

THE Golden Way.

MRS. MATTIE P. OWEN and MRS. ROSE L. BUSHNELL,

PUBLISHERS.

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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.

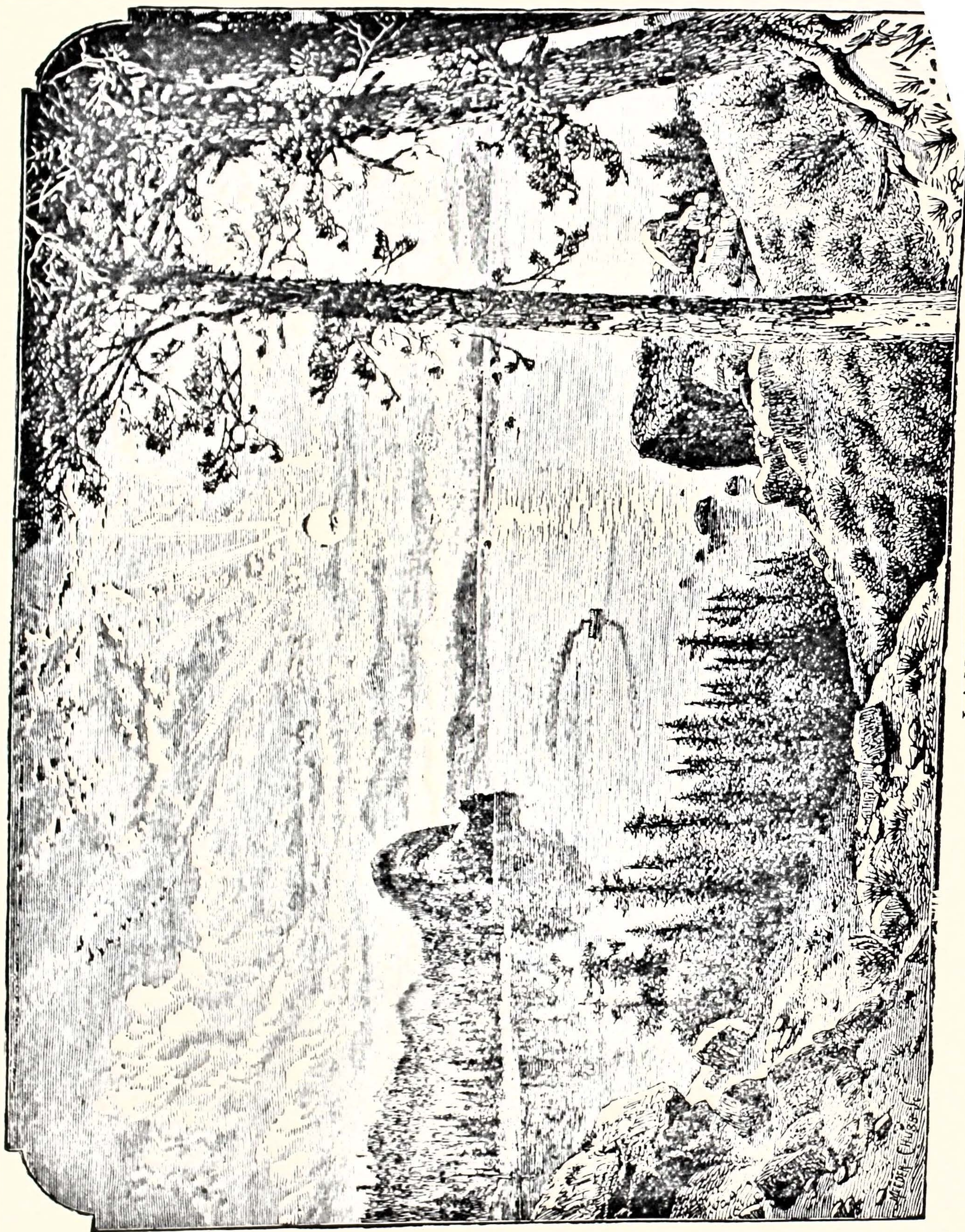
MRS. MATTIE P. OWEN

—AND—

MRS. ROSE L. BUSHNELL,

} Publishers.

Address "GOLDEN WAY" 624 Polk Street, San Francisco



LAKE TAHOE.

THE GOLDEN WAY.

IF SPIRITUALISM BE TRUE, WHAT OF IT?

A Lecture delivered at Liberal Hall, San Bernardino,
March 8, 1891,

BY ELLA WILSON MARCHANT.

IF Spiritualism be true, it will revolutionize the world. It has already more than begun that revolution, and mighty strides have been made since even the advent of modern Spiritualism, forty-three years ago. Less than half a century, and yet I venture to say that more wonderful things have been done, more rapid progress has been made, more remarkable growth and marked changes in beliefs and opinions, and the development of the thinking powers of mankind at large, than in any hundred—yea, or two hundred years prior to that time recorded in any of the existing annals of our race.

Prior to the advent of Modern Spiritualism the masses of mankind were content to allow others to do their thinking for them, especially in regard to the future life beyond the grave. So true had this been that those to whom, as it were, a patent had been issued to decide upon such momentous questions, felt themselves

outraged if any daring Paine, Voltaire, Bruno, or even a Martin Luther, ventured to question their darling right. Yea, they even sought to enforce by the strong arm of authority unquestioning acceptance of their dogmas. As in the inevitable course of evolution it was impossible to hold all men to this unquestioning acceptance of priest-made dogmas, the rack and the stake, the Inquisition with all its horrors of torture, and even wholesale massacres and wars were the result. And even among those who claimed this peculiar right to think for their fellow-men, new rivalries arose as to leadership and right of dictation, resulting often in counter-religious contests, more or less marked by vindictiveness and cruelty. The masses were in a large measure irresponsible as to their lives, or at least they were far more responsible to their religious teachers than to any legitimate, inherent sense of right and wrong working out through

their own consciousness. Their religious teachers stood as conscience, and almost as God, to them. Would they be saved from the horrors of a dread future punishment for their sins? Their lives must be ordered by a chart marked out for them by the keepers of their consciences; and if they sinned they were to be saved from the consequences thereof by application to their father confessor,—or, at most, by the sufferings of an innocent and exalted being who had died for them. It was a sin to doubt, to question, to even think beyond certain prescribed limits. The power to believe or the inability to disbelieve what they were taught was a test, a measure of virtue. Thus intellect was cramped; individuality was cramped; and development, the principle within us—the principle inherent in all things to work out their own salvation, to raise them up higher, and still higher, in the scale of being—was repressed and manacled.

Wrong ideas concerning the adjustments of society were inculcated. Did great inequalities exist between the privileges and opportunities of one man, and another? God had ordered it so, and it was the duty of the less favored to be content, and believe that all things were ordered for the best, and if he would be truly humble, and thereby merit the favor of his God, he must consider that he was such a depraved sinner anyway that he fared far better than he deserved. Did one class, having more power, oppress and trample upon an-

other? It was God who had set up some and put others down, and they must not question. Priests were the mediators and interpreters of God, and even his vicegerents upon the earth. Kings were kings by divine right, and it were blasphemy to question that right, even though the throne had been reached through treachery and murder most vile. "The king can do no wrong," was the proverb passed among the people. The privileged classes were so by a right almost as divine as that of their king—as much so perhaps to those below them—and if they did not possess all the immunity from wrongdoing attributed to their king, yet sins in them were not so black as they were in the unfavored classes. Their sins were at least guilded by their titles, wealth and privileges. The savage rule that Might makes Right, still held—yea, still *holds*—a good deal of sway among even so-called civilized peoples. Hence, the weaker were—and still in a great measure are—made to suffer through the selfishness of the stronger. Scientists were not allowed to think freely, or at least to express such thought, if they dared to venture beyond the boundaries set for them. Gallileo and Bruno are examples of the consequences suffered by those who did so. The priests even sought to discourage Christopher Columbus from making his voyage of discovery, alleging that it was blasphemy to assert that the world is round. And so scientific investigation and discovery were greatly hindered. What

rapid strides they are now making in comparison!

But, although this state of things could and did greatly retard the progress of the race, yet it could not absolutely prevent it, because progress, evolution, development, are inherent in the constitution of things. But when the pent up forces did break through the adamantine crust of repression and opposition, the commotion was all the more vehement and terrible. Witness the French Revolution, with all its horrors, the legitimate outcome of the oppression of the masses by the privileged classes—the divine-right rulers—and such teachings concerning the future that made it infinitely more dreadful than their already bitter existence, which had become too bitter to be borne, and in their despair they sought to tear the yokes from off their necks, and rushing to the opposite extreme from the teachings of their oppressors, they inscribed over their cemetery gates the legend, "Death is an eternal sleep." Was their course characterized by cruelty? Yes, but not such cruelty as was formerly exercised by the Holy Inquisition.

And yet all those things are but the outworkings of undeveloped human nature in the process of its evolution toward something higher and better. They were groping in the dark, a darkness brought on in part by themselves—that is, by their leaders—and a darkness that in all probability was encouraged and fostered by interested ones in power.

Spiritualism, as we now have it,

came to dispel this darkness, and it came as soon as the world was ready to receive it. It came when many were beginning to revolt at the dogmas of theological teachings, and, in their disgust, were flying to the opposite extreme of materialism. To many, chaos had come again, and unless they were possessed of qualities to hold them in a moral balance, they were likely to throw off all moral restraint, adopting the motto, "Let us eat, drink and be merry, for tomorrow we die." What is the use of weighing your life with any nicety upon the scales of right and justice? If there be no after-life, no reckoning to meet for a misspent existence, why, get all the good you can, even if you have to crowd upon and trample down the weaker ones.

Spiritualism, as a power for revolution and reformation, could not come amid the fossilized, crystalized conditions of the old world, where the very air for ages had been impregnated with bigotry, tyranny and human slavery. It had to have a comparatively virgin soil, and free air on which, and in which to make its advent to the world. Hence, Modern Spiritualism has been denominated an American movement because it had its birth-place in American soil, with American Statesmen, philanthropists and thinkers as the agents behind the scenes. Accordingly, such large-hearted and large-brained men as Benjamin Franklin and his contemporaries were among the very first whose names were given

as teachers and helpers from the invisible side.

Spiritualism came with a message of hope, encouragement and admonition:—hope and encouragement for the future; and admonition against throwing away, or perverting the life of the present. And that it was what the world needed, and was waiting and longing for, is proven by its rapid spread. It is estimated that the Spiritual Congress held in Paris last year represented a constituency of twenty millions. Hudson Tuttle, in speaking of this fact, declares that Spiritualism has made more converts in forty years than did Christianity in the first five hundred years after its advent. And the number of its outspoken adherents does not begin to give us any idea of those who are believers in secret, and those whose beliefs are so leavened with its teachings that they are really more Spiritualists than anything else, even though they may themselves deny the fact.

Spiritualism has taught us that the principles of evolution are true, and consequently man has been working up through ages of past existence to his present standpoint of intelligence, power and excellence, not that he was once a perfect being, a being all purity and innocence, and by a little inadvertant step that was no more than could be expected of his child-like simplicity, he became right the opposite of his former condition—a creature totally depraved, whose heart was wholly bad, desperately wicked, in whom was no good thing.

Spiritualism teaches us that life and consciousness continue after the change we call death; and the spirits of those who have thus passed on into this new life tell us that they have never found any avenging God, or burning hell. They tell us that they begin the life over there just as they left off this—that is, with the character that they have developed while here. They are not changed at once, either to an angel or to a demon; nor are they held in abeyance, as it were, waiting to be judged for the deeds done in the body. But they go right on, living, learning and making progress, death having been only an opening into another field of activity. But although they are not brought before any terrible Judge, sitting on a great white throne of imposing and awful solemnity, there to stand trembling and quaking, while their misdeeds, and the designated penalty thereof, are thundered into their ears, yet they tell us that they become their own judges over there; that the light of the spirit-world, and its conditions, become as a reflector shining in upon the consciousness of each individual spirit, until he becomes painfully conscious of all his wrong-doings in the earth-life; nor can he be at peace with himself until he has made reparation, as far as possible, to those he may have wronged, and has struggled up out of the conditions of his own interior life that have held him down. He finds that he must in himself, meet the full consequences of every wrong act of his. No vicarious Savior bears

his load for him; no lucre-paid priest absolves him. He must work out his own salvation by his own earnest efforts. 'The poet has said,—

“To sit alone with my conscience
Will be judgment enough for me.”

nor shall we ever find any judge more terrible.

Spirits also tell us that as they have found no atoning Savior, nor any avenging, personal God; neither have they found any personal Devil. And this very fact of itself, even if we had nothing more, tears out the very foundations of theological dogma, and sends the whole immense structure toppling down into colossal ruins. If there be no personal Devil, then man was never tempted by him and caused to fall from his high estate. Consequently there was no angry God to be appeased—because He had no reason to be angry—and hence no vicarious sacrifice was needed, and a suffering, dying God, who had taken on a human form to pay the penalty of man's guilt, would be a mistaken myth. If there be no personal Devil, then the opposers of Spiritualism have no foundation for their opposition. For it has reached the point where it is not deemed advisable any longer to deny away entirely the facts of spirit-manifestation—they have become too well substantiated for that—so our opposers are constrained to admit that there is “something in it,” but “beware of it!” say they, “for it is all the works of the Devil.” As Judge Featherton once said from this plat-

form, “What would they do without the Devil!”

And, by the way, Christian Scientists are doing a good work in this direction. They deny the existence of a personal Devil, and thus they are paving the way for the overthrow of the old theological dogmas with a class of people that could not be reached by any more radical, or, if you please, any more advanced teachings. They are placing the stepping-stones in the stream, or laying the plank across the chasm, whereby those who would be frightened back at the word Spiritualism, but who, enticed by the prefix of “Christian,” venture out a step at a time, and, by and bye, many of them will have become aware that they have got away from their old orthodox moorings and have gained a larger, freer country: and they can never get back again to where they were before, even if they wanted to, because the old spell that bound them has been broken.

Spiritualism teaches us that all the devil there is consists in the undeveloped conditions of existence, the struggle and ferment of working up into higher states—the evil, or undeveloped good of our own natures. As our planet, in its struggle to reach perfection, in climate and other conditions, is, even at the present time, going through a dreadful ferment of cyclones, blizzards, earthquakes, cold waves, volcanic eruptions, and so on; so human nature is also passing through the stage of fermentation, eruption and storms, in its struggle to reach an equilibrium

where it shall become self-poised, strong and beneficent. It is said that some of the planets of our own solar system have reached a state of comparative perfection. They are well balanced upon their axes, self-poised, as it were, possessing perfect equilibrium of motion, and are refined in their conditions of life, not possessing the crude, poisonous, and savage conditions in man, beast and habitation, that the earth is even now struggling to throw off, and so they are exempt from the fluctuations of climate, the cold waves and uncertain atmospheric conditions of our world in her very imperfect inclination upon her axis, and her staggering, toddling movements along her orbit. She is but a toddling infant as yet, compared with many other worlds—although she covers millions of years, and, it may be, millions of ages, in her existence. And the human race is in its infancy also, in all probability, as compared with other beings upon other worlds in the universe. If evolution be true, man is, in some sense at least, the outgrowth of all that has gone before him in the earth life. We believe him to be the epitome and the result, as well as the crowning apex, of all things upon the earth. Well, just think of all the ferocity, cruelty and rapacity that have gone before him—hissing serpents; howling wolves and hyenas; blood-thirsty, roaring lions and tigers; as well as cooing doves, sweet-throated warblers, and all lovely and beautiful things connected with the earth. Have not all these lower

traits been reflected in humanity? and are they not out-working still in his present very imperfect development? By-and-by, perhaps, all the objectionable features will be worked out, and only the amiable, beautiful and good be left. It has been said that vices are but virtues upside down. When man becomes perfectly balanced upon the axis of his being, and presents just the right inclination toward the source and purpose thereof, then the traits of his character will have become so adjusted and related as to produce only beauty and harmony, where they now send forth deformity and discord. Then there will be nothing upon which to base the legend of a personal devil, and he will vanish—horns, hoofs and all—from even the imaginations of men.

Spiritualism teaches the brotherhood, and inter-relation, and interdependence of mankind in the entirety of the race; and, in the main, the same general destiny for all—that is, an eternal life of progress and development. Hence, each should have an interest in all, and all should have an interest in each; and the greatest good to the greatest number, should be the motive actuating us in our work for the world. Even the spirit-world is related, and, in a measure, dependent upon ours, for its well-being, for their numbers are constantly increased by emigrants from our shores, and the character they take with them, the stage of development reached by them, help to make or mar the peace and well-being of the dwellers of that world. And

then it is connected even with our material conditions; those nearest the earth being largely dependent upon earth conditions, until they can rise above that plane. And as the spirits hovering around us effect us mentally, morally, and even physically, it is better for us, even while we are in this state, to have the spirits who go over to that life good and noble, and as fully developed as possible. And it is better for the inhabitants of the spirit-world, now; and will be better for us when we too go over there. So you see what strong motives we have to do all we can to enlighten and improve the race. Are Spiritualists doing this to the extent of their ability? Are they doing as much as they will wish they had done when they get over there? If Spiritualism be true we have no right to quietly and selfishly sit down to enjoy it all to ourselves, regardless of whether our neighbors, or the world at large, have a knowledge of the truth that is of so much importance to them. Neither will it be the best thing for our own future happiness to do so.

Spiritualism gives no sanction to the old selfish and tyrannical legends of divine rights, and privileged classes, and the honored titles of earth pass for nothing at all in Spirit-land, soul-worth only being recognized there; and when its spirit and teachings are more fully observed than those human beings who are lower in the scale of development, who have been less fortunate in their capital of inherited tendencies and

environments, will receive the more consideration and care, for the very reason that they need them more, and because the good of society, itself, demands that they should be helped to reach higher and better planes of living. Spiritualism teaches that there is inherent good in all, and that the good needs but to be properly appealed to and encouraged in order to assert its beneficent sway. If you would do good to any one assume the good in them, and, as far as possible, ignore the evil. Get away from the old idea of total depravity. Formerly, prisons and penalties for wrong-doing were based upon the idea of total depravity; and with the alleged example of the highest and most powerful being in the universe, the one whom they even called by the name of Love (for they were taught that God is love, despite the fiendish vindictiveness of the punishment he was supposed to measure out to erring mortals in a future life), with this example before the judges, rulers and law-makers, they were also fiendishly cruel in the punishments they meted out to criminals and unfortunates; and criminals and lunatics were alike treated as it would be a sin and a shame to treat dumb beasts. Prison reform began upon the hypothesis that no one is wholly bad; and the more humane teachings that are now being given to the world through Spiritualism plead that the treatment of all criminals and unfortunates be based upon the principle that seeks to reform and restore, rather than to punish.

Spiritualism also shows many reasons why criminals are such that formerly were never taken into the account; for it has taught us much concerning psychological influences, the power of mind over mind, and of spirit control and obsession, that formerly the world knew nothing about. The larger thought and greater freedom of the scientific investigation of to day have also shown many things concerning hereditary tendencies, prenatal influences, and kindred causes, that go to make or mar the individual character—instead of the old idea of innate total depravity caused by the fall of Adam. That “we are the heirs of all the ages,” is true; and we are each especially the heir to that particular branch of evolutionary life, inherited tendency, and so on that go to make up our individual genealogical trees, whose roots extend back into past time immemorial. But do not let us take refuge behind this hypothesis, and make it a scape-goat for all our sins and deficiencies, but rather consider what a great responsibility rests upon us, not only toward the present generation, but particularly toward posterity. Our personal influence helps to make or mar this generation; and it will help to make or mar the next generation, and many generations to come. What kind of landmarks shall we leave behind us in the present wilderness of this world? What kind of influences shall we mingle with the waters of the stream of time, to either vitiate, or heal, coming generations? If we have much to blame our ancestors for

because of the inheritance they may have transmitted to us, let us see to it that those who follow us may have as little censure as possible to lay at our doors on the same ground. Let us be the turn in the siphon that propels the stream upward, rather than the inclination that gives but added impetus to the downward tendency.

Spiritualism teaches that inspiration is an every-day fact, and has been through all the ages. But it is especially so at this time, when we are more *en rapport* with the spirit-world than has ever been the case before since the earth became a planet. Thousands of spirits who have become advanced in wisdom, intelligence and philanthropy are impressing their thoughts and influences upon the children of earth, to-day, for the elevation of our race. Some of those who receive these influences are cognizant of the fact; but very many are not; and many a preacher, who would indignantly disclaim any tendency toward modern Spiritualism, yet, every now and then, teaches many of its truths from his pulpit; first, because they are in the very air; and, second, because he is often impressed to do so by some spirit who seeks to insert an entering wedge in order to enlarge the thought of the people. His prompter may have been a brother of the cloth, but who, having received greater light, desired to impart it to the world. These influences are daily weakening the strength of theological dogma, and every now and then, we hear of some

minister being tried for heresy, because he has broken away from some of the moorings that had tethered him to old-fashioned orthodoxy, and has become a little more plain-spoken than the majority of the cloth dare to be.

There is, to tell the truth, a well-beaten pathway leading from the church into the camp of Spiritualism. Throngs, and among them some of the very best workers in our ranks to-day, have come over that pathway; and other throngs are on the way, scattered all along, from those who have seriously begun to investigate for themselves, to those who have taken just a few steps; while the inns or houses of accommodation, located along the way—such as Swedenborgianism, Unitarianism, Christian Science, and so on—are having a large run of custom. Among the most important of the recent accessions to our ranks from the church, I desire to speak of Miss Abby A. Judson, daughter of Adoniram Judson, of foreign missionary fame. She was born in Burmah, India, during her father's missionary labor in that country, and for many years she was an ardent member of the Baptist Church. She is an earnest conscientious woman, of excellent social standing, and has been for many years prominently before the public as a successful teacher, her latest enterprise in that direction being a young ladies' seminary which she established in Minneapolis, Minnesota, but which she sold out after having become convinced of the truth of

Spiritualism, in order the better to devote her energies toward the propagation of her new religion, in which she is as zealous as her father ever was to preach the gospel to the heathen. For some time she has been lecturing on Spiritualism, right where she is so well known, in Minneapolis, and is creating a great sensation among the church people, many of whom go to hear her because of their friendship for her, and their knowledge of her sterling worth of character. She is destined, doubtless, to do a great deal of good among that class. In a letter I received from her she calls Spiritualism "the greatest cause that ever engaged the mind of man," and in a note to the *Banner of Light* concerning her work, she says she is distinctly conscious of spirit assistance in the composition and delivery of her lectures, and declares that she is "inexpressibly happy in the work." Being a woman of great intelligence, and also very conscientious, she can fully appreciate the great difference between the teachings—especially those concerning the future—promulgated by her father, and those of Spiritualism to-day—and who knows but that her father may be one of her most earnest and effective inspirers in her work. Doubtless one of the things that impresses Miss Judson in favor of the more beautiful teachings of Spiritualism is the great difference of its treatment and estimation of woman as compared with those of the Apostle Paul, for instance, and which have been more or less reflected in

the church to this day. In Spiritualism, woman is a chosen instrument, and her rights are urgently taught, and, as far as possible maintained. In the church she has been cursed and manacled, yea, enslaved. Considered as a creature made for man, and cursed because of the alleged sin of her great-grandmother, Eve. Spiritualism, more than any other factor in the world, has wrought for the emancipation of women; and it will yet—if we ever realize the legitimate results of its teachings—secure for her all that will be necessary for the fullest expression of her individuality, and the fullest development of her character. *Woman, especially, should be grateful to Spiritualism, for it has forever done away with that terrible old bogey of an apple-eating grandmother, whose entailed curse has ever been held over her head to terrify her into submissive acquiescence to injustice, degradation and tyranny!* Spiritualism has signalized itself, in a thousand ways, as the advocate and promoter of woman's enfranchisement, and her elevation to that plane where she can do the most good to humanity; and as woman rises, so will humanity rise.

Miss Judson is now preaching Spiritualism, with no one to forbid her; yea, rather, at the bidding, and through the co-operation of the spirit-world. Had she remained in the church, she would be more favored than the majority of her sex were she permitted to stand up and teach in public places. At least she would be heavily trammelled, with an in-

junction ever before her of, "Thus far, and no further."

The liberalizing of thought, in all directions, is the result of the teachings and principles of Spiritualism, along with the inspiration, both general and especial, that is breathed upon our race from the spirit side of life. Inventors, who have passed over, come back to assist, and to suggest new ideas to other inventors. Scientists, chemists, explorers, artists, orators, philanthropists—all are attracted to, and inspire those of like natures with themselves. It has been lately remarked that there are so many musical prodigies among children at the present time. A recent number of the *Progressive Thinker* gives a list of four or five such children; all in the one city of Chicago. How many there may be in other places, we cannot tell. The same paper also mentions four children, who, upon the stage, "have astonished old play-goers, and made experienced actors look to their laurels."

Spiritualism teaches that all grossness, intemperance, licentiousness and wrong habits, of all kinds, have a disastrous effect upon the spirit, from which it often takes long to recover, after it has passed over; and so it argues the vast importance of purity, temperance, and all right living.

If Spiritualism be true, the time will come when there shall be no suffering through want and poverty; for hosts of philanthropic spirits are working toward that end, and some of them have declared that they will never cease working until that end

shall be attained. Then tramps, almshouses and *prisons*, too, shall be among the things of the past. Yes, and even insane asylums, and all other kinds of asylums for deformed, idiotic, deaf and dumb, and crippled humanity; for conditions, generally, will be so much more happy and restful, *woman will be so free and light-hearted, that pre-natal influences*, and all other influences will unite in making up a happy and approximately perfect race of mankind upon the earth. These things cannot be wrought out as long as the people are under the bondage of the old teachings, for they are made to feel that God has ordered their conditions so, and it is almost blasphemy to plan and scheme for changes in the routine of the world's march, which is now trampling thousands under foot, and crushing out all the higher attributes of their natures. When Edward Bellamy's book, "Looking Backward," first began to be much talked about in San Bernardino, one of our orthodox ministers spoke disparagingly, from his pulpit, of the book and its teachings, claiming that it was looking to some other source than to Christ for the solution of the world's troubles; whereas *he* claimed that the world could never be saved, the millennium could never come, except through Christ—as he taught from the churches, of course. Does it look much like it now, when far-seeing philanthropists are looking out with troubled gaze over the dark waters of the world's social and financial conditions, and sorrowfully pre-

dicting that unless a change for the better soon comes for the masses of the people, that the streets of our cities are likely to run blood before many years pass away? Spiritualists, who are worthy of the name, both on this side and the other, are seeking to avert such a calamity by bringing about a peaceable solution of the world's difficulties; and it is claimed by some noble spirits that "Looking Backward" was inspired by the spirit-world. If Spiritualism works out its purposes, in a hundred years from now, very much of the spirit, at least, of that work—and of all works that have for their aim the betterment of mankind—will be incorporated into the lives and conditions of our race. When this has been wrought out and the people lifted above the fear of want, then will the race speedily rise toward the attainment of their great possibilities of character. Then will disappear the greed of gain, with avarice, meanness, pettiness of dealing with one another; along with over-reaching, cheating, lying for money, and all the horde of vices of that kind, as well as of all other kinds, that so stamp and mar the images of men to-day. Benevolence, and general good-will will grow and flourish, until the brows of men and women shall become open, calm and lofty, and none will be ashamed to have his secret thoughts and purposes made known. Nor will there any longer be any need of secrecy, stealth or dissimulation; and not only that, but the possibility for such things will have passed away, for the

spiritual discernment of all will be so developed that each and all will be as an open book, read and known of all with whom they come in contact.

To sum up briefly: If Spiritualism be true, there is a destiny before our race, even, on the earth, such as no Utopian ever dreamed of; and, for

the life to come, brighter, grander, more glorious than was ever imagined by Christian rhapsodist—in fact, which makes the future life painted for the Christian seem dreary, dwarfed, and infinitely unsatisfactory by comparison.

ON MY PILLOW DREAMING.

BY STANLEY FITZPATRICK.

Lying on my pillow dreaming,
Visions wondrous come to me
Fairer than of earthly seeming
Or than waking tho'ts may be.

Visions filled with glowing splendor
Like the hues of sunset sky,
Colors warm and softly tender
Mingling, merging, melt and die.

Blossoms bright in beauty blooming
Slowly sway their cups of snow,
All the purple air perfuming
As the breezes faintly blow.

Mountain tops in twilight lying.
Wrap themselves in floating mist—
Opal tints like sunset dying,
Or that moonbeams pale have kissed.

O, the gladness and the glory
Mingled in the mystic dyes;
Never poem yet or story
Painted such enchanting skies.

Ne'er such earthly forests swaying
Slowly bend in beauty rare—
While sweet zephyrs softly playing
Fill with fragrance all the air.

Never yet hath earthly singing
Fallen on the list'ning ear
Like the notes in visions ringing—
Chanting voices low and clear.

Oft I hear them in my dreaming,
Oft my soul is rapt away
While the splendors round me gleaming
With unearthly luster play.

Live we more awake or sleeping?
Are our dreams of life a part?
Is the spirit vigils keeping
While asleep the brain and heart?

Form of clay the soul enchaining
Restless spirit holds in thrall,
Slumber stills its sad complaining—
Levels low its prison wall.

Thus it is that in my dreaming
Fairer worlds than this I see—
Eyes with love immortal beaming
Shed their softest beams on me.

THE UNVEILING OF "ISIS UNVEILED."

A LITERARY REVELATION.

BY WM. EMMETTE COLEMAN.

Continued.

A PORTION of the matter plagiarized from "Demonologia" was indicated in the preceding number of the GOLDEN WAY. The remainder will now be pointed out.

(4.) "Alkahest, a word first used by Paracelsus, to denote the menstruum or universal solvent, that is capable of reducing all things . . . This agent that Paracelsus and Van Helmont maintain to be a certain fluid in nature, 'capable of reducing all sublunary bodies, as well homogeneous as mixed, into their *ens primum*, etc., etc.' . . . Why should not gold . . . have been originally primitive or *basic matter of gold*, a ponderous fluid, which, as says Van Helmont, 'from its own nature, or a strong cohesion between its particles, acquired afterward a solid form?' There seems to be very little absurdity to believe in a 'universal *ens* that resolves all bodies into their *ens genitale*.' Van Helmont calls it 'the highest and most successful of all salts, etc., etc.' . . . Paracelsus calls salt 'the centre of water, wherein metals ought to die,' etc., and Van Helmont terms the *Alkahest*, '*summum et felicissimum omnium salium*,' the most successful of all salts. . . . Van Helmont tells us that 'though a homogeneal part of elementary earth may be artfully . . . converted into

water,' though he still denies 'that the same can be done by nature alone; for no natural agent is able to transmute one element into another,' offering as a reason that the elements always remain the same. . . . Van Helmont and Paracelsus. We learn from their own admissions that the alkahest induces the following changes: (1) 'The alkahest never destroys the seminal virtues of the bodies thereby dissolved, etc., etc. (2) The subject exposed to its operation, etc., etc.' (3) 'Whatever it dissolves may be rendered volatile, etc., etc.' . . . Further we find Van Helmont, the elder, saying of this salt that it will dissolve the most untractable bodies into substance of the same seminal virtues, 'equal in weight to the matter dissolved;' and he adds, 'this salt, by being several times cohobated with Paracelsus, *sal circulatum*, etc., etc., ('De Secretis Adeptorum.' Werdenfelt; Philalethes; Van Helmont; Paracelsus). . . . Paracelsus . . . exhausted his ingenuity in transpositions of letters and abbreviations of words and sentences. For example, when he wrote *sutratu* he meant tartar, and *mutrin* meant nitrum, and so on. There was no end to the pretended explanations of the meaning of the alkahest. Some imagined that it was an alkaline

of salt of tartar salatilized; others that it meant *algeist*, a German word which means all-spirit, or spirituous. Paracelsus usually termed salt 'the centre of water wherein metals ought to die.' Glauber thought that the alkahest was the spirit of salt. . . . Van Helmont. . . . affirmed that the aurum potabile could be obtained with the alkahest, by converting the whole body of gold into salt, retaining its seminal virtues, and being soluble in water. . . . In the works of Paracelsus, Philalethes, Pantatem, Tachenius and even Boyle, 'the great characteristic of the alkahest,' 'to dissolve and change all sublunary bodies—water alone excepted,' is explicitly stated. . . . Van Helmont most solemnly declare[d] himself possessed of the secret." ("I. U.," i. 133, 50, 51, 148, 190-193).

(4.) "Helmont declares that he first observed it [the term Alkahest] in Paracelsus. . . . Alkahest. . . . means a . . . universal menstruum or dissolvent . . . capable of reducing all . . . bodies. . . . Paracelsus and Van Helmont. . . . declare that there is a certain fluid in nature, capable of reducing all sublunary bodies, as well homogeneous as mixed, into their *ens primum*, etc., etc. . . . The primitive matter of gold is, perhaps. . . a ponderous fluid, which from its own nature or a strong cohesion. . . between its particles, acquires afterwards a solid form. . . . There does not appear any absurdity in the notion of an universal ens that resolves all bodies into their ens Genitale. Van Helmont. . . . entitles it . . . 'the highest

and most successful of all salts, etc., etc.,' Paracelsus . . . calls salt the centre of water, wherein metals ought to die, etc. . . . Van Helmont entitles it, '*Summum et felicissimum omnium salium*,' 'the . . . most successful of all salts.' . . . 'Though, says he [Van Helmont] a' homogeneous part of elementary earth may be artificially converted into water, yet I deny that the same can be done by nature' alone; for no natural agent is able to transmute one element into another.' And this he offers as a reason why the Elements always remain the same. . . . Van Helmont and Paracelsus. . . . The changes it [the alkahest] induces proceed in the following manner, viz: 1. The subject exposed to its operation, etc., etc. 2. It does not destroy the seminal virtues of the bodies thereby dissolved, etc., etc. . . . Whatever it dissolves may be rendered volatile, etc., etc. . . . Van Helmont, the elder. . . . [says] 'dissolving the most . . . untractable bodies . . . into real salt, equal in weight to the matter dissolved.' . . . 'This salt,' continues he, 'by being several times cohobated with Paracelsus, 'Sal Circulatum, etc., etc.' . . . Werdenfelt. . . de Secretis Adeptorum. . . Philaettes, Van Helmont and Paracelsus. . . . It was a frequent practice with Paracelsus to transpose the letters of his words, and to abbreviate. . . . them; e. g. for tartar, he would write *Sutrat*; for Nitrum, *Mutrin*, etc. . . . All the opinions that have been entertained concerning it [the Alkahest] Some imagine it. . . . the Alkaline salt of tartar salatilized. This

appears to have been Glauber's opinion.... Others will have it derived from the German word *algeist*, that is, wholly spirituous... Paracelsus... calls salt the centre of water, wherein metals ought to die.... Van Helmont.... [says] an.... *aurum* potable might... be gained by the alkahest, as converting the whole body of gold into salt, retaining its seminal virtues, and being... soluble in water.... embraced by many authors; e. g. Pantatem, Philaettes, Tachenius... Mr. Boyle... the great characteristic... of the Alkahest... to dissolve and change all sublunary bodies—water alone excepted.... Van Helmont.... solemnly declared himself possessed of the secret." ("Demonologia," pp 85—89.)

(5.) "Says Henry More... in his letter to J. Glanvil, Chaplain to the king, and a fellow of the Royal Society. Glanvil was the author of the.... work.... entitled 'Sadducismus Triumphatus, or a full and plain evidence concerning witches and apparitions,' in two parts, 'proving partly by Scripture, and partly by a choice collection of modern relations, the real existence of apparitions, spirits and witches.'—1700.... 'As for that other opinion, etc., etc.'.... that 'doctor of physic' mentioned... by Dr. Henry More.... who, upon hearing the story told of the drummer of Tedworth and of Ann Walker, 'cried out presently, If this be true, I have been in a wrong box all this time, and must begin my account anew.' (Dr. More: 'Letter to Glanvil, etc.'). Speaking of Scott,

Adie and Webster, he [Henry More] terms them 'our new inspired saints, etc., etc.' ('Letter to Glanvil, etc., May 25, 1678.'). About the year 1678, a certain divine, named John Webster, wrote *Criticisms and Interpretations of Scripture*, against the existence of witches and other 'superstitions'. Finding the work a 'weak and impertinent piece,' Dr. More criticised it in a letter to Glanvil, the author of *Sadducismus Triumphatus*, and as an appendix sent a treatise on witchcraft and explanations of the word witch itself.... The words witch and wizard, according to Dr. More, signify no more than a wise man or a wise woman. In the word wizard, it is plain at the very sight; and 'the most plain and least operose deduction of the name witch, etc., etc.'... 'Use,' says this scholar, 'questionless had appropriated the word, etc., etc.' [Here follows in "I. U." i., pp. 354, 355, 356, about one page and a quarter of matter quoted and summarized from Dr. More's appendix to his letter to Glanvil.]... 'We divide our zeal,' says Dr. Henry More, 'against so many things, etc., etc.' (Postscript to Glanvil.)—"I. U." i, pp. 54, 55, 123, 206, 353, 356; ii. 560).

(5.) "Dr. Henry More, in his letter.... to Mr. J. Glanvil.... Chaplain to his Majesty, and a fellow of the Royal Society, and author of the work.... entitled '*Saducismus Triumphatus*, or a full and plain evidence concerning witches and apparitions,' in two parts, 'proving partly by Holy Scripture, and partly by a

choice collection of modern relations, the real existence of apparitions, spirits, and witches.' Printed 1700... As for that other opinion, etc., etc., ... story... of the drummer of Tedworth, or of Ann Walker, a Doctor of Physic cryed out presently, if this be true I have been in a wrong box all this time, and must begin my account anew [In Dr. More's letter to Glanvil]... For our new inspired ... saints, S. Scot, S. Adie, and if you will, S. Webster, etc., etc. [In letter to Glanvil, May 25, 1678]... Mr. John Webster... another divine, wrote 'Criticisms and interpretations of Scripture,' against the existence of witches, etc. ... 'the book,' [says More] ... is but a weak and impertinent piece... 'Dr. Henry More, his letter, with the postscript to Mr. J. Glanvil,' the author of 'Saducismus Triumphatus;' a postscript... that might... be styled a treatise on the subject it relates to [witchcraft and explanations of the words witch, wizard, etc.]... The words witch and wizzard... signify no more than a wise man or a wise woman. In the word wizzard it is plain at the very first sight. And I think the most plain and least operose deduction of the name witch, etc., etc. ... Use questionless had appropriated the word, etc., etc. [Here follows the whole of the matter quoted and summarized from Dr. More, found in "I. U," i. pp. 354-356]... We divide our zeal against so many things, etc., etc. [In More's postscript to Glanvil]—"Demonologia," pp. 209, 256,

220, 251, 210, 211, 224, 227, 228, 232, 234, 238, 255, 256.)

(6.) Pausanias writes that four hundred years after the battle of Marathon, there were still heard in the place where it was fought, the neighing of horses and the shouts of shadowy soldiers ... Hold with Porphyry that there are in the invisible world a kind of tricky and malicious demons ... spirits that delight in appearing under every imaginable shape, beginning with the human form, and ending with those of multifarious animals. ('De Abstinencia,' etc.)—"I. U.," i. p. 70.)

(6.) Pausanias writes, that four hundred years after the battle of Marathon, there were still heard in the place where it was fought, the neighing of horses, and the shouts of soldiers... That passage of *Porphyrius de Abstinencia Animalium*... such kind of spirits... 'that change themselves into omnifarious forms and shapes, and one while act the part of dæmons, another while of angels or gods, and another while of the souls of the deceased.'" ("Demonologia," pp. 360, 361, 256.)

(7.) "As Sir Thomas Browne has expressed it... 'it is the heaviest stone that melancholy can throw at a man, etc. etc.'... The... thinkers of Greece and Rome... distinguished the apparitions by the names of *manes*, *anima*, and *umbra*: the *manes* descending after the decease of the individual into the Underworld; the *anima*... ascending to heaven; and the... *umbra*... hovering about its tomb, because the... love of its

earthly body . . . prevented its ascension to higher regions. 'Terra legit *carnem* tumulum circumvolet *umbra*, Orcus habet *manes*, *spiritus* astra petit,' says Ovid, speaking of the threefold constituents of souls . . . the future pages of history may convey full proof that

'If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown.'"
("I. U." i. 36, 37, 38.)

(7.) "As Sir Thomas Brown has remarked, 'it is the heaviest stone that melancholy can throw at a man, etc., etc.' . . . It was the opinion of Greeks and Romans that every man was possessed of three . . . kinds of ghosts . . . distinguished by the names of Manes, Anima, and Umbra . . . The Manes descended into the infernal regions, the Anima ascended to the skies, and the Umbra hovered about the tomb, as being unwilling to quit its connection with the body . . . For the notion of this threefold soul, read the following verses attributed to Ovid:— . . . Terra legit *CARNEM*, tumulum circumvolat *UMBRA*, Orcus habet *MANES*, *SPIRITUS* astra petit. . . the pages of history attest the fact that:—

'If ancestry can be in aught believ'd,
Descending spirits have convers'd with man,
And told him secrets of the world unknown.'"
("Demonologia," pp. 180, 181).

(8.) "Baronius, who, having read in a work of Chrysostom about the holy *Xenoris*, the word meaning a pair, a couple, mistook it for the name of a saint, and proceeded forthwith to create of it a *martyr* of An-

tioch, and went on to give a most detailed and authentic biography of the 'blessed martyr.' " ("I. U." ii. 510, 511).

(8.) "Baronius has given the lives . . . for instance, of a saint *Xenoris*, whom he calls a Martyr of Antioch; but it appears that Baronius having read this work (*sic*) in Chrysostom, which signified a couple or pair, he mistook it for the name of a saint, and continued to give the most authentic biography of a saint who never existed!" ("Demonologia," pp. 394, 395.)

(9.) In "I. U." i. p. 89, there is found nearly a page about the rediscovery of various old medicinal remedies. Two short quotations from "Demonologia" are credited to that work without specifying the pages from which extracted; but there is no intimation that the bulk of the matter on that page is copied from "Demonologia," pp. 71, 73.

There are three or four other extracts from "Demonologia" in "Isis" that are properly credited to that work, and in two places matter taken from said book is credited to it under peculiarly disguised, inaccurate, and misleading names. Aside from these instances, the whole of the great mass of matter copied in "Isis" from "Demonologia," as shown last month and this, has been "borrowed" without the name of "Demonologia" being mentioned in any manner.

SALVERTE'S PHILOSOPHY OF MAGIC.

Another work largely plagiarized from in "Isis" is "The Philosophy of Magic, Prodigies, and Apparent

Miracles." From the French of Eusebe Salverte, by A. T. Thomson, 2 vols., New York, 1847. Note the parallel passages below.

(1.) "In . . . the Vedas and the older laws of Manu—we find many magical rites practiced and permitted by the Brahmans (see the code published by Sir William Jones, chap. ix., p. 11). Thibet, Japan and China . . . The clergy of these . . . countries . . . teach . . . that the practice of . . . certain austerities . . . gives him [man] truly magical powers over the elementary spirits. In the West we find magic of as high antiquity as in the East. The Druids of Great Britain practised it . . . and Pliny devotes many a chapter to the 'wisdom' of the leaders of the Celts. (Pliny: 'Hist. Nat.,' xxx. i; Ib., xvi, 14; xxv., 9, etc.) . . . The . . . Druids of the Gauls . . . Odin, the Scandinavian priest and monarch was thought . . . to have originated the practice of magic some seventy years B. C. But . . . the . . . rites of the priestesses called Voilers, Valas, were greatly anterior to his age. (Munter, on the most ancient religion of the North before the time of Odin. *Memoires de la Societe des Antiquaires de France*. Tome ii., p. 230). Some . . . authors were bent on proving that Zoroaster was the founder of magic, because he was the founder of the Magian religion. Ammianus Marcellinus, Arnobius . . . demonstrated . . . that he was but a reformer of Magic as practiced by the Chaldeans (Ammianus Marcellinus, xxvi., 6) . . . The biographical sketch

of Apollonius of Tyana . . . *Magic was considered a divine science which led to a participation in the attributes of Divinity itself.* 'It unveils the operations of nature,' says Philo Judaeus, 'and leads to the contemplation of celestial powers' (Philo Jud.: 'De Specialibus Legibus') . . . in later periods its abuse and degeneracy into sorcery made it an object of general abhorrence . . . The sacerdotal class in ancient Persia . . . the Magi . . . The Mobeds, priests of the Parsis—the . . . Ghebers—are named . . . at the present day, Magoi, in the dialect of the Pehlvi (*Zend-Avesta*, vol. ii., p. 506) . . . Cassien mentions a treatise, well known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam (Cassian: 'Conference,' i. 21.) . . . Moses was indebted for his knowledge to the mother of the Egyptian princess . . . who saved him from the waters of the Nile. The wife of Pharaoh ('*De Vita et Morte Mosis*,' p. 199) . . . was an initiate . . . and the Jews owe to her the possession of their prophet, 'learned in all the wisdom of the Egyptians, and mighty in words and deeds.' (Acts of the Apostles, vii. 22). Justin Martyr, giving as his authority Trogus Pompeius, shows Joseph as having acquired a great knowledge in magical arts with the high priests of Egypt. (Justin, xxxvi., 2.)—('I. U.," i., pp. 18, 19, 25.)

(1.) "The Vedas contain many

magical writings....The laws of Menou, in the code published by Sir William Jones, mention various magical ceremonies....permitted to be employed by the Brahmins (chap. ix., p. 11)....In Hindostan a belief....which likewise prevails in China, that by the practice of certain austerities, the penitent acquires a....truly magical power over the elements.... If from the East we carry our inquiries Westward....we find magic.. of high antiquity....It was known to the Druids of Great Britain (Plin., Hist. Nat. lib. xxx., cap. 1) and those of Gaul (Ibid., lib. xvi., cap. 14:....xxv 9....). Odin..in Scandinavia was regarded there as the inventor of magic (Odin flourished about 70 B. C., as a....priest and a monarch.) Yet how many had preceded him! Voelours, or Volveurs, priestesses well versed in magic, were associated with the ancient religion which Odin attempted..to destroy or to remodel (Munter, On the most Ancient Religion of the North, before the Time of Odin....Memoires de la Societe des Antiquaires de France, tome ii., p. 230, 231).... The Greeks gave the title of magic to the science in which they had been instructed by the Magi; and they thus established to the founder of that religion the claim to its invention. But according to Ammianus Marcellinus (Ammian Marcell. lib., xxvi., cap. 6.) Zoroaster had no other merit than that of making considerable additions to the art of magic as it was practiced by the Chaldeans....Arnobius affirms, etc....Philostratus in his bi-

ography of Apollonius of Tyana.... Magic: an art which...appeared little less than a participation in the powers of Divinity, and which was...admired... 'as the science which unveils the operations of nature, and leads to the contemplation of celestial powers (Phil. Jud., Lib. de Specialibus Legibus).... Later.... the worthlessness of the charlatans....held magic up to..contempt...during... the Middle Ages, magic became an object of horror...The Magi were the sacerdotal class in ancient Persia.... The Mobeds, priests of the Guebers or Parsees, are still named Magoi in the Pehivi dialect....Zend-Avesta, vol. ii., p. 506....Cassien speaks of a treatise on Magic (Cassien, Conferen., lib. i., cap. 21) which existed in the fifth century, and which is attributed to Ham, the son of Noah!.... the commencement of magic.... as far back as the time of Jared, the fourth from Seth, the son of Adam..versed....in the secrets of their science (De Vita et Morte Mosis.... p. 199) the wife of Pharaoh was able to communicate its mysteries to the....child saved from the waters of the Nile by her daughter, and who, 'learned in all the wisdom of the Egyptians, was mighty in words and deeds' (Acts of the Apostles, cap. vii. vers. 22)....Justin, agreeing with Trogilius Pompeius, relates that Joseph....carried into Egypt....acquired there the arts of magic. (Justin lib. xxxvi., cap 2.)"—(Salverte" i. pp. 119, 120, 116, 117, 115, 118).

(2.) "Geoffroi St. Hilaire has shown an instance of a horse which

....had fingers separated by membranes (Seance de l'Academie de Paris,' 13 Aout, 1807).... The ancients spoke of a pigmy race in Africa....pigmies....were seen.... by a French scientist during his voyage in the Tenda Maia, on the banks of the Rio Grande (Mollien: 'Voyage dans l'interieur de l'Afrique,' tome ii., p. 210).... Herodotus.... [spoke] of a people who he was told slept during a night which lasted six months....it will be easy to account for [this] as an allusion to the night of the Polar Regions (Malte-Brun, pp. 372, 373; Herodotus).... De Candolle, one of the most distinguished botanists of this century, sought to prove in 1825, at the time when the waters of the lake of Morat had apparently turned into a thick blood, that the phenomenon....[was due] to the development of myriads of those....animals which he terms *Oscillatoria rubescens*, and which form the link between animal and vegetable organisms (See 'Revue Encyclopedique,' vol. xxxiii., p. 676).... An account of the red snow which Captain Ross observed in the Arctic regions. Many memoirs have been written on the subject by the most eminent naturalists.... Some call it 'pollen powder of a species of pine;' others, small insects; and Prof. Agardt confesses.... that he is at a loss to....account for the cause of such phenomena, or to explain the nature of the red substance ('Bulletin de la Soc. Geograph.' vol. vi. pp. 209-220).... The records of the official meetings of the Academy of

Sciences of Paris (See 'Revue Encyclopedique,' vols. xxxiii and xxxiv., pp. 676-395) contain accounts of frequent appearances of such showers of blood-red snow and water. These blood-spots were called *lepra vestium*, and were but these lichen-infusoria. They were first observed in 786 and 959, in both of which years occurred great plagues.... a kind of lichen, like the *lepraria kermasina* of Baron Wrangel" ("I. U.," i. pp. 412, 415).

(2.) "M. Geoffroy de St. Hilaire has described a....horse as having fingers separated by membranes (Seance de l'Academie de Paris, 13 Aout, 1807).... The ancients supposed that pigmies existed in Africa. A French traveler found some of them in the Tenda Maia, on the banks of the Rio Grande (Mollien, Voyage dans l'Interieur de l'Afrique tome ii., p. 210).... Herodotus was told of a....people who slept six months of the year.... This assertion.... was.... nothing more than an allusion to the day and night of the Polar regions (Malte-Brun. pp. 372, 373. Herodotus).... In.... 1825, the waters of the Lake of Morat presented an appearance.... of being covered with blood.... De Candolle, the most distinguished botanist of the present period.... proved that the phenomenon was caused by the development of myriads of those creatures which are called *Oscillatoria rubescens*.... and which form the link in the chain between animal and vegetable beings (Revue Encyclopedique, tome xxxiii., p. 676). .. The account of

the red snow which Captain Ross observed in the Arctic region....the specimen excited in no ordinary degree the attention of the naturalists....and many theories were formed to explain its nature....Naturalists have attributed it sometimes to the pollen powder of a species of pine; sometimes to small insects....Prof. Agardh....considers that there is great affinity between it and the infusory animals....(Bulletin de la Societe de Geographie, vol. vi., pp. 209-219)....Seance de l'Academie des Sciences, 5 Decembre, 1836; ditto, 12 Decembre, 1836, etc....Revue Encyclopedique, tome xxxiii., p. 676, etc....They appeared....on clothes (whence the name *Lepra vestium*)...Agricola....recognized them as lichens....were first observed....during the plague of the years 786 and 959...the opinion...of Baron Wrangel, that it was a...lichen which he termed *Lepraria kermesina* ("Salverte," i., pp. 97, 91, 98, 99, 100, 101.)

(3.) "Some... sentences of Servius... 'The first inhabitants of the earth,' says he, 'never carried fire to their altars, etc., etc.' (Servius: 'Virgil,' Eclog. vi., v. 42). 'Prometheus discovered and revealed to man, etc., etc.'... Numa, the king-philosopher, so renowned for his esoteric learning... He had so well dissuaded the Romans from idolatry that for nearly two centuries neither statues nor images appeared in their temples.... The knowledge which Numa possessed in natural physics was remarkable... He was initiated by the priests

of the Etruscan divinities, and instructed by them in the secret of forcing Jupiter, the Thunderer, to descend upon earth (Ovid: 'Fast,' lib., iii., v. 285-346). Ovid shows that Jupiter Elicius began to be worshiped by the Romans from that time.... Titus Livy and Pliny narrate that this prince [Tullus Hostilius], having found in the Books of Numa, instructions on the secret sacrifices offered to Jupiter Elicius, made a mistake, and in consequence of it, he was struck by lightning, etc.' ('Titus Livius,' lib. i, cap. xxxi.).... 'Guided by Numa's book,' says Lucius, quoted by Pliny, 'Tullus undertook to invoke the aid of Jupiter, etc., etc.' (Lucius: 'Piso;' Pliny: 'Hist. Nat.,' lib. xxviii., c. ii.).... We find that Tarchon, the founder of the theurgism of the [Etruscan priests] desiring to preserve his house from lightning, surrounded it with a hedge of white bryony ('Columella,' lib. x., vers. 346., etc.), a climbing plant which has the property of averting thunderbolts... The pointed metallic lightning rod, for which we are... indebted to Franklin.... There are many medals which seem to strongly indicate that the principle was anciently known. The temple of Juno had its roof covered with a quantity of pointed blades of swords (See 'Notice sur les Travaux de l'Academie du Gard,' part i., pp. 304-314, by la Boissiere) ... Ammianus Marcellinus, a famous historian of the fourth century, a writer... esteemed for the... correctness of his statements, tells us that 'The

magii preserved perpetually in their furnaces fire that they miraculously got from heaven' ('Ammian. Marcel.' lib. xxiii., cap. vi.) There is a sentence in the Hindu *Oupnek-hat*, which runs thus: To know fire, the sun, the moon, and lightning, is three-fourths of the science of God ('Oupnek-hat,' Brahman xi)... Some... writers deny... that a great mirror was placed in the light-house of the Alexandrian port, for the purpose of discovering vessels at a distance at sea... But... Buffon believed in it; for he... confesses that 'If the mirror really existed, as I firmly believe it did, to the ancients belong (*sic*) the honor of the invention of the telescope' (Buffon: 'Histoire Naturelle des Mineraux,' 6 me Mem., art. ii.)... Dioscorides speaks of the stone of Memphis (*lapis Memphiticus*), and described it as a small pebble—round, polished, and very sparkling. When ground into powder, and applied as an ointment to that part of the body on which the surgeon was about to operate... with his scalpel or fire, it preserved that part... from any pain of the operation... When taken in a mixture of wine or water all feeling of suffering was... deadened (Dioscorides... lib. v., cap. clviii.) Pliny also gives a full description of it (Pliny: 'Histoire Naturelle,' lib. xxxviii, cap. vii.) From time immemorial, the Brahmans have had in their possession secrets quite as valuable. The widow bent on the self-sacrifice of con cremation, called Sahamaranya, has no dread of suffer-

ing the least pain... The holy plants which crown her brow, as she is conducted in ceremony to the funeral pile... after she has bathed in all her clothes and finery... Supported by those she is going to part with in body, she walks thrice around her fiery couch, and... is cast on the dead body of her husband... 'The semi-fluid,' says a missionary writer.. 'the ghee, is poured upon the pile; it is instantly inflamed, and the drugged widow dies quickly of suffocation before the fire reaches her body.' (Le P. Paulin de St. Barthelemy: 'Voyage aux Indes Orientales,' vol. i., p. 358)... Her mind is as free and clear as ever... Her whole mind is absorbed in the contemplation of the approaching bliss—the beatitudes of 'freedom' which she is about to attain... After being consumed she becomes a *sati*—transcendent purity—and is canonized after death... Archytas, a native of Tarentum, in Italy, the instructor of Plato, a philosopher distinguished for his mathematical achievements and... discoveries in practical mechanics, constructed a wooden dove... It flew... and sustained itself for a considerable time in the air... This skillful man, who lived 400 B. C., invented besides the wooden dove, the screw, the crane, and various hydraulic machines (A. Gell: 'Noet. Attic.,' lib. x., cap. xiii)"—('I. U.," i., pp. 526, 528, 540, 541, 543.)

(3.) "Servius carries us back... 'The first inhabitants of the earth,' said he, 'never carried fire to their altars, etc., etc.'.... 'Prometheus,'

says Servius, 'discovered and revealed to man, etc., etc.' (Servius in *Virgil Eclog.* vi., v. 42) . . . Numa was more of a philosopher than a king, and cultivated science . . . He had the wisdom to dissuade the Romans from worshiping the deity through images, on which account no statues nor paintings of the gods appeared in the Roman temples for upward of one hundred years . . . The knowledge possessed by Numa in natural physics merits . . . examination . . . The priests of the Etruscan divinities, from whom he learned the secret of making Jupiter, the Thunderer, descend upon earth . . . From this time Jupiter Elicius was worshiped in Rome (Ovid, *Fast.*, lib. iii, vers. 285—345) . . . 'They relate,' says Titus Livy (*Tit. Liv.*, lib. i., cap xxxi) 'that this prince [Tullus Hostilius] when perusing the notes left by Numa, found . . . some instructions on the secret sacrifices offered to Jupiter Elicius. He attempted to repeat them; but . . . deviated from the sacred rite . . . he was struck by lightning, etc.' An ancient annalist, quoted by Pliny . . . 'Guided by Numa's books, Tullus undertook to invoke the aid of Jupiter, etc., etc.' (Lucius Piso.—*Plin.*, *Hist. Nat.*, lib. xxviii., cap. ii.) . . . Tarchon, the founder of the Theurgism of the ancient Etruscans . . . in order to guard against thunder-strokes . . . surrounded his dwelling with the white bryony (*Columella*, lib. x., vers. 346, 347) . . . a climbing plant . . . the property of averting thunder . . . pointed metallic rods . . .

the merit of the invention . . . is . . . due to Dr. Franklin . . . M. la Boesiere . . . speaks of many medals that are apparently connected with his subject . . . the temple of Juno . . . the roof that covers it is armed with pointed blades of swords (*Notice sur les Travaux de l'Academie du Gard.* . . . 1st part, pp. 304—313) . . . Ammianus Marcellinus was a celebrated historian, who flourished in the reigns of Constantine, Julian, and Valens. He is supposed to be correct in his statements . . . 'The Magi,' says Ammianus Marcellinus, 'preserved perpetually in their furnaces, fire miraculously sent from heaven' (*Ammian. Marcell.*, lib. xxiii., cap. vi.) . . . The following passage of the *Oupnek'hat*, 'to know fire, the sun, the moon, and lightning, is three-fourths the science of God.' ('*Oupnek'-hat.* Brahmen xi.) . . . Buffon allows the possibility of the existence of the . . . mirrors placed in the port of Alexandria for the purpose of discovering vessels at a great distance off at sea . . . 'If this mirror,' says Buffon, 'really existed, as it seems probable that it did, to the ancients belong the honors of the invention of the telescope.' (*Buffon, Histoire Naturelle des mineraux.* . . . Sixieme memoire, art. ii.) . . . The stone of Memphis (*lapis memphiticus*) was a round body, sparkling and about the size of a small pebble . . . It was ground into powder and laid as an ointment on the parts to which the surgeon was about to apply the knife or the fire (*Dioscorid.*, lib. v., cap. clviii.) It preserved the person . . . from the

pains of the operation; if taken in a mixture of wine and water, it deadened all feelings of suffering (Plin., Hist. Nat., lib. xxxviii., cap. vii.) A similar secret has existed in all ages in Hindostan. It is probable by such means that the widows are prepared from shrinking from the dread of the blazing pile. . . . This self-sacrifice . . . by concrementation . . . is termed *Sahamarana*. . . The sacrifice is preceded by a procession, in which the . . . victim appears decorated with . . . flowers of the . . . holy ocymum plant . . . When the procession has reached the pile . . . the widow is bathed without removing her clothes and jewels and then re-conducted to the pile, around which she is walked three times, supported by some of her nearest relations. . . . she is cast upon the dead body of her husband, and gee, a species of semi-fluid butter, being poured upon the wood, it is instantly fired, and she quickly dies of suffocation before the fire reaches her body. . . . Le P. Paulin de St. Barthelemi, Voyage aux Indes Orientales, tome i., p. 358. . . . It absorbs her whole mind; her contemplation rests firmly upon it. . . . her whole mind turned upon the beatitude she is about to attain. . . . She . . . was consumed. She thence became *Sati* (transcendent purity) . . . [and is] canonized after death . . . The wooden dove . . . constructed by the philosopher Archytas . . . it flew and sustained itself for some time in the air. . . . Archytas was a native of Tarentum, in Italy, and flourished four hundred years before

the birth of our Savior. . . . Plato . . . had been his pupil. . . . A man distinguished for his mathematical knowledge and discoveries in practical mechanics. . . . Besides the wooden dove he invented the screw, the crane, and various hydraulic machines (A. Gell., Noct. Attic., lib. x., cap. xiii.)"—('Salverte,' ii., pp. 160, 161, 154, 155, 156, 152, 151, 154, 164, 165, 172; i., p. 272, ii., 28, 29, 30; i., 244, 245.)

(4.) "In Laing's *Travels among Timanni, the Kourankos, and the Soulimas*, occurs a description by an English traveler, the first white man to visit the tribe of the Soulimas, near the sources of the Dialliba, of a very curious scene. A body of picked soldiers fired upon a chief who had nothing to defend himself with but certain talismans. Although their muskets were properly loaded and aimed, not a ball could strike him. . . . Bruce, Hasselquist, and Lempriere (Bruce: 'Travels to Discover the Sources of the Nile,' vol. x., pp. 402-447; Hasselquist: 'Voyage in the Levant,' vol. i., pp. 92-100; Lempriere: 'Voyage dans l'Empire de Maroc, etc., en 1690, pp., 42-43) testify to the fact that they have seen in Egypt, Morocco, Arabia, and especially in the Senaar, some natives . . . disregarding the bites of . . . vipers, as well as the stings of scorpions. They handle and play with them, and throw them at will into a state of stupor. . . . In the Antilles, the negroes discover, by its odor, a serpent which they do not see. (Thibaut de Chanvallon: 'Voyage a la

Martinique.'). . . . That the snakes which are charmed to dance . . . are still poisonous, is verified by Forbes. 'On the music stopping too suddenly,' says he, etc. etc.' (Forbes: 'Oriental Memoirs,' vol. i. p. 44; vol. ii., p. 387.). . . . The negro women of Dutch Guiana . . . excel in taming very large snakes called amodites, or papa; they make them descend from the trees . . . by merely speaking to them (Stedmann: 'Voyage in Surinam,' vol. iii., pp. 64, 65). . . . Demokitus asserted that there existed no certain signs of real death ('A. Cornel. Cels.,' lib. ii., cap. vi.) Pliny maintained the same ('Hist. Nat.,' lib. vii., cap. vii.) Asclepiades, a learned physician . . . held that the assurance was still more difficult in the cases of women than in those of men. . . . Diogenes Laertius mentions a woman restored to life by Empedocles . . . the biographer of Apollonius . . . in describing the recusitation of the young girl by the Tyanian sage . . . says, 'she had seemed to die' . . . and then adds . . . 'as the rain fell very fast on the young girl,' while she was being carried to the pile, 'with her face turned upwards, this, also, might have excited her senses ('Vit. Apollon. Tyan.,' lib. iv., cap. xvi.) . . . 'Demokistus,' says Lucian (Philopseud.) believed in no (miracles), etc., etc. . . . the 'laughing philosopher' . . . the Magi left by Xerxes, at Abdera, were his instructors, and he had studied magic . . . for a considerably long time with the Egyptian priests (Diog. Laert. in 'Demokrit. Vitæ.) For nearly ninety years . . .

of his life, this great philosopher had made experiments, and noted them down in a book, which according to Petronius ('Satyric. Vitrus, D. Architect,' lib. ix., cap. iii.), treated of nature—facts that he had verified . . . The Egyptian priests chanted the seven vowels as a hymn addressed to Serapis (Dionysius of Halicarnassus)."—('I. U.,' i. pp. 378, 381, 383, 479—481, 512, 514.)

(4.) "An English traveler, the first white man who visited the tribe of the Soulimas, near the source of the Dialliba, describes the following curious scene: A body of picked soldiers fired upon their chief, who defended himself with nothing but his talismans; and although their muskets were charged, yet they all missed fire (Laing's Travels among Timanni, the Kourankos, the Soulimas, etc.). . . . 'I have seen,' thus says Bruce, Hasselquist, and Lempriere (Bruce Travels to discover the sources of the Nile, vol. x., pp. 402 . . . 447, Hasselquist, Voyage in the Levant, vol. i., pp. 92 . . . 100.—Lempriere, Voyage dans l'Empire de Moroc . . . in 1790, 1791, pp. 42, 43.) . . . that in Morocco, in Egypt, in Arabia, and above all in Sennaar, If there are many men who . . . disregard the bites of vipers and the stings of scorpions; and . . . not only handle these reptiles with impunity, but also throw them in a state of stupor . . . In the Antilles, the negroes discover by its odor a serpent which they do not see (Thibaut de Chavallon, Voyage a la Martinique). . . . That such [dancing] snakes are still

poisonous is verified by a fact, related in Forbes' Oriental Memoirs, vol. i., p. 44; vol. ii., p. 387.). 'On the music stopping too suddenly, etc. etc.' . . . Among the negroes of Dutch Guinea, there are women who . . . tame the serpent, *papa* or *ammodite*, a reptile of large dimensions . . . and . . . make it descend from a tree only by speaking to it. (Stedmann, Voyage in Surinam, vol. iii., p. 64, 65.)

. . . . Democritus asserted that there did not exist any certain signs of real death (A. Cornel., Cels., lib. ii., cap. vi). Pliny (Hist. Nat., lib. vii., cap. lii.) maintained the same opinion . . . Asclepiades was a learned physician . . . remarked that women were more exposed than men to the dangers of an apparent death. — Diogenes Laertius relates that Empedocles resuscitated a woman . . . The biographer of Apollonius of Tyana . . . expresses himself relatively to a young girl who owed her life to . . . this philosopher. He says that she had seemed to die; while he confesses that the rain which fell upon her when she was . . . being carried with her face exposed to the pile, might have commenced exciting her senses (Vit. Apollon. Tyan., lib. iv., cap. xvi.) . . . 'Democritus,' says Lucian (Philopseud.) 'believed in no miracle, etc., etc.' . . . The Laughing Philosopher . . . received his . . . instructions . . . from some Magi that were left by Xerxes Abdera He traveled into Egypt, in order to acquire geometry from the Egyptian priests . . . He passed his life in making experiments, in noting

down in a book, which treats of nature, facts that he had verified (Petron., Satyric. — Vitruv., De Architect., lib. ix., cap. iii.) . . . The Egyptian priests chanted the seven vowels as a hymn addressed to Serapis (Dionys. Habcarn). — ("Salverte," i., pp. 153, 326, 327, 323, 320; ii., pp. 110, 112, 231, 230, 282.)

(5.) "The Prince of Hohenlohe, so famous during the first quarter of our century for his healing powers . . . 'The lights burn blue; it is now dead midnight, etc., etc.' (Shakspere: 'Richard III') . . . The Grecian *Zeus Cataibates* (the descending) (Pausanias: 'Eliæ,' lib. i., cap. xiv.) . . . The satyrs of St. Jerome, which he asserts were exhibited . . . at Alexandria. They were, he tells us, 'men with the legs and tails of goats;' and . . . one . . . was . . . pickled and sent in a cask to the Emperor Constantine! . . . Anubis, whose effigy was lately discovered upon an Egyptian monument, with a cuirass and holding a spear, like St. Michael and St. George . . . slaying a Dragon, that has the head and tail of a serpent (See Lenoir's 'Du Dragon de Metz,' in 'Memoires de l'Academie Celtique,' i., 11, 12). — ("I. U.," i., pp. 28, 125, 159; ii., p. 488).

(5.) "In 1820, during the career of Prince Hohenlohe, who assumed to himself the miraculous gift of healing . . . 'The lights burn blue; it is now dead midnight, etc., etc.' (Richard III.) . . . Jupiter *Cataibates* (the descending) (Pausanias, Eliac., lib. i., cap. xiv.) . . . St. Jerome averred that there were actual satyrs, men with

goats' legs and tails, exhibited at Alexandria; and that one was pickled and sent in a cask to Constantine. . . Upon a monument discovered in Thebes, Anubis is represented as St. Michael and St. George are. . . armed in a cuirass, and having in his hand a lance, with which he pierces a monster that has the head and tail of a serpent. (A. Lenoir, *Du Dragon de Metz, &c., Memoires de l'Academic Celtique*, tome ii., p. 11, 12)."—("Salverte," i., pp. xxii., xxvi.; ii., 159; i., p. xxix; ii., p. 246).

The whole of the above-cited matter was copied, in "Isis," from Salverte's work, *without credit*. In addition thereto, there are various scattering quotations in "Isis," which have been duly credited to the source whence they were derived; namely, the work of Salverte. No matter in "Isis," properly credited to the book from which it was copied, has been or will be included in the parallel passages published and to be published in this exposition of the true nature of "Iris Unveiled."

(*To be continued.*)

FAREWELL, SWEET TREES.

BY MARY BAIRD FINCH.

How can I bid my trees farewell?

These trees that glad my hills and glades,
Where voices singing in the dell
Re-echo in their whispering shades.

They bear the torches of sweet days
That like a golden sheaf is stirred
Where June's own bridal kept the ways
Of rose, and bee, and child, and bird.

Upon the train of light they bring

I glide into the thronging past,
Where children's happy choirs sing
The preludes all too sweet to last.

Where blue eyes lit my cabin doors
And Toil was ere a welcome guest,
'Till thro' time's length'ning corridors
I swing again the cradle-nest.

O, trees once mine, how oft you swayed
My own with all your featherd clan,—
Some heart may heed your flowery shade
Along life's fading, checkered plan.

THE SUN ANGEL ORDER OF LIGHT.

Given by Saidie, Leader of the Oriental Band in the Heavens, through the Mediumship of Mrs. E. S. Fox, Scribe for the Sun Angels' Order of Light.

TO the children who have so bravely taken up their work for the cause of humanity, Saidie extends loving greetings. Saidie sees before you children a beautiful field of labor. You have taken it in the spring-time, when it is but carpeted with its soft green growth. In time, flowers will spring up here and there to bud and bloom beneath the touch of your hands, and ere the golden sun of your lives shall set in the west, you will rejoice in the beauty of the garden your hands have tilled. Saidie and the Wisdom Guides bid you Good Speed. Let your motto ever be, Truth and Justice. Let love influence all your effort, and looking to the Angels of Light for abiding wisdom, success will crown your efforts. There are strong adverse influences in the creed-filled land, but those who honor the Angels and do their will shall be blest. Children who love Saidie's teachings, who are banded together in fraternal love, Saidie greets each one through her message to you. She looks o'er her little flock with gladness, for with receptive hearts they have accepted the truths that are more than life. There are hungry souls whom Saidie would reach, there are children to be gathered in; there are conquests for each to gain ere you reach the Higher Heavens where all must find a home. Saidie in the long ago gained her

triumph over matter; now she waits the return of her triumphant ones from the battle-fields where they yet wage war with lesser-good. Children, become victors even while clothed in matter, and you will rejoice when you join in the triumphant notes of an Easter Anthem, such as the world knows not of.

Among the Host in the Halls of Light are earth spirits who have, in wedding with matter upon other worlds, gained the wisdom requisite to fit them as teachers and guides to the planet-home best loved. These wait the tide of circumstance that will bear them to earth-shores in due time, where they will take their places at the head of governments and institutions, as true Light-Bearers. The tie of kinship is strong, and through this, they will reach the hearts of their own with a success that now marks not the efforts of the present Pioneers. Now the worth lacks the true sympathy, that gives zest to all effort in promulgating truths, and Saidie's heart oft sorrows at the discordant voices of those who should dwell together in the bonds of pure and perfect love. But when these clouds of unrest shall pass by, there will come from the Heaven of Heavens a tide of peace, such as has never come in its fulness. Earth's children will come to their own with their messages of love; they will

bring the light and knowledge of the Higher Heavens to their kindred, and in accord with the law of love, that binds hearts in true filial and fraternal union, will be able to give the wisdom that is earth's inheritance. They will bring, as is not now, a bond of love; a tide of harmony that will be felt all o'er the land. Children, Saidie looks forward with hope, as in the past she has looked into the future, for an assurance that true wisdom should bless this world. She would see her children writing their legacy to the world in letters of living light. She would see the banners each one holds kept spotless, would that the records be kept pure, without blot or blemish. She would see no shamed faces, when the children of this planet shall take the places you shall leave, and take up the records you have written, shall read them o'er in the presence of Angels and men. The efforts of the Angels are far reaching, even toward the uprooting of all evil, as well as upbuilding of the good. The Law of Recompense deals in justice to all, and each will reap as he has sown. Saidie has planted the standard of the heavens firmly; uphold it, children, whom Saidie loves. Rally anew around its peace-giving folds; clasp anew Angels' hands, form a strong magnetic centre, where many lofty, exalted ones from Celestial spheres can come; for many are looking to come earthward to fulfill promises made long ago in temples built in the skies. We are paving a way for a more glorious outpouring

of spiritual light, which shall shine into dens and corners, causing shadows to fly before the light they fear. Mankind must fall no lower in crime; the time is near, when the whirlpools of iniquity must cease, and children of the Infinite free themselves therefrom. For this purpose the Infinite will send messengers, heralds of His Love. His Laws, which are Deity's voice, have cared for the highest unfoldment of children born with the planet, and will send them into their field of labor when the way into the wilderness has been paved by strong hands and tireless feet. Then Saidie's chosen ones will see the result of their efforts and songs of praise, Easter Anthems now unsung will fill the Arches of the Better Land with melody, in which Angels from many worlds will join. Thus will the worlds sing their Easter Anthem, for spirits will rise from their low estate, and look for higher knowledge to guide them Home. Angels bless each one. Peace be with you.

SAIDIE.

J. B. Fayette, President and Corresponding Secretary of the Sun Angels Order of Light. Oswego, N. Y.,

From a member of the order:

1. We as members of the Order should understand our duty and obligations to the Angels of Light; the leader of the band, and the guardians of our Souls; and in expressing myself I can only echo what I have gleaned through my own Soul's lamp. To ask for membership inspires that we are aware of the obli-

gation, or willing to work and make ourselves worthy. All we can know of the beyond must come from the other side of life and thus it is our privilege to judge of the sources by its teachings. A spirit that can narrate the journey of life for countless ages of the past, unfold the cause of law and effect, trace the system of swing orbs, enumerate the Spiritual spheres and know how to climb the celestial heights, all unknown and unthought of by humanity, must have the credentials.

2. Spirit Saidie, who never fails to teach the Golden Rule, is leader of the Orientals from many planet worlds, has graduated in all the Schools of Matter and Spiritual spheres and her mother planet has gone back to dust, the result of law. She is the mother Eve of a constellation of children in the land of Souls and of earth-land shores, and to her is awarded the magnate of the Order of light and love in the higher heavens. At the call of the Infinite she volunteered to meet the war of thought and bring her force of light and wisdom to redeem humanity, ever mindful of her children she brought the needy with her, that she might have their schooling under her own specific care. And this she has done and more. She has established a counterpart of the heaven-born Order of Light on earth where her earth-bound children may meet their soul-mates face to face.

3. Soul-mates are twin souls individualized and constitute an angel; that is Deific babes incarnate together and evolve forms, positive and negative; the negative is the Goddess of light and love and the magnate that holds the equilibrium to the pole; and the positive is the power and prop of centralization, but in the actual one—an angel. These dual souls seldom incarnate at the same

time for the schooling of matter, and when they do the ocean is no impediment and when united love holds dominion. But for better unfoldment one is guardian to the other and when Soul to Soul is attracted, recognition is assured and no power to pervert—this I know by experience and prescience from the inner sanctuary of the Soul; and I can find no words to express my gratitude.

4. Angels are redeemed souls and their missions of love are to bring light and knowledge to the lower plains of darkness. Our guardians are light bearers of the order, and bending low with love and means for our uplifting; and our duty is to give the light to the world of our incarnation and practice what all bestow. We are told that twin souls gleam from the same fields, then are we as members harmonizing condition and making an atmosphere for them to walk by our side? They come to us with love and light and cheer us on and out where the waters of peace perpetual flow, are we standing in our own light sensing the far off goal, when we are almost there. Angelhood is the blending of dual souls in divine unity, shall we fulfill our mission or wait for another incarnation and another pilgrimage?

5. Ignorance is no excuse, the law is mathematical and the problem of life is demonstrable, no one can do our work, that is for the inner being, a wheel within a wheel and life within the soul. It is the cycle of Soul's fulfillment, uniting all the links that hold the soul and the spirit in oneness. The last care and the Soul has mastered conditions, all but one—the animal selfishness, and the worst of all enemies; and has cost many poor souls another incarnation for the want of spirituality, to control the greed of mammon and loan a helping hand to those we are bound

to love; and no child of our blessed mother could see the dove of peace and then ask for a mitigation of the law.

6. 'Tis true we are stranded in matter and imbued with the toils of life and need spiritual light and aid, but we have that direct from the soul of our soul and the court celestial. Our guardians never fail to lift the veil and bring us truth divine. The spirit is ever pure and clean, and there is a fulfillment of active living purity for soul, and what we need is soul-growth and spirituality to bal-

ance the equipoise; but the progressive mind is ever reaching out for more wisdom and the radiant soul becoming more luminous. Life is not for long in this valley and as we stand at the apex of the universe and have required the infinite ages of the past to bring us to our present development, what work in this world or any other can be grander than the training of our powers and the uplifting of our aspirations.

Fraternally,

JOHN G. ARNOLD.

MY SPIRIT HOME.

BY JOSEPH H. DORETY

MY DEAR BOY: I often find you wondering what the spirit world is like.

MY SPIRIT HOME. How can I describe it so it will be comprehensible to your understanding?

The higher life is no fanciful dream.

It is as real as the sun that shines.

As beautiful as the flower.

As immortal as love.

It is not ease, but use.

Not worship, but work.

It is active life, for it is life in God.

My time is mostly occupied on the field of labor.

But in the hours of respite, I wend my way to my home, which is located near the bend of a beautiful river called Love.

The river is skirted by suitable habitations for such as admire the scenery afforded by a water view.

The banks of Love slope gradually for some distance to the water's edge.

There are numberless most beautiful rivulets, trickling their way down the decline, which empty into the river.

The abundant verdure is of a nature to inspire one to activity and veneration.

The river furnishes a most delightful water way for navigation.

Such enchanting pastime as it affords in sailing through the blue and crimson waters is indescribable.

It inspires one to holy conduct, and draws from the soul that sublime reverence which is stimulated by the beauties of celestial scenery.

My present habitation is composed of varying kinds of material.

The main part, or what we call gosamere, is of virtue material.

This is, here and there, overlapped

by selfish material, which I have not entirely outgrown yet.

The niches in the walls and ceilings are caused by unperformed duties in life.

Each room in my home is an emblematic representation of the vicissitudes in life, and portrays the character of the occupant at stated periods of her earthly life.

Each act in one's life furnishes a portion of the material that goes to make up the spiritual temple, which is correctly termed, not made with hands.

In visiting the dwelling places of spirits, I there get a perfect history of their lives in the body.

Not each special act, but the general tendency of his, or her, character, from the beginning of their independent actions, to the end of their earthly career.

My present abode is not an exception to this rule, nor will it be, until I have fully atoned for every mispent opportunity in life.

Thus I find in my home the effects of ill-directed efforts, intermingled with the glory of good deeds.

And, as I go from room to room, I plainly see the effects that time has wrought, and the improvements made.

Each day I try to replace with good deeds some of the imperfect substance of which it is composed.

So, in advancing from the gossamer to the more perfectly constructed portion of the habitation, I come to the corridor of the intellectual—this being subjoined to the former by the ties of affinity.

I pass, as it were, almost imperceptibly, from one to the other, through a vineyard arcadium, through which the sun gleams in inspiration.

Holiness finds its way in streams of joyous rapture, and imparts that

life-giving vitality, which ennobles every pulsating sense of the spiritual being.

I pause here to drink in the invigorating melody of the atmospheric shower.

I am now seated beneath the vine-clad arches, surrounded by the ever swaying verdure of the scene; and listening to the vibratory chorus of nature's sweet zephyr, chanting the echos of love, and dreaming of sacred bliss to come.

As aspirations flow from soul to soul, I am made strong to do battle for justice.

I rise and enter the intellectual chamber.

Here I stand in the open doorway of the sublime essence of every good thought and act of my life.

I view with admiration the motives that prompted deeds, here portrayed.

I scan each emblem, as though it were a life history in itself, commenting on the character of every motive it portrays, drinking in the fragrant delights of the reflected character of each act, pointing to the difference in the effulgent rays, drawing inspiration to be applied to future efforts, raising the standard of my spiritual being to its grandest possibilities, until I lose sight of self in adoring the beauteous finish of an unselfish life.

I reluctantly pass from this scene of sublime results, to the more airy nature of the social department.

Here I find portraits of incidents, blending in the most artistic manner with acts of friendly greetings, the character of which is not less striking than that of the preceding chapter.

They draw from the soul depths of the observer, as much as the figures just past.

They tend to impart lessons in so-

cial reform, and blend the desires for social purity.

The beautiful boundary of life's social purity is an emblem of fraternal affections.

It demonstrates that, though one may have the power, it is not wise to go beyond the bounds of strict chastity.

I take here a retrospective view of the social side of life's journey.

I appropriate the virtues portrayed, and resolve that my future shall be marked with the lessons.

I proceed to the outer dome of past scenes, feeling wiser and better for having drawn from the fountain in the sanctuary of the social department of my home.

I here stand in the presence of gushing fountains, ponderous boulders, sublime fragrance of delicate plant life, viewing the ever rolling undulating formation, in a thousand forms of the clouded canopy.

I listen to the rippling tinkle of the silvery spray, of the increasing flow of the beautiful fountains, with a sense of gravity born of melody, in the hearts of our nature.

I trace it with delight, to the sensibilities of the soul, soothing the disturbing nature therein, to a sublime reflection of my relation to the melody of the rippling accents of the fountain.

The boulders remind me of the apparently insurmountable *obstacles* I was called upon to overcome in life.

So, quietly, yet apparently so firmly seated, as to defy every effort to remove them from my nature.

As I approach them their size diminishes into mere insignificance, and, by a slight effort, I am able to overthrow them.

So I draw another lesson from what would at first seem to possess no objective interest.

The fragrance of the surrounding

plants and flowers teach me that all through the journey of life, are strewn the fragrance and delights of manifold comforts, which I may enjoy; and are calculated to inspire in me due reverence for the common virtue I may practice in every day life.

The combination of the scenes displayed teaches us that each soul must bear the burden of its own mistakes.

A law from which there is no escape.

A neglect to properly shape our lives while here, the greater will be our trial on spirit side of life.

On the other hand, if we live up to the highest perceptions of right, our trials will be diminished, and our triumphs enhanced.

Oh! my child, there is no death!

The boundless universe is life.

It was the purpose of that divine wisdom which has so wisely planned, that from the least to the greatest, shall eventually drink of the ineffable glories which lie beyond the confines of earth, where loved ones may all be united in an unbroken band of harmony.

From your loving spirit mother,
"MYRTLE."

To Joseph H. Dorety,
Through Mrs. L. Fulton,
736 Hayes St., San Francisco.

NOTE—

Upon receiving this communication, I asked, if from my mother, why it should be signed *Myrtle*?

The reply came, "My Son, you know that my Earth name was Catherine Willis, but my Spirit name, which is Myrtle, you did not know, therefore I sign my Spirit name, that you may also be familiar with that."

Catherine Willis was my mother's name, therefore giving it in this way, made a good test for me.

HOWARD A. STREIGHT.

BY MRS. MATTIE P. OWEN.

FOREMOST among the famous in the grand triumphs of Art, is Prof. Howard A. Streight, the American painter, who has produced some of the finest landscape paintings that the world has ever witnessed. Especially does he love to perpetuate on canvas the glowing scenes which represent the grandeur of our own wonderful country. He has immortalized himself in the realm of art by many of his Rocky Mountain sketches. He devoted years of patient toil in the study of the majestic, awful and sublime scenery of that region, and there it was his brush caught the inspiration of cloud effects which has never been surpassed by the old masters, nor even approached in the modern school of art. Connoisseurs and art critics of Europe and America have passed judgment on Prof. Streight's work, and he has whole volumes commendatory of his wonderful paintings which have from time to time been published in the leading papers and magazines of this country, only one or two of which we can transfer to these columns. The "Valley of Lost Souls" is one of the Professor's great paintings. In speaking of it the *Chicago Tribune* says:

"Those of our citizens who have studied the great painting by Prof. Streight, now on exhibition at the Y. M. C. A. rooms, are loud in their praise of it, not only as a work of art

but as a representation of the scenery never before transferred to canvas. The painting covers a canvas 7x12 feet, and depicts a terrible night in the valley of Rio de Las Animas, or 'Valley of Lost Souls.' The location is mid-way between Silverton and Durango, Colorado, and the painting shows one of those terrible fires which occasionally rage through Colorado valleys, burning great pine forests and sweeping destruction on every hand. The snow-capped mountain peaks, in the distance, are made visible by the full moon, whose silvery rays illuminate them, giving a strange and ghostly appearance to the far-away peaks which baffles description. The representation of the fire is the key-note to the picture. The bursting flames, the flying avant couriers of burning bark and bits of wood; the rocks lit up, red and lurid; the awful blackness of the canon and nearer hills, and all the wild details of a forest fire in the mountains are depicted with such truthfulness and feeling that the beholder is startled by the awe-inspiring and terrible representation."

The *Chicago Evening Herald*, in referring to Prof. Streight's Rocky Mountain scenes, says:

"A frequent visitor at his studio, I have had opportunity to become familiar with his methods, and to catch a glimpse of the controlling ideas of his artistic work. Like Franz Hals and unlike Ruysdael, his genius does not belong so much to the creative or imaginary order, but lies in an intellectual, I might say spiritually intellectual, appreciative force that enables him to make won-

derfully correct pictures of Nature's sublimest works and grandest effects. Those acquainted with Gustave Coebet's works will discover familiar features in Prof. Streight's. Nature was their tutor, their inspiration. The canvas, the palette, the paints

tain scenes, I should say they consist of the rising mists and stormy skies. 'I have worked years,' I one day heard him remark, 'to catch that mist as it lifted from the canyon and transfer it to canvas.' "

Henry Blackburn, the art critic of



and brushes, were the simple mediums by which genius photographed the beautiful and sublime in nature.

"If I were to point out what I esteem to be the most wonderful of Professor Streight's Rocky Moun-

London says, "Prof. Streight's representations of cloud effects are the finest I have ever seen on canvas."

The *Art Journal* gives the following words of praise of this artist:

"In the director's room of the Maritime Exchange has lately been placed the finest large oil painting of Colorado scenery ever painted or seen in this or any other city. It is large and so wonderfully full of spirit that it can be looked at by the hour, some new beauty or grandeur constantly appearing. The scene is on the Rio Grande river. It shows river, boats, trees and wild flowers of Colorado in the foreground, a sketch of undulating river and plain for fifty miles, with the Rocky Mountains and snowy range in the background, under a sky effect as natural as it is grand and beautiful. Bierstadt never produced a finer painting than this, which is the work of H. A. Streight, the leading artist of Colorado, and among the very foremost in the world. Lovers of the grand and the beautiful should see this great picture."

All of the productions from the masterful brush of Prof. Streight are of the most exalted themes and appeal only to the loftiest sentiments of the soul; but in his master piece, the symbolic Golden Gate, we discern the presence of a higher art, a diviner beauty. It is the realization of the most sublime conception of the life beyond the silent sea. What splendor of color and opulence of pencil have here combined to open one's vision to the masteries of eternal art!

The golden arch-way spanning the heavens gives the radiance of a cloud-burst of glory, and beyond, in the far-away distance, we catch a glimpse of the Land Immortal, over which the trail of an angel of light has left a never dying impress.

The size of this picture is thirty-four by forty-eight inches and was painted about two years ago, and

presented by the Professor to the writer and her husband, and it now adorns their home in San Jose where it is a constant source of inspiration. We give the symbolism as furnished us by the artist:

The arch, composed of the primitive colors, red, yellow and blue, and their combinations, make the seven colors of the rainbow—a symbol of perfection and promise. The golden color represents wisdom, the red love and the blue fidelity. The purple ground is a combination of the red and blue, or fidelity and love. These colors form the perfect arch through which mortals catch a glimpse of the summerland. The great central light represents Divine Truth shedding its light upon the distant hills and bringing out the mist-enshrouded features of the celestial landscape, with its homes and hospitals and institutions for the alleviation of the distressed and sin-sick mortals who have passed through the change called death. Three of the hills represent Hope, Faith and Charity. Hope is nearest and brightest. Charity is farthest, while Faith stands between the two, but not conspicuous. The stream symbolizes Life. On its bosom are many vessels sailing, but all have a landing on the other shore, where the passengers are met by the loved ones gone before. The fountains send forth the water from the River of Life, and the seeds planted by great reformers have sprung up, and some are bearing fruit.

The clouds of superstition are roll-

ing back; the gate is open. The human heart is the keystone of the great arch, and from that keystone of love emanates a force divine which makes the round of the great circle, and binds humanity together in bonds of love forever.

The Professor and his family came to California early in 1889 and he expects to make this coast his permanent abiding place. He is at present at work on a magnificent landscape scene at Mountain View, Santa Clara

county, for the World's Fair. He is about fifty-five years of age, and the accompanying cut is a very true likeness of him at the present time. He is the soul of sincerity, magnanimity and gentleness; a benefactor to the human race in perpetuating on canvas the imperishable truths of nature, the eternal ideals of the future which are at once a beacon light, an incentive and a hope to poor struggling humanity.

MEMORIAL DAY.

BY ABBIE A. GOULD.

Sons, fathers, brothers,
The blue and the gray,
Tenderly woven in memory to-day,
Forgetting all faults, all wrongs laid aside,
Blotting out from each heart all anger and pride,
Bring blessings of peace, for all coming hours,
As we wreath their low graves with the fragrance of flowers.

Each the beloved,
The blue and the gray,
All of one Father, though some strayed away,
Watched with sad hearts, with sighs and with tears,
Crushing out hopes that were cherished with years;
Sweetly they sleep, and over each tomb
Again the flowers of friendship may bloom.

Hand clasp to hand,
The blue and the gray,
Met oft as brothers in midst of the fray,
Spoke of their homes, and those of their love,
Hated the breach, so cruelly wove;
Each for *his* thought, of home, and the right,
Fought to the end, and died in the fight.

Years quickly pass,
The blue and the gray,
Live in the hearts of their own on this day,
And bearing in mind, that One from above
Whose "Father forgive them," was spoken in love,
We, with true hearts, on this national day,
Crown them our brothers, wherever they lay.

EUTOPIA, THEORETICAL AND PRACTICAL.

BY DR. JOHN ALLYN.

THE Shakers are well worthy of study as having achieved the best practical results, and as having continued so long as to give some indications of being based on permanent principles. Next year will be the one hundredth anniversary of their establishment at New Lebanon.

I am indebted to Charles Nordhoff's larger work on Communistic Societies for most of the statements in this article, and I only present this brief statement of the Shaker doctrines and methods because few have access to his larger work. Religious life constitutes so large a share of their development, that it is necessary to give the salient points of their creed. They believe

1. That God is a dual person, male and female.
2. That Christ is a spirit; one of the highest, who appeared first in the person of Jesus, representing the male, and later in the person of Ann Lee, representing the female element of God.
3. They believe that the Pentacostal Church was established on right principles; that the Christian churches fatally fell away from it, and that the Shakers have returned to this doctrine and practice.

The five practical principles of the Pentacostal Church were: Common property, a life of celibacy; non resistance, a separate and distinct gov-

ernment, and powers over physical disease.

4. Finally, they hold that their church, the Inner Order or Gospel Order, as they call it, is supported by and has for its complement, the world, as the Outer Order. The one is the complement of the other. They do not regard property or marriage as crimes, but as emblems of the outer or lower order of society.

They are Spiritualists and say: We are thoroughly convinced of spirit communication and interposition, and guidance. And that special inspired gifts have not ceased, but still continue among their people. Another writer says there is the most intimate connection, and most constant communion between themselves and the inhabitants of the world of spirits.

Long before the Hydesville raps nearly all phases of modern spiritualism appeared among them, by which it was foretold that these phenomena would appear in the outer world and attract great attention.

During the inspirations of Ann Lee she saw most astonishing visions and divine manifestations. They were presented in so striking a manner that the whole spiritual world seemed displayed before her.

Thirty years ago I said to Elder Evans, "I do not see how a method of life can be correct that does not

admit of universal application." He replied that he would explain that at a subsequent interview. That interview never took place. But from the above doctrine of the inner development where the spiritual predominates, and the outer where the physical predominates, being the complement of each other, it appears plainer. Shakerism is a balance wheel to regulate the Malthusian tendency of population to outrun the means of subsistence.

As the Shakers have obtained a better ideal of life than other communes, leaving their religious development, we will turn to their practical methods of life, which are well worthy of study. They were in 1874 well grounded in realty, owning about 100,000 acres, or forty acres per capita, their population being 2400. These are divided into eighteen societies, scattered over seven States. Each society contains several "families," and each family is a distinct commune, owning and managing their own property. Thus one family may be in a struggling condition, while another is in easy circumstances. But habits of industry and plain, wholesome living are enjoined upon all. It is enjoined upon every one to strive to attain to a life of sinless perfection, which some claim to have reached, as one of their hymns expresses it :

Saved from passions too inferior
To commend the human soul;
Led by motives most superior,
Faith assumes entire control.

The societies consist of two classes

or orders, the novitiates and the Church Order. The novitiate families have charge of all applicants for admission to the community and all enquiring strangers. These families stand in nearer relation to the outer world than the Church Order. Each family consists of thirty to eighty persons, men and women and such children as have been apprenticed to them. Each family lives in a large house, the upper portion of which is divided into sleeping rooms, the lower into kitchen, dining-room, and so forth. The property of each society is held in the name of trustees, who are usually of the Church Order.

Each brother is assigned to a sister, who takes care of his clothing, mends when needed, looks after his washing, tells him when he requires a new garment, reproves him if he is not orderly, and maintains a general wifely oversight.

Their diet is plain. Pork is never eaten, and only a part of the people eat meat. Many use no food produced by animals, denying themselves milk, butter and eggs. At Mount Lebanon two tables are set, one with, the other without meat. They eat much fruit and excel in their vegetable gardens and orchards. •

After breakfast everybody goes to work with the caretakers or foremen. They do not toil severely. Experience teaches them that economically as they live, it is not necessary to make labor painful. Where all are interested they hold that work may be made, and is made, a pleasure.

Their evenings are filled with such

diversions as they regard wholesome. They sing much and spend much time in learning new hymns and tunes, which they profess to receive constantly from the spirit world.

As to celibacy, Elder Evans most positively asserted that it is healthful, and tends to prolong life. Their records prove that the death rate is low. He said: "We look for a testimony against disease and I hold that no man who lives as we do has a right to be ill before sixty. My life has been devoted to introducing to our people a knowledge of physiological laws."

A Scotchman seventy-four years old who had lived a Shaker forty years, on being asked if on reviewing his life he thought it a success. He replied with the utmost sincerity, "Certainly; I have lived out the highest aspirations my mind was capable of. The best I knew has been realized for and around me here. With my ideas of society I should have been unfit for anything in the world, and unhappy because everything around me would have worked contrary to my belief of the right and the best. Here I found my place and my work, and have been happy and content, seeing the realization of the highest I had dreamed of."

Elder Evans was converted in 1830

by spiritual manifestations; he had visions for three weeks, which converted him from materialism. He says that in 1837 there was an influx from the spirit world that confirmed the faith of many disciples. Elder J. S. Prescott of North Union Society relates the following which I abbreviate. "It was on the Sabbath day while engaged in our usual exercises, that a messenger came in and informed us that there was something going on in the girl's department. We found that the girls were under a power not their own. They were entranced, with eyes closed, muscles rigid and joints stiff. They then began holding converse with their guardian spirits, and were inspired with the gift of composing songs and hymns. The following is a verse of these:

Prepare, O ye faithful
To fight the good fight;
Sing, O ye redeemed,
Who walk in the light.
Come low, O ye haughty,
Come down and repent,
Disperse, O ye naughty,
Who will not relent.

I must reserve for another article some account of communes where there was no sentiment, or religious life whatever, only the bare facts of our material existence.

THE INEXPLICABLE.

BY LYMAN L. PALMER.

THE Spiritualists of Illinois have been discussing the following bill more or less for the past month. It was introduced into the State legislature at the instance of a fraud-hunter here in Chicago; and of course has been upheld and supported by his organ. It is claimed in that paper that all the mediums in the city are in favor of the bill becoming a law, but whether or not this is so I am unable to state. Certain it is that if they are not in favor of it they have not made any serious objection to it in any way that the public would become aware of it. The seeming intent of the bill is all right, but the trouble is that it opens the way for all sort of inquisition. Who shall say that one has impersonated a spirit, and who shall say, in case of a trial, that the medium did not do so. Any one could go into a court and cause the arrest of the most honest medium in the city and probably throw her into prison, for it is a well known fact that the testimony of mediums does not go very far with a jury made up of orthodox alleged Christians.

It is evident on the very face of it that the man who instigated the bill is no friend to mediums nor to the cause of Spiritualism. He would stab a man in the back while talking sweet things to his face. It is strange

that the matter has not made more of a stir than it has.

Here is the bill; read it and judge for yourselves, dear readers:

Every person, who, for profit or gain, or in anticipation thereof, for the purpose of presenting any spiritualistic materialization, shall impersonate the spirit of any deceased person, or by any trick, device or mechanical contrivance shall present anything representing the spirit of any deceased person, shall be guilty of a misdemeanor, and upon conviction thereof shall be fined a sum of not less than \$100 nor more than \$300 for each such offense; or shall be imprisoned in the county jail not less than three nor more than six months; or in the discretion of the court, both such fine and imprisonment may be imposed. Provided that nothing in this act shall be construed as applying to a theatrical performance.

I overheard the editor of the Chicago daily on which I hold an editorial position talking to the city editor the other day, and he was telling what he thought was a very funny story, and the way the two laughed was great to say the least. I did not laugh, but I did a lot of thinking, and I want to tell the readers of the GOLDEN WAY the same story and see if they will laugh or go to thinking very seriously, just as I did. The story is true, without doubt, and that is why it is so seri-

ous to me. The incident and story was as follows:

The city editor had just read the bill quoted above and turning to the editor said: "Do you suppose that anybody is really ever duped by mediums? In other words, is anyone fool enough to believe all or any part of the nonsense that is classed as spiritual phenomena?"

"O yes, lots of them are perfectly honest in the delusion," began the editor. "I want to tell you a story about a friend of mine. In the early '50's he and his brother went to California; and after they had been there for a short time the brother, who was younger than my friend, started off on a prospecting trip. Time went by, and nothing was heard of the young man for one year. The older brother began to worry about the boy at last, but all the inquiry he was able to make threw no light upon his fate. At last my friend came back to Chicago, and has lived here ever since.

"One day many years after, he heard of a spiritual medium who could do wonders, and he just thought he would drop in and hear what she would tell him about his brother. He had not been in the room but a few moments when the medium went into a trance and told him all about his lost brother. She described him perfectly just as he had last seen him alive, and then started out with him on the trip up the canyon where he had left for the new diggings. At a certain point which was described very minutely,

and as well as he could have done it himself, after having lived in its vicinity for many years, the medium told just how the young man had met his death. Then there were messages of love and assurances of future life, happiness and all that.

"My friend went away thoroughly convinced that Spiritualism was the greatest thing on earth, and for two years he was a rank believer. One day he was sitting in his office, when in walked his brother, just as much alive as he ever was. Since that time my friend has not been much of a votary at the shrine of ghost manipulators and spook jingoers."

Was the medium honest? I say she was, for there could have been no element of fraud in the story she told the man, for she had never seen the country nor the man supposed to be dead. And yet what orthodox jury under the law above noted would not find against the medium every time on a showing of that kind. Then there are a whole lot of vexatious points in the story, the same which have confronted every investigator, and which have not and cannot ever be answered. They are a part of the mystery of the holy of holies—the arcanum of life where no mortal may tread and live.

Not long since I was in an office waiting for a man, and was whiling away the time in reading a little suburban sheet, when I ran across the following morceau which I clipped out and have been carrying in my pocket for a month so as to share it with the readers of the GOLDEN WAY.

The paper was published at Pullman, where all the sleeping cars are made, and caters to the 5,000 residents of that intellectual (?) community of car builders—good people in their way, but not the class that would deny the word of the priest, no matter what he might say. Here is the bon mot:

There are some people who believe that spirits of the departed manifest themselves to us through material objects and through the persons called mediums. Our observation in this domain has been limited, but we have never seen nor heard of the slightest evidence that spirits communicate with us in this world as the Spiritualists believe. You cannot pick up a daily paper without reading the exposure of frauds who are operating upon gullible men and women as mediums. All the magicians easily duplicate the tricks of mediums. The rule is that the so-called Spiritualists as a class are half-trained cranks, with little knowledge of science and none of philosophy, and absolutely no accurate knowledge of anything; hence their beliefs have no rational basis. In a grand and lofty sense there may be a possibility (we do not know) that spirits of the departed may impress a mortal with a thought or sentiment. But all so-called and assumed spiritual manifestations which can be witnessed in "circles" and "seances" are the most transparent frauds imaginable, and unworthy the serious attention of intelligent men and women.

Did you all read the beautiful and touching tribute which Col. Robert G. Ingersol paid to the memory of the great tragedian, Lawrence Barrett? I hope you did, for you could not have done so without being forever better men and women. Fear-

ing that you did not I will here quote the most beautiful and touching part of it all, the closing sentences. If you have read it before do not skip it now; it will do you more good than you can ever know to read it again and again:

"In the drama of our human lives all are actors, and no one knows his part. In this great play the scenes are shifted by unseen forces, and the commencement, plot, and end are unknown, are still unguessed. One by one the players leave the stage, and others take their places. There is no pause. The play goes on. No prompter's voice is heard, and no one has the slightest clue to what the next scene is to be. Will the drama have an end? Will the curtain fall at last? Will it rise again upon some other stage? Reason says perhaps, and hope still whispers, yes. Sadly, I bid my friend farewell. I admired the actor and I loved the man."

I have a good friend out here who was a college mate in the days of lang syne. He is now a Presbyterian minister, and we have some good times, on the quiet, discussing religious and other kindred topics in our correspondence. The other day he wrote me half a dozen pages asking why it was that people would not attend church as they used to in the olden days, and especially, why they positively refuse to be "converted," in the old acceptance of the term. I am studying up that question, and I think I could make no better contribution to the columns of the *GOLDEN WAY* than my answer to my friend's question. I shall endeavor to make it interesting to him and I think it will prove so to the readers of the *GOLDEN WAY*.

CAUSERIE SPIRITUELLE.

BY JOHN WETHERBEE.

I OFTEN have spirit messages sent to me. I am always hospitable to them on the principle suggested by the text: "Be not forgetful to entertain strangers; some have entertained angels unawares." I hold fast, however, only to what seems rational and good. Such a message came to me lately wherein it said: "God was very angry," or "God felt very angry." The bearer of it said he was not in accord with the idea of a personal God, much less of his being angry. It was evidently a spirit message, and he asked me my ideas on that special point. In my experience I have had some very interesting and instructive communications from my friends, Theodore Parker, John Pierpont, Wendel Phillips, and others not so well known, that I prize very much and think I know something of the situation, both of the dynamics and the statics of the other world, and I do not take everything for gospel or truth that comes from there. I agree with the bearer of this message somewhat about God, and I wrote him about as follows: I do not know as anyone cares about my ideas on that unknowable subject, still I thought they might be interesting to some, as I know most of my writings are.

I am a Theist, a believer in God, not in the picayune God of the Hebrew Bible, which is only a magnified

man. I think the illuminated individual who said: "God is a spirit and those that worship Him must worship Him in spirit and in truth," stated it about right. No man hath seen God at any time, and on the authority of such names as I have mentioned I can add that no spirit either hath seen God at any time. He is an infinite intelligence and invisible, and anyone who says God was very angry draws from his imagination rather than his knowledge, whether he be a departed spirit or a human being. God is a spirit manifest in the universe, as man is a spirit manifest in the flesh. I am not advocating pantheism. God is not matter any more than man is matter; both are spirits manifest in matter—one infinite, the other finite. It would seem that Pope had given the right idea when he said:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

God is the ocean of spirit, we are the drops. I do not object to this stanza, written, I think, by Emerson:

"God is: without Him man is not;
Man is: without him God is dead.
Each by the other is begot,
The God sea by the man stream fed."

All we know of God is what nature teaches us. If spirits know more than we do it is because they have a better outlook. Nature's laws are God's voice. He rules by law; these

laws are the same yesterday, to-day and forever; so we can truly say, in Him there is no variableness, or the shadow of turning. Prayer to the invisible intelligence above us will do us good, because it will put us in harmony with the good; they will not affect the infinite. The prayers of good men to Him will not affect the law of gravitation, and a ship of missionaries will sink as quickly as a ship of pirates under the same circumstances.

Is there then no overruling Providence guiding and governing the children of men, ruling the armies of heaven and the inhabitants of earth? Most certainly. It is the spirit world; all the reachable intelligence of the invisible world and the departed spirits, inhabitants of that world. They are the overruling providence to those in this world, as adults are to the juveniles in this world, as mothers are to their infants; so we can say with the scriptures: "God over all, blessed for evermore."

The intelligences in the spirit world cannot perform miracles, or violate nature's laws any more than we can. They may, from their higher outlook, understand things better than we do and their influence or power is more spiritual than material. Here is a fact which will explain an overruling providence: An impression came to a captain who was sailing his vessel and he slightly changed its course. The mate wondered why he did it, as it was sailing in the right direction. In the course of a few hours he saw a wreck and

was able to save a hundred souls that otherwise would have been lost if he had not had the impression to change his course. Some called it a special providence and thanked God for it. If that vessel had not been where it was, and if the captain had not been sensitive to spirit impressions, no prayers would have saved the men in that wreck.

A word on prayer may be the right fragment to follow the foregoing. Some one has said prayers for changes in the natural course of things are never answered. One prays for rain and an equally good man prays at the same time for continued pleasant weather. The north in war times prayed for victory and the south prayed for victory, but the Heavenly Father, as we call Him, is on the side of the largest battalions, or best disciplined, or managed armies, and prayers on either side is so much wasted wind. Talmage prays for his wife and she gets well. Another man, as pious as he, prays for his wife and she dies. A third man's wife gets well although she is not prayed for. General Butler goes to New Orleans and the saints of that region pray that yellow fever may waste away and destroy his army. Not being piously inclined he does not pray against it. But having a sense of natural cause and effect he looks after the sanitary condition of the city and the fever does not put in its appearance.

Fred Douglas, the slave, was in the field hoeing corn, tired with his

drudgery, prayed long and loud to his Heavenly Father for freedom, and he heard a voice that said: "Pray with your legs, Frederick." As he was alone the voice startled him and thinking it over said, that is good advice, I will follow it. He ran away and gained his freedom. That was a spirit voice; it may have been his guardian angel. The spirit had no power to free him; not having a bank account he could not buy him of his owner, and had no right to rob a man of his property, for the laws of *meum* and *teum* hold good in both worlds, so conditions being right did the next best thing, which was successful.

It would seem while prayer is useful to a man, putting him in harmony with the good, it requires active work on the part of human beings for prayer to accomplish practical results. It would seem also that prayer reduced to its lowest terms is thus: Our Father, I pray thee lift this burden from me; it is heavier than I can bear. To answer that prayer the

burden must be lightened, or strength added to the praying man: either will fill the bill. The latter is oftener the answer than the former, because spirits have more influence spiritually than they have materially and people must conform to nature's laws which never vary, for they are the voice of infinite intelligence. Douglas must pray with his legs or remain a slave. Work and prayer will do wonders.

Wanalancet was a good, friendly Indian of power and influence, and he saved the settlement in subduing the warlike redskins. When the battle was over and the settlement safe, the minister and all hands, with Wanalancet with them, gathered and gave thanks to God for such a victorious ending. Wanalancet said "*me next.*" He knew the success was due to him more than to God, and he seemed to think the thanks were due to him also. I will not draw any conclusions, but it seems as if anyone would see that the Indian was right.

Boston, April 23, 1891.

AN ACROSTIC.

BY A. W. A.

Gently onward to the goal,
O'er the tide with golden rule,
Let your bark its white wings spread,
Disseminating Spiritual bread,
Ever guarding truth sublime,
Never fearing ways divine.

Write your thoughts out day by day,
And give your facile pen full sway,
Yet let all know, "you're here to stay."

A FRIENDLY REVIEW.

BY DR. T. B. TAYLOR.

THE GOLDEN WAY for May is received and, as usual, devoured at the first seance. It is, indeed, a capital number, as were its predecessors.

My old friend, Prof. Coues, of Washington, writes with a remarkably sharp pen. He is wonderfully sententious, pungent, fearless, aggressive; calls things by their right names, asks no favors of any one, only to be heard. "Strike, but hear me," is his motto! So they did. They heard him, and struck afterwards. I am very proud that my old friend had such a hearing, on such an occasion, and in an orthodox church.

But the college served him as the church did me,—took off his head and tried all they could to humiliate him by departing from their usual custom to publish the annual address. Well, Professor, I am glad that you had the ability to print your noble address in a substantial form.

The next article, prose, by J. W. Mackie, suits me exactly, on the Religion of Spiritualism. I have taught, by pen and voice, the same for years. While it is true man's supposed destiny stands intimately related to his moral nature, yet not a whit more so as a spirit, residing in a more etherial body than it does in his more material body. And for the life of me I cannot see in *mortal* man anything that even suggests a

sacred idea; a religious thought. I can feel a deep respect for a great and noble man or woman, but to hold such as sacred—or as deserving of worship—why, pshaw! No; why should it suggest religion to my mind if President Harrison should come into my parlor and tip over my writing desk, or rap on it with his knuckles? It would not. Then why should the same movements suggest religion if he should come in as a spirit? I never could see any more reason for making a religion out of spirit phenomena than out of the phenomena of chemistry.

"Isis Unveiled." Whew! Woe! to the luckless wight that fabricates, steals, plagiarizes, or in any sense goes crooked, or dishonorable in matters literary, and falls in the long arms of that literary devil-fish, Emmette Coleman. They may expect every bone in their literary carcass to be crushed. I have the highest respect for Mr. Coleman. He is *the* walking encyclopedia of America to-day. Yet, I sometimes think that he is heartless, a sort of literary fiend, that is, without mercy; he digs down with pick-axe and shovel and throws out to public gaze the skulls and other decaying bones of those he finds in the wrong, no matter who or where. Well, in this respect, he is like God is said to be—"no respecter of persons."

Well, if necessary, "Lay on, Mac-

duff! and damned be he that first cries hold! enough!"

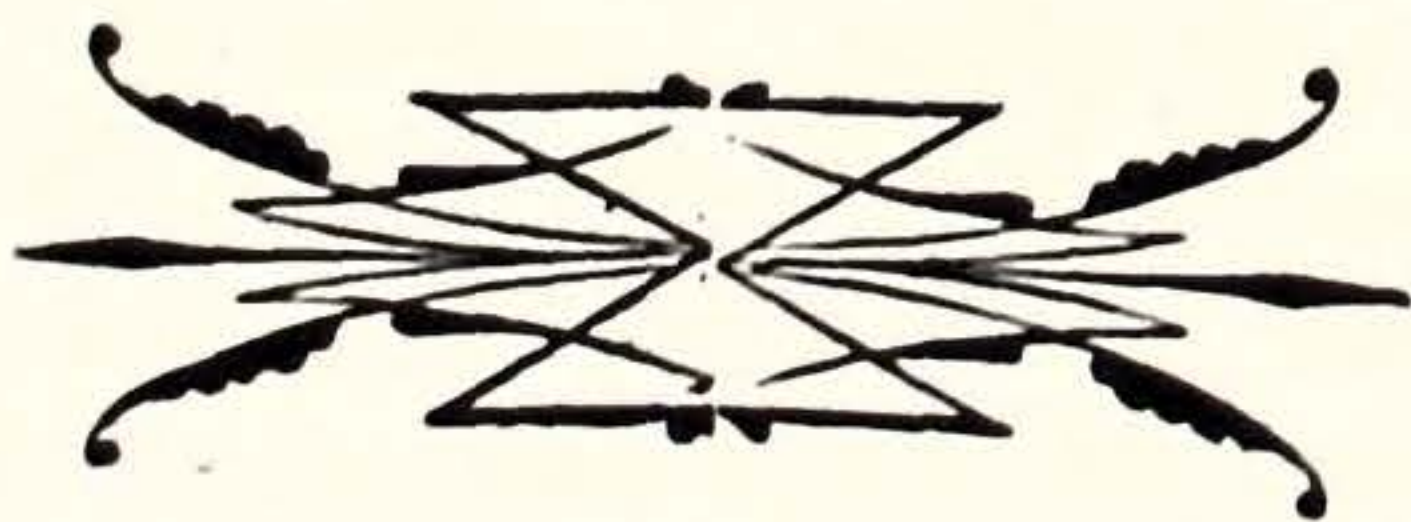
Dr. John Allyn always writes well. The report of the Sun Angel Order of Light is like all others that I have read—gentle, sweet, soft, zephyr-like, effeminate, full of real goodness, but, somehow, I am too much like Topsy, I suppose, to enjoy or get much good out of it. You remember when Miss Ophelia stamped her little foot at Topsy and demanded: "*Topsy, what do you act so for?*" She demurely said: "Dunno, specks it's cause I is a nigger." So I am a great ugly thing belonging to the *genus homo*, too gross, I "specks," to appreciate sweet Saidie. I hope she will excuse me. I would not hurt her feelings, or those who know and love her, for any consideration.

The poems in this number are very pretty and have merit, both as senti-

ment, rhythm and measure. Sister Bushnell's "prayer" is just like her, earnest, sympathetic, soulful. When I read it I felt—well, let me see just how I did feel. The Captain won't be jealous, I know, if I say that, that, well, that I wished that I was *one* of her "darlings," for she prays:

"My soul cries out to Thee, oh, God,
Guide my darling safe to heaven."

But maybe I will get there bye and bye, if I don't have such a nice prayer said for me. I have a sort of a foolish notion that I shall have to do the most of my own praying and they (my prayers) will have to be in the form of good deeds. And so I might extend this criticism to all the articles in your *excellent magazine*. May you, dear sister-workers, long live to bless the world by showing, once a month, THE GOLDEN WAY.



OUR BLUNDERS.

BY H. W. BOOZER.

THERE are many who feel the sting of regret for the action of speakers and writers in the earlier days of Modern Spiritualism and for some time since, in that their efforts were aimed to shock and antagonize the religious beliefs of others. In course of time certain shrewd ones, knowing that our beautiful truths must be welcomed when divested of popular prejudice against them, conceived the idea of making metaphysical systems of which these were the attracting power, and if combining them with cant and falsehood, some from the accustomed superstitions, and again some from the most completely superannuated and dead orientalisms. The result of this stolen thunder, error and absurdity was sold at fabulous prices; at first for hundreds of dollars a head, until at the present time this wisdom by rule and book is marketed as low as five dollars a head in classes, and known everywhere as Christian and other kinds of science and Theosophy.

So the forces which, as the result of spirit intelligence in opening communication between this and the life beyond, are broken and frittered in the using, by adventurers, who, Judas-Iscaiot-like, are always ready to sell the truth for pieces of silver: and while we have been clubbing Christians instead of applying our energies to raising our own temple of

wisdom up towards the bending heavens, this blended theft and imposture has been taken in by a large body of people who were hungering for the truth, and our first great blunder is apparent to all.

And again we make another grave mistake in taking a course which paves the way for legislative action against our heaven-born foundation—mediumship. It consists in supporting a medium when assailed only because he is a medium, irrespective of whether his case is a straight and square one or not. This makes the individual first and the cause secondary. We must reverse this, to do right.

In the State of Ohio, and probably in California, legislation against mediums is doubtless the result of ecclesiastical influence in consequence of the great advance of Spiritualism in those States. These being legitimate cases, united action for protection cannot be too strongly urged. Missouri has taken time by the forelock, and with the advent of her already famous mediumship, has obtained in Springfield a charter from the State, giving protection to her licensed mediums within its limits. It remained for Michigan to show the world how badly we can blunder.

Two remarkable cases have somewhat recently come up in this State, and at about the same time. The

one was that of Mrs. Kate Cleveland in Detroit. The circumstances were very marked, in that the judge acknowledged himself deeply prejudiced against Spiritualism. When the case came to trial, such was the lady's previous record, that the judge ordered at once her discharge, on the ground that there was nothing out of which to make a case. As this lady's arrest was occasioned only by the malevolence of enemies to the cause, it was proper that her friends should support her as they did.

The case of Mr. Reid in Grand Rapids was very different. The occasion of the arrest of this medium was found in the fact that there was a strong pressure of public opinion against the man as one who took money without rendering an equivalent or making effort to do so. It is not essential to our inquiry of where we have blundered, to know if this were true or not. It is entirely sufficient to state that the complaint against Mr. Reid was largely from Spiritualists, the complainant in the prosecution being a highly respected believer in Iowa. The sense of wrong-doing to his patrons was the real cause of Mr. Reid's arrest.

The judge in this case, unlike the other, was a man of great breadth of mind and liberality. He took the position at the start that the man's mediumship was a part of his religion, and that [as the constitution guaranteed to every man his religious rights, that it would be unconstitutional to bring his religion into the court. In face of this early rul-

ing of Judge Severance, and when it was plain it would not be entertained, his counsel insisted that Mr. Reid's mediumship should be thus publicly shown.

As important a matter as was the evidence connected with Mr. Reid's conviction bearing on the fact of his being guilty or not of fraudulent business action, the one point of this case is, that the pressure against him which caused his arrest was an honest belief of his wrong-doing, and not a malevolence against the truth of spirit existence and return; though the trial developed hate enough to sink a world.

The blunder here was evidently in not having a square, straight case, where the issue of mediumship alone, and not where wrong-doing, according to the interpretation of the common law, was at stake. The first result apparent is the division of our forces. This will require a long time to heal, as there are equally honest people with either side. But the worst effect of this mistake is the establishment in the minds of the enemies of Spiritualism, that, having this precedent, they can now easily through legislative action suppress mediumship generally. It is an easy thing from success in a mixed case to advance a step further and succeed in a case where no issue is involved, but simply that of mediumship. If legislative action goes to this extreme point, it cannot be denied that there are many who will then say that those who took the position of upholding Mr. Reid on the

ground that he was a medium, were largely the cause of this oppressive legislation, through furnishing the enemies of Spiritualism with this coveted precedent.

The reflection comes with it that there are also a large number of people conversant with the case who

conscientiously believed that had Mr. Reid stood his trial like a man, and not made his defense as a medium, untrammelled by the mistakes of his counsel, he would not have been convicted.

And thus we blunder.

FROM THE SAME CANTEEN.

There are bonds of all sorts in this world of ours,
Letters of friendship and ties of flowers,

And true lovers' knots, I ween;

The girl and the boy are bound by a kiss,
But there's never a bond, old friend, like this—

We have drunk from the same canteen !

It was sometimes water and sometimes milk,
And sometimes apple jack fine as silk;

But whatever the tippie has been,

We shared it together in bane or bliss,
And I warm to you, friend, when I think of this—

We have drunk from the same canteen !

The rich and the great sit down to dine,
And they quaff to each other in sparkling wine
From glasses of crystal and green;

But I guess in their golden potations they miss
The warmth of regard to be found in this—

We have drunk from the same canteen !

We have shared our blankets and tents together,
And have marched and fought in all kinds of weather,
And hungry and full we have been;

Had days of battle and days of rest,
But this memory I cling to and love the best—

We have drunk from the same canteen !

For when wounded I lay on the outer slope,
With my blood flowing fast and but little hope

Upon which my faint spirit could lean;

Oh, then, I remember, you crawled to my side,
And, bleeding so fast it seemed both must have died,

We drank from the same canteen.

NOTES AND REMINISCENCES.

BY MRS. F. E. ROGERS.

STRANGE, how we travel in thought, side by side with those whom we may never see with our material sight. We all have our favorite authors, genial souls who attract our attention, and command our esteem, pleasant companions they are, on the mental plane, we enjoy reading their charming productions. 'Tis thus we aid each other along life's journey, often finding our best thoughts more beautifully expressed by strangers than by our own fitful pens.

"A Day with Professor Denton, in 1881," by Lyman L. Palmer, in *GOLDEN WAY* of April, so beautifully described, I could fully appreciate. It awakened sweet memories of the past, of a similar day in 1878. The day was lovely, and our friend and neighbor, Mr. S. Albertson, took a party of us, including Prof. Denton and his son Shelley, to explore the quarries and Indian Mounds along the high bluffs that overlook our beautiful Rock River, just east of the city of Sterling, Illinois. It was

truly a day long to be remembered. Every specimen found in nature's vast storehouse possessed a rare charm after listening to the Professor's intensely interesting course of lectures on Geology. Prof. Denton was a friend whom we dearly prized; he possessed a rare fund of knowledge, and his unassuming manner of expression gave an ever increasing charm to his grand lectures. As a friend, socially, one could not help feeling the benefit of his society. Two of our party of 1878 have passed to the higher life, the Professor and Dr. Rogers, my companion, yet they have both returned together and made me conscious of their presence. The Professor has been described by Clairvoyants many times in our midst. Sister Bushnell will, I am sure, subscribe to that fact. Also my sister, Dr. H. Pettigrew, is often conscious of his presence. Thus we cherish his memory and feel that we are better, and wiser, from having known him in this life.

EDITORIAL DEPARTMENT.

P. T. BARNUM, the great showman, on being asked "What is the secret of success?" replied: "Advertising—advertising, nothing else. That is the sum and substance to the whole thing. I put advertising ahead of pluck, perseverance and economy. Get yourself talked about, even if you are abused and traduced, if you hope for success in this world. No man need to expect to succeed without advertising."

MISS A. A. CHEVAILLIER and her mother are on their way to California. Headquarters for teaching and healing will be 106 McAllister street, San Francisco. W. J. Colville writes: "I earnestly hope that my numerous personal friends will accord these ladies a sincere welcome. Miss Chevallier is a remarkably successful healer and teacher; her original "skeleton" method of instruction is wonderfully lucid. Everybody would be benefited by joining her class."

WE learn that W. J. Colville has been doing excellent work in Cleveland, Ohio. During May, while he was in that city, he drew together large crowds of persons who had been attending orthodox revival services and were in search of something brighter and better than the doctrines promulgated by Mr. Mills and his associates. On Sunday, May 17th, the audiences at W. J. Colville's lectures overflowed the hall, and the lengthy reports in the papers each Monday morning and evening brought the topics before the whole reading community. During June W. J. Colville will speak on Sundays in Berkeley Hall, Berkeley street, Boston, at 10:30 A. M. and 7:30 P. M.; also on Tuesdays, Thursdays, and Saturdays at 7:45 P. M. Miss H. M. Young is taking charge of the meetings there and is working as earnestly and successfully as she did in California. Friends

in California are respectfully reminded that W. J. Colville holds himself in readiness to respond to a call from the Pacific Coast this summer or in the approaching autumn. Hamilton Hall, Oakland, can be made the central place of meeting and from that center other stations can easily be served.

THE Stanford University has just issued a circular which gives much information in regard to the studies, requirements of admission and cost of living, etc.

The first school year of the University will begin October 1, 1891, and will close June 15th, 1892. It will be divided into two half-years, the first ending early in February. Instruction will be given the first year in the following branches: Mechanical engineering, mathematics, physics, chemistry, geology, botany, zoology, physiology, philosophy, ethics, history, political science, English language and literature, German, French, Latin and Greek.

For admission to the University the candidate must be at least sixteen years of age, must pass a satisfactory examination and present a certificate of good moral character. Entrance examinations will be held at Palo Alto, September 28th, 29th and 30th.

Tuition in all the departments will be free. The price fixed at present for board in Madrone hall, the dormitory for young men, is \$3 per week. This building is built of stone, four stories high with accommodations for about three hundred and ninety male students. Manzanita hall, a similar building, for young ladies, is not yet completed, and will most likely not be ready for use for the first year. The accommodations for female students will be limited, at present, but an effort will be made to provide suitable rooms to all who may enter the University the first year.

Any one desiring further information should address the President, David S. Jordan, Bloomington, Indiana, until June 10th. After that his address will be Menlo Park, Cal.

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EDITORIAL NOTES.

ONE of W. J. Colville's grandest inspirations, "In Memorial," reached us too late for this issue, but will appear in the next.

Dr. T. B. Taylor at this date, May 24th, is lying on the verge of the border line from a critical surgical operation performed some days ago in San Jose. The doctor is one of the world's reformers. He has been a pioneer in many reformatory movements, looking to the betterment of the masses, and we trust he may survive this shock and yet realize his long cherished hopes, of endowing a spiritual home and sanitarium for the workers in spiritualism.

THE GOLDEN WAY has no truer and stauncher friend than J. B. Fayette, President and Corresponding Secretary of the Sun Angel Order of Light. We shall present a fine photogravure of him, together with a short sketch of his life, in our July number. He is one of the grandest souls in our ranks to-day and his hosts of friends East and West will undoubtedly want extra copies containing this history. Please send orders for extras at once so that we may govern our edition accordingly.

THE cause in San Jose is at present in a prosperous state of growth; that gifted speaker and teacher, Mrs. Sarah Seal, administers to the First Spiritual Union, on Sundays, and during the week is kept busy healing and giving private seances. Mrs. Bigelow, the faithful leader of the Lyceum, is doing excellent service in keeping a lively interest up among the young folks. There are other private mediums of whom we shall speak in the future.

MRS. J. J. WHITNEY, the justly celebrated medium, is again on the rostrum. Her opening meeting, to a series of Sunday evening services, was a signal success. Scottish Hall was crowded to overflowing,

and the speaker was given a perfect ovation on her entrance. Many beautiful flowers adorned the platform and the atmosphere was fragrant with their odorous essence.

Mrs. Whitney is one of the few test-mediums who can work incessantly and never become fatigued or her powers exhausted; she is like Mr. Colville, the more she does the greater the ease with which she accomplishes it and the grander the results. But then her guides are so intelligent and understand so thoroughly how to operate the spiritual forces that they can do almost anything through her. She is so faithful to their instructions too, that it makes a vast difference. She has implicit confidence in her guardians and nothing could induce her to violate in the least the high and holy trust. She is a sunny, cheerful nature, and her home life is perfectly harmonious, all of which tends to make more perfect mediumship. Mrs. Whitney's meetings will be held every Sunday evening in the same hall for an indefinite period.

MRS. LUIE LOW, the well-known medium, passed to the higher life in Los Angeles after a lingering illness. She leaves a husband and one son to mourn her departure. They have the sympathy of a host of friends who knew her well. She was one of the foremost mediums of her time and has brought consolation to many an aching heart.

J. C. BATDORF, M. D. President of the Magnetic Institute, Grand Rapids, Michigan will give a clairvoyant diagnosis free, if you will send four cents in stamps, lock of hair, age and name in full. Doctor Batdorf is one of the most successful practitioners in the Northwest. He combines his clairvoyance with a scientific knowledge of therapeutics.

MRS. ADELAIDE COMSTOCK, the well-known contributor to the spiritualistic press, has been near to death's portal, from pneumonia, and is still weak therefrom. She too has passed through the trying ordeal of following her mother, age ninety, to her last earthly resting place. We extend our heart-felt sympathy to our dear sister, in her affliction, but rejoice to know that she is permitted to labor a little longer on this side, among those endeared to her by ties of kindred and affection.

MRS. WELLS and Mrs. Fulton are now journeying eastward. As soon as they are located the readers of the *GOLDEN WAY* will be posted of their whereabouts. Both these ladies have won many friends while in San Francisco, through their genial and kindly manner as well as through their mediumistic gifts. They were recipients of a number of presents before their departure from various friends. We bespeak for them a cordial greeting by Spiritualists wherever they may wander.

THANKS to good sister Smith of Dansville, New York, for her substantial effort in behalf of the *GOLDEN WAY* in securing a club of fifteen subscribers and then donating her commission. We also owe a debt of thanks to some generous soul, unknown to us, for twenty dollars sent through those excellent mediums, Mrs. Wells and Mrs. Fulton. We truly appreciate these kindly aids to our work.

A PETITION has been signed by five hundred Kansas teachers, asking the Legislature to amend the school laws of that State so that a teacher's certificate can not be issued to any one who uses profanity, intoxicating liquors or tobacco in any form.

ANNIE BESANT, the distinguished philosopher, theosophist and reformer, has returned to England, called home suddenly by the death of Madame Blavatsky. She lectured twice in Boston during her brief stay in America. The first discourse was entitled, "The Message of Theosophy

to the Western World;" the second lecture was on the "Dangers Menacing Society." The Boston press speaks of this lecture as a scathing and appalling arraignment of "Society" at the bar of divine principle. It was as terrible, as forcible, as despairing, as Tolstoi or Ibsen. It was terribly true, although it was not all of truth. It vividly and impressively presented one side—the darkest side—of life. "The dangers which had destroyed ancient civilization," she said in opening, "menace the society now in which we live."

It is to be regretted that her visit to this country was thus shortened by the intervention of Karmic law. We hope at some future time this great agitator and iconoclast may visit this coast, for she undoubtedly is one of the forces in this closing cycle which makes mightily for progress.

THE *GOLDEN WAY* is a little late in making its appearance for June, owing to new arrangements in our typographical department. The change is a vastly improved press work and general get-up of our magazine. And we are also prepared now to receive orders for all kinds of job printing, cards, letter heads, book work, etc., etc. So friends, give us a call. We can give you work equal to the best and at low rates.

FOR the benefit of the real friends to our work who are interested in knowing of the financial success of our enterprise, we will say that the *GOLDEN WAY* has earned every dollar expended in its publication, so far, and we have in the treasury at present money to cover the demands of this issue and a snug surplus besides. At the present rate of increase of our subscription list we have nothing to fear for the future.

TERRY & Co., No. 747 Market street, have the latest styles in all kinds of furniture at surprisingly low rates. Carpets, stoves, pictures, elegant mirrors and everything conceivable in bric-a-brac which beautifies the home.

THE duty of Congress to rigorously supervise the immigration laws is plain and imperative. The right of citizenship must be guarded more zealously. The recent outbreak in New Orleans and riots in Pennsylvania are but the alarm note of graver consequences if indiscriminate immigration is not checked. The great body of the American press are awake to the peril which threatens our Nation; the danger in making an asylum of our shores for the ignorant and vicious of other lands. It is voicing but one sentiment, that Congress must wrestle in earnest with this question of naturalization and foreign immigration. Something must be done; the gates should be closed to the herds of lawless invaders which float in upon us by the thousands. Think of how the evil is increasing. The *Argonaut* is authority for the statement that "since the New Orleans trouble, nearly five thousand Italians have landed in American ports, among them many Sicilians, despite the outcry made in Italy against the killing of the members of the Mafia for the assassination of Chief of Police Hennessy in New Orleans. Before the next meeting, the number of these undesirable and mischievous immigrants from the nations of Continental Europe will swell to one hundred thousand.

"Alas for the rarity
Of Christian charity
Under the sun."

San Jose is a beautiful city, adorned by many elegant church edifices as well as by private Christians' homes, but one bright Sunday, a few weeks ago, Lawrence Hay, a most exemplary Christian gentleman, in a fit of despair for lack of employment, sickness and the hard struggle of life, sought to end it all by suiciding. The sad story of young Hay, as told by the *Mountain View Register*, is as follows:

Lawrence Hay, a young man of unblemished character; of unexceptional conduct; industrious, so far as his unfortunate weakness of physical constitution permitted; a consistent member of the First Methodist Church of San Jose (a wealthy corporation),

and also of the Young Men's Christian Association of that city (which body has secured funds for the erection of a costly edifice, in which its hard-working president and secretary can lounge and play checkers), was found in his room Sunday, May 11th, in almost a dying condition, having been driven to attempted suicide by neglect, starvation and consequent despondency.

What a fulness of consolation; what a peaceful resignation to all the ills of this turbulent life; what an uplifting of hope; what renewed faith in the abiding grace of the Lord's anointed; what a deep sense of the beauties of Christian love and charity must have filled the emaciated form of poor Hay when, penniless, ill and despairing, suffering from the pangs of hunger and the still more torturing sense of abandonment, the Rev. Dr. Jewell, the high-salaried pastor of the First Methodist Church, of which poor Hay was an humble but faithful layman, came around and offered up a fervent and doubtless fervid prayer at his bedside, and the members of the Young Men's Christian Association dropped in and solemnly sang a hymn.

Such evidence of Christian charity and benevolence must have caused young Hay to feel to the utmost what a degraded sinner he was for not being able to get work and for going hungry and for finally trying to put an end to his existence.

And then these good Christian friends of his, putting their wise heads together, gravely concluded that a man who would prefer suicide to starvation must necessarily be insane, and they proposed, so it is reported, that he be sent to the asylum.

Mr. Hay still remains a member of the First Methodist Church of San Jose (a wealthy corporation), and of the Young Men's Christian Association, the main object of which Association is to secure work and afford help to all worthy Christian young men.

And we still are a Christian nation and San Jose, at last accounts, was a Christian community.

And we send missionaries to Africa to convert the heathen.

THERE was perhaps never a greater wrong perpetrated in the name of justice than the conviction of Mrs. Maybrick by Justice Stephens—we say by Justice Stephens advisedly, as it was undoubtedly his charge to the jury which convicted her. Her case is once more brought into prominence by the report that the judge who tried her is insane, and it is generally be-

lieved that he was mad when he gave the charge to the jury which convicted Florence Maybrick of the murder of her husband, with the sentence of death. This, however, has been commuted to penal servitude for life through the influence and intercession of the Home Secretary.

The judge's views of the case were wholly unsubstantiated by the evidence given at the trial at Liverpool. Among the most important witnesses were Dr. Charles Meymott Tidy, M. B. F. C. S., and Dr. Rawdon Macnamara, F. R. C. S. I., two of the most noted medical men in England. Their testimony was admittedly against the theory of murder. Dr. Humphreys testified: "The symptoms were consistent with an acute congestion of the stomach. Had it not been for the suggestion of arsenic, I was prepared to give a certificate of death if he had died on Wednesday, May 8th."

But the crazy judge had made up his mind that Mrs. Maybrick must die, and her innocence or guilt did not figure in this conclusion. She was doomed long before half the testimony was in, and no amount of evidence could have changed it.

Mrs. Maybrick was an American, a descendant of one of the most distinguished families in the Southern States, and it was well known that above all things this unrighteous man hated Americans. During the late Civil war he was one of the staff of the *Saturday Review*, and nothing more venomous and splenetic against this country ever fell from the point of a pen than Fitzjames Stephens' articles as published in the *Review* at that time.

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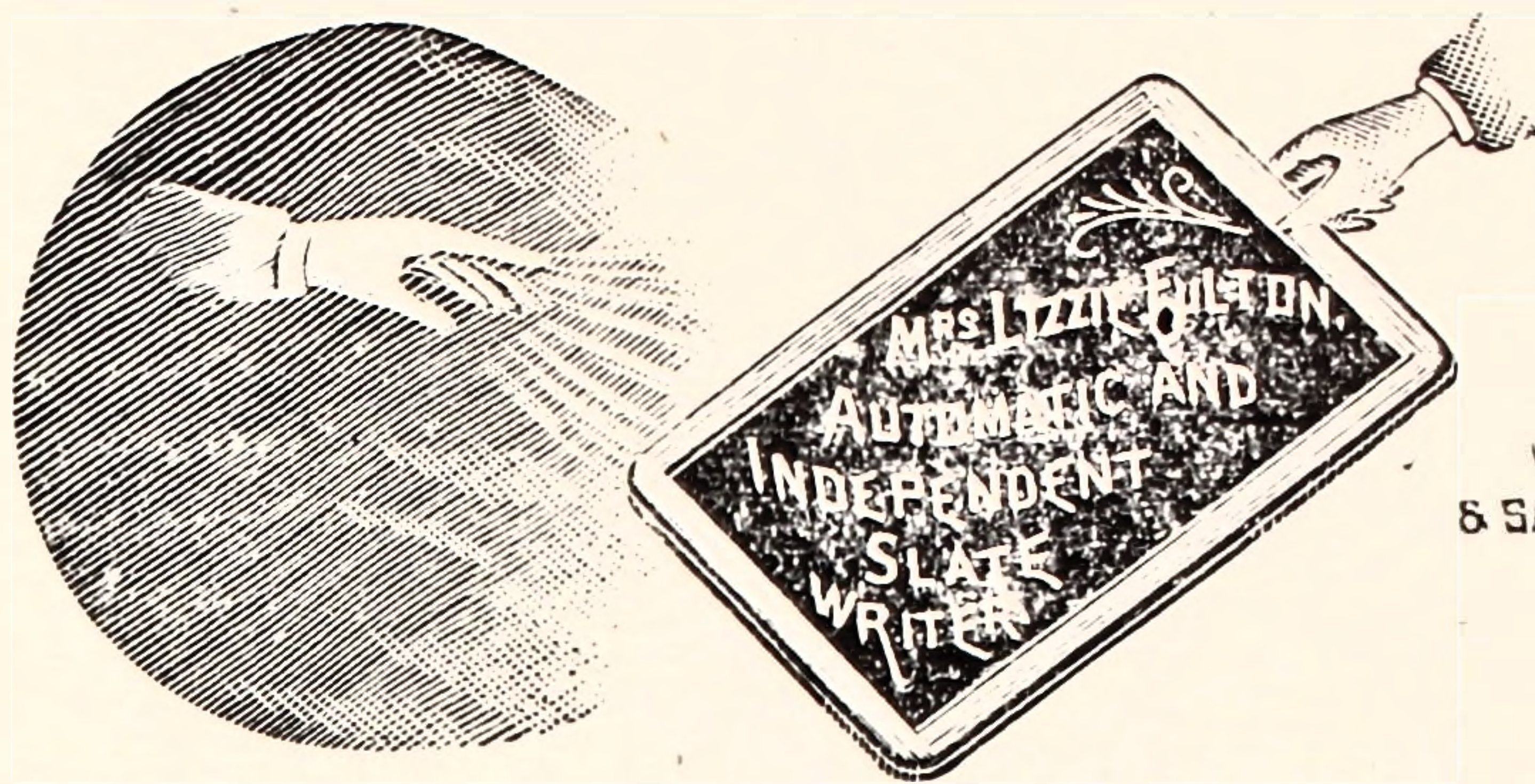
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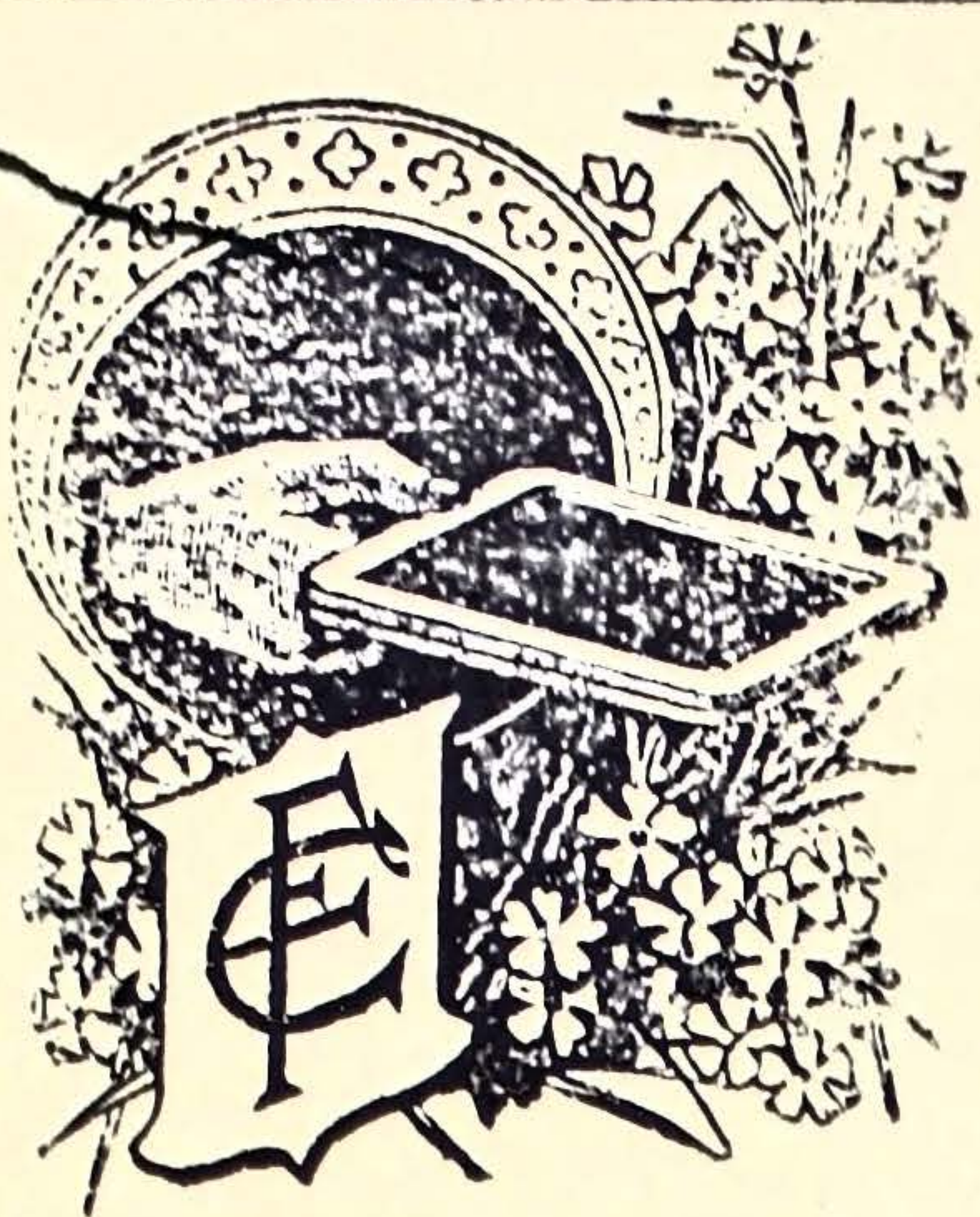
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