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#### GEMS OF THOUGHT.

[From the Writings and Speeches of James A. Garfield.]

It is not right or manly to lie, even about Satan.

I would rather be beaten in right than succeed in wrong.

This is really a great time to live in, if any of us can only catch the cue to it.

Strolling on the shore of life, it is with reluctance I plunge back again into the noisy haunts of men.

The men who succeed best in life are those who take the risk of standing by their own convictions.

We no longer attribute the untimely death of infants to the sin of Adam, but to bad nursing and ignorance.

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old.

Hope rises and falls by accidents of war, as the mercury of the thermometer changes by the accidents of heat and cold.

Throughout the whole web of national existence we trace the golden thread of human progress toward a higher and better estate.

No man makes a speech alone. It is the great human power that strikes upon from a thousand minds that acts upon him and makes the speech.

If the superior beings of the universe would look down upon the world to find the most interesting object, it would be the unformed character of young men or of young women.

Behind this public life lies a world of history, of quiet, beautiful home-life, within which the religious opinion and sentiments are manifested—a world of affection, the features of which are rarely brought out in this forum.

The great Carlyle has said that the best gift God ever gave to man was an eye that could really see; and that only but men were recipients of that gift. I venture to add that an equally rare and not less important gift is the courage to tell what one sees.

There are times in the history of men and nations, when they stand so near the veil that separates mortals and immortals, time and eternity, and men from their God, that they can almost hear their breathings and feel the pulsations of the heart of the infinite.

Hard drinkers will be pleased to know that their practice is considered by some scientific writers to be, on the whole, a benefit to the community. In a recent paper on "The Economy of Vice and Crime," Dr. Brigham said: "The alcoholic road to self-extermination is one of the most speedy ways of destroying the weak and inferior, and although some who select this road are brilliant specimens of mental power, yet, as a whole, they are weak and unworthy of preservation. Intemperance, though doing much harm, also does great good. The certainty and celerity with which intemperance destroys the weak and wicked classes of society favorably recommends it over the ordinary methods of to-day in the administering of justice."

#### LOVE IS LIFE.

[Indian Messenger.]

Love is the soul of all virtues, or rather it is the great virtue which comprehends all. St. Paul well said that without love we are "as sounding brass, or a tinkling cymbal, though we may speak with the tongues of men and of angels," without love one is nothing though one may have "the gift of prophecy, and understand all mysteries and all knowledge." The heart that does not love is dead. "Love, like the opening of the heavens to the saints, shows for a moment, even to the dullest man, the possibilities of the human race." Love reveals to us interminable vistas such as the soul delights in. The heart of man is at eternal war with the finite: it can never be contented with small things. When passion leads it astray, it mistakes small things for great ones, it attributes the virtues of the infinite to little things. But, sooner or later, the mistake is found out, and the heart appeals to God to give it that which it had in vain sought from low attachments. The soul is by instinct the seeker of infinity, but it despairs of that which it seeks, until love discloses to it the infinite depth of life, until love teaches it to believe that its highest visions are not in vain, that there is a Reality to satisfy its yearnings. Love is the revelation of God to the soul, a revelation often dimmed by earthly surroundings and base earthly relations, but in its best moments flashing forth upon the soul the pure light of heaven. The poor heart of man, oppressed by sin and misery, is too often barren and languid; but love, stealing through these mists, now and then lifts it up to a perception of the divineness of life, of the beauty of God. It is tenderness that associates with the meanest flower that blows "thoughts that do often lie too deep for tears."

Love makes the soul see its own great mission; it feels immortality. Love is truly the eye with which the soul "beholds itself and knows itself divine." Love sees eternity; love makes the soul conscious of its imperishableness. It knows that it can not die. What are our poor reasoning powers? They are too little to fathom the meaning of things. But love is the faculty by which the soul sees truth. No inferences and proofs can give to the soul that strength of belief in its own high destiny which love gives. Love perceives that this life is but a beginning, a fragment; it is a prospect which must continue to be realized through eternity.

Love makes purity natural and instinctive. True affection can not endure the presence of impure thoughts. The domestic circle is the home of purity, for affection is its vital principle. Sympathy in joy and sorrow, sacrifice of self for the sake of others, keeping together through the vicissitudes of life, lift the family relations above impurities; and to extend to men and women outside the small circle of home the sympathy and affection which is ordinarily confined to that circle alone, to look upon them as our brothers and sisters, is to be pure in the best sense. It is true that the worst things have been called by the name of "love," but such has been the fate of many a word. The wicked element of human nature has degraded noble words, applying them to ignoble things through some superficial and misleading likeness. True love, the affection that seeks—not its own pleasure, nor the gratification of the follies of others—but the well-being of others, can know no stain; such love is true strength; it is the widening of the soul, the opening of "a new infinity on every side."

To love is to live truly. Life can not be a phantom, the world can not be a dream, to him who loves. It is selfishness that draws a veil over the beauty of the world. We do not know how it is, but we know it by experience that life and nature become sweeter and profounder in proportion as we are liberated from the narrow limits of self. Selfishness brings with it a certain dimness of vision, which by making all things seem dull and commonplace, makes life a burden. Thus is selfishness punished. He who seeks self, loses all; he who forgets self, wins more and more. Love makes the current of life flow free and deep, permitting no dullness of aspect to settle upon things, soundings depths unimagined by the narrow

heart, reaching up to heights of which eternity is the prospect. In this world of bereavement and of miseries which strain our utmost capacity of sympathy, often are we tempted to contract the range of the heart. But vain is the hope of thus attaining peace. It is not by restraining the flow of our affections, but by stimulating it so as to give it a strength and width that defies earthly accidents and touches the shores of the invisible spiritual world where death is not, that we can attain tranquility. The tender heart that throbs with the throbbing of other souls, receives many a wound; but to bleed inwardly for others is of the very essence of our life-teaching; to seek to avoid it is to deny to ourselves what is best in life. To escape trials and sorrows by selfishness, even if that were possible, would be to live for nothing; but in truth selfishness cannot make life easy. Love is the highest law, and whoever seeks to avoid fulfilling it will have his horizon narrowed more and more, till the very ease that he seeks will become a misery; he will have no contentment though he may have no want to complain of; no repose, though no fatigue. In our moments of suffering, we are often soothed by a secret spring of joy, a consciousness that all is not in vain; and when we seem most happy outwardly, there is a secret sense of pain, of poverty and barrenness, within us. Love brings with it the consciousness of depth, the consciousness that life is an unceasing revelation. Ah! what a boon is it to be enabled to feel that with all its pain life is worth living. Love brings to us moments when we feel

"Like some watcher of the skies  
When a new planet swims into his ken."

#### Comets.

[The following communication, from an ancient spirit, in answer to a question concerning the comet then visible in the heavens (Oct. 15th, 1882), was given through the mediumship of Mrs. Francette Webb Leveridge of this city.—Ed. G. G.]

And thou would'st seek to learn of the erratic visitor, now silently holding sway in the eastern heavens, as viewed by mortal eyes? The nucleus, or body, is composed of material akin to the planet earth and many other planets highly magnetic; thrown from some parent sun in ages past, with a defined law governing its trackless journeyings.

The nebulous appendage, which, like a feathery plume, gives distinction to the orb, is composed of electric ether (a substance not known to chemists), and held in form and keeping through the great law of attraction.

There is speculation and questioning as to what the visit portends, and it is not wholly meaningless, for each change and condition of earth is clearly foreshown in the higher ethereal workings of nature, if man had the power of interpretation.

The ancient Egyptians, recognizing this truth with powerful incentives, builded their temple of stone for observation and concentration of power which still silently defies the work of modern man. And could their researches be handed down to the present age the generation would be far advanced in the higher knowledge.

The atmospheric conditions are sensitive to the approach of the intruder working under the same law as one person coming in contact with another, although only sensitives feel the influence or magnetic atmosphere surrounding.

This, my child, understand. The planet earth is on the border of a great epoch. The cycling ages have wrought up to it. The time is conditioned for it, and in the unfoldment ye discern the steady, unerring, evolving law of the Supreme Master, which works with measured but untiring precision.

This same law governs the growth of inanimate and animate nature (mankind)—the building of worlds and systems; no instantaneous growth, but one never-ending evolution and upward progression.

Miss Genivieve Ward recently gave a performance of "Antigone" in Melbourne for the benefit of the Melbourne Hospital, which netted twenty-five thousand dollars.

"It is absolutely impossible," said Lord Rosebery in a recent address in Scotland, "that in the future war, could ever take place between the United States and England."

#### Oneness of Life-Source.

[Mrs. A. M. Diaz, in Mind Cure Journal.]

The oneness seen in manifested life denotes oneness in the life-source; and there are indications of a union of science and religion in the belief that this life-source is immaterial, spiritual. Says a prominent evangelical preacher: "As science progresses it draws nearer in all its forms to the proof the spiritual origin of force; that is, of the Divine imminence in natural law. The material ideas in regard to the great agencies, heat, light, electricity, magnetism, chemical affinity, are outgrown and abandoned, and in their place we have an order of purely immaterial force."

The tendency of scientific thought is ever from the material and toward the abstract, the ideal, the spiritual. (Introduction to the Correlation and Conservation of Forces.)

Herbert Spencer speaks of the absolute certainty that we are "ever in the presence of an infinite and eternal energy from which all things proceed," and that the "inscrutable existence which science is compelled to recognize as unreachably its deepest analysis of matter, motion, thought and feeling, stands towards our general conception of things in substantially the same relation as does the creative power asserted by theology." He also speaks of "the infinite and eternal energy manifested within us and without us."

It is now an axiom of science that "all life is derived life." Science has searched and experimented and found that not the minutest speck of animation begins itself; that back of life is Life, and that this Life is spirit.

Says Darwin: "I am willing to allow that the ultimate cause beyond all motion is immaterial; that is to say God."

Prof. Trowbridge says: "From a purely scientific point of view we seem to require a source from whence can come the principle of life."

John Fiske speaks of the "omnipresent energy" a "personality" "everywhere present, a power of which all phenomena are manifestations."

Swedenborg says: "The same divine life runs through the whole. What appears as thought and affection in the man form reappears as instinct in the animal; sensation, vitality and growth in the vegetable; attractive force, gravitation, in the mineral."

Dr. Hedge says: "There is but one power in the greatest and the least—that absolute life, that mighty solvent in which flesh and spirit are resolved, and natural and supernatural fused in one."

The Bible gives the same truth in the text "Of Him, through Him, to Him are all things."

Life is one. This One Life being everywhere present and in persistent action, it would seem that we are not so much living as being lived, and that the whole universe is but the One Life's varied expression. Its lowest expression is what we call matter. The earth, or low, is His footstool. Our own spiritual life is the highest. His throne is the heavens, or the high. "The kingdom of heaven is within you," and there His throne is in the heavens,

#### Death of a Noted Medium.

[Chicago Tribune.]

Charles Foster, the once noted Spiritualistic medium, who ten years ago made such a furore in this country and Europe, appearing before scientific men here and the crowned heads of Europe, died December 15th, at the residence of his aunt, Mrs. Call, in Salem, of softening of the brain, with which he has been afflicted for years. When a schoolboy he was of a queer and strange disposition. When but fourteen years of age, while a pupil in the Phillips School, his attention was called to raps near his desk, then loud noises would awaken him, and his furniture would be found scattered in confusion. Later, in the day time, the furniture would be heard moving about when no one was present. Osborne, a barber in the Lynde Block, took him in charge as a mesmeric subject, and from that he developed into a Spiritualistic medium. He performed more wonders than all the mediums of the time. When scarcely of age he visited Europe, where he was the guest of Lord Lytton at Knebworth, and

formed the foundation study for Margrave in "A Strange Story." He was noted as a test medium, and the late Epes Sargent wrote of him that once, when two skeptics held his arm and asked for writing to appear on it, something to fit their case, at once there appeared the words, "Two fools." The Hon. Charles DeLong, when in California, laughed at the stories of Foster's power, but consented to visit his rooms. He did so unknown to Foster, who said he could get but one message and that was for Ida. He asked if any one knew who Ida was. DeLong was startled and acknowledged that Ida was his wife's name. On his wife coming the next evening he (Foster) claimed to receive the message, and, seizing a pen, wrote as follows:

"To My Daughter Ida:—Ten years ago I entrusted a large sum of money to Thomas Madden to invest for me in certain bonds. After my death he failed to account for the investment to my executors. The money was invested, and 1,250 acres of land were bought, and one-half of this land now belongs to you. I paid Madden, on account of my share of the purchase, \$650. He must be made to make a settlement. Your father, VINEYARD."

The outcome of this was that Mr. DeLong called on Mr. Madden and found that the land was worth at least \$25,000, for which she received a deed. When in Australia, Foster became homesick, and, although he was receiving 100 guineas per day for sittings, he left for home. While there he was known as the "American puzzle." He performed feats in second sight and Spiritualism which have never been explained. He was at one time confined in the Danvers Insane Asylum. When he was in his prime he made a large amount of money, but gave it away as freely as it came to all who asked, and a few years ago the home he had purchased for his parents was sold on a mortgage foreclosure. He was 52 years of age, and had been married twice, being divorced from his first wife, who survives him. He has been under guardianship for several years.

#### NEWS AND OTHER ITEMS.

A recently published French book avers that Prince Bismarck charges \$20 for his autograph.

The number of immigrants landed in New York this year was 280,745; just 30,000 less than last year.

Sam Jones is to receive \$500 for converting St. Louis in four weeks. It's small pay for a big job.

The first Chinese baby born in Philadelphia was added to the Chinese colony there on Sunday night last.

Not a member of the Washington Legislature is a native of the Territory, and but two were born on the coast—one in Oregon and one in California.

Governor Hill has pardoned from Sing Sing Ralph Schmidt, who has been left a large fortune in Germany. Schmidt promises never to return to this country.

James W. Collier of the Union-square Theatre, New York, has bought McCulloch's manuscript, copyright and paraphernalia of the *Gladiator* for \$5,000.

Statistics show that the colored population of Georgia own 600,000 acres of land and pay taxes on \$10,000,000 of property. That is not bad, considering their chances.

An Indiana woman has written to the Congressman from her district that her husband ran away seven years ago, and asks to have his present address looked up in the census report.

The Pennsylvania Board of Pardons has commuted to eight years imprisonment the death sentence of Annie Cutter, the colored girl found guilty of murdering the man who betrayed her.

In consequence of the reported rich strike in the Ida mine in Lost Basin, Mojave county, A. T., prospectors are flocking there from every direction, and the probability is numerous rich strikes will be made in that district in the next few months.

An old pioneer miner, named Felty, pounded out in a mortar, a few days since, about \$1,000 from quartz taken out of a little ledge he discovered on Hull Gulch, above Johnson's quartz mine, in the Mugsville district, Scott Valley, Siskiyou county.



## Further Interesting Experiments.

EDITOR OF GOLDEN GATE:

Several evenings after the spirits had showed themselves to the girl medium, Angie, as stated in my last letter, proving themselves materialized by untying the ropes with their own fingers, as any person would, we tried an experiment, under the directions of the spirits, to ascertain if they could reveal themselves to others as well as the medium. At this time they chose our parlor instead of the library room.

The girl was securely tied by us with nearly fifty feet of rope, when she directed us to go into the parlor with those selected by the spirits for that purpose. The parlor was darkened without any particular effort to make it dark, using the ordinary blinds of the room only; but the room was so dark that nothing could be seen of either persons or things in the room. The medium, taking her stand near the center of the room, the room soon became lighted with apparently electrical lights, yet revealing the medium from the neck to the hips, or where she was tied. Then the form of a spirit, draped in gauzy white, appeared by her side and immediately commenced to untie her, using their own hands as we would have done. Then they neatly folded up the rope in a small coil as if it came from the store, handing it to Mrs. Reed. Immediately on her taking the same, the room again became dark and the door was opened and lights brought in.

The spirits then proposed to tie the medium, when the girl took her stand near the center of the room as before, when the doors were closed and all was dark again. They then lighted the room as before, revealing everything in the room very plainly. Then the spirit again appeared and commenced tying with its hands about the same as the untying. The head of the medium and the spirit seemed enveloped in a blue cloud. When the tying was completed the room became dark and the door was opened and lights brought in. The medium was tied very secure, and in such a peculiar way that we could not untie her. They had formed a sort of a knot under the left arm and had managed to hide the ends of the rope within the knot, and so neatly that we could not find the ends and had to abandon the untying altogether. The medium was then informed that the spirits would untie her. The lights were then removed and the parlor doors closed. The spirits then lit up the room as before, showing themselves as before, and immediately untied the medium, coiled up the rope and gracefully handed it to Mrs. Reed.

When the room became very dark then there commenced a clicking noise something resembling the sound of telegraphing, when sparks or balls of fire commenced to arise all around the medium, meeting above her head, then descending in spray-like form something in the shape of a fountain, and lighting up the entire form of the medium, making her face appear radiant and glorified, which ended this evening's experiment.

C. A. REED.

PORTLAND, OR., Dec. 14, 1885.

[Written for the Golden Gate.]

## Life and Death.

EDITOR OF GOLDEN GATE:

Could life be eternal without its negative death, change or rest? Life and Death are twin sisters; both have eternally existed in all forms, as forms are eternal facts. Life, motion, need constant recuperation, for they are exhaustive of their own forces and must be fed from negative death. Life, light and motion proceed from death, but in no instance did death originate from life. Light sprung from darkness, but never darkness from light. Life, death, light, darkness or change, then, are the alpha of all existence. Death, or change from the positive to the negative, does not indicate non existence, for there is no such condition. Everything is composed of matter and has more or less life to every atom; nothing can exist without some life. Death is quietness, sleep or rest. Death, then, is not a curse, a monster tyrant, a fell destroyer sent to deprive us of our loved ones, but comes as a holy and divine angel of mercy, clad in the habiliments of immortal life and beauty. An ignorant, fossilized priesthood would have us believe that death came into the world through the eating of an apple by Mrs. Eve, which apple was prohibited by the owner of the garden in which she dwelt. Now, I am one among the many who most respectfully thank Mrs. Eve for the benefit she conferred upon humanity by lifting the veil of material sense and showing the spirit's omnipotence. She did more for herself and the world than all the Gods or Saviors, put them all together, before or since.

Suppose for a moment that there were no death in existence—that life in our present form and condition were to continue through eternal ages of the future—can we conceive a greater curse than to be obliged to drag an aged and worn out body, useless to ourselves and every one around us, through eternity? One Paul said, "that Christ would reign until he put all enemies under his feet; and the last enemy he would destroy was death and him who had the power of death, which was the Devil." Oh, Paul! the mighty wisdom which you would teach to

the Gentiles is the height of ignorance and folly to me, who prefer to remain infidel to such teachings through the cycles of rolling eternities.

Dear readers of the GOLDEN GATE, I can conceive of no greater boon of happiness to the human race than death, which kindly enfranchises the spirit and dissolves the particles composing the worn out bodies and changes them to higher conditions of use and beauty. What idea Paul had of the word "destroy," I can not conceive; for in the sense in which it was used it would mean to annihilate, and as death, power and the Devil are aggregations of matter permeated by spirit, consequently are life. I would ask where can this life be placed, or how can it be changed into nothing when there is no such thing as nothing?—an impossibility, Paul to the contrary, notwithstanding. Again, Christ would take a strange way to redeem the world by destroying the half that keeps the other half alive, for life is fed on death and could not exist without it. In order for us to live the mineral, vegetable and animal must be incorporated into our organization. If we drink, we must change life in that form. If we eat of the vegetable and animal kingdom we also change the form of life. This is an eternal law in nature, and Paul or Jesus can not change or destroy an eternal fact. Again, it is said, that "He (Christ) shall reign until all opposition shall be destroyed."

If you destroy the tares, or negative, you destroy the positive also. If you destroy repulsion, attraction must die, for one could not exist without the other. If you destroy repulsion, worlds could not exist or move in their orbits; the blood could not circulate in our veins; nature could not grow or round herself in harmonious proportions, and would finally culminate in universal death.

Mr. Editor, there are many who claim to be Spiritualists; who teach Christianity, and call themselves Christian Spiritualists. It is strange to me how they can couple these two systems together. If the doctrine taught by well developed denizens of spirit life is true, the foundation of the Christian religion is false. The doctrine of a crucified Savior who was the only begotten Son of God, and was God, can not be supported by reason or common sense. It is not only false, but it is a blasphemous imposition to the true character of a just God. They say if the Bible is not all true, the teaching of a Jesus is worthy of all commendation. In the first place, what do the true Spiritualists want of a Jewish Savior? What can he save us from? The Spiritualists do not believe in an eternal hell to roast God's heathen children in. Neither do they believe in a horned devil. The Spiritual doctrine teaches that every one must work out their own salvation, if they ever have any.

With due respect for the ultimate salvation of all, I am a true friend to progression.

M. L. SHERMAN, M. D.

ADRIAN, Mich., December, 1885.

## Why the 25th of December?

[The Spiritual Offering.]

Some over fastidious persons object to the celebration of Christmas, for the same reason that they oppose keeping Sunday as a day of rest, and think by so doing they are perpetuating Christian superstitions, when in fact, the first day of the week, or Sunday, was kept sacred and the 25th of December celebrated long anterior to the Christian religion. It is said the 25th of December formerly dated the advent of a new year, the birthday of King Sol, and it would appear most natural for the worshippers of God, under the symbol of fire in Persia, and the sun and moon in India and Egypt, to celebrate the same time as the birthday of their saviors. This they have assuredly done. Doctor Lightfoot says:

"The temple at Jerusalem was used in celebrating the birthday of the pagan god, Adonis, on the night assigned for the birth of Christ."

According to Mr. Higgins:

"The first moment after midnight, on the 24th of December, the ancient nations celebrated the birth of the God Sol, the infant Savior and the God of Day."

Mr. Graves says: "Bacchus of Egypt, Bacchus of Greece, Adonis, of Greece, Krishna of India, Chang-ti of China, and Mithra of Persia, and Chris of Chaldea, were, according to their respective histories, born on the 25th of December."

In the light of these historic facts, the 25th of December receives an added importance, it has been kept as the birthday of the gods. Saviors and Sons of God, of the most ancient systems of religion and as chronologists differ as to the time of Christ's appearance upon the earth, it was, perhaps, as well to celebrate the day already made sacred to millions.

Victor Hugo says, in the *Annales Politiques et Littéraires*: "The butterfly is the caterpillar transformed, but it is still so much the caterpillar that every part of the creeping creature is, on examination, found in the winged creature; yet so complete is the transformation that, to appearance, it is a new creature. So, in our life beyond the grave, we shall not be bodiless spirits; such a term conveys no form to be reasoned upon. What could a life be without organs of life? What is a personality without form defining and fixing it? We shall probably have another body, radiant, divine, and, so to speak, a spiritual transformation of our earthly body."

[Written for the Golden Gate.]

## Mr. Lincoln's Religion.

If there is any thing that resembles "Banquo's ghost" more than another, in these later times, it is Mr. Lincoln's religion. About twelve to fifteen years ago the papers, secular and religious, were full of opinions deduced from various considerations. Different denominations claimed him in support of their religion. This was because they thought that his great name and high position, his wisdom and goodness of heart would add luster to their church. So it would, since all churches are of human origin, and Mr. Lincoln being human, had he confessed faith in any creed, it would have added so much to the reasonableness of that creed; for you know how prone we are to refer with pride—if not "vain glory"—to the great names, so-called, that are found in our ranks. The Methodists quote Wesley and Clark; the Presbyterians, Calvin and Watts; the Unitarians, Servetus and Parker; the Spiritualists, beating them all, quote Socrates, Jesus and the Apostles, and a host of scientists, philosophers, statesmen, poets, warriors, merchants, lawyers, and doctors not a few.

So our Presbyterian friends claimed Mr. Lincoln (they would just as well have claimed Bob Ingersoll or the subscriber) as a believer in the dogmas of Calvin, or as favoring that church. Hence when the subscriber lived in Chicago some dozen or fifteen years ago, the Rev. Dr. Patterson, in the newspapers urged this claim. The evidence that he adduced was the fact that when he started to Washington from Springfield, Ill., standing on the platform of the car, he is said, in some indefinite sort of way, to have asked an interest in the prayers of the Y. M. C. A.

Another fact and a stronger one was that he was accompanied by a Presbyterian preacher when he visited the battleground of Gettysburg, and that at the conclusion of the minister's prayer Mr. Lincoln wiped his eyes with his handkerchief before proceeding with his great dedicatory address.

Well, in reading these evidences of Mr. Lincoln's conversion to Calvinism, one is reminded of the words of the poet, when he says:

"Great God! on what a slender thread  
Hang everlasting things!"

Yes, friends of the Calvinistic school, this "thread" is nothing but a rope of sand in the presence of other facts.

The foregoing claim was rather too much for the Rev. Robt. Collyer, of Chicago, (late) now of New York, and he rushed into print, denying vehemently the attempt to claim upon one so great and good as a believer in the absurd nonsense and cruelty of Calvinism. So Brother Collyer claimed him to be a Unitarian—on what ground I can not call to mind this moment, but I think it was on the ground of the reasonableness of Unitarianism, as he understood it, and the unreasonableness of Calvinism.

Those two gentlemen "had it hip and thigh" in the Chicago papers until I thought it was time to stop the controversy, lest those two "lambs of the flock"—tho' of different folds—might seriously hurt each other. So I came forward in the brave old Chicago *Times* with a brief article of facts that most effectually put a stop to the dispute over Mr. Lincoln's religion. As the controversy has come up again, I would be glad to reproduce those facts now if they were at hand; but it would be difficult to find the letter at this time. The gist of it was, however, that Mr. Lincoln was a materialist to all intents and purposes in his younger days and only modified in his riper and latter years by the facts and phenomena of modern Spiritualism. Now you will ask me for the evidence. You shall have it; and it will not be such a "slender thread" of evidence either as that upon which he was claimed as a Presbyterian or a Unitarian.

As to the first proposition no one questions Mr. Lincoln's early tendencies to materialism and infidelity, and hence I shall proceed to show from memory where Mr. Lincoln stood touching his belief in a future life based upon his knowledge of Spiritual phenomena. It is a well known fact that Mr. Lincoln had Spiritual seances in his house at Springfield, Ill., before his election to the presidency of the United States. My personal friend, Dr. McGrew, of Bloomington, Ill., tells me that he sat in spiritual circles more than twenty different times with Mr. Lincoln in his Springfield home. That is one fact. Another is that during his term of office as President he had with him different Spiritual mediums at the White House. Among these may be mentioned Mrs. L. Pet Anderson, of San Francisco, who was a guest at the White House for weeks and months together, and who repeatedly sat for the President and his friends.

It is also a fact that Mr. Lincoln wrote the Proclamation of Emancipation under the influence of spirit dictation. Any one doubting the correctness of this bold statement can find it fully verified by writing to Col. S. P. Kase, 1600 North Fifteenth street, Philadelphia, who was present at a seance where one purporting to be Thomas Jefferson controlled a young girl in her teens and gave Mr. Lincoln a lecture of an hour and a quarter in the clearest and most burning eloquence that ever fell from the lips of mortal man. That same night before Mr. Lincoln slept he made his first rough draft of his celebrated proclamation and submitted it to his Cabinet the next day.

F. B. TAYLOR, M. D.,

Glen Haven Sanitarium, Sequel, Cal.

## Cui Bono?

[Henry Kiddle in The Spiritual Offering.]

Were sorrow never called to bend in agony over the grave of the loved—were there never a sigh for the "touch of a vanished hand and the sound of a voice" stilled by inexorable death, probably the Spiritualists would be confined to the very limited class of speculative minds who cultivate knowledge only for its own sake. Did the value of spirit intercourse merely consist in its power to soothe the anguish of the bereaved—to afford consolation to those who otherwise would mourn without hope, it would deserve to be hailed as the greatest boon vouchsafed to mortals by the dispensation of a wise and loving Creator.

There are, indeed, those who pride themselves, like the followers of Zeno, in having schooled their minds and hearts to bear with philosophic coldness even the saddest of all the casualties of our mundane life—to take the "last fond look" at the loved face upon which death has impressed its marble immobility, to touch the icy forehead, and to gaze at the closed eyes never to open again to the scenes of earth—to do all this to wife, daughter, son or friend—not without emotion, doubtless, but with such only as may be easily repressed by "Nature's teachings"—that "all that breathe must share this destiny," and that he, or she, in whom our hearts' deepest love was centered, has gone "to mix forever with the elements," and thus to participate in the unconscious, impersonal immortality of the material atom. This may be scientific stoicism, but it is not nature, and will not answer the demands of nature in the throbbing heart of unperverted man.

In the simple proof, then, of the life hereafter—in the demonstration that the departed live and "love us yet"—Spiritualism answers, and answers completely, the question *Cui bono?* But beyond that, its value to the human race is incalculably vast, branching out into almost infinite ramifications:—(1) In showing us what are the conditions of that future existence, what are its relations to our present state of being, and how our conduct in the one affects our condition in the other; (2) In affording a definite and rational basis for a comprehensive spiritual and religious philosophy, and for the study of the spirit side of the universe; (3) In making known to us the varied influences exerted by the invisible minds upon our own, intellectually, morally, and spiritually, according to the psychologic laws which bind spirit to spirit; and in teaching us how we may attract and cultivate good influences, and repel such as are baneful; and (4) In thus supplying us with materials for the enlarged culture of psychologic science as related to ourselves in this embodied state. We should, properly, also refer to the relation of spirit intercourse to medical science, in magnetic healing by the invisibles, either directly or through mediums, and in the diagnosis of disease by means of spiritual clairvoyance and psychometry, together with all the diversified applications of the latter, most of them of an eminently practical character.

Moreover, Spiritualism is closely allied to religion, as it is also to ethics, sociology, and more or less, to every department of human knowledge and human economy. It is not, as many imperfectly informed persons allege, allied to superstition, or superstitious practices, but is the true corrective of superstition. It is true there may be superstitious notions entertained in regard to it as with many other things, for human fanaticisms and folly find various outlets and forms of expression; but as Prof. A. R. Wallace says, "it is the natural enemy of all superstition." It is, he adds, "an experimental science, and affords the only sure foundation for a true philosophy and a pure religion." This fact, we believe, will be eventually recognized as the culmination of the movement called Modern Spiritualism; and the question, "Of what good is Spiritualism?" will be seen to be as silly and absurd as now would be, of what good is the steam engine, the electromagnetic telegraph, or the Atlantic cable, each of which was at one time an object of derision, the butt of shallow, ignorant, conceited minds.

[Written for the Golden Gate.]

## Looking Back.

Now comes again the season of retrospect. Those who rush most madly on during the year, impatient to grasp all the so-called good it may hold in store for them, are now slackening their pace to reflect, if only for a short time and to no purpose, since the majority of mankind continue on the same after the solemn knell of another dead year ceases to sound in their ears. Still, it is good to reflect and resolve for better, even though we fall short of our intentions, or fail entirely, for if we have made one honest, sincere effort for improvement in any direction that effort has been a source of strength, and, therefore, some gain, though so far as mortal perception goes it may be all failure to us.

There is something in leave-taking that always awakens serious thought even in the most giddy of minds, but save the last look we take of our beloved dead, there is nothing sadder than the last hours of the dying year; because nothing so forcibly reminds us of the swift passage of

time, so silently but sternly bearing us on its restless current to the Great Unknown of boundless futurity. How many to-day are performing sadly and thoughtfully their few remaining tasks of 1885, and how many are there who would have them doubled and lengthened that they might endeavor to make up in patience and cheerfulness the lack of these virtues that marred so many bright days, coming up in the memory like unwelcome guests but not to be cast out!

We are told that conscience is a product of education, and in considering the acts of barbarous tribes, it must be admitted that the degree of enlightenment of a people sharpens this monitor of human life proportionately; but there are instances of its sensitiveness in even savages that make it appear something more than a result of conditions. We prefer to regard it as the good angel of our life, as its absence is surely the bad one. It is well with us so long as we are conscious of our short-comings. None are so helpless as those who see not their own imperfections, who, looking back, find no errors or mistakes to avoid in future. Such persons are not growing, and since we may not remain the same from day to day they must logically be retrograding.

Since nothing past can be recalled, no deeds undone, we are blest with a memory and a conscience that holds up the imperfect picture of by-gone hours, to guide us in another attempt upon clean canvas. Truly "the life of man is summed in dead years and in sepulchers, for in these does he most truly, and often only, live."

M. PULSFIER.

## Mind Power the Greatest Force in the Universe.

[Mind Cure.]

The experiments of biology show that one person can be influenced and overruled by the will of another; and this is very apparent also in the intercourse of daily life. I have heard a lady say: "I really did not want to buy this dress; I have been quite disappointed in the purchase; but I felt as if I must buy it." The will of the seller had overmastered her own will. This force exists in different degrees in different people, and where it exists in a supreme degree it involves even a greater responsibility than the possession of great material wealth. Such individuals are either prophets, apostles, leaders and movers of the world's advance to happiness, or they are the magicians of Pharaoh, who show lying signs and wonders, and hinder the deliverance of God's people from bondage. They are the oppressors of the poor, the colossal selves who have enthroned themselves as gods and kings of the world. These do not build up the spirit of humanity and make it the temple of God, but they crush humanity to build up a great Babylon for themselves, and enslave whole generations of people in building pyramids or sepulchres; and in private life what hosts of unknown and suffering martyrs to this, often to them, unknown cause. How years of life are blasted in untold agony by a spell the individual seems powerless to shake off! Mind cure offers the only refuge for these sufferers, and their name is legion. Thoughtlessly, sometimes, as well as designedly, this power is sometimes exercised with fatal effect. Persons are just as responsible for their power of attraction as for any other gift they may possess. If it is used wisely it may be a blessing, or it may become a terrible curse, reacting on the one who inflicts as well as on the one who suffers harm. Mind cure is enlightening us greatly on this subject. It is leading us to look away from the illusions of sense and of mortal mind to our at-one-ment as pure spirits with the supreme love, the infinite good, the all-powerful Word. It has shown us how disease can be put to flight in a manner even marvelous to ourselves. It has shown us how health and tranquility of mind can replace the most disordered conditions. It has shown us how to guard against evil influences. It has dispelled the cloud of disease and troubled conditions on which the mortal mind and the personal senses had involved us, and brought us out into the light; and this it is doing continually. It reveals spirit. It is a discerner of the thoughts and intents of the heart. The Jewish sorcerer, Elymas, encountered Paul in that lovely Greek isle, whose chief city, Paphos, was devoted to the worship of Venus—the Phœnician Ashtoreth or Astarte. He withstood those who had the higher light, the greater light; but by the radiance of this higher and diviner light did Paul so dazzle him that he became blind, not seeing the sun for a season. In touching this force and its various and powerful manifestations, we touch the one supreme fact of the universe. We deflect its force on the sick, and they recover. They recognize the oneness of their perfect soul with its perfect source. They see and feel that it is not subject to disease, neither can be, and in the light of that fact all sickness and discomfort, which is only an error of the mortal mind and personal senses, flies away. We have been called upon to treat cases of disease arising from the mental condition, of others having been thrown on the patient, impairing the power of their own spirit and overlaying it like a heavy burden; this is unbinding the heavy burdens, and letting the oppressed go free. This was an important part of the Master's work.



## Not by Bread Alone.

[Christian Register.]

Renan has said that, in our time a man can do no greater service to mankind than to preach that "man shall not live by bread alone." If the words of Jesus were true in the age when they were uttered, they are true also to-day. From time to time the admonition they contain comes to us with new cogency.

Materialism, as a form of philosophy, is not dangerous. It has little logic and fewer facts in its favor. It may be admitted to the arena of discussion without fear. The only materialism which is dangerous is that which finds its chief interest and satisfaction in material objects, is that which lives in the realm of the senses, that which ministers to the flesh rather than to the growth and supremacy of the spirit.

The words of Jesus were no mere outburst of a religious enthusiast. They were the sober, earnest, and unequivocal declaration of the human nature which he bore. Experience, reflection, morals, art, religion, all vindicate them. The higher sentiments, affections, and aspirations in human nature can not live by bread alone. The man who satisfies only his material needs starves the loftier part of his nature. The hunger of the intellect, the appetite for moral realities, the craving for justice and truth, must be heeded. Let the material basis for life be made as broad as necessary, but let it not be forgotten that the material can not supplant the spiritual.

All the corridors of history echo this truth. Nations that have built up vast monuments of material prosperity have secured no permanence thereby. An age of luxury may be but the prelude to an age of swift decay. The nations that have lived longest in history, and whose influence is most powerfully felt, are those which have not lived by bread alone. They have been fed on the nutriment of ideas, they have felt the inspiration of great moral forces, they have lived by noble ideals. Everywhere those words of Jesus are written.

Schliemann puts his revealing spade into the very foundations of the Troad. He turns up some old piece of pottery, perhaps a cooking vessel. It seems at first to testify to the wants of the body, and yet its very utility is expressed in some form of grace which indicates a striving after beauty. It represents, not only a use, but an idea. And in the very same ditch in which lie the relics of the kitchen may be found the symbols of religion, the rudiments of undeveloped art, the indications of social and national life. We turn to the oldest monuments of Greek literature. What are the Iliad and the Odyssey but immortal proclamations in inspired verse that man shall not live by bread alone? Greece lost its material prosperity; but it preserved something more precious,—these memorials of its intellectual and moral development. Nowhere was life gladder, freer, and more joyous on its material side than in this sunny clime; and yet its art, literature, philosophy, have furnished to the world a perpetual storehouse of intellectual and moral nutriment. Not by bread alone did these old Greeks live. Life to them needed its nectar and ambrosia.

In the great moral struggles of the race the truth is repeated. The greatest battles fought on the planet have been those which were fought in the conflict of ideas. How impalpable and imponderable, how vague and abstract, seems an idea! And yet, somehow, it is necessary for the very existence of the human soul. In a material sense men starve quicker without air than without food. So ideas and sentiments furnish the atmosphere which aerates and invigorates the mind. Facts are to the intellect what food is to the body, but it can not live by facts alone. It must have its inspirations; it must breathe in and feel the vitalizing influence of the spirit which bloweth where it listeth. What enormous sacrifices of blood and treasure have been made, simply to preserve to humanity the undimmed ideals that belong to it! If, after centuries of existence on this planet, humanity has discovered anything, it is that the things most essential for its existence are those which it can not see and taste and feel,—eternal realities of truth, justice, goodness and beauty.

Jesus preached this truth to his own age. Renan assures us that it must be preached to ours. It is a truth which is sometimes overlooked by men who are working for the improvement of humanity. The city missionary has often been reproached for taking tracts to the poor when he ought to take bread. But we are learning that it is just as great a mistake to take bread only to the poor, when we ought to take them ideas; when we ought to awaken affections, impulses, and energies of soul and intellect. That poverty which springs from improvidence and vice can not be cured by ladling out soup from a public kettle or by multiplying loaves of bread from a public bakery. Moral cures are alone effectual for moral evils.

A few years ago the nation was forced to buy a peace with the Indians, simply by feeding and clothing them. The policy was in some respects unavoidable. That it quenched the warlike spirit was not always evident; but it has certainly helped to make the Indians a nation of paupers. The Indian, to be civilized, must be educated to provide his own

support. His higher ideals must be awakened, his own capacities and wants must be revealed to him.

The same is true with the great social problems of our time. There is a kind of political economy which deals simply with production and distribution. It takes no account of moral dynamics. It does not ask whether tobacco or whisky is as necessary for a nation as bread and meat. It lumps them all together in its tabular exhibits of national revenue. It is a cold, hard, political materialism. It is blind to many evils that exist, and powerless to cure them, if it were able to see them; for moral evils can not be cured by material medicaments. It is no use to tinker tariffs and discuss the ratio of production to consumption, so long as there are moral elements in the problem which are overlooked or neglected. Any system of political economy will work eternal disaster which does not recognize that justice, virtue and truth are the foundations of national and social prosperity.

Not by bread alone, not by any ministry of comfort, not by the external, the material alone can the welfare of the individual or of human society be secured—the ideal of justice, the vision of truth, the perception of beauty, the experience of love.

## Magnificent Southern Homes.

[New Orleans Times.]

There are many beautiful homes seldom seen by northern visitors to the Crescent city. Down in French town is one of these, a great square somber brick building, with heavy batten shutters, which people pass day by day without a dream of the beauties it contains. The hallway—when one does gain an entrance, and that is not easy—is lit with jeweled cathedral glass that casts the glow of violet, crimson and gold along the path your footsteps tread. The great drawing rooms are rich with gilded and floriated furniture of the Louis Quatorze period. Lovely cabinets are panelled in plaques of Sevres china, and contain snuff boxes with king's portraits on them. Everd table, chair and sofa is curled and gilded and arabesqued and upholstered in great flowered stuffs. The dining-room is hung with Watteau-like scenes and heads in the style of Greuze, and exquisite china and crystal of a past age glitter on the buffet.

Another one of the treasure houses is found not fifty miles from this city in a simple looking plantation house, guarded by the daggers of long files of Spanish yucca. If one may run this gauntlet there is to be seen within floors black and as polished as a mirror, strewn with rich Eastern rugs and reflecting the gleaming brass and the glow wood fires of the huge old fireplaces. The splendors of these rooms are overflowing. One can not retail them all. Priceless bits of old altar lace cover little spider legged tables, where fourteenth century drinking flagons rest. The great sideboard, with a half a foot's depth of carving upon it, blazes with a gold service of exquisite workmanship. The lace that forms hangings for beds and dressing tables in this house is a study in itself, and even in the garret is to be found lovely old carved chairs and tables which there can be found no room for below.

Still another one of these homes of collectors is a long, low brown house, smothered in Marechal Niel roses. In this whole house there is not a commonplace piece of furniture, and its walls are hung with the most valuable paintings in this State, among which are a Poussin and a Lely of extreme beauty.

In the vestibule are two splendid bronze cases that are to be shown at the exposition. Romeo and Juliet, Faust and Marguerite, in bronze, adorn a great oak chifonier, and an exquisite brass candelabra lights it.

In the drawing room is a copy in silver of the famous Milton shield, and the great horses of Marly romp there in bronze. The dining room is dark with century old oak, heavy with exquisite carving; dainty Sevres porcelain and cut glass show fair against it. Damascus blades are hung beneath paintings of armored cavaliers, and the great Gothic chairs and sofas are upholstered in faded tapestries. Outside, in a walled pool, grow the Egyptian papyrus plants, and in spring the place is odorous with the myriad blossoms of the many orange trees and of the climbing roses. It is into these houses that some of the scattered Creole art treasures have drifted.

Mr. Colby, of England, in *Light*, thus described the absorption of a materialized spirit form back into the body of the medium: "When the form at last retired I was permitted to accompany it until I was close to Dr. Monck, as he stood full in view of all. As it neared him the gossamer filament, which unites the form to the medium again came into view, the vanishing point being toward the heart. By means of this cord I saw how the figures seemed to be sucked back into the body of the medium. Like a water-spout at sea the superior vital power of Dr. Monck drew on the spirit form gradually, so that I was enabled to watch the process, for, leaning against, and holding the medium, with my left arm at his back and my left ear and cheek to his breast, his heart beating in a most violent and alarming way, I saw him receive back into his person the form before distinct from him. I marked its fair aspect, eyes, hair, and delicate complexion, and kissed the dainty hand as, in process of absorption, it dissolved into the medium."

## A Letter from John Wetherbee.

[John Wetherbee in Banner of Light.]

Now, thoughtfully, our footfalls homeward bound,  
And homeward, also, to eternal light;  
While here night's mantle overshadows the ground,  
We wait expectant for a world that's bright.

This stray stanza, of an ancient date in my life's experience, came into my mind when thinking how to begin this message to whom it may interest or concern, and I have recorded it. I don't see yet its bearing upon what I have to say, but its sentiment seems to be in harmony with my present feelings, and perhaps it will not be out of order in a literal sense when finished. We will see:

I read the kind editorial in a late *Banner of Light* on the grief that has come upon me in the sudden passing away of my oldest son, a young man of thirty, of almost phenomenal gifts, a lawyer by profession, a Professor in the Law Department of the Boston University, and for that and other reasons, which will be apparent before I get through, I feel persuaded to say a word on the melancholy event. Believing as I do in the fact or actuality that the spirit-world is very near us, that it is the land of the living, and not the land of the dead, that a bright light in my home has vanished, though not departed, some may wonder why I speak of it as a grief or as a melancholy event.

I am greatly indebted to Modern Spiritualism for my resignation, even to cheerfulness, and my wife is also. If we had been nothing but Christians, resting on the "glittering generalities" of a divine revelation, and not in possession of the actual knowledge by sensuous proof of another life, so sudden an extinguishment, and so melancholy a one—it being his own act—and to hear the sad words by a messenger, "Elliott is dead," within twenty-four hours of his departure to his daily duties, I do not know what the consequences would have been. Something like a presence told me, "It was well." I owe to my experience in spiritual matters the strengthening support that sustained me, or rather I should say us.

I am aware that some one dies at every swing of the pendulum; that disincarnated mortals file into the land of souls in a line in which there is no break, and a Wetherbee is only one more in the line of those whom all of us sooner or later must follow. There are circumstances that come home to me personally, and that is my reason for writing this letter. I do not know as any one will be interested in my personal or domestic matters, still my pen has made me widely known among Spiritualists, so what I write now I write to those who in this inky way feel interested in me, and who sympathize with me in this great loss in my family circle; by no means great in a general sense, but very great to me.

I have received many sympathetic letters, many from people with whom I have no personal acquaintance, many which, in a worldly sense, should make a father feel proud; many, very many, are from my brethren and sisters in the walks of Spiritualism; of these some are so touching that I even drop tears on the paper before me, though I am not generally a shedder of tears. I would not call him back if I could. I fully realize that in due time I shall go to him, but he will not return to me, in a mortal sense, but in a spiritual sense will, and even in what may be called a sensuous one; and with my experience in these things I feel that I have already had evidence of his contiguity. I am not in the condition yet to write it out intelligently, but will some day. I write these somewhat personal words in recognition of the editorial referred to, in the many letters I have received, as a sort of general answer, with my thanks. They range from Missouri to Maine—and while doing so I can let in a little light upon inquiring minds as to how I am affected when the death-angel passes my threshold; and those who are not inquiring, or anxious, or are indifferent, can permit this intrusion for once to one who has written so much in the last decade or two on general spiritualistic matters.

I am, as is well known, a full believer that the spirit-world is in close contact with this; that death does not extinguish a man; that when the golden bowl is broken and he is set at liberty, he becomes invisible but not necessarily absent. Still, with that great and positive knowledge, the fact that his moving, human personality is no longer a visible presence in the incomings and outgoings of human life, one who helped in an eminent degree to make home happy, almost phenomenal in his devotion to his mother, is of itself an unspeakable grief. He was just on the threshold of a career of eminence, which fact has been recognized in many public directions and by many legal societies. He had reached, by his genius and intellectual industry, a point, in the six or seven years since he left college, that few reach at twice his age, and it was recognized at his obsequies in a manner that if he had been sixty instead of thirty, and in the highest place at the Suffolk bar, no more honor could have been manifested. He was a mental worker; he inherited the endowment, he improved it by culture and method; by his temperate life he presumed probably on his vitality, and thus strained the tension of his mental fibre, and it weakened. He did not feel able to pause; he put off rest until it was too late. It may be said of him,

as of Hugh Miller, (a noble soul who in  
worriment took his own life,) in a poetic  
tribute:

"But he is dead—his voice is hushed;  
The casket could not hold the mind;  
His brittle lamp of life is crushed,  
But yet its light is left behind."

My son respected Modern Spiritualism as the belief of his parents; knew there was something in it, and later in life probably would have had an interest in it; but he gave no thought to it, his mind being intellectually occupied all the time, even into the night, as he was a poor sleeper.

I asked the Rev. M. J. Savage to officiate at the funeral services, believing I was doing what the departed wished. I said to that liberal and distinguished minister (who I think is very near the kingdom in a spiritualistic sense), that if I was the one whose body was to be buried, publicly avowed Spiritualists would have charge of my remains; Mr. Savage recognized my views of death, and paid high compliment to the cheerful and rational belief that the Spiritualists hold, and spoke of the many able minds who favored it. I think no Spiritualist who was present can say his remarks would have been considered inappropriate from even a believer in Spiritualism. They were so good in reference to a future life that I take this public way of saying so. I mention this for fear some may say, from the fact that I had a clergyman perform the obsequies, that I had weakened when the pinch came. I did what I felt my disincarnated son and his professional associates would like, and as an out-and-out Spiritualist, knowing the central claim to be true, I am fully satisfied with what was said on the occasion.

JOHN WETHERBEE.

## Mind Cure, a Preventive of Disease.

[Mind Cure.]

Mind cure can often prevent serious lesions in the bodily frame, by strengthening the spirit to resist and overcome the causes of disease. Take the case of a young wife and mother, who sees her well-beloved, her joy and support withdrawing himself from her; often absent from her even when present with her as to bodily presence. Remonstrance is utterly unavailing, and will only make things worse, and drive farther from her the confidence, the peace, the harmony she desires to re-establish. She must learn the laws of mind, know how to build up her own spirit in harmony and at-one-ment, with its divine origin and source, and then can she learn how to build up the soul of her well-beloved. He is looking at the wine when it is red; he is listening to the voice of syren charms; he has forgotten the places where you walked and talked together. How reach again these heavenly harmonies?—now like sweet bells jangled out of tune and heart. You, my sister, are sitting in a solitude that seems sunless and void; but do not despair. To no soul can the spiritual firmament be without light while the heavenly sun shines. Close yourself no longer in a gloomy solitude of regret; open the doors and windows and let the light and warmth stream in. Thine own soul must first be bathed in celestial beams; thine own spirit must be built up, and then the divine, through thee, will have power to draw back the erring one. The sea of mortal mind and the personal senses have risen up between his spirit and yours. You can bridge the gulf silently and noiselessly; it will become less and less by silent treatment. Preserving the serenity of your own spirit, you will gain ground every day, till there will be no more aching void, and the darkness which surrounds your beloved one will be dissipated, and you will come into the light freed from the fetters of the mortal mind and of the personal senses. This has been the experience of others, and it may be yours by coming to an understanding of the divine laws of spirit.

HEALING BY FAITH.—Certificates of healing by faith cure are rolling in. A Springfield man writes that for five years up to this winter he has been unable to put on an overcoat. This winter he has no trouble in putting one on. Inquiry of a neighbor develops the fact that the man in question has not owned an overcoat for that length of time, and that he (the neighbor) missed an overcoat from the clothes-line this fall, it having been hung out to air. There may be no connection between the two events, but the neighbor insists that the same man who has the faith has his overcoat. A Galesburg woman brought faith to bear on her drunken husband. He has since quit drinking, and probably will for awhile if he recovers from the delirium tremens. A Canton (Tulok county) widow lost her cow. She took refuge in faith and prayer, and the same night a strange cow jumped into her garden and ate up all her turnip crop. A Macomb (McDonough county) man has been crippled in his back for years. He bought a load of wood the other day, and being unable to work it up into stove lengths, invoked the aid of faith. The next morning his wood was all gone. One of the Quincy Democrat editors grew heartily tired of abusing and being abused by the rival Democratic sheet. With strong faith he sought deliverance, and the next day the rival sheet called him an "esteemed contemporary." Instances of this kind might be multiplied indefinitely, but these will go to show what a strong hold the new method of healing is taking upon our people.—*Chicago Tribune*.

## PUBLICATIONS.

OUR SUNDAY TALKS.

## OUR SUNDAY TALKS;

—OR—

## Gleanings In Various Fields of Thought,

By J. J. OWEN.

(Late Editor of the "San Jose Daily Mercury.")

SECOND EDITION. REVISED AND ENLARGED.

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"As to the contents of the book we can not speak too much praise. The selections are principally made up from the best things which have for several years been written for the *Mercury* by Mr. Owen. It is a collection of the beautiful thoughts—thoughts characteristic of the cultivated mind and warm heart of the author, clothed in the purest and best English. Mr. Owen, as a writer, has few equals on the Coast, and his "Sunday Talks" were penned in his happiest vein.—*Footlight*."

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"The volume is made up of short editorials on thoughtful topics culled from the columns of the author's newspaper, which tell of studious application and observation, written in a pleasing and interesting style, and full of good 'meat,' with the intent of benefiting their minds.—*Carson Appeal*."

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"Bro. Owen's ability as a prose and verse writer is unquestionably of a high order, and in thus grouping a number of his best productions into a compact and handy little volume, he has conferred a favor on many of the *Mercury's* readers, who, like ourselves, have read and appreciated the "Sunday Talks," and from them, perhaps, have been led to form a higher and more ennobling idea of the mission and duties of mankind. *San Benito Advance*."

Owen has a poetic way of saying practical things, a neat and attractive way which makes them readable and easily assimilated and digested, and this volume should have a wide circulation.—*Foot Hill Tidings*."

"The volume is readable and suggestive of thought.—*S. F. Merchant*."

"They embrace editorials on miscellaneous subjects, poems, sketches, and short articles, and are really what they style them, "Gleanings in Various Fields of Thought." The contents are as creditable to Mr. Owen's literary ability as the handsome looking volume is to the taste and resources of the *Mercury* printing establishment.—*S. F. Call*."

"The articles in "Sunday Talks" are written in an easy, flowing style, enchain the reader, and teaching grand doctrine. One lays down "Sunday Talks" feeling improved in spirit, with a renewed confidence in mankind and a brighter opinion of the world. The poems are beautiful, and one in particular, "Across the Bar," if name were not attached, would easily pass for the production of some of the noted poets of the country. The poems have a similar tone to the ballads of B. F. Taylor, one of the sweetest poets of America. "Sunday Talks" should have a large circulation.—*Watsonville Pajaronian*."

"We have read the "Sunday Talks" and shall continue to do so, for let us open the book where we may we are sure to find something that makes us feel the better for reading; every article is the expression of the thoughts of a manly man to his fellow man.—*Monterey Californian*."

Bright, crystallized sunbeams, which gladden the heart, and give fresh inspiration to the soul. The few moments we allotted to their enjoyment have lengthened to hours, and with a sigh of regret we turn from their contemplation, only because the duties of the day have imperative claims upon our attention. These sunbeams have been materialized in the magic alchemy of a master mind. A more beautiful, instructive and entertaining volume never was issued upon the Pacific Coast, or any other coast. Every page is gemmed with bright, sparkling thoughts, the sunbeams of a rarely cultured intellect. As we read page after page of this splendid volume, we are forcibly reminded of the impressions received from our first perusal of Timothy Titcomb's "Gold Foil," or Holmes' "Autocrat of the Breakfast Table." It is a work which represents the highest, purest standard of thought, expressed in the best-chosen language. It is one of the happiest contributions which our home literature has ever received.—*Santa Barbara Press*."

"They are each and all of them full of deep thought, felicitous expressions, and clear insight into life and its needs and lessons. They are better than sermons, preaching purity and nobility of character in language too plain to be misunderstood, and too earnest to be forgotten. Throughout the volume are choice gems of thought in paragraphs, as pointed and pungent as those of Rochefoucauld, without any of the latter's infidelity.—*Fort Wayne (Ind.) Gazette*."

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THE DIFFERENCE.

To the reasoning mind faith is not a good substitute for knowledge. In the absence of knowledge, and of the possibility of obtaining it, it then becomes the next best guide for the soul in its gropings amid the darkness of material things. But even then it is the "blind leading the blind," as the history of all religions fully demonstrates. It was a blind and unreasoning faith that kindled the fires of religious persecution in the dark ages, drenching the fair earth in seas of blood. It was this same faith, man-made and cruel, that drained the resources of the world to erect costly structures to the worship of One who was the lowliest of the lowly, while the masses of humanity groveled in ignorance and superstition. It was faith that created numerous orders of pious lazaroni, and lazy religious mendicants, to dwell in holy idleness and devour the substance of the people.

Why should man follow this blind leader, while Reason and Knowledge, with their blazing torches, ever stand ready to light the way? Man wants to know, and he has the God-given right to know, if he can. He wants a reason for his faith, and he will have it, or know the reason why.

Hence it is, in the marvelous light of the present century, that the ecclesiasticism of a barbaric past is fast losing its hold on the hearts and consciences of men, and the mind, unleashed from its tyrant master, bounds away to explore new fields of thought, ever watchful for the quarry of a new idea. It has discovered that "the world moves," notwithstanding the religious conservatism of the ages which insists that it is fixed and stationary. As though the soul in its unfolding manhood could be forever contented with the diet and literature of the nursery. The milk of faith will do for babes, but the substantial viands of knowledge will only satisfy the needs of robust reasoning and spiritual manhood.

It is nonsense longer to preach the doctrines of the evangelical schools as a means of the salvation of the race. The style of revival preaching, in vogue a quarter of a century ago, no longer has any effect on thinking people. The noted "Boy Preacher," Harrison, when last in San Francisco, a few years ago, utterly failed in his efforts to get up a revival. A few children and impressionable young girls were frightened forward to the anxious seat; but not one man or woman of average intelligence and enlightenment paid any attention to his frantic appeals. The power of the revivalist, in all cultured communities, is broken. He still can operate with a measure of success in rural communities, where the only book to be found in the homes of most of the people is the Bible, and the only paper ever read is an occasional copy of the *Sunday School Advocate*. But the thinking masses have outgrown their swaddling clothes, and are now doing a large measure of their own thinking.

And with this new order of things has come a deeper spirituality and a clearer realization of human life and duty. Man's place in the economy of the universe has become more clearly defined. He sees and appreciates more fully the necessity of adjusting himself to the divine harmony. And thus true religion and genuine spirituality lose nothing by the soul's expansion into broader fields of thought.

The car of progress is on the move, and whoever fails to get aboard will be left behind.

"CLEAR AS MUD."

EDITOR OF GOLDEN GATE:

I was very much surprised to find in your issue of December 12th, under "Editorial Notes," an attempt at wit, and criticism of a portion of *Light on the Path*. If you had read the annotations as published in the September number of *The Theosophist*, or studied the subject as all these occult writings need to be studied, given in a language so different from ours, I hardly think you would have found the expression either thick as mud or hard to understand. With the love of a brother I ask, can you afford to let such an article stand unexplained to prejudice your readers against a society that is doing so much to bring together the liberal searchers after a divine life in the east and west? Every work that tends to do away with religious or class prejudice, that teaches men to control the animal appetites, that inspires love of a higher life and universal brotherhood, is with, not against us, and Theosophy, with *Light on the Path*, is surely doing that. On seeing your notes I had not read that part of *Light on the Path*, but hastened to do so, when behold the mud became clear as water. When we strike another we always hurt ourselves the most. When we strike in the dark we may do more harm than when we strike in the light.

In all kindness your friend,  
ISAAC B. RUMFORD.

OAKLAND, Cal., Dec. 22, 1885.

We quoted from *Light on the Path* the following, to us, meaningless sentences: "Listen only to the voice which is soundless." "Look only on that which is invisible alike to the inner and the outer sense." "Hold fast to that which has neither substance nor existence," etc. Our columns are open to our correspondent to inform us how we can "hold fast to that which has neither substance nor existence," or how we can "look only on that which is invisible alike to the inner and the outer sense." The subject is too profound for us.—Ed. G. G.

GET KNOWLEDGE.

Without knowledge man is the most helpless animal in the universe. Physically helpless at his birth, and long afterward, but for parental care the race would soon cease to exist. And then, when in a measure able to care for himself, he is only superior to the animal in proportion as he possesses superior wisdom.

Nature presents to man a great variety of facts of the utmost importance for him to know—facts of heat, cold and electricity, facts of elements friendly and unfriendly to life, facts of growth and decay, facts of vegetable and animal life, facts of the mineral world, facts social, moral, and psychological. To the brute she has given instinct, which is but another name for blind reason, the manifestations of which seem to inhere in all forms of unconscious life, animal, as well as vegetable and mineral. By this instinct the brute is able to follow the narrow way marked out for its existence—to protect itself from its enemies, and to avoid, in its selection of food, all hurtful things.

But to man, Nature unfolds her vast storehouse of secrets as fast as he is capable of appropriating them. If he neglects his opportunity he alone is the sufferer. She invites him to banquet with the gods, in the palaces of kings, but he often prefers to feed on husks in the hovels of his own undeveloped nature.

Nature presents no fact that is not worthy of man's thoughtful consideration. And this brings us to the central thought of this article—the fact of spirit existence and communion. If it is a fact, as millions know it to be, it is as much a fact of nature as is human life, or the revolution of the earth on its own axis, or around the sun; and it is a fact also that commends itself to man's most thoughtful consideration. For any thoughtful person to ignore this fact is to shut the soul out from the enjoyment of knowledge of the utmost consequence to it here and hereafter.

The marvellous facts of Spiritualism should be as thoroughly investigated as any other fact of nature—first, that their evils may be avoided, and next that their benefits may be best enjoyed. That mediumship has its dark or undeveloped side—its dangerous side, perhaps we might say, especially for the ignorant, is no doubt true. Hence the greater the importance that its laws and phenomena should be more thoroughly understood.

An open door between the two worlds appeals too strongly to human affection to imagine that man will deny himself the opportunity to communicate with his loved ones who have passed on to the immortal life. If the wise will not condescend to explain to him the laws governing this means of communication, then he will seek to discover them himself, as millions have already done, and found a joy and comfort therein that nothing on earth can give. He has found the perils of his research far less than have been depicted by those who are interested in denying the soul this means of happiness.

Light is breaking in all around the spiritual heavens; new avenues of communication are being opened up in thousands of loving homes, far removed from all mercenary temptations to dishonesty, and the world is growing in the knowledge of spiritual things daily.

FAIR DEALING.

It is not only the doctors of this but of other countries also, who charge for their services according to their patients' supposed wealth. One Dr. Alvarez, a Paris homeopathist, lately brought suit against the Princess of Medina Calli for six hundred thousand francs for medical treatment, on the ground that he was entitled to more than the usual compensation on account of the great wealth of his patients. The court awarded him eighty-four thousand francs, he to pay costs; but he was much displeased with the seventeen thousand dollars, because but a few days before he had refused a much larger sum to compromise the matter. It seems to us that physicians should fix a maximum rate of charges, not to be raised against rich patients, but reduced for poor ones. Moneyed people are not altogether heartless, and a true, successful physician would find gratitude and benevolence among his affluent patrons that would more than repay him for dealing fairly with them, and not endeavoring to make up out of rich purses what they deduct from their services to the poor. There is that in the divine act of healing, whether by drugs or laying on of hands, that should make ladies and gentlemen of its followers, and these never take advantage, but deal fairly and justly by the rich and charitably by the poor.

"THE SOUL'S NEW YEAR."

The above was the suggestive theme chosen by Mrs. Watson for a discourse announced for the Temple on Sunday evening last; but the speaker being unable to be present, the large and intelligent audience assembled missed their usual treat.

While we would not forestall Mrs. Watson's discourse, (which will probably be given on Sunday evening next,) yet the theme is broad enough for a few thoughts of our own, without our trenching in any manner upon the vast resources of ideas ever within her reach.

When is the soul's new year? It has its Spring-time of growth, its Summer and Autumn of ripened thought, and its Winter of decay. But it has all seasons for its new year. Whenever it puts off the old and puts on the new, whenever it grows out of bad conditions into better, whenever it emerges from darkness to light, then comes its new year. When the soul breaks away from the fetters which chained it to a dead past, and steps forth from its prison house of superstition into the beautiful sunlight of freedom; when it rises in its grandeur and majesty superior to all debasing habits; when it ceases to do evil and begins to do well, then does it enter upon a new year.

But the grandest new year that ever dawned upon the soul, radiating its splendors through every dark chamber of being, and dispelling

every shadow of doubt and despair, was when the knowledge of immortality—of a continuity of conscious existence—broke in thrilling waves of gladness and certainty upon the understanding. That was a new year to be remembered—a year of jubilee! Henceforth, the universe seemed filled with melody. Life seemed worth the living. There was discovered a meaning and a purpose in it never understood before. Its burdens seemed no longer heavy—its tasks no longer irksome. The long night of gloom was past—the gloom of a lost world,—of countless millions of human beings wailing in eternal anguish. The Demon of Eternal Vengeance, misnamed a God of Love, was changed into an angel of light; and henceforth duty became a pathway strewn with flowers!

We thank the good angels for this the gladdest of all the soul's glad new years.

SPIRITUALISM AND REFORM.

Spiritualism is in harmony with all true reform. It is not bigoted and intolerant in its condemnation of evil-doers, but it is ever seeking to lead the erring out of their evil ways.

Law will be administered honestly when men become honest; intemperance will cease when men no longer place the fiery draught to their lips; vice will disappear when men become pure in their thoughts and actions. Hence, the true way to bring about great reforms is, not so much by legislating against evil, or denouncing evil-doers as by reforming the individual man.

Every whisky mill in San Francisco—and there are thousands of them—could be closed in a fortnight, and nine-tenths of them in a week, if the people would cease patronizing them. It might be a little hard on the families of liquor sellers, until their husbands could find other employment; but then it would afford a compensating good time to the families of the rum-drinkers. The latter have had more than their share of wretchedness and privation. It would be no more than fair for the former to "change about" with them awhile.

The same may be said of the Chinese question. If all who are opposed to the Chinamen would cease giving them employment, or purchase their wares, they would soon be obliged to return to the Flowery Kingdom, or seek other fields of labor. How easily, apparently, could this be accomplished, especially where, as is the case in California, the people are almost a unit in favor of their exclusion.

But what seems to be everybody's business is found to be nobody's business. It is only by unity of action that great public reforms are accomplished; and these can only be brought about successfully by first implanting right principles in the minds and consciences of the individual factors of society.

Spiritualism begins right, in its work of reforming public evils. It begins with the individual and works outward through society. Considering the badly warped and sprung material it has to deal with, as the outcome of two thousand years of orthodox training, the task is one of stupendous magnitude. But the gentle gospel of the New Dispensation, which is rapidly gaining ascendancy over old dogmas, will do its work in time. We have but to "let the good angels come in"; and they are coming in a mighty host, through unnumbered avenues of communication—coming to the hearts and homes of the people, and shedding their sweet influence over the lives of men.

KINDNESS.

It will be a glad day to tender-hearted persons when horses are relieved from street-car service, so hard and over-taxing that the best of horses are worn out by it in three years' time. In Philadelphia last week a street car came to a halt by the falling of one of its horses from exhaustion. The poor creature was lifted to his feet and about to be put in the harness again, though his shoulders were raw and bleeding. No one of the many men on board protested, but a young girl arose and earnestly warned the driver that she would cause him to be immediately arrested if he persisted in trying to drive that horse any farther. The driver scoffed and swore, but, knowing the safe side to take, removed the suffering beast. It is ever a woman's voice that first cries out against injustice, wrong and cruelty. If contact with the rough world and the sterner and more responsible duties of political life would make her less tender and sympathetic, we would wish her to remain where she is. But we believe her presence and counsel are needed in all the deliberations of men, to tone down the asperity and soften the obduracy of his nature toward his kind and all creatures under his control.

THE LYCEUM'S CHRISTMAS FESTIVAL.—Notwithstanding the heavy rain, the lower Metropolitan Hall was crowded last Friday evening, Dec. 25th, by a merry troop of children who had come with their parents and guardians to enjoy the Fourteenth Annual Christmas Festival of the Children's Progressive Lyceum. For an hour the children entertained their friends with songs and recitations, among which were the following: Piano solo, Miss Anna Tranter; recitations by Miss Gussie Pamperien and Master Eddie London and Rea Irvin; song by the Misses Jennie, Abbie, and Gussie Pamperien; recitations by Misses Etta Cressy, Nettie Bullion and Lydia Clarke. Following these came the "House that Jack Built," in which ten children sustained the parts, from the House, by Master James McKinley, aged five, to Master Rea Irvin, aged four, who recited the whole story in the most captivating manner. Spring, Summer and Winter were very daintily represented in costume by Grace McKinley, Emily Wagner and Rea Irvin. Song, "Welcome to Santa Claus," by a group of "merric maidens." Mrs. Laverna Matthews, the beloved conductor of the Lyceum, then read an original poem on "Christmas, Past and Present," which was followed by the advent of Santa Claus, ably personated by Mr. Chas. Wadsworth, who made a short but happy speech to the children, and distributed the presents, each child being well remembered. Refreshments and dancing finished up a very pleasant evening.

WHO THEY ARE.

Chicago is coming to a pretty pass, and it evidently thinks the whole country is, too, judging by the tone of its defense of Sunday liquor selling. The saloon keepers of the city claim that the strict laws compelling the closing of the saloons on Sunday would be a great injustice to the general population of the city. They refer to statistics to inform us of what this "general population" consists of: 114,000 Irish, 210,000 Germans, 48,000 Scandinavians, 28,000 Bohemians, 24,000 Poles, 8,000 French, 4,000 Italians, 8,000 Africans, 24,000 Swedes, 18,000 Norwegians, and 6,000 Danes, with 174,000 people having English and American characteristics, and "presumably in favor of Sunday observance." May the good Lord take pity on this little handful of people "with American characteristics!"

This little newspaper item contains a whole century's history, and is enough to stir up righteous indignation in the mind of every patriotic American; and it can not be there are less of them than fought for the Union twenty odd years ago. These foreigners "want open saloons and amusements on Sundays." No one should object to their taking all the amusement they can find, provided they get it outside of saloons, and if the two can not be separated, both had better go when the Chinamen do, and set up a free country of their own, founded on free whisky and no Sunday law. It is the foreigners who keep saloons, and foreigners who mainly support and keep them open at all times.

If ever there was need of a despotic power on earth, it is needed now to crush this vile monster that bodes worse to our country than did African slavery in its most flourishing day. Who will be the one to proclaim emancipation? But there will be a contest first—one that will try the stuff that constitute true Americans of to-day. The sooner it comes the better.

WHAT IS FREE?

In the city proper of London land is become about as precious as crown jewels, having been sold at the rate of fifteen millions an acre. Ancient writings inform us that the poor shall inherit the earth, but where now is the prospect? Throughout the broad universe everything is bought and sold except the airs of heaven, and who can measure the term freedom yet remaining to those. The surface of the earth is not only sold or rented but even its deepest caverns of dark mines. When there was a tax on window glass light was virtually sold, and the fires that give us warmth and cook our food are bought since we pay dearly for the fuel that feeds them.

There are millions of souls who do not know that heaven is free, but pay exorbitantly for portions of it for themselves and friends, that they may get out of purgatory and avoid sheol. In a life where so little is free it is no wonder that so many get wrong ideas regarding the unseen but real world around them; nor that they turn to a priest for instruction and that consolation not to be found in their lives, so hedged about by the hard condition of demand and supply. There is indeed very little freedom of anything to-day but lawless speech.

NEW BOOKS.

"Material Apparitions: If Not Beings From Another Life, What Are They?" By E. A. Brackett. Boston: Colby & Rich, Publishers.

This is a neat little volume of nearly two hundred pages, giving in choice English and in a very pleasing style, the personal experiences of the author in his researches in the phenomena of full-form materializations. A thorough skeptic, in the beginning of his investigations, but an honest one, he instituted every possible safeguard against deception. The evidence that he relates is of so conclusive a character as to be simply irresistible. After all, it is, in a large measure, but similar in character to that of hundreds of investigators in this goodly city of San Francisco. The chapter on "Public Seances" is so eminently good and instructive that we reproduce it in this issue of the *GOLDEN GATE*. Spiritualists will find in the book much that will interest, even though it may not be needed to confirm them in their faith and knowledge of spiritual things.

Noted public men are in some sense public property, especially is this manifest after death, when their bodies are made the subject of great display, and parade, and expense. We believe they could and should in a measure prevent such useless outlay of money when their usefulness is at an end here, and by their example check the impulse of those not able to indulge in post mortem extravagance. It is just ascertained that Victor Hugo's funeral expenses was \$20,306.40. Could this have gone to his "beloved poor," how many hearths it would have warmed, how many tattered forms have clad!

The days of practical joking with impunity seem to be about over, both in this country and elsewhere. The French excel in all undertakings, and a French physician has just distinguished himself in an unprofessional manner that will give him a lasting notoriety. This jovial M. D. poisoned some game which he sent to a rival, "by way of a practical joke," but it turned out to be a serious thing to the funny man, who has been sentenced to eight years' imprisonment with hard labor. If all other similarly disposed persons were given the same opportunity for reflection, it would not be a bad thing for the communities they hail from.

—Since time began we have been told that flannel was the natural dress of man, and especially of delicate persons and invalids of all temperaments and qualities of skin, thick and thin. But one doctor, of Boston, has flashed upon the world the declaration that wearing flannels is often a cause of ill health; that delicate women suffering with consumption and wearing heavy flannel under garments suffer a torture of their delicate skin that exhausts the little vitality they possess. Thousands have had this experience with flannel, but the most of them suffer and wait for some physician to find it out and tell them. It is far better and safer for each to consult her own comfort in matters of dress.

EDITORIAL NOTES.

—The address of Mrs. L. Pet Anderson, for the present, is Pullionville, Nevada, care of Wm. S. Godhe, Pullionville Smelting Co.

—G. Milner Stephen, a noted healing medium from Australia, arrived in this city last week and is stopping at the Palace. His testimonials give accounts of some most astonishing cures.

—The Christmas number of *The Spiritual Offering* is a model of Spiritual excellence. Col. and Mrs. Fox are deserving of great credit for their noble work in behalf of our beautiful philosophy.

—The *Mind Cure* is the name of a little eight-page quarterly that has just appeared in this city. It is published by Mrs. E. Hughes, corner of Eddy and Powell streets. It appears too long apart for its own good.

—We are doomed to a further disappointment in the matter of the publication of Mrs. Watson's address on the "The Golden Age." The reporter is a new hand at the business, and his notes were too defective to be made use of.

—Charles Foster, the eminent test medium, passed on, from Old Salem, Mass., his native town, from softening of the brain, on the 15th of December. He traveled extensively in many countries, making acquaintances and friends of kings, princes and many distinguished men, and converting thousands to a belief in the truths of Spiritualism.

—We have received from the publishers of *Light*, England, a very interesting pamphlet of thirty-two pages, entitled, "Spiritualism at Home and Abroad: Its Present Position and Future Work." An address delivered before the London Spiritualist Alliance, at a meeting in the Banquet Hall, St. James' Hall, London, on Friday, November 13, 1885. By the President. Price sixpence.

—Mrs. J. J. Whitney, the wonderful trance and test medium, of this city, will visit Los Angeles on or about the first of February, and will remain there about a month, when she will return to her rooms at 1122 Market street. We congratulate Los Angeles investigators on this capital opportunity to test the genuineness of true mediumship, and that, too, of a remarkably high order.

—It is impossible for the editor of this journal to take personal note of all the Sunday meetings, lyceums, public seances, etc., transpiring in this city. Hence, if those interested in said meetings would wish reports made thereof, our columns are at their disposal. If they will send us reports of any matters of public interest we will gladly publish the same.

—Two numbers more will complete the first volume of the *GOLDEN GATE*. All six months subscribers, beginning with the volume, should renew at once, and thereby enable us to keep our subscription list intact. The paper is now firmly established; hence none need hesitate to renew. Are we not making good our promise to publish a first-class paper? But to do this successfully prompt payment is necessary.

—Bro. Sherman will pardon the liberty we have taken with his communication, "Life and Death," published on our second page. We deemed several erasures advisable, as denoted by the insertion of periods. Our friend will understand the reason why. It does not weaken his argument to eliminate that which is calculated to offend the religious sense of those who are quite as honest in their convictions as we are in ours.

—The Truckee *Republican* thinks it has found a sure cure for the Chinese complaint, which is to cut off the queues of all Chinamen found in the country after a certain date. The proposition is an unwise and unjust one. In whatever part of the United States Chinese have settled it is soon found that they are undesirable, and so it is everywhere else. The place for them is China, and other Eastern semi-civilized countries. If queue-cutting is practiced their return to their own land can never be effected, as all know.

—The Chinese are an economical people, not only the poorer classes but the richer and ruling ones as well. China sends but one ambassador to represent her in Germany and France. This functionary divides his time between Paris and Berlin. Some persons, not Chinese, are beginning to think that a part of this international flunkysm could be dispensed with to the advantage of the country most concerned. Since our minister was refused admission to the Austrian Court there has been considerable independent thought expressed on the subject that may evolve some common sense.

—The small bird still has friends and defenders. One of them in denying the charges of destruction made against them cites the proof offered for inspection by a Frenchman in the 1851 exhibition. The contents of the crop of all birds so accused were exposed glued upon a board, analyzed and indexed by the side of the bird's body for identification. Such an examination could not but be in favor of the birds as useful destroyers of mischievous grubs and insects, the grain being a minimum, and it led to some useful protective measures for small birds in France. If such measures are not soon taken in this country there will be no birds, and worms, grubs and insects will have all their own way.

THE TEMPLE.—Mrs. Watson, the gifted inspirational speaker who officiates at the Temple, was retained at home last Sunday by a severe cold; hence the morning service was turned into a sort of conference meeting, at which Mrs. Mozart, an excellent trance speaker from Portland, formerly of San Francisco, Mrs. Robinson, Mrs. McKinley, Mrs. Wiggins, Dr. Brown, and other good speakers assisted, and the meeting proved to be one of rare profit and interest to all present. In the evening the editor of the *GOLDEN GATE* occupied the rostrum, while the invocation and benediction were given by Mrs. Mozart. The fine music at the Temple is an attractive feature of the services, the grand organ notes filling the large hall with their inspiring tones.



[Written for the Golden Gate.]

## Frauds and Sham.

In a former communication wrote in deprecation of fraud. The subject is of such vital interest, that I may be excused for a few words more. I stated in that article that I rejoice in the detection and exposure of fraudulent practices in the name of Spiritualism. The detection and exposure of cheat brings, it is true, a certain odium or suspicion on a profession or a class. A few banks failing and plundering the honest depositors, tends to shake the public confidence in all banks. A judge convicted of taking bribes, or a lawyer of suborning perjury, or a legislator of selling his votes to the highest bidder, also, tend to discredit a whole class. But the criminals will do infinitely less mischief at large, and permitted to practice their iniquities with impunity.

I am convinced that many hesitate to speak out on this subject, through fear that exposure may affect unfavorably the cause of Spiritualism itself. No greater mistake could be committed. These exposures will certainly be made. If not by Spiritualists, who have the best opportunities to do so, it will be done by those more or less opposed to it when all honest mediums and Spiritualism itself will, in a greater or less degree, show the obloquy. If, however, the true Spiritualists, who invite and welcome honest investigation, would take the lead in these exposures, it would be greatly to their credit, as well as place the subject in a better light before the community. The majority of people do not investigate very thoroughly, nor think very profoundly. They are too ready to draw general conclusions from isolated facts. It is exceedingly important that the whole class of cheats, and shams in the name of Spiritualism be detected and exposed.

What should you think of a professional developer of mediums? We have one of these shams in our city of Los Angeles. The Spiritualists here nearly all know him to be a hypocrite and a fraud; but they do not openly denounce him. They allow him to sail under their colors and thus bring disgrace upon themselves and the system they teach. He teaches his mediums to materialize; but allows no investigations and no conditions that would preclude fraud. The tricks are so transparent that no person of ordinary wit ought to be deceived. He is one of the most blatant professors and advocates of Spiritualism in the city; and until he is publicly rebuked and denounced, the whole Spiritual fraternity must bear the obloquy of his mendacity and shams.

PROTEUS.

Los Angeles, Cal., Dec. 28, 1885.

## Evolution.

[H. W. Beecher.]

With slow steps I have seen the animal creation reach to the level of the human family. I have seen the steady unfolding toward intelligence, toward refinement, toward imagination, whose eyes are away from organized matter, toward love, and in love ever more, sphere by sphere; and the law of ascent and the law of unfolding at least seems this, to set the whole of creation upon a march from the lowest form of unorganized matter up through every variation of organization, through every form of passion, still seeking it knows not what, until later ages describe that star that all creation is seeking and around about which it is revolving; and love is that, and is the final end of creation, and to that we can account for the enormous waste intermediate; it is a glorious thought of God's designs in the creation of this world and the unfolding of the races. If they that perish by the way perish effectually, having their sunshine and their measure of little joy, and simply stop and know no more; if there is no ponderous prison; if there is no hideous world of cruelty that shall enact again and forever all those atrocious crimes that animal and man act upon each other here. I feel no more troubled about the time and the great waste that has befallen this world on its march toward the final consummation than I feel troubled when I see a shipmaster hewing a log and fitting it for rib or keel, or any other part of the ship. The chips don't trouble me, so that the timber comes out at last. And the chips of creation may be multitudinous, but that don't trouble me. It is the organized and apparently the drifting tendencies of animal life that have obscured my vision and troubled my faith, and I have got over it. The day star has arisen. Its name is Love, and right behind it is the Sun of Righteousness, with healing in its beams. We are seeing that early morning. Other ages will see the dawn and the noon. I shall see it too, and from a better astronomical point of view than this life affords.

The candle never says: "I will shine on that man because he is black and needs it, and on that man less because he is white and don't need it."

The flower never said: "Here comes a maiden tripping along. I will be fragrant; I will be beautiful for her, but there comes old Hodge, I won't be lovely for him."

The keeping of Christ's commands will transmute obedience into faith and into love. I expressed this years ago, and had a rebuke from a Boston minister, who

in some respect was very tall and in others very small.

I know the law of unfolding weakness and relative weakness, till you get strong enough to do the thing you are aiming at, and I know that in every great moral quality you have got to begin where we can begin, and if it be true that in a sense the practicing of a duty will by and by work the feeling itself into love over against that duty, then there is no insincerity in teaching that if you will keep the commandments there shall spring up in you the love of God, commanded. Christ will spring up in your mind—clear, revealed.

This must be an education. Prayer may help it, but conduct helps prayer as well as prayer helps conduct. They say, "Pray for grace." Why don't you live for it? It is an education. If you wish to love Christ, go to school and learn how, and the way to learn I have already expounded. Where one has learned in the school of love, it will be found that his love of Christ is not a gift, not a varnish—it is a regeneration. It turns the soul end for end. And this is the aim of every man's creation to be transformed until he comes into the whole blissful center and genius of sympathy, kindness and love.

The benevolence of a number of our citizens has been extended to the ladies of the Young Women's Christian Association during the holidays, to assist them in their worthy objects, and they gratefully acknowledged the following receipts: Mrs. Leland Stanford sends a check for \$1,000 from Washington, Mrs. Charles Crocker \$500, Mr. J. G. Fair \$100, Mr. Nathaniel Gray \$25.

—Commenting upon the effort of a writer to prove from Shakespeare's works that he was a lawyer, the *Saturday Review* says that "similar 'processes of reasoning would prove him to have been a bishop, a privy councillor, a traveler, a soldier, an apothecary, a painter, a forester, an artificer, and a husbandman, as well as a lawyer." Indeed, it is hard to tell what Shakespeare was not by his writings, which, in their varied applications, much resemble the Book of books; and especially is this resemblance noted in the fact that both contain that which is not fit to be read even in private. The best of the great writer's works need the sifting that dramatization gives them.

## A GENEROUS DONATION.

Robert Brown, M. D., of San Francisco, has agreed to transfer to the Trustees of the College of Physicians and Surgeons of California, seventy-five thousand acres of valuable timber and agricultural land in Dickinson and Wise Counties, Virginia, to sell and apply the proceeds towards maintaining a chair of Mental Physiology, Psychology, Psychometry, and all the occult sciences, located in San Francisco.

Dr. Brown, in the instrument conveying this property to these gentlemen, says: "Believing with Dr. Carpenter and other eminent scientists, and judging from my own long experience as a physician and surgeon, that the human mind 'exerts a powerful influence over the body, as well in connection with diseases as in human acts, and that Psychology, Psychometry and Mental Physiology, to be effective in the cure of diseases should be combined with the practical sciences of medicine and surgery, in order to avoid the errors of many who 'assume pure imagination to be reality, and hence wander into pure spiritism, and apply ancient magic to modern gnosticism; I have made this donation 'to encourage the application of practical medicine and surgery to psychology and mental phenomena, and to provide 'a field of exploration and study for those 'men and women who desire to rise above 'charlatanism and accomplish something 'of real and practical good to humanity, 'and to avail themselves of all that modern science and liberal thought may 'suggest to that end."

Recent advices from Virginia estimate the value of the land at from three to five dollars per acre. An English syndicate is already negotiating for the purchase of the entire tract, and the probability is that within a few months the land will be sold to advantage, and the proceeds placed in the treasury of the College.

The plan of this college has already been formed, and all persons desirous of matriculating in either medicine, surgery, pharmacy, literature or psychology, may do so immediately, as the College will open for students about the middle of January next. The matriculation fee is five dollars.

The dispensary of the College is in practical active operation, and all who desire to obtain certificates of benefits, entitling them to medical treatment for one year, without other charge therefor, beginning at once, can procure them of the Secretary, at 127 Kearny street, room 6, San Francisco, upon payment of ten dollars only. The attention of those suffering from acute or chronic diseases is specially called to this feature of the College, and an early application desired, for the reason that a limited number of certificates will be issued the first year to suit the present accommodations, and those applying now, will be entitled to precedence in renewing them. These certificates can also be had by applying at the office of the GOLDEN GATE.

COLLEGE OF PHYSICIANS AND SURGEONS,  
127 Kearny street, San Francisco.

## PASSED ON.

The spirit of Mrs. Eliza J. Mabrey passed from the mortal to the immortal on Dec. 24, 1885, aged sixty-six years and seven months.

While the Christmas chimes were joyfully ringing "Peace on earth, good will to men," angels gently disengaged the weary spirit and bore it to rest in the mansion she had prepared for herself by deeds of loving kindness and duties faithfully performed, leaving her companion to mourn her loss, comforted only by the glorious certainty of the truths of Spiritualism.

She was born in Augusta, Maine, and was previously married to Mr. George Kellogg of San Francisco. Later in life she was married to Mr. Mabrey, more familiarly known, especially in Oakland, as "Father Mabrey," with whom she has passed sixteen happy years. Having been a believer in Spiritualism for over thirty years, she was ready and willing to meet the change mortals call death. Mr. and Mrs. Mabrey were both active workers in the "Father's vineyard," and have been the instruments of converting many to a knowledge of the truth of Spiritualism.

Never having been blessed with children of her own, she adopted several girls and brought them up to womanhood, besides gathering in many little stray waifs and giving them the loving tender care of a mother until homes could be provided for them. She loved the Lyceum and the Spiritual circles, and they opened their doors to the public on every Sunday afternoon for many years, holding circles so all could learn the truth freely, and though sickness and poverty often entered their humble home, no murmur escaped her lips; she was ever happy, ever hopeful. A loving, tender, womanly heart is at rest, but we know she will take up her life of usefulness again in the Summer Land, and we can pay her no higher tribute than to say in love and sympathy, "She hath done what she could."

A FRIEND.

## FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

## PSYCHOLOGY AND MIND CURE.

The College of Physicians and Surgeons of California, offers a golden opportunity to all men and women desirous of following a thorough, practical course of Psychology, Psychometry and Mind Cure, to qualify them for the cure of diseases. Course begins about January 15th next. An early application for certificate of matriculation requested. Fee, \$5.00. Apply immediately at office of the College, room 6, 127 Kearny street, San Francisco.

## SPIRITUALISM.

All who are desirous of developing as mediums for "Independent Slate-Writing," which is the most satisfying, convincing, and unquestionable phase of spirit power known, send for circular, with four cents, to Mrs. Clara L. Reid, Independent Slate-writer, No. 35 Sixth street, San Francisco.

## ADVERTISEMENTS.

MRS. J. J. WHITNEY.

This Celebrated

Clairvoyant, Clairaudient, and Trance Medium.

Will visit Los Angeles on or about the first of February, 1886, and will remain absent for about one month; and will then return to her present rooms, at No. 1122 Market street, SAN FRANCISCO.

## PROFESSIONAL CARDS.

MRS. M. J. HENDEE,

OF SAN FRANCISCO.

Has opened a class devoted to the instruction of Psychometry and Metaphysical Healing, at 475 Ninth street, Oakland, every Tuesday and Friday at 2 p. m. Also automatic writing, developed sittings for tests development and healing every day, except Sunday, from 10 a. m. to 9 p. m.

MRS. S. SEIP,

1910 Market Street,

CLAIRVOYANT AND PSYCHOMETRIST.

Readings from book, letter, picture, age and sex. Sittings daily, \$1.00. Tuesday, Thursday and Saturday at 8 o'clock, 25 cents. Sunday meetings in Alcazar Building, 10 cents.

## SHORT-HAND AND CALIGRAPH TEACHER.

MISS GEORGIA HALL,

At 167 Seventh Street, : : : Oakland.

MRS. M. MILLER,

MEDIUM,

Meetings—Tuesday, Thursday and Saturday evenings, and Fridays at 2 p. m. Sittings daily, \$1.00.  
106 Seventh St., near Mission.

DR. T. C. KELLEY,

MAGNETIC HEALER,

946 Mission Street, : San Francisco, Cal.

Treats all cases of Acute and Chronic Diseases, by Nature's vital forces, without the aid of drugs or mechanical appliances. Office hours, from 9 a. m. until 5 p. m. Consultation free.

MRS. REID,

MEDIUM FOR INDEPENDENT SLATE WRITING,

No. 35 Sixth Street, S. F.

Hours from 1 to 5 p. m.

For Ladies only.

FRED EVANS,

MEDIUM FOR INDEPENDENT SLATE AND MECHANICAL WRITING.

Sittings daily (Sundays excepted), from 9 a. m. to 5 p. m. Private Developing, daily. Select Developing class, Tuesday and Thursday evenings.

No. 1244 Mission Street, San Francisco.

MRS. EVANS (nee HANCE),

TRANCE AND TEST MEDIUM,

Sittings daily (Sundays excepted), from 9 a. m. to 5 p. m.

No. 1244 Mission Street.

## TO FRIENDS OF THE GOLDEN GATE

For the purpose of placing the GOLDEN GATE upon a basis that shall inspire public confidence in its stability, and also for the purpose of extending the field of its usefulness, a number of prominent and influential Spiritualists have organized themselves into a Joint Stock Company known as the "Golden Gate Printing and Publishing Company," with a capital stock of \$15,000, divided into 3,000 shares of \$5 each. The corporation is invested with power to carry on a general printing and publishing business; to buy and sell, hold and inherit real estate; to receive, hold and dispose of bequests; to deal in books and periodicals; in short, the foundation is laid for the future of a large publishing, printing and book-dealing business.

It is agreed that each share of the capital stock of said Company subscribed for shall entitle the holder to an annual dividend of ten per cent, payable in subscription to the paper. That is, the holder of five shares, or \$25 of stock, shall be entitled to a copy of the paper free, so long as the corporation exists, together with all the profits and advantages which the ownership of said stock may bring. (The paper at \$2.50 per annum—the lowest price at which it can be afforded—being equivalent to ten per cent of \$25.) For any less number than five shares a pro rata reduction will be allowed on subscription to the paper. Thus, the holder of but one share will receive a perpetual reduction of fifty cents on his annual subscription. That is, he will be entitled to the paper for \$2 per annum. The holder of two shares will pay but \$1.50; of three shares, \$1; four shares, 50 cents, and of five shares, nothing.

By this arrangement every share-holder will receive, as we have before stated, what is equivalent to a perpetual annual dividend of ten per cent. The subscriber for twenty shares of the stock, or \$100, would be entitled to four copies of the paper. He could, if he chose, dispose of three of these copies among his acquaintances, at the regular subscription rate of \$2.50 for each per annum, and thereby realize what would be equivalent to a cash dividend of seven and one-half per cent on his investment, and have his own paper free in addition.

This plan of incorporation can not fail to commend itself to every Spiritualist who has the welfare of the cause at heart.

As no more stock will be sold than will be necessary for the needs of the business—which will not be likely to exceed, in any event, over fifty per cent of the nominal capital—and as the paper will be conducted on the most economical principles, there will be no probability of, or necessity for, future assessments. The sale of the reserved stock would be ample to meet any contingency that might possibly arise. But, with careful management, there will be no necessity to draw upon this reserve. On the other hand, from the present outlook and the encouragement the paper is receiving, we confidently believe that the time is not far distant when the business will pay a fair cash dividend upon the stock, in addition to that already provided for.

This is no vagary of an inexperienced journalist, but the firm conviction of one who has had a quarter of a century of successful experience in journalistic management. You can order the stock by mail just the same as in person, and will receive therewith a guaranty of free subscription.

While the paper is now placed beyond the possibility of failure, still its future usefulness will depend, in a large measure, upon the liberality of its patronage. All Spiritualists who can afford it should not only take the paper but also secure some of its stock, which will be a safe and profitable investment.

The Board of Trustees named in the articles of incorporation (which have been duly filed) consists of the following gentlemen: Amos Adams, M. B. Dodge, R. A. Robinson, Dr. Robert Brown and J. J. Owen.

## NOTICES OF MEETINGS.

## DO SPIRITS OF DEAD MEN AND WOMEN

Return to Mortals? Mrs. E. R. Herbert, a spirit Medium, gives sittings daily from 12 to 4 p. m. (Sundays excepted), at No. 418 Twelfth street, Oakland, Cal. Conference meetings Sunday evening: Developing Circles, Tuesday evenings. Public are invited. no 18

SPIRITUAL SERVICES at Metropolitan Temple, under the ministrations of the celebrated and eloquent inspirational lecturer, Mrs. E. L. Watson, Sunday, January 3d. Answers to questions at 11 a. m. Evening lecture at 7:30. Subject: "The Soul's New Year." The Children's Progressive Lyceum at 12:30 p. m. A cordial invitation to attend is extended to all.

CONFERENCE AND TEST SEANCE every Wednesday evening at Grand Pacific Hall, 1049 Market street, between Sixth and Seventh. Free to all.

PROGRESSIVE SPIRITUALISTS.—The "Progressive Spiritualists" meet in Washington Hall, No. 35 Eddy street, every Sunday afternoon at 1 o'clock p. m. All subjects relating to human welfare and Spiritual unfoldment treated in open conference. All are invited. On Sunday, January 3, 1886, at 2 p. m. Dr. C. C. Peet, the eloquent Spiritual speaker, will lecture upon the subject of mediumship.

N. B.—The Free Spiritual Library in charge of this society is open to all persons on Sundays from 1 to 4 o'clock p. m. Contributions of books and money solicited.

MRS. HENDEE will lecture in Medical College Hall, Clay street, Oakland, every Sunday evening at 7:30 o'clock.

MRS. S. SEIP will hold a meeting, Sunday, January 3d, in Cosmopolitan Hall, 112 McAllister street, for mental phenomena. Mrs. Anna Kimball will occupy the platform the first half hour. Psychometrical readings, mental and ballot questions answered. Admission, 10 cents. Friends, strangers, and skeptics especially invited.

## PUBLICATIONS.

## OUR SUNDAY TALKS.

## OUR SUNDAY TALKS;

—OR—

## Gleanings in Various Fields of Thought.

By J. J. OWEN.

(Late Editor of the "San Jose Daily Mercury.")

SECOND EDITION. REVISED AND ENLARGED.

Following are some of the Press opinions of the first edition:

We consider the volume a most readable and useful compilation, in which the taste and ability of the able writer has been fully illustrated. Mr. Owen is editor of the *San Jose Mercury*, one of the leading newspapers of the State; edited with great taste and good management, and conducted with care and marked clear-headed judgment. His writings are always readable, terse, vigorous and clear-cut, and in the choice little volume before us, he gives us the very best flowers culled from the bouquet which his mind and brain have combined together.—*Spirit of the Times*.

It is calculated to elevate the mind above the mere greed for gain and momentary pleasures, and cause the thoughts to run in a more elevated channel. \* \* \* It contains some magnificent gems, and is of that character that will command a place among the literature of the day.—*Pioneer*.

As to the contents of the book we can not speak too much praise. The selections are principally made up from the best things which have for several years been written for the *Mercury* by Mr. Owen. It is a collection of the beautiful thoughts—thoughts characteristic of the cultivated mind and warm heart of the author, clothed in the purest and best English. Mr. Owen, as a writer, has few equals on the Coast, and his "Sunday Talks" were penned in his happiest vein.—*Footlight*.

The compilation brings before us, in a compact form, the talented author's best and noblest thoughts on life and morals. Nothing in quiet hours will give more food for wholesome reflection than one of Bro. Owen's essays.—*Gilroy Advocate*.

The volume is made up of short editorials on thoughtful topics culled from the columns of the author's newspaper, which tell of studious application and observation, written in a pleasant and interesting style, and full of good meat, with the intent of benefiting their minds.—*Carson Appeal*.

As a home production this collection of pleasing essays and flowing verse is peculiarly interesting. The author evolves a graceful pen, and all of his efforts involve highly moral principle. Although these are newspaper articles published by an editor in his daily round of duty, yet when now bound together in one volume they seem to breathe more of the spirit of the cloistered scholar than is wont to gather round the ministrations of the editorial tripod.—*S. F. Post*.

Bro. Owen's ability as a prose and verse writer is unquestionably of a high order, and in thus grouping a number of his best productions into a compact and handy little volume, he has conferred a favor on many of the *Mercury*'s readers, who, like ourselves, have read and appreciated the "Sunday Talks," and from them, perhaps, have been led to form a higher and more ennobling idea of the mission and duties of mankind. *San Benito Advance*.

Owen has a poetic way of saying practical things, a neat and attractive way which makes them readable and easily assimilated and digested, and this volume should have a wide circulation.—*Foot Hill Tidings*.

The volume is readable and suggestive of thought.—*S. F. Merchant*.

They embrace editorials on miscellaneous subjects, poems, sketches, and short articles, and are really what he styles them, "Gleanings in Various Fields of Thought." The contents are as creditable to Mr. Owen's literary ability as the handsome looking volume is to the taste and resources of the *Mercury* printing establishment.—*S. F. Call*.

The articles in "Sunday Talks" are written in an easy, flowing style, enchain the reader, and teaching grand doctrine. One lays down "Sunday Talks" feeling improved in spirit, with a renewed confidence in mankind and a brighter opinion of the world. The poems are beautiful, and one in particular, "Across the Bar," if name were not attached, would easily pass for the production of some of the noted poets of the country. The poems have a similar tone to the ballads of B. F. Taylor, one of the sweetest poets of America. "Sunday Talks" should have a large circulation.—*Watsonville Pajaronian*.

We have read the "Sunday Talks" and shall continue to do so, for let us open the book where we may we are sure to find something that makes us feel the better for reading; every article is the expression of the thoughts of a manly man to his fellow man.—*Monterey Californian*.

Bright, crystallized sunbeams, which gladden the heart, and give fresh inspiration to the soul. The few moments we allotted to their enjoyment have lengthened to hours, and with a sigh of regret we turn from their contemplation, only because the duties of the day have imperative claims upon our attention. These sunbeams have been materialized in the magic alchemy of a master mind. A more beautiful, instructive and entertaining volume never was issued upon the Pacific Coast, or any other coast. Every page is gemmed with bright, sparkling thoughts, the sunbeams of a rarely cultured intellect. As we read page after page of this splendid volume, we are forcibly reminded of the impressions received from our first perusal of Timothy Titcomb's "Gold Foil," or Holmes' "Autocrat of the Breakfast Table." It is a work which represents the highest, purest standard of thought, expressed in the best-chosen language. It is one of the happiest contributions which our home literature has ever received.—*Santa Barbara Press*.

They are each and all of them full of deep thought, felicitous expressions, and clear insight into life and its needs and lessons. They are better than sermons, preaching purity and nobility of character in language too plain to be misunderstood, and too earnest to be forgotten. Throughout the volume are choice gems of thought in paragraphs, as pointed and pungent as those of Rochefoucauld, without any of the latter's infidelity.—*Fort Wayne (Ind.) Gazette*.

PRICE (in cloth), ONE DOLLAR.



## A Chapter of Research.

[By "M. A. (Oxon)," in Light.]

There is hardly any medium who is, or has been before the public who has not been subjected to a series of more or less intelligent tests, having for their object the proof that the medium and form are not identical; in other words, that a genuine materialization has taken place. Many of these tests were absolutely conclusive: some, such as the tying of the medium behind a curtain or within a cabinet, do not impress me of themselves, though they have their value when taken in connection with other circumstances. In some cases, the series of tests imposed extended over years, and no citation, such as space permits me to make, would do any sort of justice to the results arrived at. Such a case is that of Miss Florence Cook (Mrs. Corner). The record of the carefully applied tests in her case, contained in the pages of *The Spiritualist*, must be read consecutively in order to estimate its value as a piece of connected evidence. The still more stringent and conclusive tests applied by Mr. Crookes, F.R.S., are not public property; and I can only say, therefore, that no more conclusive evidence ever attested a fact than did that elicited by Mr. Crookes, in his own house, and under conditions most favorable for observation, the fact of materialization. It would be unfair to the subject which I am endeavoring to present with specimens of its best proof, were I altogether to omit some records of Miss Florence Cook's remarkable mediumship; but I repeat that I can give no complete idea of the wealth of evidence already before the public by any quotations that space will permit me to make. I can but give some well-known records as specimens of countless others, lest I should even seem to ignore what is of such value.

In the *Spiritual Magazine*, Mr. Benjamin Coleman, an observer of large experience and much shrewd sagacity, describes a seance held at the house of Mr. Luxmore, on November 18, 1873. The material points he thus narrates:

"Her hands were first tied together with a piece of tape, the ends of which were sewn and sealed, and then the tape was passed round her waist and tightly knotted and sewn and sealed again. The tape was then passed through a staple in the floor, having a slack of about a foot, and there knotted again, which restrained Miss Cook from standing up to her full height, and then the tape was brought into the room nearly up to our feet. Mrs. Honeywood entered the cabinet—a room separated by folding doors from that in which the observers sat—the *instant Katie disappeared*, and there she saw Miss Cook asleep, leaning over nearly to the floor, the ties on her hands and waist unchanged. Miss Cook, dressed in black, wearing stockings and spring boots, was seen an instant after Katie, who was clothed in pure white garments, and whose feet were naked." Mr. Coleman adds that Katie presented the exact features of Miss Cook.

The late Prince Emile de Sayn Wittgenstein, in the course of a letter bearing strong testimony to Miss Florence Cook's powers as a medium, thus gives reason for maintaining the separate individuality of Katie King in spite of her frequently striking resemblance to Miss Cook:

"Katie resembles Miss Cook by the law of the perisprit keeping, when disengaged, the impression of the material form to which it belongs. The two are positively distinct personalities not to be mistaken, and only bearing between them a sort of strong family likeness. One of the most striking proofs of Katie's immateriality appears to me in her way of moving. She did not walk; she did not even glide; she seemed to be there at once without my knowing how she came. The touch of her hand also is not that of a material one. It feels more like velvet than skin, and produces the impression of an empty glove filled with air. But the most irrefutable proof of Katie and Miss Cook being two separate individuals was given to me at the end of a seance at Hackney (the residence of Miss Cook). Katie had not disappeared for longer than forty seconds at most when we opened the curtains and found Miss Cook in the act of awaking. It would have been quite impossible for her to change her gown, put on her boots, dress her hair, in so short a time; and the space itself in which she sat is too narrow to admit the possibility of moving about and dressing in it, had even the time been sufficient."

About the end of the month of February, 1874, Mr. Varley, F. R. S., at a seance held at the house of Mr. Luxmore, Mr. Crookes, F. R. S., and other observers present, tested Miss Florence Cook by a series of electric experiments. A minutely detailed account contains records taken at short intervals throughout the seance.

"Miss Cook was placed in an arm-chair in the room which was subsequently to serve as a darkened cabinet. Two sovereigns, to which platinum wires had been soldered, attached one to each of her arms a little above her wrists, by means of elastic rings. Between the sovereigns and the skin three layers of thick, white blotting paper, moistened with solution of nitrate of ammonia, were placed. The platinum wires were attached to her arms and led up to her shoulders, so as to allow of the free movement of her limbs.

To each platinum wire was attached a thin, cotton-covered copper wire which led into the light room where the sitters were located. Prior to the medium being entranced, she was requested to move her hands about, which by varying the amount of metallic surface in actual contact with the paper and skin, produced deflections of from fifteen to thirty divisions of the galvanometer, and sometimes more; consequently, if during the seance she moved her hands at all, the fact was instantly rendered visible by the galvanometer. In fact, Miss Cook took the place of a telegraph cable under electric test. The current was not interrupted an instant during the whole seance. Had the circuit been broken for only one-tenth of a second the galvanometer would have moved over 200 divisions. Katie came out into the room. Katie was much like the medium. . . . Towards the close of the seance the room was darkened, and Katie allowed me to approach her. She then let me grasp her hand; it was a long one, very cold and clammy. A minute or two afterwards Katie told me to go into the dark chamber to detain Miss Cook. I found her in a deep trance, huddled together in her easy chair, her head lying upon her left shoulder, her right hand hanging down. Her hand was small, warm, and dry, and not long, cold, and clammy like Katie's. In the course of two or three minutes she came out of the trance. . . . The sovereigns, blotting-paper, and wires were exactly as I had left them, viz., attached to her arms by pieces of elastic."

In one of his records of facts observed by himself in his own house, and in the midst of his own family, Mr. Crookes thus writes:

"On March 12th, during a seance in my house, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory, where the company was sitting, from my library, which did duty as a cabinet. In a minute she came to the curtain and called me to her saying, 'Come into the room and lift my medium's head up, she has slipped down.' Katie was then standing before me clothed in her usual white robes and turban head-dress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the Katie costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me and my raising Miss Cook on to the sofa from the position into which she had fallen. On returning to my post of observation by the curtain, Katie appeared again and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorus lamp. After exhibiting herself by it for some seconds she handed it back to me saying, 'Now come in and see my medium.' I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie but she had disappeared. I called her, but there was no answer."

"I pass on to a seance held last night [March 29, 1874] at Hackney. Katie never appeared to greater perfection, and for nearly two hours she walked about the room conversing familiarly. On several occasions she took my arm when walking. . . . I asked permission to clasp her in my arms. . . . Permission was given. She appeared to be as material a being as Miss Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be, to venture to draw an important conclusion from an insufficient amount of evidence."

"Katie now said she thought she should be able, this time, to show herself and Miss Cook together. I went cautiously with my phosphorus lamp into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down I let air into the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearances perfectly senseless. She did not move when I took her hand and held the light close to her face, but continued quietly breathing. Raising the lamp I looked round and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery, as we had seen her previously during the seance. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantom of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality."

"At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet and then ceased to see Katie, but did not leave the room till Miss Cook woke up and two of the visitors came in with a light."

In answer to a letter of inquiry addressed to him by Mr. Cholmondeley-Pennell, Mr. Crookes adds the following:

"At the time of the occurrence I felt its importance too much to neglect any test which I thought would be likely to add to its completeness. As I held one of Miss Cook's hands all the time, and knelt by her, held the light close to her face, and watched her breathing, I have abundant reason to know that I was not deceived by a lay figure or by a bundle of clothes. As regards the identity of Katie I have the same positive conviction. Height, figure, features, complexion, dress, and pleasant smile of recognition, were all the same as I have seen there dozens of times; and as I have repeatedly stood for many minutes within a few inches of her face, in a good light, Katie's appearance is to me as familiar as is that of Miss Cook herself."

Later, Mr. Crookes describes an occurrence at some recent seances in his house. He states that two mediums—Miss Showers and Miss F. Cook—being present, two materialized forms—"Katie" and "Florence"—walked about in his laboratory "with their arms entwined school-girl fashion, and in a strong light." He further adds: "Katie has also materialized and spoken when I have been in the cabinet with Miss F. Cook, holding her hand; but, it being dark, I could see nothing except here and there lights, one of which settled on my coat sleeve."

Mr. Crookes succeeded in photographing the materialized form of Katie by electric light. During the later seances, held at his house, he had ample opportunity of comparing the medium with the materialized spirit-form, and of noting the many points of difference between them in spite of a superficial resemblance which was more manifest at some times than at others. Moreover, he is able to say that "it was a common thing for the seven or eight of us (comprising his home circle) to see Miss Cook and Katie at the same time under the full blaze of the electric light." One evening he had opportunity of timing Katie's pulse. "It beat steadily at seventy-five, whilst Miss Cook's pulse, a little after, was going at the usual rate of ninety."

Not needlessly to multiply testimony, I will only add that Florence Marryat records a piece of perfectly conclusive evidence. At a seance, when Katie said farewell to her friends, her power of manifesting her presence through Miss F. Cook's mediumship being about to cease, Florence Marryat states that she "saw and touched the warm, breathing form of the medium, and at the same time saw, and touched, and felt Katie standing by."

Testimony such as this of Mr. Crookes is not to be put aside, unless published testimony, solemnly given, is to be disregarded altogether. It will not be pretended that it is not conclusive, except by those curiously-constituted minds to whom no proof suffices to establish an unwelcome truth.

It is not in my power to add to the evidence respecting Miss Florence Cook's mediumship. It has been subjected at various times to the most stringent tests. And if, in later years, doubt has been cast on its genuineness in a particular case, I can only say that that doubt was not substantiated by evidence sufficient to establish the case that was sought to be made out. Much less do such rough and ready methods of investigation invalidate the careful and cautious conclusions arrived at by Mr. Crookes after prolonged and patient observation.

EVOLUTION AND RELIGION.—Rev. M. J. Savage, the celebrated Unitarian preacher, of Boston, delivered a lecture on "Evolution and Religion, from the Standpoint of One Who Believes in Both," in the Academy of Music, New York, recently, before a large audience. His utterance was deliberate and impressive. After scoring a number of highly appreciative points on Dr. Talmage for his "Absurdities of Evolution," and rehearsing the progress of the world from the formation of the rocks to the present day, Mr. Savage said: "What is evolution? It is the theory of the steps by which the earth has come to its present condition and how the different forms of animal and vegetable life have succeeded one another and have come to be what they now are. Evolution has come and come to stay. It takes away some things, but they are such as no clear head or human heart would like to keep. To accept it you will have to surrender the belief in the fall of man, in the common doctrine of heaven and hell and in teachings of the Bible. But evolution does not put God beyond us. It brings him unspeakably nearer to us than ever before. He is in every grass-blade beneath our feet, in every nerve thrill, in every heart throb that answers love with love. So far from its being true that evolution destroys religion, it is preparing the foundation for the grandest temple of human worship that was ever reared."

The barque which thou hast to guide is thy physical body, which is now sailing down the river of life. Along the shores of this river are many false lights which will tempt thee to approach their alluring rays. Many have been attracted by them, like the moth to the flame, thinking thereby to gain happiness. But instead of happiness they have found misery; instead of joy, sorrow; instead of health and strength, sickness and death.—*Alfred Kitson.*

## The Spiritual Religion.

[The Spiritual Offering.]

There has been and is a great effort to secularize Spiritualism, to direct all its touching beauty and divine power into materialistic channels. Where Materialists and Spiritualists have united in a society, Spiritualism is soon discounted or ignored, and the rostrum, once dedicated to the promulgation of spiritual principles, is used two-thirds of the time to present ideas diametrically opposed to the New Dispensation. Religion is ridiculed, doubt of the genuineness of spirit communion engendered, and the fact of immortality, the very basic principle of Spiritualism, if not openly denied, is referred to as of secondary importance; finally the word Spiritualism is dropped and there is a Liberal(?) Society. In what is it liberal? not toward Christianity, for it unsparringly denounces it in all its phases; not toward Spiritualism, for it teaches a spiritual basis for the universe, and inspires reverence for the intelligence governing and sustaining the same; hence, the self-styled "Liberal" frequently refers to Spiritualism as "another superstition." By degrees Spiritualists lose their interest in the Liberal Society and cease to support it. The spiritual instructions they crave, the consolation sought in times of affliction is no longer to be found there; in fact they find a more sympathetic, spiritual and genial home in the more advanced churches and prefer attending there. In many localities the Congregational, Universalists and Unitarian denominations are largely attended by Spiritualists and the children sent to their Sunday-schools. These people are not afraid or ashamed to be called Spiritualists, but they have no sympathy with Materialism, and will not sustain it by their presence or material support. The sad result of attempting to unite the two elements are seen in the State of Michigan and elsewhere.

There are certain indestructible religious elements permeating all theological organizations, spiritual truths of which creeds and dogmas are but the halting progeny. The latter in time are outgrown or fall before the blows of the iconoclast, but the truths they contain reappear in brighter, fairer forms and become the essentials of a new religion. Herbert Spencer says:

"In religion let us recognize the high merit that from the beginning it has dimly discerned the ultimate verity. For this essentially valid belief religion has constantly done battle. No exposure of the logical inconsistency of its conclusions, no proof that each of its particular dogmas was absurd, has been able to weaken its allegiance to that ultimate verity for which it stands. After criticism has abolished all its arguments and reduced it to silence, there has still remained with it the indestructible consciousness of a truth which however faulty the mode in which it had been expressed, was a truth beyond cavil. To this conviction its adherents have been substantially sincere. And for the guardianship and diffusion of it, humanity has ever been and must ever be its debtor."

The spiritual religion is the most perfect expression of the ultimates underlying all religions, the angel long clad in the tattered vestment of creeds and dogmas, and entombed in the darkness of supernaturalism. It is the spiritual truth that under various disguises formed the splendor of ancient religions, the soul that has shed a halo of glory over the church from which it was passing to be re-embodied and given more perfect expression through Spiritualism. The spiritual religion of Spiritualism requires no material symbols, its God is the ever present spirit, Intelligence; its savior, the spiritual truth shining through the souls and embodied in the lives of the most spiritually unfolded men, women and angels. Its channels of communication with God are aspiration, meditation and prayer; its bread of life is inspiration; its music a life attuned to the most perfect harmony; its angels, ministering spirits; its sacred book the human soul, upon whose white tablets is placed an infallible revelation; its days are all holy days, and its disciples those who strive after perfection, whose highest aim is spiritual culture, whose earnest wish is to lose sight of the lowlands where bickerings, selfishness, rude taunts and cruel words like foul birds of night find an abiding place, and through noble effort enrich their lives by all that adds to the dignity of manhood and the grace of womanhood.

The spiritual religion does not come with the sound of bugle, fife and drum, but gently as the evening dew falls upon the drooping flower it rests upon sorrow's aching hearts. Its sermons are not of the splendor of ancient cities nor the glory of physical combat, but of the treasures of the soul and its God-like power to triumph over all imperfections. It speaks not alone of the grandeur of the physical universe, but of the infinitely superior power by which it exists, not alone of the material body but of the immortal soul, not alone of this transitory life but of that lying beyond the vale of time and sense. It sees no death but sin and over it throws the white mantle of charity.

The spiritual religion is the spirit of Spiritualism, and any organization failing to recognize it is a body without a soul, its perpetuity depending largely on its success in attracting those who believe in a world without a God and a life ending with the grave.

The light of the New Religion is just gilding the horizon and touching with

beauty the mountains of life; its heralds have gone forth proclaiming the advent of higher spiritual truth and calling upon Spiritualists to welcome their approach; will they be faithful to their trust? if not, Spiritualism will lose its distinguishing characteristics and all that now mark it as superior to ancient religions be utilized by the churches.

## Public Seances.

[From "Materialized Apparitions," by E. A. Brackett.]

No comparison can justly be made between different mediums. All are excellent in their way. The preference that is given to one over others is mainly due to personal feeling, to likes and dislikes, which must always find an expression among individuals of different tastes.

In some seances the strength of the manifestations is largely exhausted in the production of forms. In others, the social and affectionate element predominates. Where there are from fifty to sixty materialized forms appearing at a sitting, it is hardly to be expected that much time can be given to the interchange of thought or the expression of feeling. Such seances are, as a rule, mere touch-and-go occasions.

The strength of the circle is often exhausted in combating the ignorance and prejudice of the audience, and the higher and more delicate phase of materialization is lost sight of.

Many condemn public seances on account of the mixed audience and the conflicting elements that surround the medium. These things are, at present, a necessity, being the only means of educating the masses.

The time has not yet come when, through a more general acceptance of the truth of materialization, it can be transferred to the domestic circle, where it properly belongs, and where its best results will be obtained. Not until the flush of excitement necessarily arising from the strangeness of the phenomena has subsided, and the investigator has settled in his mind the facts of materialization, is he capable of forming an intelligent opinion on the subject.

Thousands of persons, through their experience, have reached that point. Whether they advance beyond this will depend upon the character of the seance, the strength of the manifestations, and the purely affectional bearing toward these beings.

Seances should be classified: the first, for primary education, for facts and evidence to convince skeptics; the second, for the more advanced investigator. Into this latter class no skeptic should be admitted. Such an arrangement could not interfere with the patronage of mediums, but on the contrary would enhance it, for there comes a period in the progress of the investigator when, finding that he can not advance, he will retreat or seek some other field for investigation. The public seance, as now constituted, must, from the nature of its surroundings, remain more or less stationary.

There are seances that are pitched on so low a key that when the investigator passes from a state of doubt into a full knowledge of the truth of materialization, he will instinctively leave them for a more genial atmosphere; for it is in vain to expect that coarse, mercenary, untruthful mediums can avoid impressing more or less of their natures upon the spirits who come through their organisms, or that mainly spirits like themselves will be attracted to them. The more intelligent investigators are beginning to realize this, and those mediums who have lost the sense of their high calling, and degraded the seance to a mere show, will, under the inevitable law of progress, find themselves supplanted by a better element. Mediums are being developed everywhere, and in the near future there will be no lack of noble men and women who will gladly come to the front with their divine gifts.

If we accept the idea that passing to the other life does not essentially change the character of the man, that his peculiarities remain the same, we can account for many things in the seance-room that appear to be simply acting,—performances which have no other object than to attract the audience, to show what power the spirits can acquire under conditions which seem impossible to us.

Considering the state of feeling with which many persons enter the seance-room, it is not singular that they are sometimes treated to what seems to be deception. The spirits, perceiving the condition of the minds around them, act very much as they would if they were still on this side of life. Thoughts are things which appear to them very much as solid substances do to us. If, instead of attempting to remove them, they can accomplish their object by going round them, they feel themselves justified in doing so. They act very much, at times, as children would under similar circumstances; and, until they obtain complete control over the form that encases them, they can not express themselves with much force. They are as children learning to walk, to think, and talk through a medium that is new to them.

A simple, childlike bearing, blended with the warmest affection, is the only element that enables them to progress and meet us upon the highest plane of thought.

An aged Polish Jew and his wife were suffocated at Indianapolis by escaping gas from a stove, which they would not fix on Friday because it was a holy day.



## A Genuine Spider Story.

[New York Tribune.]

Some days since, while sitting on the porch enjoying the early morning, I noticed two beautiful spider webs among the vines. I have been fond of watching spiders ever since I was a very little girl, incited thereto by my father having taken me into the garden and shown me a large, brilliantly colored fellow that had made his web in a currant bush, and desiring me not to meddle with it. I have been interested in them, and bees and ants as well, ever since, and have watched them for a great many minutes at a time.

While looking, all at once I saw one of the spiders run from the center of the web, drawing two threads together as he went. He unfasted the end, and went back rolling up the thread. Then he took the next two threads extending from the center once doubling part of the web as I have seen the sails of a ship furl. This continued until the whole web was folded into a tiny packet, when he took it between his forelegs and hid himself under a leaf. Then I turned my attention to the other; and, in a short time, this performance was repeated, and he too, went to his repose. As much as I have watched these insects, I never saw anything of the kind before; nor have I ever read of such a thing. Several times during the morning, I saw the spiders each under his chosen leaf; and the next morning there were two webs as before. This time I couldn't watch the folding, but after breakfast I came out to look for them, and they were both gone. The third morning there were two webs; and I saw one folded, and after a time returned and found the other gone. This has been repeated nearly if not every day since until to-day, when there were no more webs to be seen. I have not seen them folded every day; but I have seen them spread, and returning after a time found no trace of them. There is no one to disturb them, and the work has been done by the curious little owner itself.

A practical country girl explained her reasons for coming to the city. She said that girls sought the city: "Because the city holds all the advantages we want. There is the public library. There are the churches with their beautiful music and comforting service. There are the picture galleries, there are lectures, there is everything we want and can not get in the country."

## A GENEROUS DONATION.

Robert Brown, M. D., of San Francisco, has agreed to transfer to the Trustees of the College of Physicians and Surgeons of California, seventy-five thousand acres of valuable timber and agricultural land in Dickenson and Wise Counties, Virginia, to sell and apply the proceeds towards maintaining a chair of Mental Physiology, Psychology, Psychometry, and all the occult sciences, located in San Francisco.

Dr. Brown, in the instrument conveying this property to these gentlemen, says: "Believing with Dr. Carpenter and other eminent scientists, and judging from my own long experience as a physician and surgeon, that the human mind exerts a powerful influence over the body, as well in connection with diseases as in human acts, and that Psychology, Psychometry and Mental Physiology, to be effective in the cure of diseases should be combined with the practical sciences of medicine and surgery, in order to avoid the errors of many who assume pure imagination to be reality, and hence wander into pure spiritism, and apply ancient magic to modern gnosticism; I have made this donation to encourage the application of practical medicine and surgery to psychological and mental phenomena, and to provide a field of exploration and study for those men and women who desire to rise above charlatanism and accomplish something of real and practical good to humanity, and to avail themselves of all that modern science and liberal thought may suggest to that end."

Recent advices from Virginia estimate the value of the land at from three to five dollars per acre. An English syndicate is already negotiating for the purchase of the entire tract, and the probability is that within a few months the land will be sold to advantage, and the proceeds placed in the treasury of the College.

The plan of this college has already been formed, and all persons desirous of matriculating in either medicine, surgery, pharmacy, literature or psychology, may do so immediately, as the College will open for students about the middle of January next. The matriculation fee is five dollars.

The dispensary of the College is in practical active operation, and all who desire to obtain certificates of benefits, entitling them to medical treatment for one year, without other charge therefor, beginning at once, can procure them of the Secretary, at 127 Kearny street, room 6, San Francisco, upon payment of ten dollars only. The attention of those suffering from acute or chronic diseases is specially called to this feature of the College, and an early application desired, for the reason that a limited number of certificates will be issued the first year to suit the present accommodations, and those applying now, will be entitled to precedence in renewing them. These certificates can also be had by applying at the office of the GOLDEN GATE.

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## CUT OF LADIES' VEST.

This cut illustrates our beautiful and neatly fitting Combination Vest for Ladies.



We make the same for gentlemen. In calling special attention to this Garment, we wish to impress upon the mind the all-important fact that our Magnetic Vest furnishes FULL AND COMPLETE INSULATION! AND FULL AND COMPLETE PROTECTION TO ALL THE VITAL ORGANS OF THE BODY! Of the whole range of our appliances, none so fully and completely recharges the blood and revitalizes the nerve centers as does this admirable Garment, serving at once all purposes of a thick, heavy vest, or waist combining all the pleasant features of the Corset, while at the same time it is a complete protection against malaria in all its forms, and a positive curative agent of great power for ANY AND ALL diseases of the Thorax and Abdomen. No lady or gentleman with impaired health or weakened constitution can afford to go without this Vest, combining as it does, two of the most important garments of underwear, and, at the same time, furnishing life to all the tissues, vitality to all the capillaries, and warmth, tone and redoubled strength and power to every organ in the body. We believe there is no other equal protection against disease, and cure for the same now known. We have had experience to warrant all we say of these appliances, and people who have worn them will cheerfully testify to what we publish, from their own experience.

THE VEST fits and conforms to the body like a glove, and while exerting its healing and sustaining powers, it imparts a genial, warming, soothing influence upon the entire nerve ganglia. It tones and recharges the spinal nerves, imparts inward life and activity, until the whole being is aglow with magnetic warmth and energy.

It is no profanation to say that the wearer of this exquisite Garment has been "born again," physically. This is the precise language of hundreds who have worn it, and been taken from beds of sickness and pain and restored to complete health in a few weeks or months. Could the reader realize the full force of these facts none would pass through our peculiarly trying Winter without this grand safeguard and protection against Cold, Catarrh, Neuralgia, Rheumatism, Pneumonia, Scarlet Fever, and Nervous Prostration, from whatever cause adduced.

In reply to the oft repeated question, "WHAT DISEASE DO THESE APPLIANCES CURE?" we answer by positively asserting that we know of no disease of our climate these appliances will not cure, except Cancer, and in the earlier stages they will arrest and eliminate this terrible blood poison. Magnetism, properly applied, will cure every curable disease, whatever the cause.

THIS VEST, with the INSOLES, comprises in itself a WHOLE SUIT EQUAL TO ALL OTHER APPLIANCES COMBINED. It is a thing of beauty, light and easy to wear, convenient and close fitting. In cases of CONSUMPTION, PARALYSIS, SPINAL WEAKNESS, LOCOMOTOR ATAXIA, and all blood and nerve disorders, it is invaluable. Many persons after wearing this Garment for a season declare they would not do without it for \$500. It will repay twice its cost in the health and comfort it imparts in a single month.

By sending us correct measures, we can send a perfect fitting Garment to any part of the United States. (We send blanks for the purpose.) All letters of inquiry, inclosing stamp, will receive prompt attention.

Our MAGNETIC INSOLES, i. e., FOOT BATTERIES, will warm your feet and keep them comfortable in cold weather. \$1.00 a pair, or three for \$2.00 by mail. Send stamps or currency at our risk, by mail.

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