried over to his off-spring. Excess exposes every one to dispirity in the spirity of the does not expose himself by incaution; for this produces a loss of vitality or magnetism and subjects him to contagion from other diseased persons, and often from spirits who have a tainted or impure aura, or a spirit body still containing the germ of old diseases. Of course, this is a boon to spirits, for only through a human body can this germ be discharged, and spirits are ever ready to take advantage of conditions that offer them release or a channel through which to let off their impure substances. Until this is possible, they suffer—discontent in lieu of pain, depression where the germ of organic troubles less in shared being the innale love principle reversed or acting for a negative instead of a positive effe

the creators of it—if we cannot recall anything in our own lives that might have laid the foundation for it. Disease though is the purifier of the spirit. It is the only hell that exists. And if not freed in this life, it becomes our hell in the next. All do not possess this germ, and therefore all do not suffer alike. But we will always find that the most benevolent, generous or charitable to be the healthiest of people—this proving our theory to be founded on a healthy inference. Thus selfishness is the physician's boon, but as the world becomes freed from it their occupation will wane. Dull business among the profession will be a first indication to a betterment of the world, and the sooner it comes the better.—The Better Way.

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through the ages mankind has been taught to fear the hand that is Divine, not know-ing that beneath all things ran the tide of to fear the hand that is Divine, not knowing that beneath all things ran the tide of a purpose having its source in the never failing fountain of Ouniscient Love. Saidle sees the many thoughts that are east upon the light you see not, concerning the wisdom and true purpose of punishment for what you deem sin. The Law of the Infinite is inexorable. "Whatever aman sows, he must reap." If thorns are sown they will grow and produce thoms again, unless man in his wisdom shall have learned to uproot, and plant in the place thereof, something that will be of greater use. So in the human soul: if the child of God and nature allow lesser good to have dominion, to grow and unfold itself within the heart, he must suffer the consequences of his folly. But the Law of the Infinite delights not in punishment. The rest beating heart of the Father yearns for the good and happiness of His children. It gives His Angels no joy to see the working of lesser good among mankind. We are not glad when we see the suffering and punishment of a criminal, we grieve because of his perverseness, his bilindness and signorance, and would he but heed our words we would gladly point into a way of escape, not from the punishment he so justly merits, but from his own bilindness and signorance that have led him into the prison cell, and even to the scaffold.

No one will suffer unjustly at the hand

the scaffold.

No one will suffer unjustly at the hand of the Father, nor through the ministrations of the Angels who do His bidding. Saddle is the servant and messenger of the Law, she ministers to the planet at the behest of the same. Neither Saidle nor any wisdom guide have the power to meter punishment to the offender, but the Law itself holds within itself both command and demand, and metes to the transgressor the meed he has earned. While Saidle says this she sees the tide of undeserved rest and trouble that flows through the thought-world of your planet. This is now at its height. If has gained and gathered to itself the refuse of ages, and now flows through the land in all its fary. Its source is in that which has given to man the superstitious creeds that have strengthened themselves in every available manner, and are become a rock on which the multitude build their everlasting bopes. But the rock is yielding to the power of the elements and falling from beneath the walls of hope, and manitind dare to question the authority and wisdom of that called sacred. Here is the war of thought and purpose, the uprising of Reason that will not give to creed the throne on which he Almighty power has placed her, and hade her rule the universe as His handmaden. In this war, this conflict, many suffer unjustly, as no conflict can be waged unless there be contestants who must suffer defeat, perchance death for a time, that in the end right and reason be enthroned. Here principle must suffer at the hand of calumny. Here Saidie must see her own bravely endure, as has she, the venom and scandal of those who should be ready, willing, ape even glad to look where the highest and holdest stand, and receive from them the bread of life. Thoughts too sacred to be uttered are spoken lightly from lips that should utter the prayer so often sung. "Nearer my God to Thee," (Ferrently and reverently. Children whom Saidie loves, carry within your books. The common of the sacred Order of Life are right in their lives before mankind but

at is wrong, and take a decided stand the year to come for right, truth and stice. Be ye banded together in a love was in Deity's heart, and be true to the ghest and holiest. Then no suffering ow disaster will o'tertake, other than that mest that is the result of war and containing the world of thought. Reason will make the world of thought. Reason will make the world of thought. Reason will will be will be a sufficient to the world of thought. Reason will will be will be a sufficient to the world of thought. Reason will be will be will be a sufficient to the world of thought. Reason will will be will be a sufficient to the world of thought. Reason will will be will be a sufficient to the world of thought. Reason will will be will be a sufficient to the world of thought. Reason will will be will be a sufficient to the world of thought. Reason will will be will be a sufficient to the world of thought. The world will be wi

From the Sun Angels' Order of Light.

With the Sun Angels' Order of Light.

And the some to you: for light, and lot the Sun has risen and shines upon the earth. Be glad and happy, knowing a green greeting:

Saidle has given to earth a gospel of right and justice founded on Onnipotent Law that will never fail. All through the Golden Gate into the realms of eternal day. Peace be with you.

SAIDLE.

SAIDLE.

B. FAYETTE, President and Corres-

B. FAYETTE, President and Corr ponding Secretary of the Sun Ange Order of Light. OSWEGO, N. Y., DEC. I, 1889.

Spiritual Mindedness

The ultimate aim of Spiritualism, in common with Christianity, is to spiritualize the mind of mankind. St. Paul wisely said: "To be carnally minded is death; to be spiritually minded is life everlasting." In the natural order of evo-lution man's animal nature is first in delution man's animal nature is inst in ue-velopment. His physical appetites and animal propensities are designed as factors for the building of the outward tabernacle or temple of his indwelling soul. To this end they are wisely adjusted, and Mother Nature and Father God have so constructed the animal mechanicism as to make its legitimate service the much pleasure, and the pain which results from excessive use or the misuse and perversion of our bodily powers, is a kind chastisement to teach us obedience. In-stead of despising our bodies and their

version of our bodily powers, is a kind chastisement to teach us obedience. Instead of despising our bodies and their normal appetites, as did the ascetics of ancient religious faiths, and as even St. Paul sometimes taught, we should remember that the physical body is, as he said. "The temple of God," or of the immortal spirit, which is one of His infinite number of incarnations, and as such we should cherish it as a sacred instrument, and devote it to the highest uses.

Unfortunately however, man in his ignorance has, from time immemorial, induged his appetites to excess, and perverted them by the use of things injurious to physical harmony just to gain an ephemeral pleasure by a morbid excitement. This abuse of his nature is the only "fall of man," which has any truth or sense it, and in this "falling from grace," or from righteousness and temperance, the majority of maukind even yet are Adams, and they turn themselves out of the Paradise of health and happiness by their sensual indulgences. Nature is wonderfully adjusted so that all her laws are maintained by penalties self-acting, so to speak. Compensation and retribution are thus simply the results or Truits of obedience and disobedience. Heaven or happiness is the result or reward of right living and thinking; and hell or misery is the inevitable consequence of evil thoughts and wrong deeds.

Man is so constituted that his highest happiness results from the exercise of his moral and spiritual faculties, hence it is true that the pure in heart are blessed and see God or good in all nature. "As a man thinketh so is he." If his thoughts are vulgar, profane, and obscene, if they dwell upon animal pleasures alone; he grows brutal, unrefined and unspiritual, and knows only the momentary pleasures of exist the previous and more provided children, who disobey the moral laws and live just for sensous pleasures.

To be spiritually-minded opens a thousand avenues of enjoyment unknown to the debauchee and the epicure, for it brings.

dren, who disobey the moral laws and live just for sensous pleasures.

To be spiritually-minded opens a thousand arenues of enjoyment unknown to the debauchee and the epicure, for it brings us an rapport with all lovely and beautiful things in this world, and draws about us all divine influences that can awaken the exalting harmonies of Heaven in our innernature. Spiritual regeneration, or the psychological quickening of our dorman spiritual faculties by either human or spiritual agencies, or both combined, is a desideratum to be earnestly sought as a normal evolution in human experience. "Getting religion" in the true sense and way, is not getting a delirium of spasmodic excitement which at most is but an abnormal craze, usually followed by a "back-siding," which means a reaction of over-strained nerves and a mind thrown out of balance, but it is an awakersing of our higher spiritual nature that should take control of our animal propensities, and regulate all our acts by moral forces.

In order to become spiritually minded, religious or spiritual culture is necessary, for the spiritual, like the intellectual faculties, must be educated. To this end churches and Sunday schools are useful when wisely conducted, and not made

for the spiritual, like the intellectual facul-ties, must be educated. To this end churches and Sunday schools are useful when wisely conducted, and not made simply instrumentalities of indoctrinating undeveloped minds with senseless dogmas and cramping creeds. But all who are truly educated are suf-feducated, or are morally and spiritually developed by aspiration or praying "in secret," as Jesus di-rected, and most of all by divine inspira-tion, which is the soul-quickening power exerted by angels or ministering spirits, who are ever the divine means of spiritual baptism.

Spiritual-mindedness is not a state of morbid melancholy, not an entire abstraction of thought from the duties nor the proper pleasures of this world. Much that has passed for piety was biliousness, producing "long-faced religion," a monomania that has often draped the bright and beautiful world we live in and should enjoy, as do the song-birds, with sack-cloth and whelmed the mind in gloom and fear. On the contrary, to be truly spiritual-minded is to be cheerful, joyous, hopeful, peaceful, trustful, sincere, honest, faithful to every duty, aspiring to be better and nobler, te be charitable, liberal in feeling and in purse, magnanimous toward the erring, generous toward those who differ in opinion, and "in honor preferring one another."

It means, in short, to be an optimist instead of a pessimist, to be God-loving instead of God-fearing, to live to do good and be good, to cherish noble thoughts and pure desires, and thus create the Kingdom of Heaven within you.

#### PUBLICATIONS.

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#### EDITORIAL FRAGMENTS.

The man or woman who cannot rise superior to the petty passions of hatred towards an inferior for any real or imaginary wrong done to them shows them to be no better or nobler than the object of their uncharitable thought. There is is much they will find it necessary to overcome in their own natures before they are prepared to enter the path" of spiritual growth. There is the exercise of the spirit of forgiveness and gentleness. It may not be really possible to love one enemies, but it is possible not to hate or despise them. Until we can render good for evil we are not the children of Light.

Ought we not to school ourselves to look with tender compassion upon the undeveloped spirit that can do another a wrong? Only think of the long journey before such souls—the path beset with thorns, which they must walk with aching hearts and bleeding feet, before they can reach the higher life of the spirit. We are all travelers in life's journey together; the strong should assist the weak-should help them to bear their burdens. with patience and humility. Can he ask for help or strength who is unwilling to impart help or strength to those weaker than himself? what is the one who would do wrong to his fellows but one who is weak, and needs help to overcome the evil in his own nature? Let us as cend the heights of being, not grope in its shadows.

How very little we know of the subtle and un-seen forces, the exquisite life principles, that control these bodies of ours. The nerves are so ex tremely sensitive that they may be affected even by unkind and inharmonious thoughts, which re acting upon the body, produce head ache, loss of appetite, indigestion, etc., disturbing all the currents of being. Some persons are so sensitive as to be conscious of the cause of the disturbance affecting the physical health; others are affected without realizing the cause of the trouble. Spirits on the other side of life, especially those who are skilled in the art of comm nicating with mortals, understand these things much better than we do. In entrancing their mediums they often find conditions in the way of perfect control that the mortal would never think of, and they understand dealing with those subtle forces much better than do mortals.

Before the year closes upon which we have jus entered, what changes may come to the worldwhat new inventions, what overthrow of governments, what unfoldments in the arts and sciences what mighty advancement in spiritual truth How many fortunes will be won and lost many grand souls pass on from the mortal to the immortal-how much happiness and misery, all crowded into one brief year. What calamities by fire, pestilence, and flood, no one can anticipate Many who read these lines will no doubt solve the sad but beautiful mystery of death, ere another year rolls over their heads. Not that we would deprive any soul of any reasonable joy that may come to gladden his life, but life is such a serious reality, may we not well admonish all to seek for wisdom as well as for pleasure. The present moment of mortality is the only one we are

# DANGER OF IGNORANCE

It may be safely said that ignorance is directly

DANGER OF IONORANGE.

It may be safely said that ignorance is directly the cause of all the accidents to life or limb that befall mankind. If man only knew the weakness of the ladder that breaks under his weight, he would never attempt to ascend it: or the untrust-worthiness of the vessel that goes down in the storm, he would never commit his life to it. In fact, ignorance is the prime factor of all calamities, the veritable Satan of the race.

In mediumship ignorance is responsible for all the nonsense and absurdity which gullible people accept as genuine communications of spirits. No one should ever lay aside his common sense at the beheat of spirits or mortals. When Adam, Eve, or Cain's wife, pretend to speak to us through the lips of an entranced medium, we should request the ignorant or dishanest spirit to leave the medium and never again return until he or she can come in truth.

This is one of the heaviest and highest stumbling blocks that Spiritualism has had to encounter—the imbecile communications of great souls, and puerile messages purporting to come from ancient spirits. We are tired of all ancient spirits, until they can bring us something we do not already know, or that our own spirit friends can not give us as well. We are not particularly interested in Ben-ha-dad, or Joshna, or Cain's wife's grandmother. We would much rather hear from some one closer to us in kinship. Spiritualism must rise above all this trash.

The only danger in mediumship is in ignorance of the laws governing with twe call animal magneties, but the same brain by asperting in the control of the mortal brain by unscent intelligences, applies to the same brain by spirits in the body. Men and women can be psychologized to do almost any injunity, for which, really, they ought not to be held responsible.

When we learn more about the subtle forces at work in nature, we shall obtain the solution of many problems of life which are now mysteries to us.

#### MR. COLVILLE'S WORK

On Christmas Day and also on Sunday last, De-cember 29th, the College Hall, 106 McAllister street, was literally thronged with crowds, eager to participate in the brilliant Christmas exercises. to participate in the brilliant Christmas exercises. The music was exceptionally fine; the leading artists were: Mme. Marie Bishop, and Miss Kate Lang, sopranos; Mrs. McCarty, contralto; R. H. Whiting, cornetist; Prof. Piper, violinist; Prof. Eckean, organist; Mrs. Shipley, pianist, and W. J. Colville, tenor. The decorations, which are still in place, display much taste, and are very elaborate and refinee. The lectures delivered by W. J. Colville were all particularly appropriate to the season, and combined explanations of the origin and significance afforded in the Christmas-tide rejoicing, with much sound advice for the new year.

the new year.

On Sunday evening, "A review of 1889 and a glimpse of 1890," made a very favorable ampression on the audience, as after recounting many o the singular and startling events which transpired during the departed year, the lecturer mentioned several prophecies for the year now begun, inclu ling the statement that many rapid changes ever

ding the statement that many rapid changes even in the next twelve months would occur sufficient that the least hopeful see that "Utopian" schemes in many instances, though at first but castles in the air, of redescend from their aerial heights and take practical and solid form on the surface of the earth.

On Saturday, December 28th, a children's festival proving very delightful; over too little ones and many of somewhat larger growth were presented with offerings from a large and brilliantly illuminated Christmas Tree, while cakes, fruits and bombons were distributed with a lavish hand, The musical and literary exercises were conducted by about a doenn very youthful performers, assist-de by Mmc. Bishop and W. J. Colville.

The Theosophical Society has been very active in College Hall of late, chiefly owing to the visit of

de by Mme. Bishop and W. J. Colville.

The Theosophical Society has been very active in College Hall of late, chiefly owing to the visit of Mr. Bertram Keightley, of London, Mme. Blavatisky's private Secretary, who delivered every fine lectures to full houses, on Sunday afternoon and Tuesday evening. W. J. Colville lectured on "The Secret Doctrine," to a select company last Monday evening. A class is now forming at the College for the systematic study of that remarkable work. On New Year's Night a grand concert for the benefit of the College, which is now nearly out of debt, was given by a fine array of professional and amateur talent.

On Sunday next, January 5th, Mr. W. J. Colville's subjects will be at 10-45 A. Mr., "How everybody can secure a happy and prosperous new year," at 7:30 P. Mr., "Burnette Haskell's scheme for Nationalizing San Francisco, is it feasible, if not, what is?" All seasts free, and everybody welcome. New Year's offerings collected on plates at both services, special music morning and evening.

on plates at both services, special music morning and evening.

Twelfth Night, Monday, January 6th, will be celebrated by the young people, at 7;30; musical and literaty exercises will commence, to be followed by another distribution of gifts from the Christmas tree. All are invited to bid good-bye to Santa Claus on that evening. Through the munificence of many friends an abundance of presents and good things are on hand, but extra dainties would be found useful as the number of poor children likely to attend is very large, in addition to those in comfortable circumstances.

At Oakland and Alameda, the Christmas entertainments and services in both these places where Mr. Colville lectures and teaches classes, under the efficient management of Miss H. M.

where Mr. Loville lectures and teaches classes, under the efficient management of Miss H. M. Young, have been peculiarly attractive. Masonic Hall, Alameda, was gay with flowers and ever-greens, and the audience treated to charming music, touching recitations and eloquent oratory on Christmas and New Year's Eves. On the later casion supper was served at 10; and at 11 P.M.

Meeting, which was exeedingly impre ssive. Mr. R. H. Whiting played divinely on his cornet, Mrs. Chandler, Miss Lang, Mrs. Gough, and W. J. Colville sang beautiful sacred and secular melodies; at 12:05 the large gathering broke up wishing each other a truly bright and prosperous New Year. The Christmas gathering at Oakland Synagogue, December 26th, was equally enjoyable. W. J. Colville] lectures in Odd Fellows Hall, Sana Clara, every Saturday at 2 P. M. Subject, Janauay 4th, "The first day of the Creation." This is the first of seven lessons on "A scientific understanding of Genesis." Admission, 25 cts, seven tickets, \$1.25.

A new Class commences for instruction in Spiritual Science at 106 McAllister.

A new class commences for instruction in Spiritual Science at 106 McAllister street, San Francisco, Monday, January 6th, at 2:30 P. M. Terms, \$1.25 for full course of teaching.

We never could quite understand the sense or ogic of Materialists denying the existence of the Supreme Intelligence in the universe, which the Christian world calls God, while at the same time ney must admit that there is design in nature, in adaptation of elements to ends, and st there can be no design without intelligence. The must also admit that there is a mysterious prin-ciple operating through matter which is superior to nature, and above and beyond all human com-Now, what matters it what nam we give to this principle, whether we call it Jeho vah, God, Law or Nature? And what particula

we give to this principle, whether we call it Jehovah, God, Law or Nature? And what particular
harm is there, or just grounds for dissension, if
some are disposed to reverence that Awful Mystery we call God, more than others, or attribute
to it larger powers or more direct interest in the
affairs of men than others are disposed to admit?

The fact is, there is but little use in bothering
ourselves much about what in the nature of things
we can never know or demonstrate. It is a
waste of valuable time that ought to be devote
to the uplifting of the race. Disputation about
God and His attributes, about which so much
wrangling has disturbed the peace of mankind,
and caused so much blood to drench the world,
and caused so much blood to drench the world,
never did anybody any good. Hence, is it not
better for Spiritualists to leave such suppositable
subjects alone? The time can surely be better
occupied in presenting our facts and philosophy
to the world, and in teaching erring and undeveloped humanity the true way of life.

#### EDITORIAL NOTES.

-Mrs. S. R. Stevens, formerly a well-known edium of this city, has recently returned aften a absence of several years in the East, and may e consulted at No. 30 Twelfth Street.

e-Constitutions are pending with competen surveyors to plat the Sleeper tract of 137 acres o choice fruit lands at Mountain View into five-acr fruit farms, and they will be placed upon the mar ket at the very low price of \$250 per acre.

—Mrs. Emma Rood Tuttle has our thanks fo charming little souvenir in pretty verse, entitle: 'How Elvie saved the baby. A story of the Counemaugh flood of 1889," It is exquisite! rinted, and is really a fine contribution to ou

—The new year is a good time to begin. If each reader of the GOLDEN GATE would undertake to send us one new subscriber for the GOLDEN GATE, within the next thirty days, it would gladden the heart ofmany earnest workers in spirit life, as well as of some who are struggling to build up the Cause on the mortal plane.

—At the conclusion of Mrs. J. J. Whitney's test seance at the Temple to-morrow (Sunday) evening, she will perform a marriage service—the contracting parties being—the persons whom she will unlie in marriage! Mrs. Whitney is a regularly ordained minister of the gospel of Spirtualism, and is said to perform the service in a very inverseils marriage. impressive manner.

impressive manner.
—You cannot present to your friend a more appropriate gift than a copy of our "Spiritual Fragments," price, if subscribed and paid for in advance of publication, \$i\$: The heavy expense attending the publication of the work is our excuse for offering it for this low price, as it is a \$1.50 book and will not be sold for less after the hook is not. book is out.

-Our neighbor, the Carrier Dove, had a —Our neighbor, the Carrier Dove, had a nar-row escape from destruction by fire on Friday night of last week. The old Jesuit Building, in which the office is located, was nearly destroyed, but the portion of the building occupied by the Dove escaped with but little damage, and that from water. This is the second time within a month that our neighbor has had a "close call" from the same destructive element.

from the same destructive element.

—Still progressing, our "Spritual Fragments."
The printers have now an extra force employed on the book, and they are pushing the work as rapidly as we can find time to supervise the proofs. This book will occupy a much needed place in our spritual literature. Spritualists should encourage this enterprise and help us to get the book out. We think it will be a book in every way worthy their appreciation.

-Psychic Studies, for January, the eighth num — Pyckic Studies, 101 January, the eighth num-ber of the present volume, by Dr. Albert Morton, is out. Its leading paper is "Advice to Mediums and Investigators," containing a wast amount of valuable information on the much misunderstood questions of Mediumship and Spirit Communion. Price ten cents—may be had at this offlee; or for \$1 per annum of Dr. Albert Morton, 210 Stockton street San Francisco. street, San Francisco.

street, San Francisco.

—Bro. H. W. Merrill, of Redding, Cal., kindly writes as follows: "Enclosed please find "one dollar and ten cents for 'Spiritual Fragments." This is agreeable to my promise to "take a copy if issued in book form. Glad to "note a good likeness of the author will appear. "Take your time and get it up in good shape; it will be a monument to your wondeaful perception of human nature and love of mankind. "When ready send as above."

# Our Condition after Death.

BY J. W. MACKIN.

"The souls of believers are, after death, made perfect in holiness, do immediately pass i glory; and their bodies, being still united Christ, do rest in their graves till the resurn

glory; and their douise, losing control. Christ, do rest in their graves till the resurrection."

I quote from memory. Such was the teaching of my childhood. The first suggestion ever offered to me of the possibility of being surrounded by spirit friends sounded like blasphemy. What's refer to himself in the possibility of being surrounded by spirit friends sounded like blasphemy. What's refer to himself in the properties of many opinions, beliefs and assertions regarding our post-morter catechism to memory. No idea of a future state has had the fascination for me the properties of the properties of

shed beyond doubt to so many of us, it would men to be a natural conclusion that little doubt volid remain on the subject, yet in spiritual circuss and even in spirit communication, there are considered to the subject of the subjec

sections of the Heer september of the Heer where the rephain, or ghosts of the dead, reposed forever in a state of semi-sleep."

"It is a land of shadows, yes, the land Itvi if is but a shadow and the race.
And echoes of themselver."

Ido not like it, even though in this dreamland I can be just as happy as my constitution will permit. If it is a fact, however, my likes or dislikes will have little effect upon it.

This life is illusory enough, but no one has hinted that what we see, hear or feel, does not exist. It is not a fection of our imaginate North classification of the seminary of the seminar

once.
A. J. Davis has related voluminously what he has seen in the spirit-world, and his statements acary conviction with them to me, for they appear satural and agree with what my reason and in-unitive perception of things demand. Still, it is nily his say so.

s say so.

leg goes into Africa, travels and reports, accept it as truth because it agrees with the know of the circumstances, and that it corroborated. Who else has corroborated vis' nomenclature of places and persons in it world?

what we know of the circumstances, and that it can be corroborated. Who cles has corroborated Mr. Davis' nomenclature of places and persons in the spirit world?

I am not caviling and trying to pick flaws in Mah I consider the noblest of all spiritual beliefs, and the most satisfactory in experience. I am exposing an ignorance which I am very anxious to be rid of; and among the able contributors to the GOLDEN GATE, there are those, no doubt, who can help me in that direction. I have a lellow-feeling with John Wetherston. I have supported to the state where it falls short to him. Of my own spiritual existence and its immortality my belief is very strong, I think unmoverable, and I know the more I cultivate the spiritual the better man I become, and there have been times that I have felt myself in a spiritual atmosphere or condition which produced "a joy unspeakable and full of glory," producing an intuitive knowledge of eternal life. All of which however, does not remove the ignorance referred to.

While I am in the questioning mood let me

however, does not remove the ignorance referred to however, does not remove the ignorance referred to the last of the first own of the last of the las

I see Mrs. Bushnell has been there. Perhaps or the sake o' auld lang syne she will kindly en-ighten me as to the nature and claims of the

Order.

Amid all my uncertainties I am certain that in this life, and in the life to come, there are incoment duties and responsibilities, and as we are true to them so will bour success and happiness, both here and hereafters.

TULARE, December 29, 1889.

# Progressive Lyceum,

Euros or Golors (Arrs:

Among the kaleidoscopic groupings of human spirits, under the wonderful leading of Love, in his design of happiness for all, were the assemblages at 90 Jr. 2 Market street on and Stardev evening and Sunday morning in attendance upon the entertainment given by the Progressive Lycum on the evening of December 35th, and at its regular session the next morning.

Annual holiday festival was held on the starder of the s (Barlett), Prof. R. F. Tilton; recitation, "Pai; Blessing," Miss Eva Peck; harmonica instrumentalizations, with varied selections in entere, Mr. George Jaeger; song and dance, "Sweet Geraniums," encore "Come back Jack," Miss Agie Harison. By request the graceful Delsarte more ments were then presented with Miss Mabel Morents with the presented with Miss Mabel Morents and the presented with Miss Mabel Morents and the presented with Miss Mabel Morents and Margie Kohn. The same young ladie acted as a floor committee with Miss Mabel Morill as floor manager, during the dancing which closed the evening. With the conclusion of the programme, the presents designed for more than a hundred puljs and some adults, were distributed from the basket beneath the large evergreen tere that stood with its ornaments at the head of the hall. These were given to the recipients by the conductor, Mrs. Eallon, assisted by Mrs. A. E. Fossette, Messrs. M. F. Merritt and W. F. Mishner, Jr. The various committees were access to their efforts.

On Sundaw morning the session was interesting and the selection of the program of the program of the session was interesting the session was interesting the session was interesting the morning the session was interesting the miss of the program of the session was interesting the miss of the miss of the session was interesting the miss of the

Muhlner, Jr. The various committees were active and faithful in the work, which assured success to their efforts.

On Sunday morning the session was interesting
but some of the exercises were omitted to permit
the transaction of other business. The question
that the transaction of other business. The question
and targets and had several responses but we
and targets and had several responses but we
continued for another week. To the number
of words of widom furnished by several was added
the song, "Up, up in the Skyr," by little Ethel
Craig recitation, "The Battle of Waterloo,"
Lena Miller; recitation, "The lattle of Waterloo,"
Tree, "Ella Lincoln. Two donations were made
to the Lyccum. These were some good specitree," Ella Lincoln. Two donations were made
to the Lyccum. These were some good speciast of books for the library by W. J. Kirkwood.
At the leader's meeting some new names were
added to the Lyccum membership, more leaders
selected and nominations made for the offices
selected and nominations made for the offices
that are to be filled by balloting on next Sonak,
A large number of names was furnished in nominations and these were presented largely with a
view to consult the wishes of the pupils in the
matter of who they desired for officers and leaders.

W. J. Kirkwood.

AN UNCLEAN BEAST.

#### AN UNCLEAN BEAST.

The following letter was received at this office,

losed."

Attention Sinners—Frisc: is the place to get all kinds
of queer and fancy Books, Photos and other things. Sanple illustrations from the Richest Books out, and our private Circular for stamp. Golden Gate Publishing Cos, Sar Francisco.

The unclean beast who thus sought to smirch

us and our business is invited to call at this office in person, and receive his dollar.

-Mrs. H. Mitchell, at 1637 Mission street, is —Mrs. H. Mitchell, at 1637 Mission street, is agent for "Dr. A. Willord Hall's Hygenic Treatment for the cure of Disease, Preservation of Health and the Fromotion of Longevity without Medicine." This is an exclusively private method. It is simple, and we are inclined to think, after a careful examination of his method; it will accomplish what the discovere claims for it. At any rate, it is very easily tried. It can certainly do no harm.

no narm.

—Sister Josephine R. Wilson, the Spiritual Scientist and Healer, of 2237 1-2 Mission street, called at our office the other day, and thinking she could not present a more acceptable New Year's gift to a spiritual minded friend, subscribed for a copy of the GOLDEN GATE for said friend for a year. She also renewed her subscription for the contraction of the contra for a year. See also renewed her subscribed for a copy of "Spiritual Fragments." Wasn't that a good day's work for the angel world?

—Mr. Bertram Keightley, private screlary to Mme. Blavatsky, will deliver two lectures up-on Theosophy, in this city, at 106 McAlliste street, as follows:—Sunday, January 3d, 24, May subject, "Karma and Re-Incarnation"; Taesday, subject, "Karma and Re-Incarnation"; Tuesdy, January 7th, 7:30 P. M., subject, "A General Survey of Evolution as propounded by Theosophy." The general 'public are cordially invite to enjoy this rare opportunity to hear lectures up on Theosophy by a Theosophist who has been for a number of years past identified with the Theosophic movement, and closely associated with its rounders. Open doors.

-On the night of the fire in the old Jesuil Building, in which the Carrier Dove office is cated, and in which also resided Dr. and h cated, and in which also resided Dr. and Mrs. Schlessinger, two men came to the door of the room occupied by them and offered to assist them in saving their property. They were entrusted with all the clothing of the Doctor and his wife except what they had on. The men made off with it, and have not since been heard from. The man who would rob a poor editor of bis usually scanty wardrobe would steal corn from a blind pig. But then isn't it a little extravagant for a editor of a spiritual paper to have an extra shirt for thieves to break in and steal! They could not catch us in that fix, unless it was an occasional odd time when our shirt was in the wash.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.

#### QUESTIONS

A corres pondent writes: "Will you please answer the following questions:—(1). What is \$5001—is it material—of what kind of Matterial (2). What is the spirit of Man—is it material and of what kind? (3). What is the spirit of Man—is the spir

rare they?"

1st. We understand Soul to be the material covering or body of the spirit, just as the physical body is the covering of both soul and spirit. When the spirit, which is the conscious ego, teaves the body, it takes its house to live in with it. This is what is termed the spirit body, and it is composed of the finer emanations of the physical body—has weight, substance and tangibility,—that is, to spiritual sense. We must remember that there are many forms of matter of which our physical senses are indifferently cognizant. ber ihat there are many forms of matter of which our physical senses are indifferently cognizant, Why may there not be infinite varieties and gradations of matter entrely beyond the ken of our physical senses, as indeed, we know there is in some directions, as science has demonstrated? ad. The spirit of Man we regard as that divine essence, which, acting upon matter, manifests intelligence. This may be a still finer form of matter, for aught man may know.

of matter, for aught man may know.

3d. Thought is the expression of spirit through
matter, bearing with it something of the substance through which it passes. Thus, thoughts
are things, or rather, they become things whenever they seek expression. Their degree of tangibility may be measured by the force and
power with which they impinge themselves upon
the consciousness of others.

Now, we are not certain that we have answered these questions correctly. We are inelined to think that we have not; and further, we
do not think any of us know much about matter

do not think any of us know much about matter or spirit, or whether they are not all one in es-sence, but differing in degree. When we know more we shall be glad to say more.

#### UNION SPIRITUAL SOCIETY

OF THE GOLDEN GATE.

Union Spiritual Society met at Scottish Hall HII Larkin Street, January 1st, Wednesday Even-ing, Mrs. R. S. Briggs in the chair. The Hall was well filled; W. C. R. Smith opened the meeting with an invocation poem that certainly was fine, Mrs. Jennie C. Reid from Portland, Or., gave a fine recitation, a vision-G. F. Perkins ade a few pertinent remarks on the growth of ritualism. A Mrs. Hawley gave an inspira-tal talk on "The Temple Not Built With Spiritualism. A Mrs. Hawley gave an inspirational talk on "The Temple Not Built With Hands. Prof. Seymour next delighted the large ordiance with a speech, on the birth, growth and decay of our planet. This was a lofty in and decay of our planet. This was a lofty in ordinate with a speech of the profit of the

## New Year's Greeting.

FRIEND OWEN:-Permit me to co-operate with your many well-wishers in wishing you and the Golden Gate a happy and a prosperous new

May you both be instrumental in being a gospel to the poor, healing the broken-hearted, delivering captives in bondage to error and evil propensities, giving sight to the spiritually blind hiberality to the dogmatie, and prove 1890 to be the acceptable year of progress and the reward of all faithful spiritual workers.

There have been times that I have wished that the GOLDEN GATE furnished stronger mental food, but when I have lacked spiritual light and felt weak and bevildered, a ray of warm sunshine has come from a brother or a sister, sometimes from this plane of life and sometimes from beyond the visil, in its pages, and I have been comforted and strengthened. Then I knew the mission of your paper and that my wish was a mistake. The mental gymnasium and polemical arena can be found in other fields, but there is only one GOLD-REGATE.

Again let me wish your paper, yourself and family and your mission a very Happy New Year.

J. W. MACKIE.

TULARE, December 29, 1889.

## Progressive Spiritualists.

Their meetings at Metropolitan Temple for th month of December, has proven a grand success. Notwithstanding the inclemency of the weather Notwithstanding the inclemency of the weather the audiences have been good and increasing, but at their 2 P. M. meeting and evenings, and a great good is being accomplished in bringing the philosophy and phenomena together so prominently as is done through Mr. Chas. Dawbarn's lectures and Mrs. J. J. Whitney's tests. The latter, while always good, has been cellipsing not only herself but all other attempts upon the rostram heretofore in this city. Her tests have been marvelous in their nature, and in numbers have ranged from 50 to 120 spirit identifications, besides the many communications emanating from a majority of them, and, in many instances, to oral strangers to the knowledge of spirit return. May the society keep this eyes always open to present the best thoughts and phenomena, as they have ever done in the past.

Alcohol has no place in the healthy system, but it is an irritant poison, producing a diseased condition of body and mind. It has been demonstrated that the use of alcohol, when employed moderately, makes the average of life thirty-five and a half, while that of non-users reached an average of sixty-four and one-sixth years.

—Dr. Willard Parker.

#### NOTE FROM MRS. LOGAN

DEAR GOLDEN GATE: We are happy to chronicle that a two weeks, sojourn at Paso Roble Springs was a blessing to others as well as our selves. We would also acknowledge our gratitude to Professor J. P. Ewens who conducted our circle of Harmony in St. George's Hall in our harmony and the grand week of the grant of the selection of circle of Harmony in St. George's Hall in our babence, and absence has been even the freet conflagration in which three ladies lost their lives. We were not here to winess the terrible ordeal, but shall hie away to Oakland for the present, to return however, every Sunday, to meet with all who have so ably sustained our meetings. Our address henceforth will be 1107 Twenty-third Avenue, East Oakland, Miss. F. A. Logan,

CATARRHAL DEAFNESS—HAY FEVER.—A NEW HOME TREATMENT.

HOME TREATMENT.

Sufferes are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and custachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are permantly cured in from one to three simple applications made at home by the patient one in two weeks.

tions made at home by the patient once in two weeks.

N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent free on receipt of stamp to pay postage, by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada. Christian Advocate.

Sufferers from Catarrhal troubles should carefully read the above and be cured.

A NEW METHOD OF TREATING DISEASE

#### HOSPITAL REMEDIES.

HOSPITAL REMEDIES.

What are they? There is a new departure in the treatment of disease. It consists in the collection of the specifics used by noted specialists with the reach of all. For instance, the treatment pursued by special physicians who treat indigestion, stomach and liver troubles only, was obtained and prepared. The treatment of other physicians, celebrated for curing catarrh was procured, and so on till these incomparable cures now include disease of the lungs, kidneys, female wakness, themunatism and nervous debility.

This new method of "one remedy for one disease" must appeal to the common sense of all suffacers, many of whom have experienced the disease "must have been appeared to come very lill out of a single bottle, and the new which, as statistics proce, has ruined more stomach than alcohol. A circular describing these ow mendeles is sent free on receipt of stamp to pay postage by Hospital Remedy Company, Toronto, Canada, sole proprietors.

The Religio Ph. Journal has our thanks for kindly mention of our forth-coming volume of "Spiritual Fragments," copies of which will be forwarded to all prominent spiritual papers as soon as the work is out. The object of this book is to present, in an attractive form, condensed into golden nuggets, the best thoughts of the author, illumined by light/from/the angel-world, on every phase of human life and duty. We cordially invite the Iriends of the Cause to help us to extend the circulation of this book.

## A Living Microscope.

John Thomas Heslop, of Birmingham (England,) is a lad whose powers of vision are to be accounted among the marvelous. He is known as "the living microscope. on account of being able to see the most minute objects clearly defined. In 1878 or 1879 he was attacked with some baffling eye trouble and came very near losing his sight forever. After the disease had reached its worst there was an instant and startling change for the better, which resulted in a complete cure of all inflamstating change for the better, where resulted in a complete cure of all infammation in an incredible short time. It was not a cure, however, that brought back the old eyesight like that possessed by the average genus homo. When it returned it was with extraordinary increased powers of vision. To John Thomas the most minute plant louse was as large as a rabbit, ane the mosquito bill as large as an axe-handle.

He could see and describe distant minute objects with startling clearness and precision. He was amazingly shocked upon repairing to the well to get a cooling draught to see the immense number of hideous creatures that were floating, and wiggling about in the water.

From that day to this water has never passed the lips of John Thomas Heslop; his drinks consist wholly of coffee, tea, and milk, thoroughly boiled. The doctors say that the entire organization of the eye has

his drinks consist whonly of conce, ica, and milk, thoroughly boiled. The doctors say that the entire organization of the eye has undergone a structural change, that the cornea has become abnormally enlarged, and that the crystalline lens have divided into three different discs or circles, each circle surrounded by another of light blue. In the centre of each of these circles appears an iris, greatly diminished in size, but an iris nevertheless. The young man has been visited by all the greater and lesser lights of the British medical colleges, each of whom pronounces his case the most wonderful in the annals of optics.

It is a sad weakness in us, after all, than the thought of a man's death hallows him anew to us; as if life were not sacred too,—fail in love and reverence to the brother who has to climb the whole toilsome steep with us, and all our tears and tenderness were due to one who is spared that hard journey.—George Eliot.

I have observed this remarkable coincidence, that the select natures who pant after the ideal, and find nothing in pantalloons and petiticoats great enough to command their reverence and love, are curiously in unison with the narrowest and petitiest.—George Etiot.

# A Question of Selfishness.

In the 14th of December number of your valuable paper, I noticed an article entitled, "Selfishness, Man's Saviour," by H. H. Brigham, M. D., which it seems to H. H. Brigham, M. D., which it seems to me requires more than a passing notice. He commences by saying: "Nature, or "God, has stamped the principle of sel-"fishness upon the human soul for a wise "and good purpose," and reasons from this fact (for I am willing to admit its yuth) that we should cultivate it, because truth), that we should cultivate it, because

this fact (for I am willing to admit its truth), that we should cultivate it, because it is the great incentive of all mankind, to try to improve their condition.

Now, is this good logic? If this is correct reasoning shall we not say farther that all the baser attributes of man in his undeveloped condition, are given for a wise and good purpose, consequently should be cultivated, or would we not be nearer right in our reasonings, if we conclude that all the lower attributes of the human family (selfishness) with the rest), have been, and are doing, their especial work in the evolving from the lower to the higher, but each one to be cast off just as fast as we can rise above the old, to new and higher conditions. Can Brother Brigham cite an instance where the most selfish man in a community is looked upon as the most progressive man, or the one who is doing the most to elevate those around him? And can he not on the other hand call to mind a few persons among his acquaintances who seem to live for others more than themselves, and are they not respected and loved by the whole community in which they live, both by those who have been directly benefited by them, and those who have not? Selfishness is no doubt doing its necessary part in the work of unfoldment, but when man rises to a more spiritual plane and comes more in harmony with divine law, in its purity, he will find less room for selfishness in his nature.

in harmony with divine law, in its purity, he will find less room for selfishness in his nature.

I want to give Brother Bingham an illustration of selfishness that has just come under my own observation: An old man, eighty years of age, has just passed to the higher life. His life on earth for fifty years has been given to the ministry in the Methodist church. I have known him intimately from my childhood, and can only speak of him in the highest terms of praise. At the funeral there was no text taken, but the service consisted of a lengthy culogy upon the purity of the man's whole life, and they placed him among the archangels, receiving the blessings of the hundreds he had led to Christ.

But let us look at another side of the picture: It is but a few years ago that this same church consigned his eldest son to endless torments, where, according to the teaching, he still remains, and must, to all eternity; and yet this kind-hearted, sympathetic old man, is perfectly happy in heaven, knowing, but not caring, for his son who is lost—eternally lost! This must be selfishness perfected.

Herein lies a mountain of difference between the teaching of the church and the teaching brought to earth by the angel world. The church says, You can be happy in heaven, with Jesus, knowing that father, mother, sisters, brothers, husband, wife, and all you held dear, are writhing in endless torment. But the angels tell us we can only be perfectly happy as all mankind, and even the brute creation, are made happy.

Can this be selfishness? I admit we

wite, and all you neld dear, are writing in endless torment. But the angels tell us we can only be perfectly happy as all mankind, and even the brute creation, are made happy.

Can this be selfishness? I admit we are gainers by making those around us happy, but I insist that if we have no higher motive in doing for others than benefiting self, we have not risen to the highest conceptions of the purposes of life.

Selfishness we see in all men, but it is certainly among the lowest that we find it the most prominent, while the most unselfish are the grandest and noblest of the human family. It seems to be a law of our being that we cannot gain the greatest happiness when we are working for selfish ends, but greater is our happiness, when we have been able to lift some suffering mortal from distress, to higher and happier condition. This is verfied when any great distress befalls an individual or a community. Note the great Chicago fire, where millions of dollars were sent to the suffering; also the Johnstown flood, where again the same assistance was given. It was said by those having charge of the finances, to be more money received than the whole property destroyed by the flood.

Is there not some higher and holier mortive than selfishness that moves humanity with the suffering selfshness that moves humanity that moves humanity

nnances, to be more money received than in whole property destroyed by the flood. Is there not some higher and holier motive than selfishness that moves humanity to such acts? Again, can we charge our spirit friends with selfish motives, when they leave their beautiful homes and come to earth and labor for ungrateful humanity, or is not selfishness absorbed in that higher, broader, outreaching principle of love for the whole human family. We hear these beautiful techings from the angels who are ever with us, and we recognize their beauty, but are we not too apt to forget that they are useful to us only so far as we carry them into practice in our every day lives.

Certainly those who have read carefully the beautiful communications, and noted the thoughts given by Saidie and her band of the S.A.O.of Light, must have detected a something above mere selfishness, that brings those pure ones back to earth in its present discordant condition.

The communication from Ramoth in the last G. G. is exercively fine and I.

The communication from Ramoth in the last G. G. is especially fine, and I wish might be read by every one who can rise above old supersitions and creeds enough to be benefited by better teachings.

May we who have this light flooding us from the angel world, try to so live

15 S. Sangamon Street, cor. Jackson St., Chicago, Ib. Jangarin.\*

that we may be worthy the companionship of such, subduing as fast as we can, all the lower attributes incident to our present condition, ever reaching out and striving for a higher one. G. D. Parsons.

#### PUBLICATIONS.

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By J. J. OWEN,

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[TITLE PAGE.]

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## NOTICES OF MEETINGS.

SOCIETY OF PROGRESSIVE SPIRITUALISTS
meet every Sunday at 7:45 p. m., at Metropolitan
Temple. All are invited. Admission to cents. The
Library and Reading Room of this Society is located at
set Market street, "Carrier Dove" Office, and is open every
week 43y from p.a. m. to 5.p. m., Meetings for Conference
and Jesis are add Sunday at 2:5.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:10 A. M., in Frateralty Hall, Pythian Caste Building, Nos. 90% and 91% Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those intreasted are respectfully invited to attend.

THEOSOPHY.—OPEN MEETINGS OF THE AU-tora Lodge of the T. S., for inquirers, are held in Oakland every Sunday at 7,30 r. M., in the Jewish Syna-gogue, Corner Clay and 13th Streets. All are invited

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrews Hall, No. 111, Larkin street. Good speakers and tes mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE coum meets every Sunday at 1130 o'clock P. B. Fraternity Hall, Oakland, corner of Seventh and Pestreets. Everybody receives a welcome.

MASONIC HALL, PARK STREET, CORNEL Saota Clara Avenue. W. J. Colville lectures of Theosophy every Tuesday, at 7:45 F. M. Classes in Spin itual Science, Thursday, 2:45 f. M.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106 McAllister street, at 1:30. Earnest inquirers cordially invited.

COUNCIL G. G. OF THE T. S. FIRST PROGRESSIVE SPIRITUAL ASSO tion of Oakland, meets every Sunday at Frate Hall, corner of Seventh and Peralta streets. Meetin 3 and 7:30 p. m.

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OPEN MEETING.—ON AND AFTER SUNDAY,
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held at the Home College, 324 Seventeenth attest. All will
be welcome.

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Is the Human Body a Storage Battery?

The Popular Science Monthly, for November, contains an article of interest on the above subject. It is of interest because of the facts it records, and still more as showing how utterly confused scientific men may become when they attempt to explain the manifestation of spiritual forces from the material side. The author brings together facts that have only an apparent relation and confuses his reasoning and conclusions by considering them referable to the same cause. Electrical phenomena exhibited by the human organism are by no means rare, and the facts stated by the author might be multiplied to almost any extent.

human organism are by no means rare, and the facts stated by the author might be multiplied to almost any extent.

Of the manifestation of purely electrical force the first instance introduced forms a good illustration: "Hon. J. W. Douglass, a lawyer in Washington, D. C., formerly Commissioner of Internal Revenue, after reaching his office one morning to relieve the pressure on his foot, took off one of his new boots and sat at his work, his legs crossed in the customary legal form, his stockinged foot swinging freely. It happened to swing over the waste-basket, when, to his exceeding surprise, every piece of paper, string and scrap, in that receptacle, as if implied by a writ of Habeas Corpus, rose up and clung to his foot. He brushed off the scraps and tried it again, and again.

He was in a condition of exceelent health and spirits that morning, and in a mood for experimenting; he removed his result with the other foot."

The next fact is in the experience of General Dayton, who, on retiring, pulled off his silk stockings, and threw them down by his bed side. In the morning he found them reduced to coal, and his sipper on which one was lying was considerably burned, the carpet burned through to the floor, and the floor itself scorched to charcoal.

There is nothing wonderful in these occurrences. In certain states of the atmendiums in general. They are them ded who desire their services, to the induced their services, to the morning the continuous seances. The morning ment of those who desire their services, to the morning the continuous seances. The morning the top of the services, to the side they correct in this direction. Now, one of two thins deteries continuous seances. The morning the continuous seances who desire their services, to desire their services, to discuss the this direction. Now, on or this direction of wow in impure on the time diverse on the first market their powers, the more throad their feeting covers, the more introduced to the services, to desire the tends when the first more thanket

to charcoa.

There is nothing wonderful in these occurrences. In certain states of the atmosphere, there is more or less disturbance in the electrical forces in every individual. The approach of a storm is felt, often with painful symptoms, by animals as well as man. In some mines this electric manifestation renders it hazardous for the miners to handle explosives, and they are able to light their lamps from sparks from their finger tips. Individuals who have been struck with lightning, are as a rule exceedingly sensitive to electrical forces ever afterwards. There is no special apparatus in man for the storage or concentration of electric force, as there is in the gymnotus, torpedo, silurus and ray, but the organ in these is only a modification of the elements of celular tissue, without the addition of new elements, and hence it is probable that often in the vital uses of the muscular and nerve cells, there is always a residuum of electric force, as there is of heat. Ordinarily this is diffused into the atmosphere, which prevents insulation, but it may be too rapidly generated, or the state of the atmosphere prevent diffusion, and then the body becomes perceptibly electric. Now we are prepared to turn to the other facts which the author has placed under the same category. The leading one, and then the long one we need here introduce is that of the "Electrical Girl" Lulu Hurst, who ell-developed, good-looking, country girl, reared on a farm, without any knowledge of occult forces, and among people almost wholly uninterested in scientific subjects, suddenly seems to possess a peculiar force, and the furniture begins to manifest unusual qualities, when Miss Hurst is present, phenomena occurring not unlike those attributed to the French girl of La Periere. This power, which was considerable in the outset, gradually waned, until her public exhibitions were quite unsatisfactory.

"The writer was one of the committee, who on her first appearance at Wallack's There is nothing wonderful in these currences. In certain states of the at-

unsatisfactory.
"The writer was one of the committee,

"The writer was one of the committee, who on her first appearance at Wallack's Theater, New York, had opportunity to investigate Miss Hurst.

"One test was as follows: Three gentlemen, one of whom was a professor of athletics, each using both hands held a billiard cue above their heads in the air; Miss Hurst, by placing her hands flat on the top of the cue, brought it down without apparent muscular effort. At that time all power of repelling articles without contact seems to have left her; but her success in collapsing umbrellas held by a reporter, and in lifting and repelling chairs, by lightly touching them, was quite extraordinary."

Why this fact is classified with the

dinary."
Why this fact is classified with the preceding "electrical manifestations" is difficult to discern. Lulu Hurst was advertised by her manager as the Electrical Girl, and the scientific author on that ground appears to the state of the scientific author on that cal Girl, and the scientific author on that ground appears to assume that the phenomena through her were electrical! The distinction is very great, and one readily recognized by those who have had experience in this order of manifestations. The attraction and repulsion of objects, and making them heavy, or light, have been witnessed by every observer of spirit power. The lifting of pianos from the floor, or the adhesion of chairs so that two or more strong men were unable to naise them from the carpet, have been observed with many sensitives. Miss Hurst gave no more startling manifesta-

"Mrs. Cressy came in and related her transported by circumstance and condition, that the little plane where he is free to act at almost infinitesimal; and yet, as narrow as it is its domain, it is large enough for the germ of his soul to take root in, and there is soil and substance sufficient to enable it to grow upward into heaven.

The only heaven a human being can give him. The more active his spiritual faculties, the keener his perception of truth and right, and the greater his ability to weave into his life and action wisdom, the sooner will heaven dawn upon his horizon. A state of perse for grass its growth is retarded and its form distorted. If some obstacle hinders a man's spiritual development it is his right and spiritual development it is his right and privilege to remove it if possible and to, take advantage of all the helpful forces of nature. He should study himself and privilege to remove it if possible and to, take advantage of all the helpful forces of nature. He should study himself and find what natural tendencies he possesses that will help him heaven appriring shoots, he should get rid of them simply by letting them alone. Cease to nourish an undesirable attribute and it will wither and of itself. Find that line upon which you can grow toward heaven fastest, and lollow it far out into space. You need not fear that you will grow small, or spin out like a fine thread, too frail and was to stand upright. Instead of such a condition you will find that all that is good and desirable in you will expand and grow and a symmetrical character will inevitably result.

It is the duty of every human being to be the ultimate the grandest attribute of his and helpful forces of nature. He should study himself and helpful forces of nature. He should study himself and the provided that the provi

and a symmetrical character will inevitably result.

It is the duty of every human being to cultivate the grandest attribute of his soul, for that is the method by which he is to grow into heaven. Inasmuch as he is faithful to the talent entrusted to his keeping, in like proportion does he help all humanity heavenward. It is the sum total of all these individual efforts that in the lapse of ages transforms the human family.

family.

It is through such small efforts as these that mankind has grown from the naked savage, searching in the dirt for his loathsome food, to the well clothed and delicately nourished man of to-day, standing with his face toward the heaven, that his broader understanding and larger growth has made his possession.

FITCHEURG, MASS.

en for the Go A Spirit Father Visits a Living

I feel that the readers of the GOLDE GATE will be interested in the subjoined letter which I received to-day from my wife, Mrs. H. M. Walser of No. 416 Park Avenue, Hot Springs, Arkansas, where she has been stopping for over two months, reaping great benefits from the springs to her shattered health.

springs to her shattered heattn.

Her father, James Haworth, aged eighty
fobr years, passed over on last Saturday at
noon, at Richmond, Indiana. His remains were started at once for their final burial place, to Greenleaf, Kansas. Father Haworth was a quaker. Mr. Walser is residing with Dr. Cressy and wife. With these prefatory remarks I give you her verbatim: letter

" I will mention the fact that Dr. and Mrs. Cressy are members of the Baptist Church. They know nothing of Spirit-

the powers of the medium weaken, and he retires, or he is impelled to supply, bis own ingenuity, the manifestations that cannot legitimately appear.

The celebrated medium Home fully appreciated the position he occupied, and the necessity of holding himself entirely free from the pressure of selfash influences. He only gave seances when the occasion seemed to demand, and at quite lengthy intervals. The manifestations came, as it were, spontaneously, and were of the most wonderful and undisputable character. He had no cabinet, or paraphernala of any kind. He sat down with his friends and received whatever came.

As mediumship may be weakened of only kind. He sat down with his friends and received whatever came.

As mediumship may be weakened of only be excessive use, on the other hand, it may be strengthened by right usage. To develop its highest powers it must not be made an article of merchandise. The medium must be independent, and not obliged to sit for all comers, or hold continuous seances. While public mediums are almost obliged, by a stern necessity, to do this, the highest results are not to be expected.

Written for the Golden Gatz.

Man Cannot go to Heaven, but he Must Grow to Heaven.

Written for the Golden Gatz.

Man Cannot go to Heaven, but he must a place instead of a condition, was the natural outgrowth of man's supposed free moral agency. That both are erroneous is now no longer doubted. So much that shapes the course of a man is settled for him before he is born, so much that shapes the course of a man is settled for him before he is born, so much that shapes the course of a man is settled for him before he is born, so much that shapes the course of an and any et al. The only heaven a human being care ver reach is that which an enlarged understanding can give him. The more active his spiritual faculties, the keener his perception of truth and right, and the greater his ability to weave into his life and action wisdom, the seasons may be a season and the care that the greater his ability to weav

father of late years, only much more wasted than I had ever seen him before; yet it did not seem like father, for he stood beside me by the side of the corpse, and he looked like the father I could best remember; and every feeling of sadness left me and I replied to him, 'Not much like thee, father.' As I looked up at him, I could see a little resemblance about the forehead, and that is all. It is too gray, old and worn for father.' The form then faded away and we were standing alone. He then said, 'Well, I must go now, and attend to putting it away.'

"He then said, 'Well, I must go now, and attend to putting it away."

"He then withdrew, and I aroused from the semi-conscious state with father's very image and presence before me, as plainly and real as ever I saw him with my natural sense of sight. What was more strange, he wore a dark suit cut in the style of the Friends, the same that he wore when I was about fourteen years old. I had entirely forgotten it. He wore the same broad-rimmed hat which he always wore of that day. Since the disappearance of the body I cannot fix in my mind his looks of later years. I now think of him with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not with a feeling of joy; of father well, not here the same than the wore when I was about fourteen years old. He wore th

sick; father in all the strength of manhood; father no more weary, no more gray; for I stood by bim with my hands upon his shoulder, as in life I had a thous and times. I stroked his dark, curly hair just as I did when a child. I know it was father as I know I live to write this, and he will come to me (his pet and pride,) and character in his prime, and he has it all yet. There will be nothing in the domain of spirit life that he will not unravel, if patience and application can accomplish it. He can do more for me now than he could while here below. We shall see and hear from him again. Blessed truth 'Though a man die, yet shall he live again.''

# Venus as a Sister World.

While watching these graceful windings of the planet, we naturally inquire as to its real condition. Readers are familiar its real condition. Readers are familiar with the idea that it is a world like our own earth, travelling in a smaller but otherwise almost similar orbit around the sun. On more minute inquiry we find that the likeness between it and our earth is in some rounds. that the ukeness between it and our earth is in some points very great—greater, in fact, than in the case of any other planet. In the fundamental element of size they are almost alike, our earth being 7,900 miles in diameter, and Venus 7,500. The force of gravity on the surface of the latter is very nearly nine-tenths of what it is with us. Its density is almost the same fraction as that of the earth. These facts show that if transported to the surface of Venus we should feel more at home, so far as some essential features of experience are concerned, than on any other planet known to us. We should weigh just about nine-tenths of our present weight, and should find distances bearing much the same ratio to our muscular power of walking that they do in this world; while is in all probability the surface rocks and earth, if such be formed there, would be compacted and constructed like those we daily see around us.

This would not be the case on planets so much smaller than the earth, as Mercuror or Mars, or so much larger as Jupiter, Saturn or Neptune. Again, the year on Veuus would be about 225 days in length, a good deal more like what we have on the earth than is the case on any other planet. In the length of the day we should find a still more home-like experience, as the difference would be imperceptible except to careful observation. Venus rotates in twenty-three hours, fifty-six minutes, four seconds. The day, of course, depends a little upon the motion of the sun in the sky, but the difference between this, as seen on our earth and Venus, would not appreciably affect the smillarity of the days in each. These likenesses to the length of our day and year and to our world's density would cause a similarity, in all probability, in the important matters of mountain form and of vegetation. In fact, so far Venus is nearly the twin sister of our world. is in some points very great—greater, in fact, than in the case of any other planet.

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HERTHA.

"The ever womanly leads us on."-GOTHE Address, E. HUGHES,

Los Angeles, Cal.

The late Epes Sargent, who was esteemed as a writer on Spiritual matters, has stated that independent writing and clairvoyance constitute the scientific basis of Spiritualism.

There is surely no difficulty in the way of investigating that phase of the phenomena called independent slate writing; as it can be scientifically demonstrated, so as to leave no room for doubt as to the results.

While practically a dark cabinet is afforded the intelligences in which to operate between the closed slates, yet the surroundings are perfectly light for obser-I have noted the following facts in my experiments in the presence of the

psychic, viz.:

That the invisible intelligent powers operating can see and hear what any mor-tal present can see and hear; and more tal present can see and near, and intore than that, they are able to answer ques-tions which are written, and not seen by the medium; and even mental questions. The controls tell us that we are not to in-fer that the spirits are infallible by any

means.

If a spirit comes who is a personal friend or relative, he will know us, although we may be strangers to the medium; but if a strange spirit comes, he does not necessarily come in so close rapport as to be able to tell our name, or to read our thought. He must become acquainted very much as mortals would. I had several most satisfactory sittings with that excellent medium for this phase, Mr. Fred Evans, at San Francisco in the summer of 1888. I thought this an excellent opportunity to test the phenomena while sojourning in a strange city to me, more than three thousand miles from home.

cellent opportunity to test the phenomena while sojourning in a strange city to me, more than three thousand miles from home.

My first sitting with Mr. Evans was on Monday, July 9, 1838. On my way to his residence I purchased a pair of double slates at a book store, cleaned them, and placed a private mark upon them there. After reaching his residence, I was courteously received by him and invited into the second story front room for the seance. We were entire strangers to each other, never having met before. I wanted test conditions as far as possible, so did not mention my name. The room was as light as perfect daylight could make it, and there was no one else present, as mortals, but ourselves. My slates were the first used, and were never out of my sight for a moment. After opening them on the table, we placed our hands flat upon them a few moments, to impart magnetism.

Then after placing a small bit of pencil upon one, he closed them and placed them upon the carpeted floor, within three feet of me. Then he placed a small clean slate before me, and asked me to write the names of two or three deceased friends on a slip of paper, to fold it and place it under the said slate. I did so, writing the name of my father, my wife, and a friend of our family, who passed away more than twenty years ago. These of course were not seen by the medium, and were not out of my personal possession. Then we joined hands over the table, he sitting opposite to me. After turning the slate over, I found a message signed, John Gray, (the medium's control) saying, substantially, that I possessed good powers for obtaining writing if I would only develop it.

Light raps were frequently heard on the table, and Mr. Evans announced that my wife was present. He also announced the name of the friend that I had placed upon the paper, and said she was present, but toow weak to communicate as she desired to. He then reached forward and wrote on a slip of paper, "My son, I am here," signing my father's name to it. This was written upside down

up to me.

Be it understood, that when I placed the names on the paper under the slate, I made no allusion to relationship, nor anexed any question. While holding my hands over the slate, I felt cold currents

of air to pass over them.

After he informed me of the presence of my wife, I asked if she could give me her maiden name, as a test of identity? [I had not written it on my paper, only the initial.]

ner maden name, as a test of identity?

(I had not written it on my paper, only the initial.)

Then the medium's hand was controlled to write the name on a slip of paper. The states were still lying upon the floor, and I asked if she would sign her name in full to a message, also to state where she was residing at the time of her decease.

In a few minutes the slates were taken up, and on opening them I found both the inner surfaces full of writing, also a brief message on the under side, toward the carpet; the latter signed with my friend's name.

Those on the interior were one from my father, of a personal nature, addressing me as his son, and signed with his name. The other was a loving message from my wife, addressed, "My Dear Charlie" and signed "From the happy spirit of your spirit wife;" giving the name in full, (whereas on my slip I had only written the initial of the middle name as before stated.) Then was added, "Mineapolis is where I passed out;" (answering correctly the verbal request I had made.)

In this message, among other things

ade.)
In this message, among other things as written, "You will soon receive a sood offer for your real estate." This rophesy I will refer to again in the sequel.
The two messages contain 140 words.

I brought the slates home with me, together with others, and prize them very highly. The writing is understood to be executed by the psychographic control of the medium, Spirit John Gray, as dictated by the communicating spirits. There is a marked difference, however, in the general style of the writings.

Finally the medium placed a slate on the floor, without pencil, and soon a message was produced on the under side, from John Gray, in green, similar to the prominent shade of color in the carpet.

On the 1rth I had a second sitting. After cleaning a pair of slates in my presence, Mr. Evans placed a bit of pencil between them and a rubber band around them, and threw them upon the floor to await what would come.

I then announced that I would like to

them, and threw them upon the floor to await what would come.

I then announced that I would like to ask two or three questions. The medium told me to write them out on paper, which I did; and after placing the paper between two more clean slates, placed them on the floor also. The medium, soon after this, asked me if I had a picture with me, I answered No. Then he remarked that the control indicated that I had something wrapped in paper. In response to this, I took my wife's wedding-ring from my pocket and removed the wrapper under the edge of the table, out of sight of the medium, but his hand was controlled to write "ring" on the table, and also when the pair of slates first laid upon the floor were opened, both inner surfaces were covered with a single message from my spirit wife,—and under her signature was the following: "I am glad you are still carrying my ring."

In the body of the message, which contained one hundrerd and thirty-four words of kind advice and tender affection, it was written "You will make a sale soon at home." This evidently having reference to the same matter communicated in the first message.

The other pair of slates had the questing the same matter of the same had the questing the same matter that the questing the same matter communicated in the first message.

first message.

The other pair of slates had the questions, which were placed between them, satisfactorally answered to the point. I should state also that there was another slate placed on the floor at the same time, a

stated in the next pair of slates from the same spirit that "You will make a sale soon at home," I remarked if it turned out to be true it would be a strong test. The medium said that he had an impression that this property was in Los Angeles I told him it was not there. Then he was impressed to say, very decidedly, that it was in Los Angeles that I would|receive my offer. This was on the 11th of July. I subsequently visited various places of interest, as the Lick Observatory on Mt. Hamilton, the Yosemite Valley, etc., and reached Los Angeles on August 8th, where I found several letters waiting for me, one enclosing a telegraphic dispatch forwarded from New York and dated July 33, at a western city where the lots were located and containing a very liberal offer for them. (I had only just placed them in the hands of an agent on my way to California and had no idea of being able to sell, that year.)

I therefore telegraphed to my agent to close the bargain, but in due time received a letter saying that the party waited two or three weeks, and not hearing from me purchased other property. I felt disap-

pointed at this, but at once realized the fulfilment of the first prediction.

It was the latter part of September when I arrived home in Brooklyn, and in course of about ten days received a deed from my agent, to execute to another party for the same amount as offered before, and so consummated the sale, and verified the second predictions.

In regard to finding the pedigree, I thought that it would be a useless task to undertake to look for that again, but one day soon after I reached home, I was arranging some papers in a drawer of my desk in the library, and incidentally seeing some correspondence in one corner, I looked into them, and to my surprise found the written pedigree entire. One or two other matters, highly interesting and important to me, were referred to prophetically, by several spirits, and in very decided terms, which have been full-filled to a remarkable degree.

In conclusion, I have witnessed many phases of spirit phenomena, but I know of none that can prove more satisfactory or convincing to any candid investigator, than this of direct spirit writing.

Chas. B. Cocks, Brookkun, N. Y., Dec. 23, 1889.

Written for the Golden Gate. I
The Electro-Magnetic Currents Defined,
or the Science of Thought.

Through Laura Baker.

By what power do I receive these thoughts that seem so fraught with knowledge?

By the subtle power of Electro-Magnet ism, or the laws that rule in the metaphysical science of our thought—thought transfer you call it. I stand by your side and to the same matter communicated in the first message.

The other pair of slates had the questions, which were placed between them, statisfactorally answered to the point. Abould state also that there was another slate placed of the point of the point. The properties of the point of which is a possible of which is a possible of the point of which is a possible of which is a possible of the point of which is a possible of the point of which is a possible of the point of which is a possible of the point of which is a possible of which is a mingle my atmosphere with yours. magnetic aura of my brain, which causes a perfect plane or plate of magnetic influ

stances that open not their windows for our inception.

Human beings are polarized magnet. Attraction of gravitation, of cohesion, of adhesion, and electro-magnetic attraction are all living adherents in the system; and each has its corolation in the air beyond that speaks when its kind calls, or obeys the voice of command.

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use, and the communications have given my heart the greatst comfort in the severe loss I have had of son, daughter,
and their mother.

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than the one now in use. I believe it will generally sup
sede the latter when its superior merits be Zume known.

A. P. Miller, journalist and poet, in an editorial notice o. that in this paper, the Worthington (Minn.) "Ad-vance," says."

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Continued from First Page.

cessful merchant of bigh standing and who has assessed himself over \$200,000 for the benefit of the cause, makes the conditions perfect and absolutely free from the suspicion of fraud. That makes such a seance of great importance, for it proves, beyond a question, the fact that the forms that appear are actual spirit manifestations.

ritten for the Golden Gat

Seaside Musings BY MINNIE P. DRAKE.

Those who but lightly sip the foam
That glitters on life's chalice brim,
Seem not to beed their plaintive moan,
Or listen to their vesper lymn.
But those who've drank beneath the foam
Mid futile plans and broken dreams

Those, too, who've seen the wondrous light That never fell on sea or land, Fall on their[lood ones, pure and bright, The fairest of their hossehold hand, Will walk in pensive thought alone, And in the quiete bb and flow Will seem to lear the chrished tens Death silenced in the long ago.

Grand sunset sea of emerald sbeen,
You lofty mountain, hill and plain,
With fruitful greves of vivid green,
The song of birds, and waving grain
With all the charms of earth and sky
Are glories of infinite thought;
Blest proof of immortality,
A father's changeless love hath wrou

A peerless love, it cheers life's ways, Grandly it shines, o'er land and sea, Grandly it shines, o'er land and sea, As shone the star of ancient days O'er the lone hills of Galilee: Love's a pure flower of heavenly growth How rich its fragrance, sweet its bloo Nuttued to blossom here on earth, It beautifies both heart and home,

Thanks, Father, for this gift divine,
That binds our human hearts to thee;
Thanks for true hearts, best gift of thine,
Who've ever loyal proved to be;
Thy love and theirs, life's path makes bright
Till earthly mist shall pass away;
Love's broken hand will then unite
Where perfect love makes perfect day,
Ocan Vinn, Dez. 29, 1899.

I know it is waste and folly to mourn for the ch

past;
I know it is wise and healthy to look to the future
To bravely work in the present, to do the grande
For the ever needy living. But futile is theory.

It can not hold, nor turn me from the foolish unto the I creep back into the shadows in the land of agonies; I die with the ones who perish, am racked by all tortur Which a human frame has suffered, even to death by

I would I could turn me sunward, away from the bloo stained night, Forget what the records tell me, and strengthen the grow

Forget what the recoust to a second property in graphs to blind to my own sore blunders, and the pain which came thereby.

Leave the "May-be" bright and high.

But, ah! I am ill and morbi3, and the old pain burts n I think of the roses blooming in the ways I did not go. Of the thorns, I should have blighted, grown stro pierce and rend;

pierce and rend; to-night all the past moans of husband and child a friend.

se from my books the choicest, I place it b

I Choose Human,
eyes;
Alas for the poet's music and his pictured rever
Between my eyes and the pages [comes a shin
light hair,

So what can I do but think bow we laid her away to rest With the wild bepatica blossoms fading upon her breast. To-night I weep, and wonder what it was I failed to kno That might have saved her to us, who longed to keep her si

So blind, so fond, so erring | So hurt by a bruise or wound We love the air, the sunshine, the whirl of the earth around Yet sensitive states of being seem gates to the hell of pain If life be a bane or blessing is a problem not yet plain.

—EMMA ROOD TUTTLE, in "The Index."

# For All is Well.

If I were told that I must die to-morrow,

That the next sun
Which sinks should bear me past all fear and sorrow
All the fight fought and all the journey through,

What should I do?

What should 100?

I do not think that I should shrink or falter,
But just go on
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise and move and love and smile and pray
For one more Gay.

And, lying down at night for a last sleeping,
Say in that ear
Which harkens ever, "Lord, within thylkeeping,
How should I fear?
And, when to-morrow brings Thee nearer still,
Do Thou Thy will."

I might not sleep, for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning splendo
Flashed ofer the sky,
I think that I could smile, could calmly say,
"It is His day,"

"It is His day."

But if a wondrous band from the blue yonder Held out a scroll

On which my life was writ, and I with wonder Beheld unroll

To a long century's end its mystic clue,

What should I do?

What should I do?
What could I do, O Blessed Guide and Master
Other than this—
Still to go on as now not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?

Although unseen;
Although unseen;
thorns, through flowers, whether temp
Or beaven screne;
Thy faithfulness can not betray,

for love decay.

not how occay,
not know, my God; no hand revealeth
Thy counsels wise;
the path no deepening shadow stealeth;
No voice replies
my questioning thoughts, the time to tell;
And it is well.

Let me keep on abiding and unfearing
Thy will always,
Through a long century's ripe fruition
Or a short day's.
Thou cante to come too soon; and I can wait,
If Thou come late.

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#### A Photographic Mystery.

seance of great importance, for it proves, beyond a question, the fact that the forms that appear are actual spirit manifestations.

It is hardly necessary to write in detail what occurred, but I will notice one or two interesting incidents. As the medium, a short, stout lady, went into the empty cabinet, instantly appeared a tall, white spirit form as quick as a flash. This instantaneous appearance of a form entirely different from the medium is quite usual at Mrs. Bliss' seances. During the evening there were some twenty-five or thirty forms appeared; among them were Allan Pulman, Charles Foster, the medium, Mrs. Dyar, who was so much interested in this Temple movement, Mr. Dudley also, who was twenty-five years head clerk in the Banner of Light establishment. When Mr. Dudley's form appeared, Mr. Ayers who was on the platform, went to it and said to the audience it was Mr. Dudley of the Banner, who passed away about a year ago. He said, "Hello, Wetherbee," looking down at me; and I resjonc'ed, taking his word for it, for I was bardly near enough to recognize him in the rather dark room. Mr. Ayers said, "He wants to speak to Mr. Wetherbee." I was very glad for I knew him intimately and well. So I went up on the platform and he quickly came out of the cabinet with both arms uplifted in his usual demonstrative way, shook me by the hand vigorously, and I really felt that I was actually and objectively in the presence of my old friend Dudley. If it were not, it was a grand make-up; but why doubt it? I certainly do not. There was no mistaking his dark hair and pale face, then also his inimitable whiskers and mustaches; they were peculiar, you know, and unique, and I used to think, a little dudish. I never saw any like them; but this spirit had them, and no mistake. Dudley, in his apparition did not say much. nor was A well-krown photographer will v for the following facts: He was called in one day to take a photograph of a young girl of about 20, who had died a few days before. The corpse was laid out upon bed with the hands clasped over the breast. Death had come very gently to her, and, except for the stillness, she lay there as if in sleep. Some flowers had been strewn over the body, and on the floor by the side of the bed, and standing out in black relief against it, was the coffin. The photographer silently adjusted out in black relief against it, was the coffin. The photographer silently adjusted his lens and took the photograph. During the ten minutes needed for the exposure, the photographer paced up and down in the long corridor outside the room where the dead girl lay. When he returned he saw that on the lid of the coffin was a flower, which was not so before. How did that flower come there? No one had entered the room, the windows were closed, and there was not a breath of air stirring. Why was the flower now lying on the coffin, when a few minutes before it was on the bed between the hands of the corpse? The photographer listened, but he could hear no sound except the beating of his own heart. In a few moments, however, he determined to dismiss the question from his mind, and busied himself with packing up his instrument. Then he paused—possibly the falling flower had left a trace on the negative, or, as the day was gloomy, the photograph might not be quite successful. He would try again. A second photograph was taken and the artist returned home. That night, sitting up late in his studio, he developed the two negatives. The position of the corpse was not the same in the two negatives. The photographer strained his eyes, half disbelieving the evidence of his own senses, but there were the two negatives before him, telling him in their silent, unmistakable truthfulness, that between the dead girl had distinctly moved. The mystery of the flower on the coffin was solved, but it was succeeded by a mystery more terrible still.—Lendon Tablet.

Decline of Materialism in Paris. I used to think, a little dudish. I never saw any like them; but this spirit had them, and no mistake. Dudley, in his apparition did not say much, nor was there time; but as he shook my hand he said at the same time, "How are you," Wetherbee? am glad to see you." The spirit came out once again and said, "How are you?" to Dr. Short, who was in the audience. Wetherbee? am glad to see you." The spirit came out once again and said, "How are you?" to Dr. Short, who was in the audience.

During the seance, Billy, a cabinet spirit, addressed the audience without coming out of the cabinet, said spirits had their opinions as well as mortals and was going to express his, and said if a hundred people would do what Mr. Ayers had done and was doing, Spiritualism would go ahead wonderfully. His remarks were applauded, and soon after came out a beautiful female spirit which Mr. Ayers led to the front and saw it was his sister. I will here remark that it was the influence of this sister who had come to him many times and in his own house, also had inspired him to build this temple to Spiritualism.] When this spirit had retured, and probably remembering what Billy had rather bluntly said, Mr. Ayers said of the the last manifestation, "That pays me for all that I have done for Spiritualism." I was very sincerely said and was applauded. I do not see how any one can doubt the fact of materialization, who knows the was very sincerely said and was appliated.

I do not see how any one can doubt
the fact of materialization, who knows the
doings of Mr. Ayers, or even the record of
this seance, at least if they believe "in my
ability to observe phenomena," and to tell
the truth; remember, telling the truth has
cost me many friends, and my motto is
and always will be, "truth before friendskith."

# Decline of Materialism in Paris.

A curious sign of the times is the decline of materialism and scepticism among the Paris University students, to which one of the most eminent of the professors has just drawn attention, and the marked tendency to mysticism which is spreading among them. They feel a desire to be-lieve in something; but the old religions among them. They letel a desire to be elieve in something; but the old religions do not satisfy this craving, and they are looking out in quite other directions for spiritual sustenance. The phenomena of hypnotism have, it appears, given a considerable stimulus to this movement—the "ffirtage avec le Divin," as M. Barres calls it—and one group of inquirers is content with such glimpses of "the Divine" as Spiritism and table-turning can yield them. Others, again, have taken to attending the Sunday services of the Swedenborgian chapel in the Quartier Latin. Buddhism has found favor with another section of them; the Buddhist temple and priests at the Exhibition having given the gospel of Sakya-Mouni a decided boom. A few Frenchmen of maturer years are believed to lean toward that cult, M. Ribot among them; and any one who has had even a "flirtage" with it is sure of a warm welcome at the religious "raous" of the Duchess of Pomar.—St. James's Gazetts.

and always will be, "truth before friend-ship."

The points in this article are briefly these; the area of the platform was about twelve feet deep by twenty feet wide, and raised about three feet above the hall floor. Half of the platform extended into an intact arched recess and the other half out into the auditorium. All had the privilege of examining it. I have done so many times and I am as sure there are no contrivances or trap doors, as I am of my own house, and I say positively that some thirty forms, male and female, of different sizes and figures, came out of that empty cabinet; empty all but the medium, and everybody had the evidence of his senses that the forms were not and could not be the medium. That they we e spirit forms or confederates, wery one present must admit. To have been confederates, Mr. Ayers must have been in collusion; that is just about as impossible a supposition as to suppose Jesus Christ, Theodore Parker, or Wendell Phillips were hypocrites.

Phillips were hypocrites.

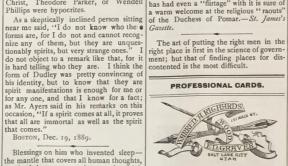
BOSTON, Dec. 19, 1889.

Blessings on him who invented sleep— the mantle that covers all human thoughts, the food that appeases hunger, the drink that quenches thirst, the fire that warms cold, the cold that moderates heat; and

things the balance and weight that equals the shepherd with the king, and the simple with the wise.—Don Quixote.

The art of putting the right men in the right place is first in the science of government; but that of finding places for discontented is the most difficult.

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