

T H E

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PROSPECTUS.

The Golden Way

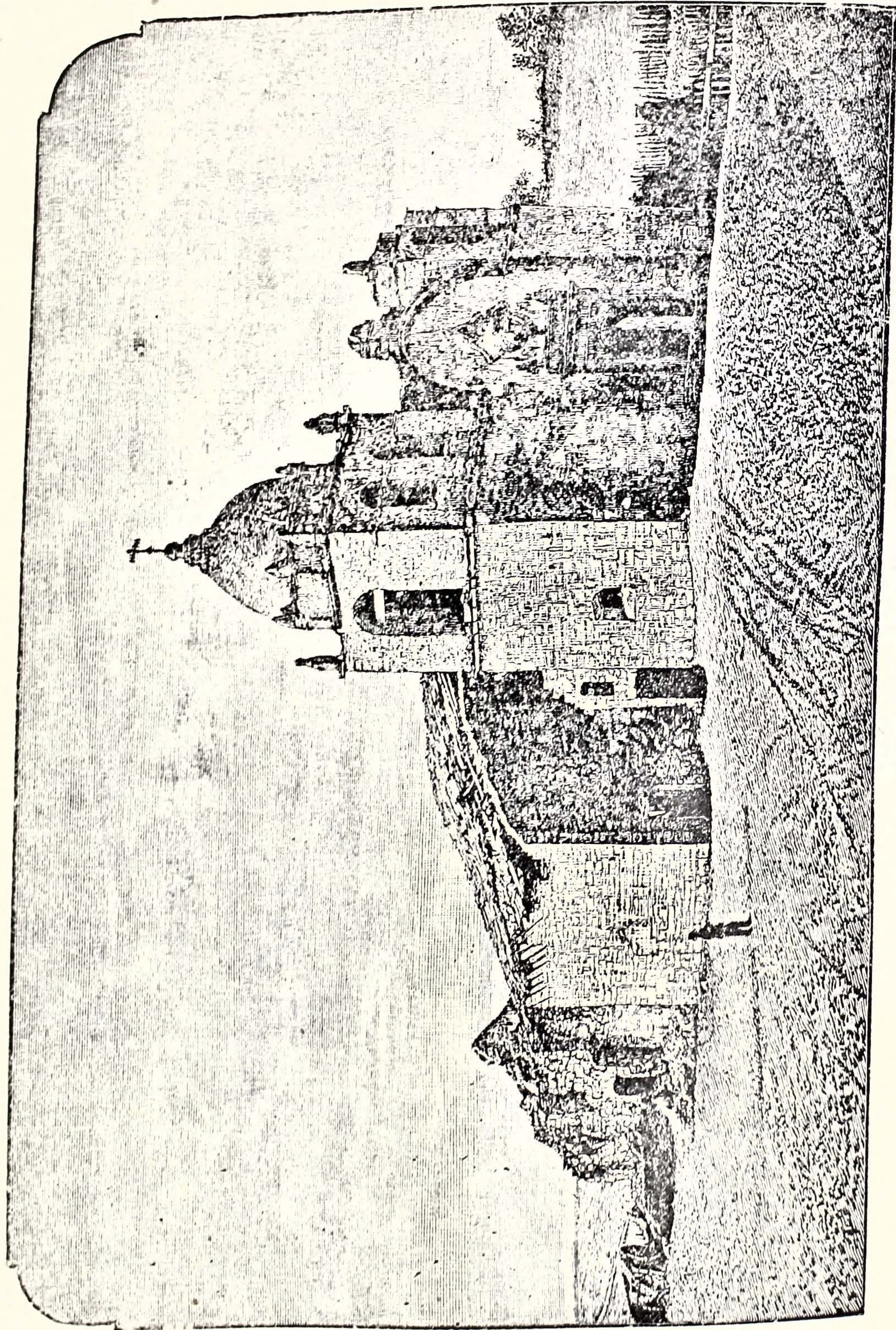
MAGAZINE

Will be devoted to the dissemination of TRUTH, on all the live issues of the day which affect directly or indirectly the advancement of Progressive Thought.

Believing that SPIRITUALISM, as a science, solves the riddle of the Sphinx, answers the question of the Ages, and presents to man the most magnificent elucidation of his immortal destiny, it will especially advocate the truth of Psychic Phenomena.

MRS. MATTIE P. OWEN,
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OLD CARMEL MISSION CHURCH, MONTEREY, CAL.

THE GOLDEN WAY.

THE UNVEILING OF "ISIS UNVEILED."

A LITERARY REVELATION.

BY WILLIAM EMMETTE COLEMAN.

IN 1877 there was published a book entitled "Isis Unveiled: A Master-key to the Mysteries of Ancient and Modern Science and Theology. By H. P. Blavatsky." It consisted of two bulky octavo volumes aggregating nearly 1400 pages. This work may be termed the Old Testament—or the first part of the Bible—of that system of present-day thought called Theosophy; "The Secret Doctrine," by the same author, constituting its New Testament. In both these works, as in the various other publications of the theosophical writers, the fundamental principles of Modern Spiritualism are combated; and at the present time Theosophy is one of the deadliest foes to the Spiritual Philosophy. Spiritualism teaches that the phenomena usually called spiritual or mediumistic, so far as they are produced by beings not resident in a material body on this earth, are caused by the disembod-

ied spirits of former inhabitants of this planet,—said spirits being the same individuals in all respects as when they were living on earth, except that they have parted with the material or physical body, their individuality or personality being preserved intact.

The Roman Catholic Church, and many Protestants, admit the genuineness of the phenomena of Spiritualism, but attribute them to the action of the Devil and his cohort of evil spirits. In a similar manner Theosophy admits the genuineness of much of the phenomena, but also attributes them almost wholly to the action of evil spirits of various kinds. Some, it says, are produced by "elemental" spirits, beings who are not human, who have no conscience or perception of good and evil. Most of the remainder of the phenomena that have a spiritual basis, we are told, are caused by the action of "elementary" spirits, of

whom there are several kinds. First, there are what are called "shells," who are composed of the lower and baser parts of the mind of disembodied spirits, the higher and purer portions having eternally separated from the lower, and gone to dwell in the blessed region of Devachan. Then there are the souls of the wicked and the unspiritual, who are unworthy of Devachan, and who will in a short time drop out of existence altogether, be annihilated as distinct entities. Third, there are the spirits of suicides and of those dying suddenly, by murder, accident, execution, etc. The influence of all these classes of so-called "spirits" on mediums is said to be debasing; and mediumship is denounced as black magic, and its practice alleged to be demoralizing and degrading,—all this by the author of "Isis Unveiled" and other theosophical writers.

In view of these facts, it is perfectly legitimate for the Spiritualists, in self-defense, to examine into the sources whence were derived these alleged authoritative attacks upon their most deeply-cherished convictions of truth; it is their prerogative to sift the evidences presented by their critics and opponents in support of the truth of their allegations against the verity of the principles held by them. As "Isis Unveiled" is the Old Testament, so to speak, of these assailants, it is fitting that a spiritual journal like the GOLDEN WAY should publish an analysis of the mode of composition, and a demonstration of the true character, of

this book. Prior to its publication, "Isis Unveiled" was extensively advertised as "a book with a revelation in it." It has, indeed, a "revelation" in it, but one wholly undiscovered and unsuspected, so far as I can learn, until the discovery was made by the present writer. This revelation consists of several features or branches, which will be treated in regular succession. Positive proof will be given of every statement, proof that any one can verify if so inclined; and I ask that every reader may, so far as practicable, test the truth of what is said, and if any misstatement or mistake be detected, that it be publicly pointed out, so that the exact truth may be established.

Though nominally the work of Madame H. P. Blavatsky, it is claimed by her and her followers that "Isis Unveiled" is an inspired production. In "The Occult World," by A. P. Sinnett, 1st English and 2d American edition, pages 158-160, is contained an account of the manner in which "Isis" was written, according to the declaration of its nominal author. It is declared that "the assistance that she derived from the Brothers [that is, the mahatmas of Tibet], by occult agency, was so abundant and continuous that she is not so much the author of "Isis" as one of a group of *collaborateurs*, by whom it was actually produced." "The Brothers appear always to have been at work with her, not merely dictating through her brain, but sometimes employing . . . 'precipitation,' . . . and

by means of which quantities of actual manuscript in other hand-writings than her own were produced while she slept." According to this, "Isis" is really the work of the Tibetan mahatmas, being partly written by their inspiration through Mme. Blavatsky and partly written by them direct. On page 160 of "The Occult World," Mr Sinnett speaks of the "deific powers" of the Brothers who wrote and inspired this book, and on page 15 he remarks that their "clairvoyant powers are so perfect and complete that they amount to a species of omniscience as regards mundane affairs." A work produced by deific omniscient beings, with perfect and complete powers of clairvoyance or spiritual vision, should be, to some extent at least, deific, perfect, and complete. It is now purposed to make a revelation of the correct mode of preparation of this work, and of its actual, bona-fide character as a literary composition.

When an author copies the ideas or language, or both, of another writer without giving that writer credit therefor, it is called plagiarism; and where an author thus borrows, not from one writer alone, but from a number of writers, it is wholesale and aggravated plagiarism. The first feature of my revelation of "Isis Unveiled" is this:

This work is a mass of plagiarism, a collection of wholesale plagiarisms, such as probably has not been known before in the literature of the world. The bulk of the book is copied, sometimes verbatim, sometimes in para-

phrase or with slight alteration, from other books. In a comparatively small number of cases appropriate credit is given for the matter thus copied, but in an overwhelming majority of instances, no credit is given to the books from which the plagiarized passages are copied. I have been a close student for some forty years of the literature of all times and countries; but in all my extended experiences with books and authors, I have never met with such a case of wholesale plagiarism, or with anything approximating thereto. Proofs of this will now be presented.

The first instance will be taken from the beginning of the book. In the introductory chapter called "Before the Veil," after a few preliminary remarks, a number of pages are devoted to the philosophy of Plato, and to that of his predecessors and successors. Nearly the whole of this is copied from two books *without credit*. The books are these: "Christianity and Greek Philosophy, by B. F. Cocker, D. D., New York, 1870;" and "Plato and the Older Academy, by Dr. Ednard Zeller, English translation, London, 1876." For brevity's sake I shall call the three books "I. U.," "Cocker," and "Zeller." Parallel passages from these works will now be given *seriatim*.

(1.) "Plato taught that the *nous*, spirit, or rational soul of man, being 'generated by the Divine Father,' possessed a nature kindred, or even homogenous, with the Divinity, and was capable of beholding the eternal real-

ities." ("I. U.," vol. I, page XIII.)

(1.) "This power the rational soul possesses by virtue of its having a nature kindred, or even homogenous with the Divinity. It was 'generated by the Divine Father,' . . . and is capable of beholding eternal realities." ("Cocker," pages 349-350.)

(2.) "This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by *philosophy*—the love of wisdom. The love of truth is inherently the love of Good; and so predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it carries man to a participation and communion with Divinity, and restores him to the likeness of God. 'This flight,' says Plato in the *Theætetus*, 'consists in becoming like God, and this assimilation is the becoming just and holy with wisdom.'" ("I. U.," I, XIII.)

(2.) "Philosophy is the love of wisdom, . . . the Supreme Divinity, who alone can contemplate reality in a direct and immediate manner. . . . Philosophy is the aspiration of the soul after this wisdom. . . . The love of truth is therefore the love of Good . . . predominating over and purifying and assimilating every desire of the soul, and governing every movement of the man, raising man to a participation of and communion with Divinity, and restoring him to 'the likeness of God.' 'This flight,' says Plato (*Theætetus*, 84),

'consists in resembling God, and this resemblance is the becoming just and holy with wisdom.'" ("Cocker," pp. 384-385.)

(3.) "In the allegory of the chariot and winged steeds, given in the *Phædrus*, he represents the psychical nature as composite and two-fold; the *thumos*, or epithumetic part, formed from the substances of the world of phenomena; and the *thumœides*, the essence of which is linked to the eternal world. The present earth-life is a fall and punishment. The soul dwells in 'the grave which we call *the body*,' and in its incorporate state, and previous to the discipline of education, the noetic or spiritual element is 'asleep.' Life is thus a dream rather than a reality. Like the captives in the subterranean cave, described in *The Republic*, the back is turned to the light, we perceive only the shadows of objects, and think them the actual realities." ("I. U.," I, XIII.)

(3.) "The soul (*psuche*) as a composite nature is on one side linked to the eternal world, . . . on the other side it is linked to the phenomenal or sensible world, . . . (*thumœides*, the seat of the nobler—*epithumetikon*, the seat of the baser passions.) . . . In the allegory of the 'Chariot and Winged Steeds' Plato represents the lower or inferior part of man's nature as dragging the soul down to the earth. . . . The present earthly life is a fall and punishment. The soul is now dwelling in 'the grave we call the body.' In its incorporate state, and previous to the discipline of

education, the rational element is 'asleep.' 'Life is more of a dream than a reality.' . . . We now resemble those 'captives chained in a subterraneous cave,' so poetically described in the seventh book of the 'Republic;' their backs are turned to the light, and consequently they see but the shadows of the objects which pass behind them, and they 'attribute to these shadows a perfect reality.' " ("Cocker," pp. 350-351.)

(4.) "The interior spirit has some dim and shadowy recollection of its ante-natal state of bliss, and some instinctive and proleptic yearnings for its return." ("I. U.," I, xiv.)

(4.) "The soul has some dim and shadowy recollection of its ante-natal state of bliss, and some instinctive and proleptic yearnings for its return." ("Cocker," p. 351.)

(5.) "As to the *myths*, Plato declares in the *Gorgias* and the *Phædon* that they were the vehicles of great truth, well worth the seeking." ("I. U.," I, xiii.)

(5.) "He . . . asserts that these myths were viewed by him not as mere myths, but also as hints of the truth, worth serious consideration. (Georg, 523 A; Phædo, loc. cit.)"—("Zeller," page 396.)

(6.) "Speusippus, the nephew and successor of the great philosopher . . . was evidently, though not named, the antagonist, whom Aristotle criticised, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers. . . . He especially

endeavored to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitudes to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible." ("I. U.," I, xv.)

(6.) "Plato's nephew, Speusippus." "The Pythagoreans held things to be themselves numbers." "He [Aristotle] observes that they [Speusippus *et al.*] differ from the Pythagoreans in assuming numbers and magnitudes to exist apart from things (as Plato did with regard to his Ideas); and they make use of the same argument that Plato brought forward for the separation of Ideas from things . . . namely, that there could be no knowledge if the object of knowledge was not exalted above the Sensible." ("Zeller," pp. 566, 574.) "Zeller," pp. 566-577, argues that the unnamed antagonist whom Aristotle criticised was Speusippus.

(7.) "Aristotle . . . misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examinations of every philosophical opinion: 'The human mind has, under the necessary operations of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages.' It is certain that Pythagoras awakened the deepest intellectual sym-

pathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that 'numbers are the first principles of all entities.' Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically. . . . Aristotle goes on to associate these *numbers* with the 'forms' and 'ideas' of Plato. He even declares that Plato said: 'forms are numbers,' and that 'ideas are substantial existences—real beings.' Yet Plato did not so teach. He declared that the final cause was the Supreme Goodness—to *agathon*. 'Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason.' (Cousin: 'History of Philosophy,' i, ix.) Nor did he ever say that, forms are numbers.' What he did say may be found in the *Timæus*: 'God formed things as they first arose according to forms and numbers.' " ("I. U.," i, xv, xvi).

(7.) "Aristotle has totally misrepresented Plato. And . . . it is most probable he also misrepresents Pythagoras" ("Cocker," p. 299.) "In interpreting the philosophic opinions of the ancients, we must be guided by this fundamental canon—'The human mind has, under the necessary operations of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish

the same feeling in all ages.' . . . It is well known that the teaching of Pythagoras awakened the deepest intellectual sympathy of his age; that his doctrine exerted a powerful influence on the mind of Plato." ("Cocker," pp. 297, 298.) "The proposition from which Pythagoras started was the fundamental idea of all Greek speculation—that beneath the fleeting forms and successive changes of the universe there is some permanent principle of unity. . . . Aristotle affirms that Pythagoras taught 'that *numbers* are the first principles of all entities.' . . . Ritter is decidedly of opinion that the Pythagorean formula 'can only be taken symbolically.' . . . Aristotle . . . associates the '*numbers*' of Pythagoras with the '*forms* and '*ideas*' of Plato. . . . He asserts that . . . 'forms are numbers,' so Plato affirmed . . . 'Plato's Ideas,' he says, 'are substantial existences—real beings.' " ("Cocker," pp. 296, 297, 299.) "The idea of Absolute Good (*to agathon*)—the final cause." ("Cocker," p. 365.) "They [Ideas] are objects of pure conception for human reason, and they are attributes of the Divine Reason' . . . (Cousin, 'History of Philosophy,' vol. 1. p. 415.) . . . He does not say 'forms are numbers.' He says: 'God formed things as they first arose according to forms *and* numbers.' See *Timæus*" ("Cocker," p. 299.)

(8.) "It is recognized by modern science that all the higher laws of nature assume the form of quantitative statement. This is perhaps a fuller

elaboration or more explicit affirmation of the Pythagorean doctrine. Numbers were regarded as the best representations of the laws of harmony which pervade the cosmos. We know too that in chemistry the doctrine of atoms and the laws of combination are actually and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it: 'The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose.' The key to the Pythagorean dogmas is the general formula of unity in multiplicity, the one evolving the many and pervading the many. . . . The mystic Decad $1 \times 2 \times 3 \times 4 : 10$ is a way of expressing this idea. The One is God, the Two, matter; the Three, combining Monad and Duad, and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire cosmos. The universe is a combination of a thousand elements, and yet the expression of a single spirit—a chaos to the sense, a cosmos to the reason." ("I. U.," i, XVI.)

(8.) "The Pythagoreans regarded numbers as the best expression of or representation of those laws of proportion, and order, and harmony, which seemed . . . to pervade the universe. Their doctrine was a faint glimpse of that grand discovery of modern science—that all the higher laws of nature assume the

form of a precise quantitative statement. . . . The Pythagorean doctrine of numbers might have been combined with the doctrine of atoms. . . . But . . . no such combination was attempted, and perhaps we of the present day are only just beginning to perceive, through the disclosure of chemistry, etc. . . . Wm. Archer Butler . . . 'The world is then, through all its departments, a living arithmetic in its development, a realized geometry in its repose.' It is a *kosmos* . . . the expression of *harmony*, the manifestation, to sense, of everlasting *order*. . . . The key to all the Pythagorean dogmas, then, seems to be the general formula of unity in multiplicity:—unity either evolving itself into multiplicity, or unity discovered as pervading multiplicity. . . . A Decad . . . that is, $1 \times 2 \times 3 \times 4 : 10$. There are intimations that the Pythagoreans regarded the Monad as God, the Duad as matter, the Triad as the complex phenomena of the world, the Tetrad as the completeness of all its relations, the Decad as the cosmos, or harmonious whole. . . . What, then, is that . . . which we perceive as the combination of a thousand elements, yet as the expression of a single spirit—which is a chaos to the sense, a cosmos to the reason?" ("Cocker," pp. 300, 301, 303, 304.)

(9.) "Speusippus seems to have taught that the psychical or thumetic soul was immortal as well as the spirit or rational soul. . . . He also—like Philolaus and Aristotle . . . makes

of æther an element; so that there were five principal elements to correspond with the five regular figures in Geometry. . . (Theol. Arithme., p. 62: 'Or Pythag. Numbers.') . . . Speusippus and Xenocrates after him, . . . never conceived of the One as an *animate nature* (Plato: 'Parmenid,' 141 E.) The original One did not *exist*; as we understand the term. Not till he had united with the many . . . was a being produced. The *timion* honored—the something manifested, dwells in the center as in the circumference, but it is only the reflection of the Deity—the World Soul (see Stobæus' 'Ecl., I, 862) . . . Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim was 'The Immaterial is known by means of scientific thought, the Material by scientific perception.'" (Sextus: 'Math.,' VII, 145.)—"I. U.," i, XVII, XVIII.)

(9.) Speusippus . . . declared not only the higher, but the irrational part also, of the soul to be immortal. . . In the treatise on Pythagorean numbers, according to Theol. Arithm. p. 62. . . Speusippus made the five regular figures correspond with the five elements . . . in agreement with Philolaus . . . he considered ether to be a fifth element. . . Speusippus would not even allow that the Original One was existent; for he supposed that its union with the Many was the cause that first

produced a Being. In support of this opinion he might have appealed to Plato, Parmen. 141 E. . . That this *timion*, dwelling in the center and in the circumference, is the Deity as world-soul, is clear. . . With this view of the World-soul . . . we should correct the statement of Iamblichus (Stob. Ecl. I, 862 . . .) . . . Speusippus, though greatly inferior to Aristotle . . . Plato . . . had left the essential difference between the Sensible and the Ideal unexplained, and seemingly unregarded. Speusippus saw the necessity of more accurately determining and discriminating these two principles. . . 'The Immaterial,' said Speusippus, 'is known by means of scientific thought—the Material by scientific perception.'" (Sextus, Math. VII, 145)—(Zeller," pp. 578, 570, 571, 566, 568).

(10.) Xenocrates expounded many of the unwritten theories and teachings of his master. He too held the Pythagorean doctrine, and his system of numerals and mathematics in the highest estimation. Recognizing but three degrees of knowledge—Thought, Perception, and Envisagement (or knowledge by intuition), he made the former busy itself with all that which is *beyond* the heavens; Perception, with things in the heavens; Intuition with the heavens themselves. . . The relation of numbers to ideas was developed by him further than by Speusippus, and he surpassed Plato in his definition of the doctrine of Invisible (*sic*) Magnitudes. Reducing them to their ideal primary elements, he demonstrated that every figure and form orig-

inated out of the smallest indivisible line. That Xenocrates held the same theories as Plato in relation to the human soul (supposed to be a number) is evident, though Aristotle contradicts this. ('*Metaph.*' 407, a 3). . . He derives the Soul from the first Duad, and calls it a self-moved number (Appendix to '*Timæus*'). Theophrastus remarks that he entered and eliminated this Soul-theory more than any other Platonist. He built upon it the cosmological doctrine, and proved the necessary existence in every part of the universal space of a successive and progressive series of animated and thinking though spiritual beings (Stob.: '*Ecl.*' I, 62). The Human Soul is with him a compound of the most spiritual properties of the Monad and the Duad, possessing the highest principles of both. . . Like Plato and Prodicus, he refers to the Elements as to Divine Powers, and calls them gods. . . Krische remarks that he calls them gods only that these elementary powers should not be confounded with the dæmons of the nether world (Krische, '*Forsch.*' p. 322, etc.). . . As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine (Clem. '*Alex. Stro.*' v. 590)." ("I. U." I, XVIII, XIX).

(10.) "Xenocrates resembled Speusippus in his strong predilection for Pythagoreanism, and his high estimation of mathematics. . . Xenocrates recognized only three stages: Thought, Perception and Envisagement. Thought, he said, is concerned with all that is beyond the heavens; Percep-

tion with the things in the heavens Envisagement with the heavens themselves. . . He seems to have defined the relation of numbers to ideas. . . neither like Plato. . . nor like Speusippus. . . We can only ascribe it to Xenocrates and not to Plato; it, therefore, seems most probable that Xenocrates was the first to express and maintain the supposition of indivisible magnitudes. . . While endeavoring to reduce them to their primary elements, he arrived at the theory. . . that all figures ultimately originate out of the smallest, and consequently indivisible, lines. . . It is . . . possible, although Aristotle loc. cit. [*Metaph.*] 409 a 3, rather seems to contradict it, that Xenocrates held the same views as Plato on this point. . . Xenocrates derives the soul also from the two first causes. In his appendix to the *Timæus* he calls it a self-moved number. . . It has been . . . remarked . . . on the authority of Theophrastus, that he entered into more detail on this subject than any other Platonist. . . This doctrine Xenocrates seems to have applied in his Cosmology, by seeking to prove in the different parts of the world a graduated scale of animate life. . . (Stob. *Ecl.* 1, 62) . . . In each individual soul a specific combination of the highest principles of Unity and Duality. . . He acknowledged the Elements as Divine powers, and, like Prodicus, gave them the names of gods. . . These elementary gods are not to be confounded, as Krische, *Forsch.* p. 322 sq. shows, with the demons of the

nether world. . . The soul permeates all parts of the cosmos . . . even the beasts have in them some instinct of the Divine (Clemens, Strom. V. 590)" (Zeller," pp. 581, 583, 585, 586, 587, 588, 589, 590, 591, 592).

(11.) The dæmons, according to this theory, are intermediate beings between the divine perfection and human sinfulness (Plutarch: 'De Isid.' chap. 25, p. 360), and he divides them into classes. . . But he states expressly that the individual or personal soul is the leading guardian demon of every man. . . Like Speusippus, he ascribed immortality to the *psyche*, psychical body, or irrational soul. . . Cicero depicted Xenocrates utterly despising everything except the highest virtue ('Tusc.' v. 18, 51); and describes the stainlessness and severe austerity of his character (Ibid. Cf. p. 559)." ("I. U.," I, XIX, XX).

(11.) "Dæmons, who are intermediate between the Divine perfection and human imperfection (Plut. De. Is. c. 25, p. 360). . . He makes two classes of dæmons. . . He agrees . . with some other philosophers, in describing the soul of man as his dæmon. . . [He taught] that even the irrational part of the soul is immortal. . He so distinctly gave it [virtue] the preference that Cicero says he despised everything else in comparison ('Tusc. v. 18, 51) . . the stainlessness and austerity of his character (Cf. p. 559)." ("Zeller," pp. 593, 594, 596, 598, 599, 601).

(12.) "Crantor . . conceived the human soul as formed out of the pri-

mary substance of all things. . . Plutarch speaks at length of this philosopher, who like his master believed in souls being distributed in earthly bodies as an exile and punishment. . . Heracleides adopted fully the Pythagorean and Platonic views of the human soul. . . He describes it as a luminous, highly ethereal essence. He affirms that souls inhabit the milky way before descending 'into generation.' . . His dæmons or spirits are airy and vaporous bodies. In the *Epinomis* is fully stated the doctrine of the Pythagorean numbers in relation to created things. As a true Platonist, its author maintains that wisdom can only be attained by a thorough inquiry into the occult nature of the creation; it alone assures us an existence of bliss after death. . . Its author adds that we can attain to this knowledge only through a complete comprehension of the numbers; for the man unable to distinguish the straight line from a curved one will never have wisdom enough to secure a mathematical demonstration of the *invisible*. . . The idea that 'numbers' possessing the greatest virtue, produce always what is good and never what is evil. . . The author speaks of every star as an individual soul. . . The author of *Epinomis* places these fiery gods higher than the animals, plants, and even mankind, all of which, as earthly creatures, are assigned by him a lower place. . . The author of *Epinomis* locates between these highest and lowest gods (embodied souls) three classes of dæmons. . . Of these three classes the first two are invisible; their

bodies are pure ether and fire . . ; the dæmons of the third class are clothed with vapory bodies; they are usually invisible, but sometimes making themselves concrete become visible for a few seconds" ("I. U.," I, XX, XXI, XXII).

(12.) "Crantor . . conceived of the soul as compounded out of the primary constituents of all things. . . He believed, like Plato, in souls being placed upon earth for their punishment and purification (Plut.) [A number of quotations from Plutarch concerning Crantor, are in "Zeller."]. . . Heracleides adopted the more ancient Pythagorean view ["of the human soul"] rather than the Platonic. He declared the soul to be a luminous ethereal essence. Before entering into bodies, souls were to abide in the milky way. . . To the dæmons airy or vaporous bodies are attributed. . . In the author of the *Epinomis*, . . . we recognize a true Platonist, . . . who, like the Pythagoreans, made all science to consist in the knowledge of numbers and

quantities. . . The *Epinomis* . . is an enquiry into the nature of that knowledge which we distinguish by the name of wisdom . . and insures a blessed existence after death. . . The indispensable condition of true wisdom is the knowledge of number. . . He who is ignorant of number, and can not distinguish the straight from the crooked . . is destitute of wisdom . . It is number which . . always produces what is good and never what is evil. . . We should ascribe to them [the stars] the most blessed and perfect souls. . . The heavenly gods with their fiery nature occupy the highest place; mankind, animals and plants, as earthly creatures, the lowest; midway between them are three classes of Dæmons. Of these, two are invisible, with bodies of æther or of air; the Dæmons of the third class, provided with watery or vapory bodies, sometimes hide themselves, and sometimes visibly appear," ("Zeller," pp. 619, 620, 621, 609, 610, 612, 613, 614, 615).

(To be Continued.)

AN ACROSTIC.

BY MRS. M. ROBERTS.

Glad am I to greet this day
Our sisters on the GOLDEN WAY.
Let love and wisdom be thy guide,
Doing the right, whate'er betide,
Even though lesser good, assail,
Never fear, truth will prevail.

What, though storms sometimes arise,
Always remember the one, All-Wise,
You will see one day with clearer eyes.

MATERIALISM.

BY DR. JOHN ALLYN.

I HAVE a friend residing in Illinois who has been a practicing lawyer for forty years. He has published a pamphlet in which he thinks he has shown that there can be no future life for the human spirit.

He has asked me to review his argument and point out its inconclusiveness. Hence the following.

He sums up his argument thus:

First.—That which has a beginning must have an end. The spirit of man had a beginning. Therefore the spirit of man must have an end.

Second.—All organizations must revert to their original elements.

The soul of man is an organization. Therefore the soul of man must return to its original elements.

Hence we must conclude that those honest, intelligent Spiritualists are mistaken, for they furnish no satisfactory evidence of a future and eternal life for man as a personal identity or being.

Friend Ross, I am sorry you think your pamphlet has settled so great a question as the future life of the human spirit, or that I did not attack it because I thought the argument invulnerable. I thought you were sensitive on the subject and I did not wish to irritate your feelings, but as you have invited me to show that your argument is unsound, I will endeavor to do so in a good spirit. You say, "If the spirit retains its identity and lives after death of the body, it must be in obedience to some immutable law of nature." Certainly, all intelligent Spiritualists agree that

law reigns equally throughout the spiritual and material realms, so we will not disagree in this. But many laws we do not know yet and we may mistake what the law is many times. It is not necessary to go over a great deal of ground, you have summed up the argument on page ten. You say, "That which has a beginning must have an end, the spirit of man had a beginning therefore it must have an end." Here I take issue. I admit that the soul had a beginning as an intelligent entity, but deny that therefore it will have an end. This law as applied to the soul, is a mere dogma, an assumption without an attempt to prove it. To clear the way for the main argument, I wish to make this distinction between immortality and a future life after the death of the body. I do not claim immortality because in the nature of the case, it can not be proven; we may hope for it, believe it, but can not prove it. With the future life it is different. It is clearly a question of fact and must be treated as such. If the question were being discussed whether the planet Mars is inhabited by intelligent beings, we could make out a plausible argument for it; in fact I believe that it is, and that thousands of other globes are, but in the present condition of science we can not prove that it is.

To further prepare the way for the proof, I wish to present a plausible argument to show that while in gen-

eral, what has a beginning must have an end and that organizations perish, the human soul is an exception. On the face of things it would appear that the purpose of all inferior organizations is to elaborate the human spirit, through this bodily life, to fit it for a spiritual existence which is far better. Without this purpose, the universe is a miserable failure. I use the word, purpose, without reference to Deity, but as we might say, it is the purpose of plants and animals to perpetuate their species. Inferior organizations are like the scaffolding to a building, necessary to its construction, but when the building is completed, it is destroyed as of no further use. This view shows that it is both probable and plausible that the human spirit is an exception to the general rule. Now we come to the proof. If spirits exist after death, it is plain, if conditions permitted, that they would make their existence manifest to those who are so greatly interested during the life of the body. And here allow me to express surprise at the weakness of your objections. You object that communications do not act universally, and without unjust discrimination. The laws governing communication are universal. So are the principles of laws, but if a man has a case in court he employs a lawyer. The laws of electricity are universal, but if you wish to send a message to Chicago, you must go to a telegraph operator.

Then you say spirit manifestations are under cover and in darkness. Here you are wholly wrong. Intelli-

gent Spiritualists make no account of communications as such that are not had in broad daylight. I am sorry you have not given the subject a more thorough personal examination. If you had you could not have written as you did. You seem to labor under the impression that Spiritualists are people of flimsy intellect, and so credulous as to be easily imposed on, especially when their feelings bias them. On the contrary there is a fair proportion of men of the brightest intellects and of the highest attainments. To mention these would make this paper too long but I will name Alfred Russell Wallace, an English scientist who was contemporary with Darwin in working out the evolution system. He says, "That the spiritual phenomena as a body in their entirety prove the future life as fully as any scientific principle is established."

Slate writing, undoubtedly affords the best evidence for a sceptic of any phase of spirit phenomena. I have repeated my own experiences until they are worn threadbare. I, and hundreds of others have got these writings between closed and locked or sealed slates, under conditions that admit of *no possibility of trickery*. I have known more than one as confirmed sceptic as you to give it up after getting these writings before their eyes. It is hardly necessary to go into the question of the identity of the spirits with the parties who sign their names, though there is much evidence of that. The mere fact of the writing where men in the body can

not write, shows that there are spiritual entities, of intellect and will, who can act outside the physical brain, and this effectually disposes of materialism.

I am satisfied you have never had a sitting with a good medium. You have done yourself a great injustice to go before the people without first having at least ten sittings with the best mediums to be had. Your pamphlet will have no weight with those who have examined the subject scientifically. Those who have not will retain their prejudices after reading it as before.

Suppose the question was raised whether a caterpillar of the lepidoptera species could change into

a butterfly. And some one with more logic than science should say, — a caterpillar is an organization. It had a beginning — that which had a beginning must have an end. Therefore it can not change into a butterfly. Consequently there is no such thing as a butterfly. It is all an illusion. This syllogism would be equally well applied — equally scientific and equally conclusive with the one with which you attempt to demolish Spiritualism without taking the trouble to prove the major premise. My excuse for dwelling on things so plain is, that this is an important subject, and Spiritualists alone have undertaken to treat it scientifically.

OUR SHIPS.

BY ABBIE L. GOULD.

Backward through the drift of years,
 To the hours of long ago;
 Oft do we sail our memory barks
 Freighted with joy and woe;
 Oft do we touch at some flowery isle,
 Oft do we reach to the barren shore,
 Send out ships, with a hope and a smile,
 That return to our ports no more.

Shall we gather again the dreams of youth,
 Shall we stand in the golden glow,
 Of joys now gone, and hopes now fled,
 With those ships of long ago?
 Shall we watch for them from some other shore?
 Shall we list for their distant bell?
 That shall prove to our hearts they are ours once more.
 Oh! who of us here can tell?

CAUSERIE SPIRITUELLE.

BY JOHH WETHERBEE.

DARWIN'S "Origin of the Species" seemed to suggest the law of evolution, and Herbert Spencer, the deepest thinker of our day, and others with him, molded it into shape and gave it a habitation and a name. The scientific world did not at first generally favor it, but gradually filed into its line, for it fitted so well into modern thought. It thus grew quickly into favor, and now it is not only the acknowledged law, but the foremost, or fundamental one that has produced the physical universe as we see it to-day. Its first objectors found in it no necessity for a God, a creator of the universe. It seemed to suggest that the universe made itself; well, so it did, as an apple makes itself, or a tree makes itself, but all are evolved from within, have their beginnings in germs that are unfolded in the process of time from the world of matter, or the universe itself. But intelligence was seen in evolution, that it called for an Infinite Intelligence, in such close connection with the material universe, that it would seem that the universe in its wholeness was the manifestation of Infinite Intelligence in matter, or, to put it in a familiar way, God manifest in the flesh; not Pantheism. God is not matter, God is, and man also is, not matter, but is a spirit. The evolutionist is a theist, the law does not do away with an Infinite Intelligence, but it does do away with the petty conception of him in the Bible, when this

world was the great center of the universe, but it introduced a higher conception of God into modern thought, and man could be a believer in evolution and be as devout as he was in the olden time. It has completely knocked the God of the Bible out of modern thought as the mechanical creator of the universe outside of it; the world 6000 years old, six days to make it, and the stars, and an universal deluge, all these once sacred teachings are now poetry. Geology has already knocked them "higher than a kite," and science was infidel in character and it has killed faith; the eclipse of faith is attributed to it. Religion as taught by the priests was mostly superstition; faith in it was superstition; well, science has killed that, and all thanks to it for doing so. Now we have reached the law of evolution, which really teaches that this is a spiritual universe more than it is a material one, because its controlling influences are spiritual, and why so? Because science has demonstrated that the invisible and intangible forces are mightier than all we can see and handle, and proves that all physical facts, or phenomena, are the outcome and product of an invisible, eternal energy, that we can not even think of, or figure, as material.

Religion, in its exponents, was more opposed to science once than it is now, because it had to recede before it; the latter is demonstrated truth, and truth

in the long run always wins, and it may, as stated, have killed superstitious faith, but it has not killed God or religion, but has placed them both on a higher level. People to-day are as religious as ever, but not as superstitious; and the advanced teachers of religious thought favor the law of evolution as much as science does; the Unitarians are evolutionists to a man, and the same is about true of all liberal christians and the enlightened among the evangelical; more believe it among them than admit it. Beecher and those of his stamp are evolutionists. The Rev. Joseph Cook takes upon himself the task of reconciling the latest discoveries of science with religion; not the religion of to-day but the religion of the Bible, and makes a botch of it. He believes in evolution, but qualifies its teachings, keeping some of it out of sight. He knows it is true, but, like Parnell, he is not ready to resign his leadership, and tries to ride two horses; when he steps a little forward and hears his constituency cry "halt," he halts, and quickly, too; he did so when endorsing the spirit manifestations that he saw at Epes Sargent's house, and spoke in their favor at his lectures in the Old South; his people were not ready to say amen, so he found he had gone too far to carry his hearers, so he had to eat his own words and abuse what he once admitted, and knew then to be the truth; so at present he does not count. But as I have said, the law of evolution has come to stay, and the leading religious minds accept it. Spiritual-

ists like it, and see in its logic that it points to a future life. In the next fragment we will try to analyze evolution.

* * *

The law of evolution seems to explain things as we find them in the material world to-day: that the present is evolved out of the past, and the law fits well all the discoveries of science, and being in harmony with established facts it is as solid a truth as the Copernican system, or the law of gravitation; and the representatives of science think it explains the rationale of the physical universe, as we behold it to-day, and though it appears to be self-acting it is not in conflict with the idea of a supervising Infinite Intelligence, though it does with the God of the old testament. We understand by this law that man started from very low beginnings, and it has taken immense time to bring him to the state we find him to-day, and the world itself has been improving itself ever since as a fire mist it was thrown off from the sun. This continued progress of the world, of man and the conditions around him, has been by this law of evolution. There are invisible influences, or energies, in connection, persistently at work which we cannot conceive of as material, hence must be spiritual, and they would seem also to be intelligent, for the results show an intelligent forethought, and the fountain must be higher than the stream, and Infinite Intelligence seems to be the proper name for it. Evolution, then, like other of nature's

laws, figuratively speaking, is the voice of God, and man is beginning to understand that voice.

Comparing the past with the present we are able to forecast a little of the future; we have found spirit or intelligence connected with matter, it sleeps in the stone, it awakes in the animal, and speaks in man, and in speaking it says all this prodigious effort and immense period of time to produce its final blossom, or fruit, in man, if his life is to be but a span and death the end of him, certainly the mountain has labored and brought forth a mouse; so the logic of the law of evolution points strongly to a future life, a hereafter in the spirit, and the question being to-day is whether this is a material or a spiritual universe, with the probability all on the side of the latter, and this in the scientific world, which has been inclined to begin and end with matter.

Rev. Heber Newton, an eminent clergyman, referring to Modern Spiritualism and the present attitude of science, says, "These secrets seem to more than hint of the existence in man of powers and potencies such as make it entirely credible from a scientific point of view, the old belief of a life to come." The Rev. M. J. Savage, the most scientific minister we have to-day, and one of the most popular, talks equally strong from a scientific point of view, says, "that science is trying to settle the question of Modern Spiritualism, and is on the road to doing it, as it has of almost everything else these two or three hundred years

past." It has found something more than matter, has admitted the foundation of Spiritualism; hypnotism, a new name for mesmerism, is now an established fact; thought transference without physical contact or communication seems to have become established in the scientific mind, commonly called "mind-reading," and other phenomena wholly beyond the realm of matter. It is but a step from "thought transference" in the mortal form to "thought transference" from the spirit to the mortal form, and that is the claim of Modern Spiritualism. Evolution points to that, and prophetically establishes it as much as any thing can be established in advance of the fact.

This very day, Feb. 12th, M. J. Savage, a member of the American branch of the London Psychical Research Society, says in the *Boston Globe*, among other wise words hospitable to Spiritualism: "That he is in possession of a respectable body of facts that he does not know how to explain except on the theory that he is dealing with some invisible intelligence." That is pretty well as the advanced thought of a scholarly and scientific outsider.

The Secretary of the American Branch of the English Psychical Society, Mr. Hodgdon, and also Mr. Myers, who is the best known man connected with the English work, have both published their belief, based on thorough research, not only in the continued existence after death but in the possibility of at least occasional communication. This may be called

the present status of science on this subject, showing a great advance within a year or two by even the almost prejudiced investigations of the London Psychical Research Society, for both of these men were about where the Seybert Commission was in its attitude regarding Modern Spiritualism. Well, the world moves, and evolution is the cause.

THE GOLDEN WAY.

BY A. C. DOANE.

With its garnered grains of wisdom,
 May the GOLDEN WAY succeed,
 In sowing seeds of kindness,
 To all hungry souls, who need

The truth, taught by higher angels,
 From the spirit spheres above,
 Which flows in tranquil beauty
 Through elysian fields of love.

May it ever be a beacon star,
 With its treasured stores of joy;
 Along the way to higher life,
 Unmixed with base alloy.

To souls that are receptive,
 That light doth brightly shine;
 Forming universal brotherhood,
 By the law which is divine.

And it leads us ever onward,
 To the realms of love and peace;
 Where selfish hates are vanquished
 As glowing rays of truth increase.

Let us give the angels greeting,
 Bearers of celestial light!
 And haste the dawn, millennium,
 By always doing what is right.

MUSIC AND THE GREAT COMPOSERS.

BY W. J. COLVILLE.

THE first of a series of literary and musical events was recently given by W. J. Colville at Everett Hale, Brooklyn, N. Y., with the assistance of the following talented artists: Mrs. Taylor, alto of the Congregation Gates of Heaven, 15th St. New York; Miss Taylor, pianist; Mr. Wm. T. Baldwin, baritone; Mr. Edwin Maynard, elocutionist; Signor Guiseppe Tortoni, violinist; W. J. Colville, tenor. The exercises commenced at 8 and concluded at 10. One hour was devoted to music and the other hour to a lecture by W. J. Colville of which the following is a fair abstract as reported in *Brooklyn Times*.

In these days when musical culture is almost universal and nearly every home has its organ or piano and often many other instruments, who can doubt the efficacy of harmonious sounds to lift the human spirit nearer to the divine. As long ago as the days when Saul was king, and Samuel prophet of Israel, the healing and tranquilizing influence of the harp was known, and it would indeed be a blessing to the insane of this day if music should be substituted for the barbaric methods happily falling into disuse in asylums. The power of music over animals is indescribable; the largest and most venomous reptiles are held captive under its sway and in the life of man it is one of the chief factors in moral elevation, though as Tolstoi truly says when perverted to the ends of

sensualism it becomes an agent of demoralization.

Let us briefly outline the history of music. Far back in the darkness of unrecorded antiquity music must have found its earliest expression on earth, for musical instruments of some sort are found associated with the most primitive people who have left any deciphered record behind them. We owe our three chief modern musical terms to the Greeks who no doubt borrowed much from the far earlier Egyptians. It has been stated that music in "prehistoric" times passed through three distinct stages of development. Instruments of percussion seem to be the eldest, wind instruments come next and stringed instruments last of all. Untutored ears detect melody, but they fail to discriminate with regard to subtle harmonies. Some Egyptian legends declare that the lyre is due to the inventive genius of the god Thoth; a Greek legend refers it to Hermes, but the prevailing thought is that music originated in higher spheres and was communicated to earth through chosen messengers of divinities.

Pythagoras taught much concerning the relations of music to astronomy, tradition states that this gifted sage of Samos made wonderful musical discoveries while listening to the anvil, a circumstance which calls to mind the celebrated "Anvil Chorus," so often performed by Gilmore's Band and

other popular musical organizations. The louder the music the more it appeals to the untutored masses; the sweeter, subtler and more intricate harmonies are only appreciated by those in whom the higher nature is considerable developed. Music as a part of religious worship is world-wide and equally so as an accompaniment to games and battles. The classic Greeks chanted their Epic poems. In ancient Rome numerous choristers took part in theatrical displays and trumpets especially were in great use and high favor.

Seneca used the orchestra as a symbol of the perfect state. Hebrew music was always grand and inspiring, it rose and fell with the chequered fate of the Israelites, in times of prosperity ascending in tumultuous outbursts of unmeasured joy, then wailing away into silence in periods of exile and clamity. The poor persecuted Jews in Russia employ no musical instruments in their synagogues, neither do their strictly "orthodox" brethren in any part of the world; but where the Hebrew faith is rising out of its bed of misery and Israel is looking out with hopeful eyes upon a rapidly improving world in which at length all races and religions shall be united, the organ peals forth in handsome temples and the wail from Babylon is lost in anthems of thanksgiving for past deliverance and present bliss.

The music of a people is that people's history; the insight of the English king who ordered the massacre of his Welsh bards, was only equaled by

his sagacity, for the songs of a people are invariably inspirations to freedom greater than any written treatises can possibly be. Of the modern musical composers no name is more illustrious than that of Handel in the ranks of those great musicians of Europe with whom the oratorio is invariably associated. Like many another composer of eminence Handel's greatness was recognized equally in all lands where the devotional element can be voiced in triumphant outbursts of harmony in which a running persistent melody pervades the entire composition.

Handel and Bach are alike, yet different; their styles are solid, grand, imposing, yet in many ways they appeal strongly to the affections and while truly classical are near enough to the comprehension of the public ear to render them favorites with the masses. These two extraordinary men born within walking distance of each other, were in many respects alike, in others singularly dissimilar. While Handel's strains have been likened to a Grecian temple, Bach's have been compared to a Gothic church. Handel displays great effect while Bach wrote as a pleasurable exercise of his own mastery. Gluck was a Bohemian by birth and habits; he was a grand reformer of dramatic music and his name stands as high as any in connection with the opera. With Haydn the symphony came into prominence, and it is hard to conceive of any composer who was more industrious or versatile than he.

Mozart, who was verily a superb

master of harmony, was one of those rare instances of the highest inspiration in music, where a child distances his preceptors. Mozart may have learned something from the elder Haydn but Haydn surely learned much from the boy who at 14 was the efficient conductor of one of the finest orchestras in Italy. Beethoven, whose earthly career extended till 1827 while Mozart's transition took place in 1791, has been regarded by many as far superior to his illustrious predecessors; we doubt the fairness of such invidious comparison, suffice it to say that he was a master who out of the depths of a most pathetic experience evolved some of the most glorious results ever given to the world. Next in order of time comes Spohr who did not leave the mortal form till 1859. He has given us symphonies whose beauty has never been excelled.

Mendelssohn who in a short life of 38 years accomplished wonders indeed; his life reflected light and glory in all he did, while Beethoven went down into the valleys of sorrow and brought thence the richest gems. Schumann and Schubert whose exquisite subtleties are indescribable cover a field entirely their own, while Abernethy is a name dear to all who love the florid graceful tones of sunny Italy.

The latest musician of great note is assuredly Wagner who only passed from our outward midst in 1883. He has shown us the period of transition

through which we are passing more vividly than any other musical author. His works are a very embodiment of the "Zeit-Geist." The passion for the Wagnerian school is thoroughly characteristic of the feeling of the hour and is a correct embodiment of the chaotic condition of modern thought moving restlessly forward to a future goal not knowing precisely what that goal may be, but quite convinced that it will only be reached when many schools have merged into one and unity has been actualized on earth.

In closing the speaker dwelt vividly and entertainingly upon the therapeutic value of music and urged musicians to study mental healing in connection with their art which forms such a perfect channel for its expression. Though the weather was decidedly inclement there was a large and fashionable audience who testified appreciation by hearty applause. After paying all expenses a handsome sum was netted on behalf of a gifted young composer who is now struggling against financial difficulties to complete his education in Europe.

W. J. Colville has been waited upon by a committee of distinguished citizens of New York and Brooklyn and requested to deliver a series of lectures on the great composers in connection with a musical society now in process of formation; a number of delightful concerts and lectures are probably in store.

THE SUN ANGEL ORDER OF LIGHT.

Written for the GOLDEN WAY by Spirit Saidie, Leader of the Oriental Band in the Heavens. Given through the Sun Angels' Order of Light.

CHILDREN in earth-land. Greetings to one and all: Saidie has given to her chosen ones, many a glimpse of the past that sheds a holy light upon your present. To know there are records written in the language of other nations and other worlds; there are love-ties connecting each true child of the order together, and like an endless chain, uniting you to the Heart of the Infinite, is to give the key to many solutions of life's mysteries. You each one know there is a home feeling when in the presence of harmonious ones, and oft you wonder if indeed some tie of the past be not felt; some love tie that yields not to the power of chance or change, and belongs to the real self, is a part thereof, and immortal as the spirit. Such spirits are fully awake to the real, have passed the period of childhood, and begin to realize the actual; begin to reach out for Light concerning the past, and knowledge concerning the future. When again you shall return to the life you have left, memory will reveal to you that which has been, and you will in the wakefulness of the day, forget the dreamings of the night. Here on this bright shore you will remember as if the events were but yesterday the actual life so dear to you. The sail upon a crystal lake or river, the ministry of angels, their words and songs, the mooring of a boat, to be unmoored when you should return to look into eyes where alone the soul

can read its own deep love. The home you left, the garden of blooms, and the song of birds will pour o'er the returning spirit, glad tides of happy memories. You will ask no proof of the realities that are continually unveiling themselves before you, other than that recognition of soul that gives back from Memory's Storehouse, the story of a life which had its birth in the Deific Heart.

Saidie has looked with gladness to see her children return after their journey through matter, not in the darkness of ignorance, but in the full light of knowledge, to the shores they left, years ago. She has seen the look of peace when meeting their own of whom, a knowledge has come in the darkness of this earth life. She has seen the face lighted with joy as loved ones have taken them by the hand, to lead them to where the last "Good-bye" was said ere the spirit slept to forget. And she has seen the gladness of their souls as in their journeyings, afar they have entered some familiar home of the long ago, and heard voices of yore speak a glad welcome that sounded through the corridors of the soul, waking to new life the echoes that slumber there, waiting the reviving touch of some loving one to loop back the curtains that hang o'er the mind. Your own souls will give back to you from out the past the wondrous revelations thereof; they must come as a reflex from the actual, and bear their cre-

dentials, then will you feel beneath your feet, the solid Rock of Wisdom and Understanding which never fails. For this, appeal to the Court of your highest reason, look for a knowledge of the Laws of the Infinite, trace their workings through all natures' realms and accept the teachings given by those who have gained their knowledge in the school of matter and now wear their crown of wisdom. Saidie would have you stand beside no open grave; where you must bury all that to you is of greatest value. While she must of necessity concentrate her forces, yet

she will reach unto all the Bread of Life. To do her work in the land, she must have the united love of her chosen ones; must bind these together in a oneness of purpose, then the world will turn and seek the knowledge there given and in time other centres will be formed, whence will radiate the true light and wisdom of the spheres.

Peace be with you. SAIDIE.

J. B. Fayette, President and Corresponding Secretary of the Sun Angels order of Light. Oswego N. Y. Feb. 8th., 1891.

TESTIMONY TO THE PSYCHIC PHENOMENA.

BY EMINENT SCIENTISTS AND OTHERS.

J. H. Fichte, the German philosopher and Author.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

Professor de Morgan, President of the Mathematical Society of London.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me.”

Dr. Robert Chambers.—“I have for many years *known* that these phe-

nomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months (this was written in 1858), had more striking evidences of that agency than those given in the work in question.”

Professor Challis, the late Plumerian Professor of Astronomy at Cambridge.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . .

In short the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.—*Clerical Journal*, June 1862.

Professors Tornebohm and Edland, the Swedish Physicists.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone *can* explain them.”

Professor Gregory, F. R. S. E.—“The essential question is this: What are the proofs of the agency of departed spirits? Although I can not say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain.”

The London Dialectical Committee reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur without being produced by muscular action or mechanical contrivance. 2. That movements of

heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force of those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions, and spell out coherent communications.”

Cromwell F. Varley, F. R. S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

Camille Flammarion, the French Astronomer, and member of the Académie Française.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that

any scientific man who declares the phenomena denominated 'magnetic,' 'somnambolic,' 'mediumic,' and others not yet explained by science to be 'impossible' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us; and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.

Alfred Russel Wallace, F. G. S.—“My position therefore, is that the phenomena of Spiritualism in their entirety do *not* require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can

prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism*.

Dr. Lockhardt Robertson.—“The writer (*i. e.*, Dr. L. Robertson.) can now no more doubt the physical manifestations of *so-called* Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he can not doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts

and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*. p. 24.

Baron Carl Du Prel (Munich) in *Nord und Sud*.—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1.) That the hypothesis of prepared slates is inadmissible. (2.) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3.) That the writing is actually done at the time. (4.) That the medium is not writing. (5.) The writing must be actually done with the morsel of slate or lead-pencil. (6.) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions.

(7.) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8.) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible of human nature or species. It is no use whatever to fight against this proposition. (9.) If these beings speak, they do so in human language. (10.) If asked who they are, they answer that they are beings who have left this world. (11.) When these appearances become partly visible, perhaps only their hands, the hands seen are of human forms. (12.) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

LINES.

TO MRS. ROSE L. BUSHNELL, BY YEVIAM.

Sweet mother mine, thy tender love
Floats to me, through me. Words of pain
Call to me in my home above,
And I am by thy side again.

'Tis well with thee. Oh, soul of love!
A whitened dove, free from all stain,
I left thy side, my loving guide,
Although thy tears fell like the rain.

Now to thy wail my heart replies,
Love never dies; I come to thee,
Oh! tired soul; there is a goal, where
Mother and son shall both be free.

CHARACTER BUILDING.

THE March number of the GOLDEN WAY has come filling me with happy thoughts, and as I carefully perused its pages I felt like saying with my pen, "God bless the editors, their work is nobly done;" and my old desire to do something for the mothers and children in order to do good impels me to add a short dissertation in moral chemistry to my blessing.

If the press of our land had a column in each periodical that contained a *Record of Virtue*, as well as so much about suicides, murders, cyclones and embezzlements I believe the world would grow better and brighter thereby.

It is one of the inevitables that a mother, father or child who sits down to peruse a morning or evening paper filled with crime and casualties, foolishness and fripperies can not have a healthy moral tone of mind. It is natural to generalize upon facts as we find them. A parent's mind just stored with an elaborate account of a revolting hanging scene, or a graphic description of the capture of a desperate character can not turn in gentler accents and portray to their son or daughter deeds of love, gentleness and kindness; it is not natural, therefore it is not possible.

This evil, which Colville says, "is only good inverted," ought to be kept in shadow, and humanitarians are awaking to the idea that newspapers must have a department called the "Record of Virtue", as one bright woman gifted with "holy wit" has

named it in her work. Annie Garlin Spencer has an article in the December *Century* that portrays the work of a brave teacher, Mr. White, in the slums of New York and shows the noble heart of a Miss Maxwell who has thought out some novel ideas to teach the out-cast boys honesty, virtue, tenderness and love. The idea is to have each boy in the class—and they were the lowest of the low in the beginning—presented with a book in which he must write "ten of the kindest, noblest, bravest acts" that the boy has ever read, heard or seen. Many quotations are given, and while some are unique and away from the point, some portray real feeling, and tears have come to my eyes in their perusal.

Now California is away off from New York, and *our* boys here have no Miss Maxwell to think out plans to make them love gentleness and shun roughness, imitate and aspire to nobleness and flee from wickedness, nor a Mr. White to be their teacher and friend. But can not there be such a demand from the people, from the teachers, that the process of character building, by examples of honesty, nobleness, love and gentleness will be set forth in our newspapers so that the good will be taught to the young and parents will realize that only good is good to read and to know?

Can not such a column be set apart in the GOLDEN WAY to record the highest and noblest deeds one can hear, read or be told? If it is only

feeding a starving bird, or speaking wave of peace and gentleness it will
 kind words to a tramp, it will be a be character building that will shine
 practical sermon of love, and like a like golden tints in the great Eternity.

A HIDDEN LIFE.

BY STANLEY FITZPATRICK.

There is a life—a hidden life,
 The spirit lives to God alone—
 Though shaken by the outward strife,
 In outward ways it is not shown.

There is communion, strange and deep,
 That passes off from soul to soul—
 While outward senses slowly creep
 The inward flashes to the goal.

The life we lead with brother men
 Is open to each other's scan ;
 The inner life, beyond their ken,
 Is that which is—the spirit man.

We cannot tell from outward things
 What hidden lies within the soul ;
 We see not whence all action springs,
 Yet judge from one small part the whole.

The world by its own littleness
 Doth measure gain and count up cost,
 And oft as failure marks success
 No life that upward strives is lost.

No life that seeks a higher course,
 Whose aspirations upward climb,
 Will fail to find life's hidden source,
 To gain true strength in coming time.

And even now some fleeting gleam
 The soul may catch of higher spheres.
 O, friends, it is no idle dream—
 'Twill plainer grow with passing years.

NOTES ON CURRENT AND INTERESTING TOPICS.

BY HUDSON TUTTLE.

THERE is a suggestion of a revival in New York of the Branch of the English Psychical Society, which expired a while since in Boston. It did not accomplish much during its brief existence, yet perhaps made as desirable and valuable record as its English parent. The various "committees" of that parent went "gooseberrying" for haunted houses, phantoms of the dead and of the living, jugglers, spooks, and the settling of the law of coincidences by averaging guesses. Incidentally one of them touched the outskirts of Spiritualism.

They all set out with the determination to admit nothing unless proven by demonstrative evidence, and from the nature of the problems investigated, it was impossible to reach this demonstration. They published voluminous reports, but no reader will accuse the committee of positively asserting even a theory or "working hypothesis." Now, all the facts they have gathered so far as of use to investigators on their side are simply rubbish. To the Spiritualist they have secondary value, for he alone has the key whereby they are explained and the mystery which enshrouds them cleared away.

By all means let there be Psychical Societies. They may be started in every city and town where a few investigators may unite. They need not be costly affairs with salaried secretaries. The best "Psychic Society" is the cir-

cle, wherein a few persons who are in sympathy, meet at regular intervals, and pursue their investigations on spiritual lines. There is always the same desire to communicate on the part of spirit friends as exists in the minds of the circle, and if proper conditions are supplied, success is sure to follow. What are those conditions? We are ill-informed, and it is difficult for the communicating intelligences to inform us. The first condition is a sympathetic, earnest circle. There may not be more than three members, and there may be ten or twelve. It is not well to exceed greatly the last number. Spiritualists err in thinking numbers add strength. Unless of the right kind, numbers are weakness. The seances should be held at regular and stated intervals, and be commenced by reading, singing and conversation. When manifestations are received curiosity or awakening interest should not be allowed to disturb the harmony. It should be constantly remembered that the communications which come spontaneous and are not sought as tests are the most satisfactory. Avoid the so-called test questions and conditions until the control is established, when they may be demanded, or, what is more probable, will be useless from the character of the phenomena. When once organized and successful, such a circle is a model Psychical Society. It has the means of direct investigation directly before

it, which it may pursue to any desired extent.

* * *

If a message should be received by you this morning that you were heir to a kingdom, the most glorious in the world; that its throne, with wealth and power, awaited your coming, and that to-morrow you must depart to take possession of your magnificent heritage, how actively would you employ the day in preparations for departure. You would allow no small affairs to interrupt you. You say to those who come in your way with selfish thoughts and idle contentions, and the makeshifts of the hour, "Stand, aside! I have no time to listen. I have no time for the things which are only of to-day. I can attend to those alone which prepare me for my journey and the entering on the duties I am called to assume. Stand aside, for I have not a moment to spare. The sun will set before I am prepared, and to-morrow I depart." If such a message should pulsate under the sea, and be borne to you, how every fibre of your soul would thrill with expectant delight, and how poor and mean the ways of common life would appear?

From the spirit world flashes to you a message to which that calling to an earthly throne, even the most splendid, would have no attraction. The message comes announcing your heirship of an immortal realm, the glories of which make the pomp and power

of earth fade as worthless dross. Your birthright is immortal life with the possibilities of infinite intellectual unfoldment and the power which accompanies it. The Archangels are your more advanced companions. You have already started on your journey to overtake them, and gain possession of your kingdom.

How different life now appears! If you could not waste a moment when the worthless property of an earthly throne was to be gained, how much more urgent you should be with this magnificent heritage before you! How small the conclusions of earthly life and affairs which absorb the attention of common men, and harrow their methods of gaining the feverish excitement they call happiness? Except as necessities of this life, and beneficial to the preparation for the inheritance of the future they are not worth a wasted moment.

Not only is it your inheritance, but the message comes that you have already entered into its possession. Wait not until to-morrow, for the heaven you dream of in the future should begin with to-day. Already are you crowned king, with prerogatives more exalted than attach to any temporal throne, with a realm in comparison with which the domains of Czar and Emperor of Ind are as children's toys. That realm is the infinite spheres and your sceptre of power is the mind with its equally infinite unfoldment.

THE WHY AND THE WHEREFORE.

BY HON. A. B. RICHMOND.

"As it was in the beginning, is now, and ever shall be, Amen."

—ORTHODOX PRAYER BOOK.

"And it shall come to pass afterward, that I will pour my spirit upon all flesh; and your sons and daughters shall prophesy. Your old men shall dream dreams, your young men shall see visions."

JOEL II:28.

"**W**HY is it necessary for those who desire communications with the spirits to go to a medium, or a seance, or a spiritual camp meeting? Why do not the spirits come to us in our everyday life, and during our daily avocations—if they can come at all?"

This interrogatory was propounded to me by a good brother of an Orthodox church. The tone of the question was a compound of honest enquiry and sarcasm, and the interrogator evidently thought it unanswerable. Yet with a humble suggestion of a lack of information on my part, and a desire to become enlightened I ventured to reply.

"Why do *you* hold your prayer meetings, your 'revivals' and camp meetings?" I enquired. "Why can not the 'kind Father above' forgive his disobedient and repentant children during their daily walks and avocations as well as at the 'mourners' bench,' or during the supplications of a prayer meeting? Is it necessary to forgiveness that the penitent sinner should utter his wail of woe in a stentorian voice to reach the ear of a Being who knows all secrets, and who hears the most silent whispers of the human heart, even before the tongue

hath given them utterance? Why is it necessary to plead and argue before the throne of the 'Most High' that a sinstricken soul should receive His forgiveness—as a lawyer argues his case in court? Why is it deemed important to call in the services of a trained medium, a 'minister of the gospel,' to exercise his learning, logic and eloquence to convince the Divine mind that the cause of his client deserves immediate consideration and a favorable decree in the court of equity of heaven; whose sessions seem to be contemporary with the revival meetings on earth, with long extended vacations between? Is it true," I asked, "that

There is an eye, whose glance pervades
All depths, all deserts and all shades,
That there is an ear awake on high
E'en to thought whisper ere they die.

"And if these basic facts of all religions are true, why do the orthodox churches and creeds deem it necessary to have certain conditions and mediumistic influences surround their revival meetings before they can hope for a 'pouring out of the holy spirit,' as they term it, and the forgiveness of sinners? Is it not true that there are instances of individual conversion where the seance room was the dark-

ened, silent closet of prayer where the petitions of a contrite heart have invoked the aid of unseen spirit power and received it? We do not know, with certainty, from whence comes this power, or all the laws and conditions that control and surround it; but we do know that it is not of this material world. We believe it to be demonstrated spirit life, and this theory will account for all so-called spirit manifestations, whether they occur in the seance room, the closet of prayer, or around the 'anxious seat' of religious revivals. What we do know of psychical laws teaches us that there is an increased force in the concentration of mental energy, as there is physical power in united physical efforts." Here our interview ended, but it was suggestive.

The realm of mentality is as boundless as space, and must be governed by laws as fixed and certain in their operations as those that govern the kingdom of matter. The search after those laws, the study of their effects and potentialities constitutes the whole volume of spiritual philosophy. It seeks for "truth for authority—not authority for the truth." Truth asserts *itself* and requires no endorsers in the intellectual marts of earth. It asks no assistance from hope and faith to establish its claims, but it is willing to aid *them* in their dark and uncertain investigation. Here, as in all researches after cause and effect, we must reason from the known to the unknown, from facts to the logical conclusions to be drawn therefrom.

We witness certain phenomena and their explanation is apparent; science has investigated and discovered the laws that govern them. The source of these laws is unknown, yet have their operations been formulated and their power calculated with unvarying accuracy. We observe other occurrences of like character and logically attribute them to the same cause. The mental effects produced by certain events are nearly the same in all minds. The difference is only in degree. The knowledge of a great catastrophe happening to the inhabitants of a certain locality causes a general emotion of commiseration or horror. The feeling of sympathy for the sufferers of the Johnstown flood was alike all over the world where the tale of woe was narrated. There was a difference only in the degree or intensity of the emotions, not of the kind. The result of a murderous battle or the ravages of a deadly pestilence; the effects of an earthquake on land, or a storm at sea, produce nearly the same feelings in all minds. Therefore, we know that the kingdom of human mentality is governed by general laws as fixed and certain in their operations as those that control the material world.

There is in the realm of religious thought and experience a phenomenon known as the "Conversion of Sinners." A wave of mental reformation commences at a center—a so-called "religious revival"—and spreads over the country as if carried on the wings of the wind. It is peculiar to certain

localities, conditions and seasons of the year. In the rural districts it never commences in seed time or harvest, nor anywhere in the summer months except at camp meetings, where there is a concentration of the psychical force of mediumistic ministers, and willing and receptive minds. There can be no doubt of the good effects produced by these mental cyclones in purifying the moral atmosphere,—that without them would become poisonous from the exhalations of men, and their sordid lust for gain. All religious revivals of greater or less magnitude are the result of a concentration of mental forces and spirit power focused at certain points favorable to their development. There must be an opportune time, a congenial place, and conditions, and cognate environments. In country districts or rural hamlets it would be impossible to inaugurate a “religious revival” in haying, harvest or fair time. But the winter comes. There is comparative rest from physical labor for the artisan, and the farmer and his family. A noted medium—“called an itinerating evangelist”—appears on the scene and commences to hold his services or evening meetings. The semi-darkness of candle or lamp light affords better conditions than does the glare of day. Heartfelt prayers are uttered, sacred music produces mental harmony. There is a concentration of many minds in invoking spirit influence, and in accordance with nature’s unvarying psychical laws it comes. Affectionate spirits of the dead hover on angel wings over

the seance. A loving mother, whose prayers in behalf of a wayward son availed naught from her earthly home, now touches with spirit fingers the obdurate heart of her sinful child, and tears of repentance flow from “eyes that mocked at tears before.” Conversion follows and the penitent sinner goes forth “regenerated”—a better man, with new resolves, new purposes, new hopes and aspirations. Accompanied and overshadowed by a spirit influence heretofore rejected, he lives a moral honest life. And so the seances go on. The spirits of those who have passed away continue their efforts, and men and women are truly made better through their influences. It is not that mysterious mythical essence called “The Holy Ghost” that produces these beneficial results. It is more probable that it is the “ghosts” of our dead who still retain their friendship, loves and memories of the past, and who, from their spirit home bring comfort, hope and faith to those once dear to them in life.

“O, we oft forget that our lonely hours
Are known to the souls we love.
That they strew the path of our life with
flowers
From their radiant home above.”

All psychical phenomena are similar in their nature and nearly alike in cause and effect, and we can well understand that in the various camps founded by the believers in both Orthodoxy and Spiritualism, there is a concentration of psychic forces operating through the various mediumistic influences, yet modified by

surroundings and conditions, if there is a spirit world, and if under the unchangeable laws of the intelligence that governs the universe, the spirits of the dead visited the earth in times past, they must be able to do so to-day; and when hundreds of honest, earnest seekers after truth congregate together in a camp or seance room to invoke their presence, we can well understand that the conditions must be favorable for manifestations. The Christian world believes in spirit visitations of the past and of the present. Sacred and secular history record these events of by-gone centuries, while the rustle of angel wings amid the whispers or spirit voices are often heard by ears growing cold and senseless in death; and eyes forever blind to earthly visions, see the ethereal forms of spirits waiting for the soul that is passing away. This is a universal belief and is properly made the theme of consolation by ministerial lips, both in public and private obsequies.

If spirit visitations are facts, it is evident that conditions are as necessary to their return as to their passing away, and while they often visit their earthly friends in the silent closet of prayer or the congenial seance of home and fireside, yet it is certain that the camp affords favorable conditions for a greater variety of manifestations, and more powerful exhibitions of spirit force than the private seance and mediumship. Just as the psychical force necessary to religious revivals is more strongly evolved at

camp meetings and in the circle of prayer around the altars of the churches, than in the workshops or marts of trade. What the creeds call conversion seldom comes to men while engaged in their business; neither is it incident to political meetings, Fourth of July celebrations or public festivals; but it is the result of concentrated religious fervor focused at places of cognate conditions. So it is with spirit manifestations. At a "spiritual camp" all thought is directed to the future world; all the public lectures, invocations and conferences but serve to concentrate the aggregate force of human mentality towards the one absorbing enigma—"If a man die shall he live again?" The eloquence of inspiration, voiced in song and sermon, is directed to and enters into the great problem of death and a life beyond. Spirit influence, presence, and manifestations are invoked—and unless nature's laws and phenomena bear false testimony to enquiring man, they come with their heaven-born influence, wiping away the tears of mourning grief, soothing the aching heart of affliction and gilding the darkening cloud of death with the sunlight of demonstrated immortality. They reinforce the evidence of faith, and the testimony of hope, and with whispered words of memory and love assert the glorious truth that there is no death—only transition.

" 'Tis but the privilege of human nature;
And life without it were not worth living,
Thither the pain-afflicted, and the
mourner,
Only find relief, and lay their burdens
down."



MRS. ELIZA ANN WELLS.
(MATERIALIZING MEDIUM.)

MRS. ELIZA ANN WELLS.

BY ROSE L. BUSHNELL.

THE subject of this sketch was born in the town of Richmond, State of Maine. Her grandmother was half Indian, her grandfather English, her father Mexican. Such ancestry makes emphatic claims to American nationality. She was, as early as eight years, a medium, seeing spirits, hearing their voices, feeling their touches, etc. In fact, from that time to the present her medial powers have not abated. She is at home with her guides, and talks with them as naturally as though they were in the flesh. Her dark circles are marvelous in their convincing proof.

Mrs. Wells was married to Dr. D. D. Wells of Wakely, Mass., in 1863, with whom she lived in most harmonious relations till eleven years ago, when he passed to spirit life in the city of Chatham, Mass. This medium is a lady of large and commanding physique, and carries upon her face the stamp of truth and honesty, as will be seen in the accompanying en-

graving, which is a very true likeness of her at the present time.

Mrs. Wells, like all prominent mediums, has had to pass through the fiery furnace of persecution, nevertheless she has received the endorsement of many inquirers of intelligence and leading minds in different walks of life throughout the East. Coming to this Coast under these favorable circumstances, she has naturally attracted much attention of the same class here in the Golden West. Since the publication in the last GOLDEN WAY, Mrs. Wells has been investigated under strict test conditions, in the home of the writer, in the presence of the following persons, all of whom bear testimony that the manifestations were beyond all question genuine, under their own signatures: I. N. Bogardus, Mrs. Nellie Butterfield, Dora A. McChristif, Helen M. Epler, S. B. Clark, J. Welmshurst, M. D., Prof. B. Shraft, Thomas Moebusk, Mrs. J. G. Williams, George A. Bowen.

GOD'S MUSIC.

[F. E. Wetherly, in "Temple Bar."]

Since ever the world was fashioned,
Water, and air and sod,
A music of divers meaning
Has flowed from the hand of God.
In valley, and gorge, and upland,
On stormy mountain height,
He makes Him a harp of the forest,
He sweeps the chords with might.
He puts forth His hand to the ocean,
He speaks and the waters flow—

Now in a chorus of thunder,
Now in a cadence low.
He touches the waving flower-bells,
He plays on the woodland streams—
A tender song like a mother
Sings to her child in dreams.
But the music divinest and dearest,
Since ever the years began,
Is the manifold passionate music
He draws from the heart of man.

“GOOD NIGHT! NOT GOOD BYE.”

[SIR EDWIN ARNOLD, in honor of his wife, who died March 15, 1889.]

I saw my lady die;
And he, who oftentimes cruel is, dark Death,
Was so deep sorrowful to stay her breath,
He came, all clemency.

He would not let her know;
So well he loved the bright soul he must take
That for our grieving and her own fair sake
He hid his shaft and bow.

Upon her lips he laid
That “kiss of God,” which kills but does not harm;
With tender message, breathing no alarm,
He said, “Be unafraid!”

Sorrow grew almost glad,
Pain half forgiven, parting well nigh kind,
To mark how placidly my lady’s mind
Consented. Ready clad

In robes of unseen light
Her willing soul spread wings, and while she passed,
“Darling! good bye,” we moaned—but she, at last
Murmured, “No, but good night!”

Good night, then, sweetheart! wife!
If this world be the dark time, and its morrow
Day-dawn of Paradise, dispelling sorrow,
Lighting our starless life,

Good night and not good bye!
Good night! and best “good morrow!” if we wake;
Yet why so quickly tired? Well, we must make
Haste to be done and die!

For dying has grown dear
Now you are dead, who turned all things to grace;
We see Death made pale slumber on your face—
Good night! But is dawn near?

Flowers rich of scent and hue
We laid upon your sleeping place. And these
Flowers of fond verse, which once had gift to please—
Being your own—take too!

WOMAN IN LITERATURE.

BY MARY H. FIELD.

NO one has ever questioned woman's possession of the gifts and potencies which go to make up the literary temperament. We need not prove the assertion that she has the fine imagination, the delicate fancy, the quick sympathy and the power of graceful expression which constitute the poet. Nor need we prove that she has the keen perception and the descriptive power which characterize the good narrator, whether of fact or fiction. Indeed there is scarcely any form of composition which she has not tried with considerable success. Let us glance at her record. Far off in the dim dawn of history, Miriam and Deborah shone like morning stars. If we may believe tradition, Phantasia sang of the fall of Troy before Homer began his lays and the blind minstrel was fain to weave her songs in with his own. A little later, Sappho swept her impassioned lyre, while all men wondered and adored. Myrtis and Corinna taught, "Pindar of the honeyed lips", the art of poesy, and Telesilla's songs moved all Argos. Still later Pericles credited Aspasia with the inspiration of his grandest orations if not with their exact form of expression, and she divided with Socrates the literary honors of the day.

The Roman wrote with his sword and woman could not use that hideous instrument—blessed exemption! But when the Christian religion rose like a sun upon that darkened empire, it was a woman's song that heralded the

dawn, and the Magnificat of Mary is the one lyric of the New Testament. Apostolic and patriotic literature is enriched by the names of such women as Priscilla, Paula, Monica, Fabiola and Marcella, while Hypatia's pathetic shade hovers near this noble Christian procession.

No woman's name lights the literary annals of the dark ages with such brilliancy as that of Elois, the unhappy wife of Abelard. Her beautiful, intense, womanly letters make an immortal page in the great tragedy of their lives. In the renaissance which began in Italy, women of wonderful culture and literary ability began to appear. In the great university of Bologna, where thousands of students gathered in the twelfth century, there were women professors whose name and fame have come down to us in unshadowed greatness. Vittoria Colonna and her brilliant sorosis made Florence equally renowned, while Theresa of Castile, the Saint Theresa of church annals, was another proof of womanly scholarship and elevation of character during the night of history. Her beautiful poems and devote meditations are still a comfort and inspiration to the seeker after God. It was she who sang from the prison of her sick room:—

"A little bird am I,
Shut from the fields of air,
Yet in my cage I sit and sing
To Him who placed me there.
Well pleased a prisoner to be,
Because my God, it pleaseth Thee."

She was the prototype of Madam Guyon, who 200 years later held the ear of the religious world with her mystical but powerful writings.

The eighteenth century teemed with literary women, chiefest among whom perhaps, stands Madame de Stael, brilliant, versatile, amazing in her capabilities and her achievements. At the same time on the English stage Hannah More appeared with her advanced ideas and pure literary style. Her numerous books were in fine contrast with the frivolity and shallowness of much of the writing of that day, and her influence lifted the whole world of womenkind into a new atmosphere. Hannah More was the founder of a new system of education and the great foremother of the modern literary sisterhood. Who can count her progeny? A mere list of the most famous names would exhaust the brief space allotted to me. We can only fall back upon generalizations. We find our most distinguished literary women in France, England and America. In France the recent re-publication of Madam de Sevigne's letters has called renewed attention to her charming style, while George Sands' powerful romances have vied with those of Dumas and Victor Hugo in their hold upon the popular attention.

In England perhaps no one will question that Mrs. Browning is easily chief among the women singers of our century, but Mrs. Hemans deserves high place and Jean Ingelow has a charm all her own. We can decide as easily the supremacy among the

feminine novelists though their name is legion. From the days of Fanny Burney down to Miss Braddon and Mrs Oliphant, the British press has hardly been able to keep up with their prolific pens, but among them all George Elliot's name shines out a sun among the planets.

We must not depreciate the novel as a form of composition. I am not sure but it ranks highest. Surely it takes strongest hold of the popular heart. Whatever the human soul has felt, all the tragedy and comedy of mortal experience has voiced itself in the modern novel. "History is written by partisans, philosophy by lobbyists, theology by dogmatists, science by theorists," says some one, "only fiction tells the truth."

How has the mirror been held up to English life by Mrs. Oliphant? How does Italian life in the fifteenth century stand revealed in *Romola*? How do modern doubt and despair find their full portrayal in *Robert Elsmere*!

Crossing the ocean we can but admire the work of Columbia's literary daughters. Who has sung sweeter and truer songs than our Helen Hunt Jackson and our Edith Thomas? Who has written a romance that has told on the world's destinies more powerfully than Harriet Beecher Stowe? What story-teller is more picturesque and delightful than Sarah Orne Jewett or than M's Murfree?

Nor is this purposeless literature. Woman now-a-days teaches philosophy and history without a doctor's cap and

gown, politics without taking to the stump, theology without a pulpit. She simply writes a story. What deep humanitarianism underlies the writings of Elizabeth Stuart Phelps! What world-moving helpfulness is in Frances Willard's pen!

Since Amelia B. Edwards took her acknowledged place at the head of Egyptologists, I have not questioned the ability of women to tackle the driest, the deepest, the most abstruse of subjects.

"No pent up Utica confines our powers,
But the whole boundless universe is
ours."

A well-known syndicate manager says of women as literary workers: "It is an undisputable fact that the best literary work of to-day is being done by women, and the most conclusive evidence of this lies in the fact

that of the fifteen most successful books published in the past two years eleven were written by women."

American women seem to be making a new channel for their literary activity in journalism. It is safe to say that no great newspaper considers its staff complete without a bright and capable woman, and all the magazines, from the solid reviews down to the bazaars and fashion delineators, count their feminine contributors among their most valued helpers.

This is the briefest possible sketch of what woman has done in literature during the long centuries when she had the most limited opportunities for doing her best, and in these later years when she has still many disabilities in the fetters of nature and of custom. She need not blush for her achievements.

A SPIRIT PICTURE.

BY D. HAYNES.

FROM Mumler himself the writer received the following account of how the spirit picture of Abraham Lincoln and his son was taken by him. The door bell rang and the servant being otherwise engaged, Mr. Mumler answered the bell, and found a hackman standing at the door, who said "a lady in the hack wishes to see the photographer." On being assured the desire would be gratified he returned to the hack and a lady dressed in deep mourning alighted. She wore

a thick black veil over her face, which she did not raise on entering the house, but said she wished to sit for a spirit picture. Mr. Mumler escorted her to the studio, and he was accompanied by his wife who was also a fine medium. The veiled lady being seated, Mrs. Mumler occupied a chair by her side.

As the Mumlers had been threatened with arrest; for getting money under false pretenses and also for claiming to get pictures of those departed, they naturally felt a little un-

easy and somewhat suspicious of the stranger, not being certain but what she might be a detective. So Mr. Mumler rather sarcastically asked, "Do you propose to have your picture taken with your veil over your face?" He received the curt reply, "that it was not very likely."

When ready to proceed the lady removed her veil, and Mrs. Mumler held one of her hands in hers while the camera did its work. On retiring to develop the negative, says Mr. Mumler, "I had no idea who the lady was, and judge of my surprise as the negative developed to see the well known features of our martyred Lincoln looking over one shoulder of the sitter, and their son, Tad, who passed to spirit life from the White House, looking over the other."

The plate was handed to the lady for her inspection and she became greatly agitated; with tears streaming down her cheeks, she gave the order for the number she wanted, and was told when they would be ready for her, whereupon she replaced the veil over her face and started for her hack which had been in waiting for her. Says Mr. Mumler, "I waited on her to the door and took particular notice of the number of the hack. I afterwards called to see the driver and learn if he knew who the person was that had the sitting." He said: "No, I do not, I have not seen her face at all. She came on the train and took my hack with orders to drive here to your place, after which, she ordered me to drive to the hotel."

At the appointed hour for the pictures to be ready, the hack with the lady in black drove up; Mr Mumler handed the pictures to her and asked if they suited her. She said: "Yes," and paid for them, but did not remove her veil or tell him her name. After paying for them she said, "I wish you to destroy the negative from which these pictures were taken." He replied that he did not like to do that. She with some energy insisted that it be destroyed. Mr. Mumler finally replied that the negative was his property and he did not know to whom he was talking, but that he was sure there was not money enough to hire him to destroy it. She said no more, but took the hack and was driven to the train and no one knew who she was, but in my own mind I am satisfied she was the widow of Abraham Lincoln.

The negative was then taken and enlarged so I could see that it was a very correct likeness of the Father and Son, the picture being five and a half feet wide by about three feet in length; as I had never seen Mrs. Lincoln, therefore I could not so well judge whether it was a good likeness of her. The pictures shown me at the same time by a German professor, an account of which appeared in the March GOLDEN WAY, was a *fac simile* of the departed son; judging from the portrait the father showed me to compare with the spirit pictures; and the evident honesty of the father, and his bright intelligence, were sufficient proof to me that the father was sure there was no fraud in the matter.

A DAY WITH PROFESSOR DENTON.

BY LYMAN L. PALMER.

IT IS nearly ten years ago, and yet it seems almost but yesterday. In the Spring of 1881 Professor William Denton, whose name is a household word with all Spiritualists, went to Napa to arrange for the delivery of a series of lectures on his favorite topic, Geology. I met him, for the first time, at the depot, and was introduced to him by a man who did not know that I had ever given the subject of Spiritualism a thought. As I took the Professor by the hand I said:

"I am very glad to meet you, Professor; for I have been a traveling companion of yours for a year past."

"Where and how!" he asked, and his kindly eyes looked large with unfeigned surprise.

"In 'Sideros,'" I replied. He grasped my hand and idea at the same instant, and from that moment on we were fast friends. In the course of time he came back to deliver his course of lectures, and it is not necessary to say that I was present on every occasion. Geology is my special delight, and to hear it discoursed upon as graphically as Denton could do it was to transport me to the seventh heaven of delight. We were thrown together a great deal from the fact of our common thoughts and studies, both along the lines of physical and psychical science. Those were most delightful hours, indeed, and I have always been very thankful that it was my privilege to know him as intimately as I did.

But it is of one glorious special day that I wish to tell the readers of the *GOLDEN WAY*. I had told him of some quicksilver mines up the Napa valley, near the little village of Rutherford, and he had expressed a desire to visit them. I was only delighted to gratify his wish, as it would give me a whole day with him all to myself.

In the early hours of one of those most beautiful mornings for which the Napa valley is noted all over the world, we started on our delightful journey. As we bowled along Calistoga avenue going northward, the last vestiges of the morning's fog drifted, like fleecy argosies, over the eastern ranges into the Sacramento valley, and in their stead came a hazy film of amethyst and gold, of garnet and amber, and fell upon the mountain sides and peaks. On either side the broad acres of verdant vineyards stretched away to the base of the mountain ranges, bathed in a flood of mellow sunlight. There was a hush more eloquent than all the tongues of earth upon the valley, and a halo of glory mantled the scene the counterpart of which we may see in the "Summerland" some sweet day bye and bye.

It is recorded that after the apostles had walked with Jesus up to Emmaus, they said one to another, "How our hearts burned within us as we talked with him by the way." And so it was with me that well-remembered and happy day. How I dwelt upon every word of wisdom, counsel, remi-

niscence, and instruction that he uttered. He talked and I listened, saying only enough to direct the current of conversation into those particular channels in which I was the most interested. I think there is no theme known to mortals which we did not touch upon, and yet with what wonderful modesty, and withal what dignity, grace and instructiveness he treated them all! It was with a

familiarity that was most charming and superbly entertaining.

But the sun has set forever upon that day, and the sun of his life has sunk beneath the waves of a far-away southern sea. But as on each to-morrow the sun comes out brightly and yet more brightly upon the fair Napa valley, so in some bright realm in spirit land he has risen to newness and fullness of life.

PSYCHIC INVESTIGATION ASSOCIATION.

THE PROSPECTUS.

THE purposes of the Association, as set forth in their prospectus, is to institute a critical investigation of Modern Spiritualism, applying vigorously the scientific method, with a view to determining the facts and the laws and the most probable hypothesis which will explain the facts and laws.

It is believed that many species of phenomena, such as slate-writing and table-tipping, are to such a large extent so strictly physical in character, reducible to motions in time and space, as to bring them clearly within the most conservative lines of scientific observation. The attempt will be made to begin with the simpler phenomena, where test conditions can be most satisfactorily imposed, reserving the more complex species for later treatment. We hope that the value of our work can be increased by following in the footsteps of Prof. Robert Hare and others.

We wish to enlist as members:—

First, ministers of all denominations, because of the intimate connection of any truths discovered with theology and the general welfare of humanity, and because, occupying the generally acknowledged position of conservators of morals, they are committed not to approve anything immoral should such be shown to constitute an integral part of Spiritualism.

Second, professional men: doctors, lawyers, civil engineers, mechanics, chemists, physicists, and others, and trained specialists in philosophy, logic, psychology, biology, and other departments, because we want the valuable assistance which they can render in criticism, on account of the different points of view from which they will be led to look at the subject as the natural consequence of a widely divergent special training. We wish the phenomena under consideration to run

such a murderous gauntlet that only those vitalized by truth can emerge at the end of the line.

Third, we want members who are disciples of dominant schools of philosophy, and others who are advocates of the spiritualistic and of every other hypothesis that is held at the present time to be an explanation of the phenomena. Throughout all the work of the society, experimental and historical, we wish these advocates to point out wherein the data presented confirm their views and oppose those of their antagonists.

With such a membership, the society, while doing a positive work, can be eclectic, representative of the greater world of thought outside. To carry this out successfully calls for men who place truth always uppermost, who love fair play. Then the very logic of events, as the work proceeds, will, in the end, tend to convert all members to the hypothesis most in harmony with all the facts. At the same time, also, the considerations which destroy the defective hypotheses within the society will be sufficient, as a rule, to destroy them in the public mind.

We shall exclude no one from membership on account of belief or non-belief in any theological or philosophical dogma or system, nor on account of holding any or no hypothesis as the explanation of psychic phenomena.

We feel that if the only outcome of the work were to demonstrate that the phenomena are all delusions, pure and simple, and to state them, species by species, in terms of morbid physiology

and psychology, that our work would have been very valuable to humanity. Every Christian minister, no matter to what denomination he belongs should be interested in this movement by virtue of his office, if for no other reason. If there be truth in Spiritualism, the Church falls woefully short of having a full equipment for its work, without all of such truth. If it be all delusion, the minister should know the fact and its explanation, that he may protect the people from its baneful influence.

Joining the association commits no one to any statement of fact or theory; it is tantamount to saying that he thinks there is something that needs to be investigated, that is all. The thought is to build up this association upon a fresh foundation, with no connection whatever with any Spiritualistic society, to enable ministers and others to discover for themselves what is true and what false in Spiritualism. We are exceedingly anxious from the start to have all details managed in such a way that no person shall ever be placed in a false position. To this end, during the progress of these investigations, majority and minority reports will be signed by members *as individuals*, so that no member will ever justly be accountable for the observation or inference of another.

This prospectus is the first paper which has been prepared for distribution. We earnestly request suggestions and criticisms from every person who receives it: we would like to know whether you feel to co-operate

with us in clearing up the great mystery of the age or not. Speak candidly and freely. After we have sifted the answers received, steps will be taken to organize the association, and all interested will receive further information.

Trusting that you will favor us with your views, we are, paternally yours in the interest of Truth and Humanity.

M. J. SAVAGE,
EDWARD A. HORTON,
MARY A. LIVERMORE,
R. HEBER NEWTON,
EDWARD EVERETT HALE,
B. O. FLOWER,
T. ERNEST ALLEN.

Address all communications to Rev. T. Ernest Allen, No. 63 Glenham Street, Providence, R. I.

Judge Hall of this city, on receipt of the prospectus and application for membership, addresses the following letter to the Association:

SAN FRANCISCO, March.

REV. T. ERNEST ALLEN, Providence, R. I.—Your brief reply to my note to the Rev. R. Heber Newton, New York City, is received, containing your prospectus and an application for membership. I have concluded to sign it, not because I think Spiritualism needs further investigation by scientists or organized societies, but because of the publicity your society will give it through the press, pulpit, and by public discussion generally.

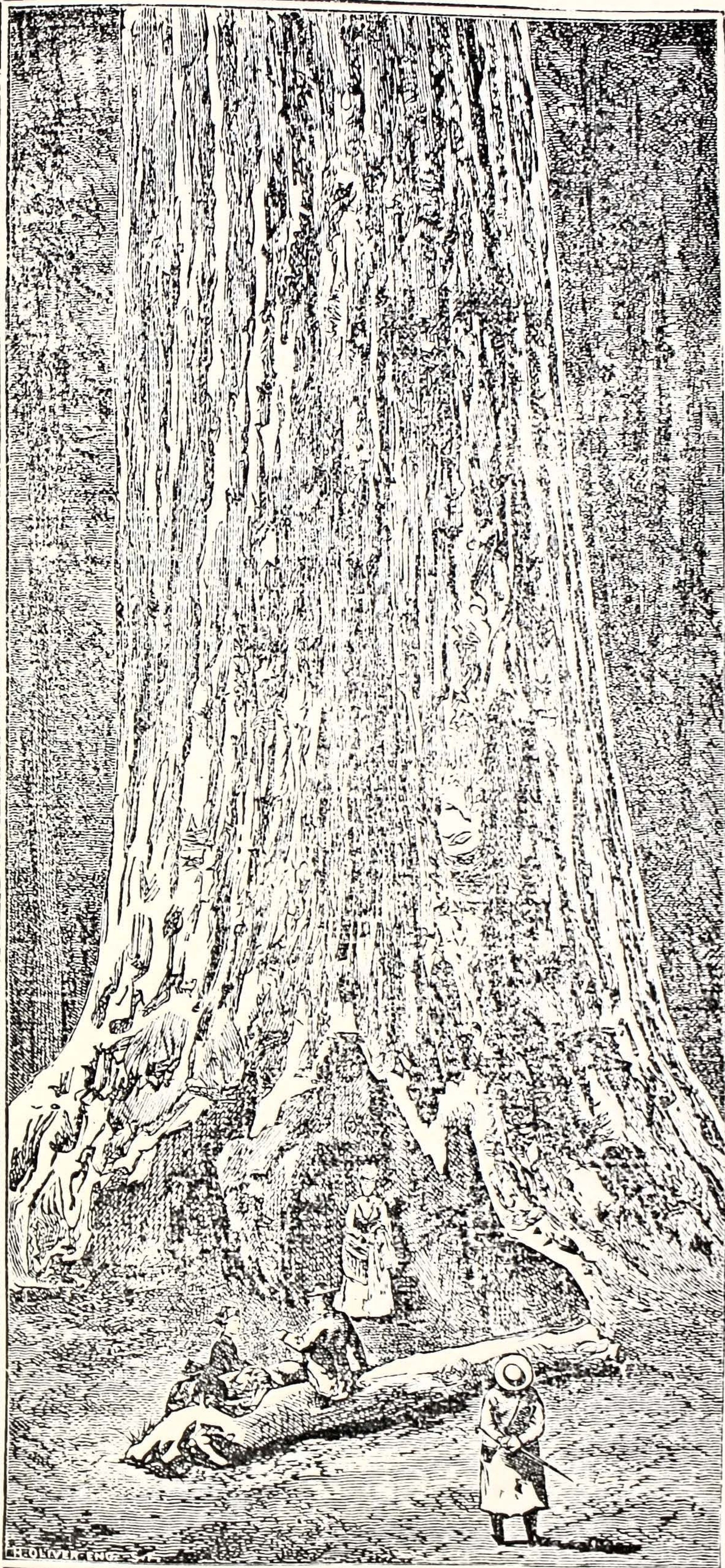
While I would be pleased with a favorable report of your society, an adverse decision will not stay spirit communion, nor discourage Spiritualists, whose knowledge is based on facts and principles. The onward march of the angel world with loving

messages to mortals, can never be stayed or reversed by adverse reports or criticisms of science or the church. God's hand is in it. It is an affirmative answer to Job's query, "If a man die shall he live again?" The action and discussion of your society, the press and the pulpit, will surely call the subject to the minds of thousands, both in and out of the church, who would otherwise never have given the subject a thought, very many of whom will at once investigate.

Thought on the subject leads to discussion, discussion to investigation, and honest investigation to the acceptance of our facts and belief. Whatever your decision may be, Spiritualists will have to thank you for the great increase of our Cause and membership, that will surely result from the agitation you are likely to bring about. I have no fear for the Cause, and if I can be of service to your society here, I will most honestly and faithfully assist you in obtaining facts and data in making up your conclusions. I have no prejudices to gratify, no axes to grind. I want facts, let them hit who and where they will. If your society can sink our spiritual ship, the sooner she goes down the better. I will not mourn its loss. In your note you say we will "probably have to rely on Boston slate-writing mediums." The duty of the society is to obtain mediums of the highest moral character and unimpeachable integrity no matter whether they reside on the Atlantic or Pacific shores, Mr. Evans of this city has these qualifications besides having no equal in his practical mediumship either in Europe or America, as thousands of people can testify. He is world wide known and merits all the encomium he has received.

Respectfully and fraternally,

R. B. HALL.



GRIZZLY GIANT,
33 FEET DIAMETER,
MARIPOSA GROVE.

EDITORIAL DEPARTMENT.

Forty-three years ago a mysterious rap was heard; a knock at the door of science and religion which startled the civilized world. A rap destined to usher in a truth, the effulgent rays of which, have grown brighter and brighter with each succeeding year; till now at the forty-third anniversary season, we can truthfully say that there is not a spot, which enlightened man inhabits, that the hearts and consciences of the human race have not been touched by the mighty influx of spirit power and influence, which like a tidal wave has swept in from the great ocean and soul of nature.

The history of the origin of the phenomena of modern Spiritualism is too well known to repeat here. But the anniversary of its advent is certainly a suitable occasion to take a brief survey of the field, see what has been accomplished in the way of spiritual enlightenment in the past, and marshal forces for new conflict with error, to be followed at no distant future by other and grander victories.

There has gone forth from the humble cradle of Spiritualism, at Hydesville, a movement unparalleled in the history of great movements effecting the spiritual life of man. It has completely overthrown the materialist's idea of matter, and has caused him to build anew the structure of his hopes. It has given to the believer in man's

immortality the *positive evidence* of continued life beyond the borderland of death.

Through its early struggles for existence, Spiritualism was made to suffer much, and its new and strange revelations were greatly distorted. This state of things, however, is rapidly passing away. Spiritualists are now too strong in numbers and too well fortified in their facts to be disturbed over the railings of the ignorant and narrow-minded. To the unprejudiced, Spiritualism is coming to the fore everywhere, and no one need to longer hesitate to acknowledge a belief in its fundamental facts. Facts and phenomena which are all important as foundations and corner stones for the super-structure of Spiritualism, the positive knowledge of a conscience existence in a world of eternal verities beyond the bars of the west—the sunset of time.

As we review the forty-three chapters, written in letters of living light on the tablatures of divine revelation, we find our young evangel to be strong and of goodly form, and fairest features; she stands erect in all her pristine purity and beauty and gives such sweet assurance of a life and companionship with the loved ones of time, beyond the gateway of death; she gently admonishes man to follow her divine beckonings, which lead ever on—

ward and upward until his feet shall touch the Hill of Zion. O, wonderful years! Wonderful in the speedy fulfillment of the glorious prophecy of its dawn, and in lifting the veil and rolling back the clouds of night from man's spiritual understanding! Wonderful in cabeling the skies for the communion of the man-angel with the angel in man! Most wonderful in tearing the dark eclipse, from the mouth of the tomb and arching it with the rainbow of eternal morning!

* * *

While the churches all over the land are celebrating this Easter-tide by special and profuse floral decorations in their places of worship, it is most mete that Spiritualists should welcome this religious festival. For the Easter-flowers of Spiritualism are more than emblems of a mute hope, they are the crown of a glorious and triumphant rising of every soul at death from this earthly tabernacle to a world more real and beautiful than any spread upon the hills and plains of time. The natural associations of this season are sweet and genial. Nature begins a new song, complete with hope and promise. It is voiced by the coming birds and the breath of warmer winds. We can read its heraldry in the opening buds, green leaves and fragrant blossoms, all pointing to ripened fruit and headed grain, which the Autumn days may gather. The human heart is very impressible to the silent language of nature. The promise of life without wakens a responsive thrill of life and

joy within. The soul blooms again with fresh color and fragrance; it clothes itself in the new, bright prophecy of the orchard, field or wood.

How the church ever came to go into mourning after a vision of white-robed angels sitting beside the empty tomb is one of the many marvels of human thought. And yet we know that for ages religion has blindly wept before a shrine of dust, wandered in somber garments about graveyards, hanging its hope of immortality upon the chrysalis of a butterfly or the legend of a physical resurrection so far away that it looks mythical. And there are still some preachers who will say to the sorrowful hearts, that only yesterday consigned to the grave a beloved one, that the angels who appeared to the woman at the sepulcher of Jesus more than eighteen centuries ago had gone away to heaven to return no more.

Modern Spiritualism whispers a more consoling message, one that is spreading as a daybreak over the land, dispelling all gloom from the fireside and altar; it is a religion that finds in flowers, leaves and music, its appropriate emblem and litany. It says to every mourning soul that goes to the grave to weep, "Your loved ones are not here; they have risen, they are the companions of your daily life, they go before you in all your ways—"

"The victors from death's battle-field,
To whom the mystic gates have been unsealed,
And shining like a golden star on high,
Is heaven, home and immortality.

Flushed with the fresh endowment of the soul,
They hasten to our side and backward roll
The stone and lo! in shining raiment stand
These loving messengers from spirit land.

The Christ hath come for whom you've prayed
so long.

Come forth and greet him with a joyous song:
Rejoice that heaven's gate is open wide,
And backward rolls to earth this human tide.

Then let each soul in this broad land rejoice,
And welcome to their homes with heart and
voice.

The dear departed who have shown the way
To home of bliss and immortality."

* * *

Mr. Thomas B. Chynoweth, consort of Mary Hayes-Chynoweth, passed to the higher life at his home in Eden Vale, Cal., Feb. 28, 1891, after a brief illness. Mr. Chynoweth was just in the prime of a noble manhood, esteemed and respected by the entire community in which he resided. He was a devout apostle of the New Dispensation as promulgated through the *True Life* by Mrs. Chynoweth and others. His was a nature that once awakened to the truth and understanding of the principle of spiritual unfoldment, drank deeply of its divine essence.

He had climbed to heights of spiritual knowledge, where his feet were firmly anchored and he knew that life was more than a "narrow peak between two eternities;" death more than a dreamless slumber. To this enlightened soul, those twin-mysteries, life and death, were but the different manifestation of the one, inalterable and divine law. Death of the physical body is but the resurrection out of its tene-ment of clay, into conditions with larger opportunities for growing godward.

Though death has removed the outward semblance of this loved and loving member of the home-circle in this veritable Vale of Eden, he is still the counselor of his beloved companion and daily associates. While his friends will sadly miss his companionship as formally, they do not mourn as those who have no perception of the divine meaning of death.

The funeral services were held at the family residence, March 2nd, where Mrs. Chynoweth officiated. The inspired and inspiring utterance, spoken in the presence of the silent remains of all that was mortal of her husband, is full of sublime grandeur. It was published in full in *True Life* of March 15th, and contains imperishable ideas which should be ingrafted in the conscience of every sentient being.

* * *

The first semi-annual convention of the Women's Press Association of the Pacific Coast was held in San Francisco March 16th, 17th and 18th. The convention was formerly opened by Mayor Sanderson on the evening of the 16th. The sessions throughout have been highly entertaining and instructive, which could not be otherwise with such an assemblage of literary lights.

The President of the Association, Mrs. Nellie B. Eyster, is well known in the literary world through her stories of child-life, correspondence in the secular press and magazine articles. She is a woman of most delightful personality, which leaves its impress

on all who meet her, however casually. Out of that larger, broader language of a great loving nature, she writes on a more enduring scroll than any which belong to time, she writes on the hearts and consciences of humanity. She carries with her where ever she goes the inspiration of hope and joy. She is one of the most natural woman we ever met; when prompted to whisper a word of encouragement or do an act of kindness, she never stops to reason whether it is the proper occasion, for she acts on the principle that, for kind, helpful thoughts and generous deeds "all places a temple, and all seasons, summer."

Mrs. Sarah B. Cooper, a lady whose life is a symphony of sweet strains of gentle and noble effort for the good of her race, is also an officer and active worker in the association. Mrs. Mary O. Stanton, another brave, strong soul who has made her mark in the literary life of this coast, is the treasurer.

We can not make mention here of all the brilliant and promising *litterateurs* composing the Women's Press Association, but that the organization is destined to become an active, living force in evolving a broader and higher school of literature, for this coast in the future, is certain.

* * *

The announcement that Mrs. J. J. Whitney would occupy the platform at the Wednesday evening meeting, 111 Larkin street, March 11th, filled the hall to overflowing, there was not

even standing room. Among the many tests given, all of which were recognized, there was one especially pathetic. It was that of a spirit daughter coming to her aged and desolate mother, who was bowed with the weight of her great grief. She spoke in such gentle, loving tones to her mother, and bade her have courage and trust to the dear ones, who, though invisible, were ever near her. There was a wonderful power brought by this beautiful spirit, which was felt by the entire audience, and many eyes were moistened at the touching scene. But O, the joy of that mother's heart, her tears shone through a halo of peace, which told more than words can express, how she had been comforted. No one who saw that sorrow-stricken face grow luminous under the pure light of a spirit's love and solicitude could have the heart to ask, "Of what good is Spiritualism?"

Mrs. Whitney is a grand instrument for the angel guidance and she seems to grow daily in those divine graces which tend toward perfectness of mediumship and womanhood.

The friends in San Jose are promised a visit from this noted medium at an early date.

* * *

John Slater has spent considerable time in San Jose the past month, and has aroused a lively interest in things, psychical in the "Garden City." He had large and attentive audiences at his public meetings and his parlors were thronged daily with private sitters. It was certainly a rich harvest

time for the medium, for which we are sure his friends will rejoice, but then Mr. Slater's gifts always yield him returns equal to a gold mine. He is one of a few mediums peculiarly well adapted for platform work. In his quick, decisive way he strikes the key-note of his message at once and it goes directly home; he will please and displease all in one breath and do all kinds of strange things, that no one else would ever think of doing.

He is *sui generis* and is, all in all, a remarkable character. He will always find a warm welcome in San Jose.

* * *

Among the contributions which enrich the literature of this coast, is a little volume of poems, entitled "Rose Ashes," by Carrie Stevens Walter, containing some forty or more of her best inspirations.

The author says:

Whirled from the altar of life,—from its innermost
secret recesses,—
Warm with the memory of fires that have burned
themselves low at the shrine;
Fragrant with incense of days that were pure as
an angel's caresses;—
Gathered in verse-urns at last, are these scattered
rose-ashes of mine.

It is Mrs. Walter's first published collection of her verses, and is dedicated to Josiah Eberett Stevens, father of the gifted poetess. The book is for sale by all newsdealers, 50 cents per copy.

* * *

"Universal Spiritualism," an article from that eminent scholar and scientist, Prof. Charles Dawbarn, will shortly appear in the columns of the GOLDEN WAY.

The Editors of this periodical feel highly gratified over the encouragement which their first step on the GOLDEN WAY has received. We take this opportunity to thank one and all for the ready response in substantial evidences of appreciation. We are confident that the Spiritualists will not be slow in recognizing the high standard of excellence marked out and attained through the aid of such a splendid corps of contributors. We shall present in each number, essays and treatise representing the various shades of thought on all the momentous questions of the day, from the most celebrated writers, thinkers and speakers, which include the following: Hon. A. B. Richmond, Wm. Emmette Coleman, J. W. Fletcher, Prof. Van Der Naillen, W. J. Colville, Hudson Tuttle, Lyman L. Palmer, Dr. John Allyn, Dr. G. B. Crane, Prof. Charles Dawbarn, John W. Mackie, John Wetherbee, Ella Wilson-Marchant, Adelaide Comstock, Julia P. Churchill, Stanley Fitzpatrick, Helen T. Brigham, Mrs. H. S. Lake, Cora L. V. Richmond, Abbie A. Gould, and others.

* * *

W. J. Colville continues his work in New York, Brooklyn and Philadelphia through April. He will spend May in Cleveland, Ohio, where Sunday lectures and week-day classes will be under direction of Thos. Lees, 105 Cross street. Boston will be his center during June and possibly longer. Friends in California desiring his return should work to that end immediately.

No man acts without having a definite aim in view, but whatever may have been in the mind of John C. Bundy in the inexplicable course he has pursued toward so distinguished a gentleman as the Hon. A. B. Richmond, one thing is evident, he has defeated himself most ingloriously. Read the following significant sentence, from a letter to Mr. Richmond under date of Oct. 2, 1888:

"All I need, I say, is money. My efforts at present to stock the concern I regard as only preliminary to something bigger, by and by. If I could have \$250,000 I would take the contract to make a clean turn over and revolution in the entire movement, and put it in such a shape as you would like to see it; but I cannot in my capacity as an individual cover all the ground and do the work necessary to accomplish the preliminary steps alone," etc., etc.

"I would greatly like to have several exhaustive interviews with you," etc., etc. "Yours truly,
JNO. C. BUNDY."

Mr. Richmond's reply to the above we will give in his own words, as published in an article from his pen in the *Progressive Thinker*, March 7th, 1891:

"I wish Bundy would publish my answer to this nefarious letter that Spiritualists might judge between us. I wrote him in substance that I did not want a *clean 'turn over'* of Spiritualism, either in its philosophy or the explanation of its phenomena! I do not believe that the home seance, where childhood is the medium, or where the presence of an intelligence that once belonged to a lost son, daughter, wife, or husband, manifests itself at the fireside where it once sat

as in life, can be explained on any 'scientific basis;' or that scientific theories will ever satisfy the heart of a mother who has just listened to the 'tiny raps,' formulated into loving sentences, that assure her that the little child whose loss she mourned is by her side in spirit. I so wrote Bundy; then he wanted to see me no more."

No one is so blind that they can fail to now see the onus of the continued malignant passions which have found vent through the columns of the *Religio* for the past year against a man who had done such transcendent services to the cause of Spiritualism.

When a man like Mr. Richmond, whose long experience in delving into the intricacies of legal technicalities, ferreting out fraud and bringing to light truth from deeply hidden places, turns his penetrating eye toward solving the question of such infinite importance as that of continued life and the intercommunion across the boundary of death, and has the courage of his convictions to openly avow the same, unmindful of the consequence to himself socially, financially or otherwise, and a "professedly spiritual journal" attempts to destroy such testimony by making an ally of a drunken outcast, it simply shows there is "something rotten in Denmark," and that the upbuilding of "clean" Spiritualism is not the object of that journal.

We make further excerpts from Mr. Richmond's eloquent and philosophical review of the subject.

"While abiding within the darkening doubts of infidelity, while conscious of the near approach of man's final destiny, and when to my reason

and philosophy there was nothing beyond the dark veil of uncertainty that shrouded the mystery of death, I was by some unknown influence led to investigate the claims of Spiritualism, and became convinced that the continuity of life beyond the grave was a demonstrated fact. When this ray of heaven's sunlight fell upon my weary pathway of life, I felt it my duty and pleasure to testify to the truths it revealed, that others might be led to *know* the glorious fact that

'There is no death! What seems so is transition.'

"I knew that if I avowed my newborn faith, it would be followed by many unpleasant experiences with those who were related to me by the ties of friendship and kindred; that it would be attended by possible financial loss in my business relations, and to a certain extent by social ostracism; yet I did not hesitate to truthfully relate what I had seen on the borderline of a Spirit-world, and to advocate the Spiritual philosophy as its beauties were gradually unfolded to my long benighted mind by a patient study of its claims and theories. And this is all that I have done to deserve the false, malicious and filthy libels that, for the last year, have reeked through the columns of the *Religio-Philosophical Journal*, except that I have also refused to be dictated to by its puny editor, and to discredit all phenomena and mediums unless they had been stamped with the touch of approval by his polluted finger. I ask of every candid Spiritualist:

'What have I done that he should wag his tongue in noise so rude against me?'

The concluding paragraphs of Mr. Richmond's reply is so full of the ring of the imperishability of the truths of Spiritualism that we quote thus further:

"Our beautiful faith is spreading rapidly, far beyond the hope or expectations of its warmest advocates. Like all other religions of earth, it is based upon occult phenomena, which is now interpreted by advanced thought and enlightenment. This phenomena is witnessed by thousands of persons, who, even if they are not scientists are yet fully competent to recognize the evidence of their senses, and to truthfully testify to them. There is no reason why science should not investigate for itself and form its own conclusions, but those conclusions are not always correct, and have no power to bind the opinions of all mankind in their religious belief. No orthodox church would submit to their dictation. There can be no strictly "*scientific basis*" founded on the emotions of the soul and its mental phenomena. Whispered words of inspiration reach the human brain by means beyond the ken of sage or savant, and if Spiritualism is to be arraigned for trial in the laboratory of science, and stand or fall on the verdict there rendered, why not so arraign and try all the other creeds of the day?

Would the churches, which believe in sudden conversion, answered prayer, visitations of the spirit of God at religious revivals, absolute forgiveness of sins, and the various theories connected with the wafer and wine at the sacrament, be willing to submit their beliefs to the cold, unfeeling touch of science?—even if the tribunal was composed of men deeply learned in scientific lore? Well do we know they would not. Science would not dare to insult religion with such a proposition, and yet an insignificant and illiterate editor of an obscure paper proposes that the religion of Spiritualism shall be thus tested and tried, and with an insufferable and almost idiotic conceit, proposes himself to

overturn the cherished belief of millions of intelligent men and women, who know that they have seen and heard on the border land of the great future. And remember this is not to be done from a spirit of philanthropy, but for money! money!!—\$250,000 is the price this man asks for his treason against a religion he professes to love and advocate. Now, when Spiritualism is acquiring strength by an intelligent study of its philosophy and phenomena; now, when the number of its advocates are increasing as no religion ever increased before; now, when it is forming societies, camps and circles all over the world to teach and demonstrate its beautiful philosophy and phenomena—now comes this traitor to the religion of his supporters, and proposes to sell it all to its enemies for a price at which he values his treasonable services.

‘Oh! for a tongue to curse the slave,
Whose treason like a deadly blight,
Comes o’er the councils of the brave
To blast them in their hour of might!’

We but echo the sentiment of tens of thousands of Spiritualists all over the land when we say: “Courageous Richmond, well hast thou acquit thee.”

* * *

Our illustrations for this month will we trust be a pleasant innovation to our readers. That of the old Carmel Mission, one of the historic points of interest on the Pacific Coast, and a fine specimen of our big trees, will no doubt be especially acceptable to our Eastern readers. It is our intention, from time to time, to present portraits of our prominent mediums and Spiritualists, together with further views of California scenery, etc., and thereby make the GOLDEN WAY as attractive as possible.

The Editors of the GOLDEN WAY will be “at home” at their headquarters, 624 Polk street, San Francisco, Saturday, April 4th, from 2 o’clock till 6, at which time they will be pleased to meet their friends and any who feel an interest in the work in which they are engaged. There is nothing like the interchange of ideas to quicken growth and enlarge the scope for mental activities. We anticipate a most delightful reunion of old friends and new ones.

* * *

Across the vast expanse of land and water we, metaphorically, grasp the hand of M. A. (Oxon), editor of *Light*, London, in fraternal greeting on his return to health and strength again. He has been very near the boundary line, and we rejoice to know that the Cause is not yet to lose the most brilliant exponent of the principles on which the spiritual philosophy is founded, in all Europe.

* * *

The scholarly and exhaustive revelation of Isis Unveiled, by Wm. Emmette Coleman in the present number will undoubtedly create more than a ripple in Theosophic and Spiritualistic circles as well as in the literary world in general.

* * *

Mrs. Sarah Seal, a most excellent lady and medium, is doing a quiet but effective work in San Jose, privately and for the First Society of Spiritualists of that place, which is now in quite a flourishing condition.

EDITORIAL FRAGMENTS.

A true gentleman is a rarer thing among men than many suppose. It isn't wealth, nor fine clothes, nor much learning, nor high social position, that always indicate a real gentleman. He is quite as apt to be found in the absence of all these advantages and accomplishments, as otherwise. The principle of true gentility is a difficult thing to be acquired; it must be inbred in the heart to be lasting and reliable. No gentleman ever intentionally wounds the feelings of another without cause. He is never rude, or coarse, or impolite. He is always the true and chivalrous friend of woman, defending her honor and good name whenever and wherever assailed. He never by word or act calls the blush of offended modesty to the cheek of innocent girlhood. Children, meeting him alone, look up with trustful confidence into his face. He has always a kind word for a fellow being in distress, and a helping hand for the needy. He is never discourteous or overbearing to his inferiors, nor disrespectful to his superiors. What he does not know he wisely contents himself to wait and learn. He judges others by the standard of genuine character, rather than by any factitious circumstance of wealth and surroundings. He is a friend that may be trusted, and would scorn to betray an enemy. He never gossips, nor repeats scandalous stories of his neighbors. He prefers to think kindly and charitably of all. In short he is a gentleman.

The emptiest thing in all this world is an empty soul; and whoever is content to sit down with folded hands in quiet indifference, amid all the unappropriated riches of the universe—the golden stores of thought—the unexplored caves

of knowledge,—and live on and on in emptiness, satisfied with his spiritual and intellectual poverty, has no right to intrude his idleness and worthlessness upon the precious moments of men and women who have no time to waste. But whoever has an aspiration for better things—would seek to ascend the shining heights and realize the fruition that awaits his efforts—will never want for a helping hand to assist him on the way. All true souls are ever delighted to help and encourage others; but they should never be taxed to waste their strength on those who make no effort to help themselves.

How few people are well understood, even by their most intimate friends. We think we know them, but there is a sense in which those we know best are strangers to us. There are chambers in every human soul into which not even the eye of our best beloved are ever permitted to gaze—thoughts and emotions that none are ever allowed to share. We see where the tide breaks in crested billows upon the strand; we hear the fierce roar of the tempest; we note the angry glare of the red lightning as it leaps from cloud to cloud; but the vast unfathomed universe of soul lies beyond, an impenetrable profound, unapproached and unapproachable forever.

The mind once awakened to the consciousness of the fact that this life is not the all of existence; that it is merely a primary school to a higher grade beyond; this conclusion reached, not as a matter of faith, which is often unreasoning and blind, but of absolute knowledge, and life has a new meaning, beauty and grandeur, of which the cold materialist never dreamed. The soul,

hungry for spiritual food, demands of the ministers of religion of every faith this knowledge, the absolute proof of the soul's immortality. It will not be put aside with an evasive answer. It says, Give us the proof or stop preaching the doctrine;—or at least stop denying the claim of those who think they know that "if a man die he shall live again."

He who would govern men and sway them to his will, must possess no coarse fibre of soul. He must be suave, courteous and gentle as a woman, and must win men to him by that subtle power of magnetism that only strong minds possess. He must be no bully or blusterer; but like Talleyrand, or my Lord Bishop Richelieu, soft in tone and charming in manner. Then may his power as a ruler of men become great.

A coarse, overbearing, tyrannical man, whose chief virtue is in his massive fists and sinewy biceps, and who is free to enforce his command or resent an imaginary wrong with a blow, may have an ephemeral hold upon weak minds wanting in those physical attributes, but it cannot last. The time surely comes when mind dominates matter, and he himself becomes subject to those powers that are greater than his, the powers of a strong and resolute will, that knows all his stops and vents, like the skillful player on a flute.

THERE are souls in the magnitude of whose grand, divine natures, all goodness and nobility of character seem to be gathered—souls whom but to know is to reverence and adore. Not upon thrones, or in the high places of earth, need we look for them, for there they are seldom to be found; but in the humbler walks of life, and in the silent ways of duty, we may behold them, shining out like diamonds among the common things of earth. But who can fathom the intensity of such natures? Indeed, what a restless, longing, torturing thing is a

finely organized, sensitive human nature. Born to suffering and to joy, how keen to every emotion of sorrow or of pleasure. To-day radiant with the sunlight that plays on the mountain peaks of heaven—to-morrow a bird with broken wing hiding amid the shadows,—so keyed to the divine harmonies—so sensitive to the discords and jarrings of social life—that existence becomes at times almost intolerable.

* * *

He who leads a forlorn hope "into the jaws of death," with the eyes of the world resting upon him, is much less a hero than he who, beset by the snares and temptations of life, triumphs over the evil promptings of his own nature. There is an unwritten heroism in common life that far excels the storied heroism of the great and powerful. It costs one something to be brave and true when no eye but the eye of one's own soul rests upon him—when no approving smile cheers him on save that of his own conscience. And yet there are many such heroes in all the silent and unheralded ways of life.

* * *

He who thinks himself strongest, when his life bark rides gaily before the breeze, with sails filled with the winds of prosperity, is often the weakest of the weak when the storm and the tempest come. Thus in the hour of sorest trial many a weak woman has often been strong and brave to endure, where stalwart manhood has succumbed and drifted helpless and discouraged before the gale of adversity.

The lovers of art in dress will find in Mrs. J. G. Williams, 211 Jones street, a modiste of rare discriminating powers, which enables her to combine comfort, taste and appropriateness of style in most artistic effect.

A CORRECTION.—The price of Mr. Giles B. Stebbins' new book, "Upward Steps of Seventy Years," is \$1.25, instead of \$1.50, as stated in Mr. Coleman's notice thereof in the March number of the GOLDEN WAY.

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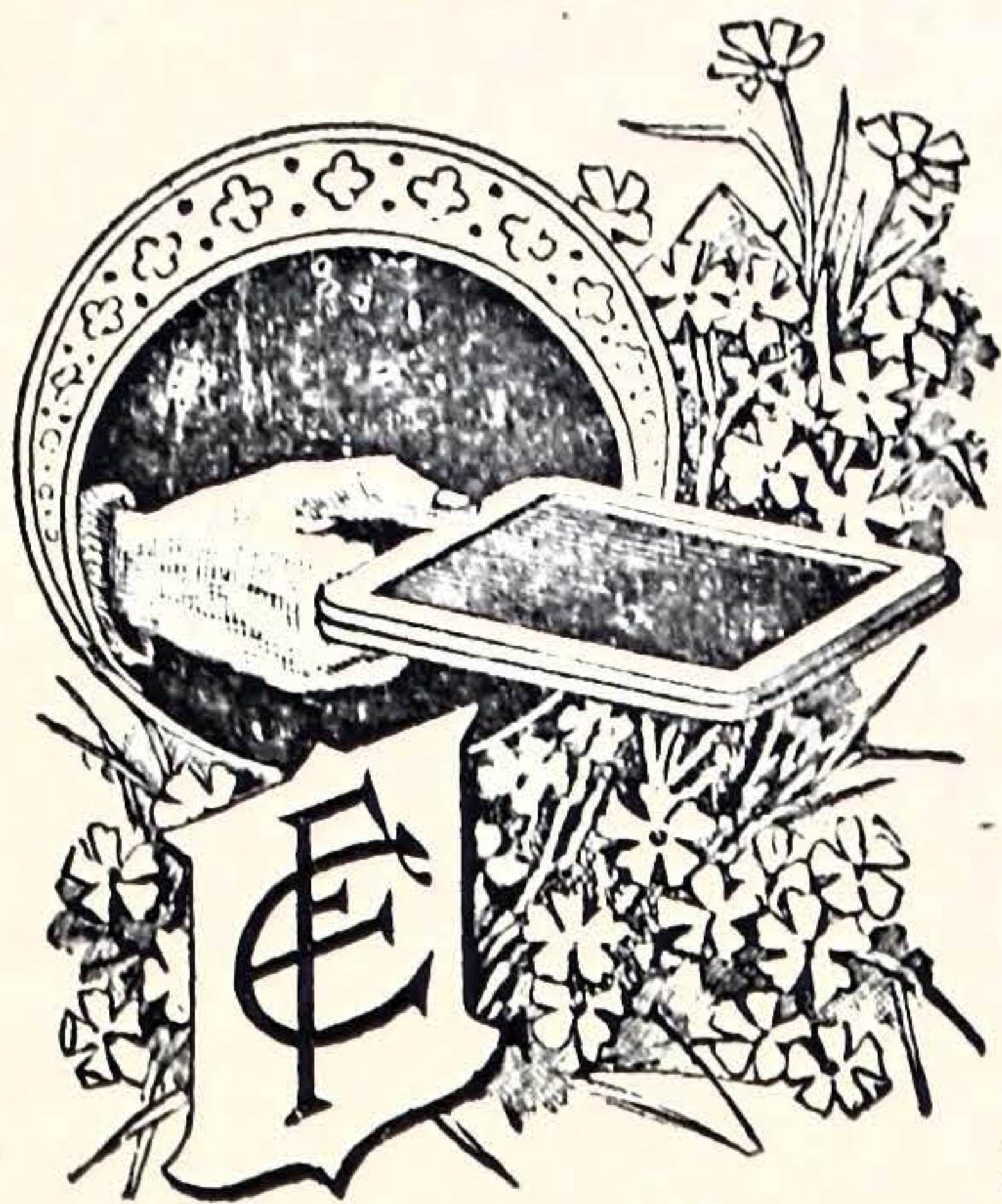
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