



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

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GEMS OF THOUGHT.

Disinterestedness is the very soul of virtue.

Hope is the dream of a waking man.—Aristotle.

Reprove your friend in secret, and praise him openly.

Self-respect has more self-reliance than self-assertion.

Those who can command themselves command others.

Sow good services; sweet remembrances will grow from them.

True merit is like a river, the deeper it is the less noise it makes.

The memory of benefits is a frail defense against ingratitude.

There is no genius so gifted as not to need control and vivification.

Prejudices are the chains forged by ignorance to keep men apart.

Send some good deed on the road before you.—Thomas a Kempis.

Without adversity a man hardly knows whether he is honest or not.

There is no discovery so limited as not to illumine something beyond itself.

The best preparation for the future is the present well seen to.—Macdonald.

Philosophy is a good horse in the stable, but an arrant jade on a journey.—Goldsmith.

To be agreeable in society it is necessary not to see and not to remember many things.

Life is an earnest business, and no man was ever made great or good by a diet of broad grins.—J. S. Blackie.

The pebbles in our path weary us and make us footsore more than the rocks, which require only a bold effort to surmount.

The wheel of fortune turns incessantly round, and who can say within himself—"I shall to-day be uppermost?"—Confucius.

I love clamor when there is an abuse. The alarm-bell disturbs the inhabitants, but saves them from being burnt in their beds.—Burke.

Misfortunes are moral bitters, which frequently restore the healthy tone of the mind after it has been cloyed and sickened by prosperity.

The only way to make the mass of mankind see beauty of justice is by showing them in pretence of injury.

An ignorant man may be blamed for his situation, but if he does speak it would be very unjust to accuse him of being filled with borrowed wit.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—John Ruskin.

Diverse Views of Spiritualists.

EDITOR OF GOLDEN GATE:

I agree with you that it is not at all surprising that there is so wide a diversity of views among Spiritualists, and so little concert of action among them. The term *Spiritualism* in this country is used to signify only an acceptance of the fact that there are disembodied spirits, and that they have the power, under certain conditions, to manifest their existence to those living on the mundane plane, and that the latter can communicate with them by means of certain special endowments, or through mediums possessing those endowments. If there is any knowledge as yet attained by the researches of the human mind, this fact is a part of it; for nothing in what is called *science* has been more clearly and positively established by the investigations of the best minds and their unqualified testimony in behalf of its reality. Only prejudice and bigotry can now dispute or deny this fact—the same prejudice, bigotry, and really ignorant presumption that have been ever displayed by the dogmatic representatives of accepted science in their denial of new truths, because they did not happen to discover them.

This demonstration of the continuity of life—not immortality, for that has not been demonstrated, but only inferred—will be, in the future, the crowning glory of the present century, when all the scientific bigots, dabbles in psychical research (who never touch the principles of true psychical science), explorers in, and inventors of, Oriental occultism, dignified by the name of *Theosophy*, (the wisdom of God, with God ruled out), and excogitative mystics and mystagogues, now so busy in disturbing the calm waters of spiritual truth, have disappeared in a merciful oblivion, along with those wonderful wisecracks who disputed with Copernicus the structure of the solar system; with Kepler the laws of planetary motion; with Newton the great fact of universal gravitation; with Harvey the circulation of the blood; with Franklin, the identity of lightning and other electrical phenomena, etc.

But *spiritism*, valuable and prolific as a branch of human knowledge, and as such to be received, cultivated, and utilized, is no more morality or religion, *per se*, than astronomy, chemistry, or any other department of science. Pneumatology and psychics, of themselves, cannot logically be expected to eliminate the weakness of human nature, or subdue its appetites and passions. A profound chemist, like Dr. Webster; a learned philologist, like the murderers Ruloff and Eugene Aram; or a splendid genius for music, art, or poetry, like so many that are emblazoned in human annals—may be very depraved in an ethical or spiritual point of view; but we do not, on that account, scout or deride chemistry, philology, art or genius. All these things have an existence wholly independent of the character of those who are experts in them; and so has spiritism, or pneumatology. Men are not degraded by their scientific attainments, but they sometimes degrade their intellectual culture by their moral baseness. It is a fact, as shown by sad experience, that very high aesthetic elevation may co-exist with the deepest ethical debasement.

Why then expect from the Spiritist, him or her who has studied pneumatology, who has seen spiritism—apparitional or materialized—who has conversed with them, been even inspired by them, or spoken under their entrancement,—why expect from such a person a high degree of ethical cultivation, or such intellectual progress as must ensure correctness of opinion on other subjects scientific or religious? Is it because disembodied spirits are always enlightened? Is it because they are miraculously delivered, on their entrance into the spirit world, of all their erroneous judgments, their false and foolish notions? This, as we know, is very far from being the case, as has been discovered, during the last forty years, by a sad and painful, sometimes a very ludicrous, experience. It has been forcibly demonstrated to us that, in conversing with these denizens of the next world (what sphere of it we often know not) we need even more caution, as to what we shall accept as true than we do in conversing with our fellow mortals.

To obtain truth from such communications we need to have truth in our own souls, and make that truth, measurably at least, the touch-stone of that which is presented to us. This is requisite in our dealings with both worlds. This fact, so useful and practical, has been used by the exponents of ancient revelations, foolishly deemed infallible, as a reason for condemning Spiritualism as a source of any revelation, or a means of attaining to any spiritual truth; but the objection has no validity, though I have no space in this article to illustrate that fact.

When the spiritist becomes a Spiritualist, by the due cultivation of his spiritual nature,—by the acceptance and practice of those principles of virtue and charity, to which you so cogently refer,—principles which the ethics of both Spiritualism and Christianity have ever comprehended, enforced by love toward man and God, recognizing the fatherhood of the latter, and, as its corollary, human brotherhood, he must necessarily learn that spiritual union and common fraternity, in word and deed, do not need absolute sameness of view in intellectual matters, and charity becomes the natural result. The first letter of Paul, the Christian apostle, to the Corinthian converts contains an illustrative passage, in regard to "diversities of gifts" (phases of mediumship), and, of course, diversities of opinions consequent thereon; and the argument is entirely from spiritism to Spiritualism. After enumerating these gifts, or phases, and deprecating any invidious comparisons and contentious inharmonies, he significantly said:—"And yet I show unto you a more excellent way," namely the practice of charity (*agape*, love), and of this he gave an exhaustive practical exposition, than which nothing has ever been uttered or written upon the subject more beautiful, expressive, or complete, for it is in itself an epitome of Christianity, and of Spiritualism as well, as an ethical system, without which spiritism is but a barren tree dead to its roots.

And yet even spiritism *ought* to awaken the higher, inner, spiritual nature, and inspire with that humility and reverence that are essential elements of all rational and enlightened religion, the very essence of which is spiritual culture; that is, it ought to lead to a rational view of the relation of the present life to that which is to succeed it. Do we not see in our intercourse with spirits awful illustrations of the consequences of neglecting all consideration of what we are *to be*, *to do*, and *to suffer* in that realm into which we all are to pass? How many lay up for themselves treasures here, which they may never enjoy, to enter into the superior life—the life of the spirit—mere paupers, homeless wanderers, without any true friends, without any taste for spiritual pursuits, and haunted it may be by the phantoms of a guilty conscience, and tortured by the continuous pangs of remorse. Even spiritists know this, and should therefore, while in this life, and through the advantages of this transitory and uncertain existence, endeavor to reach that higher spiritual state, which will render them fit occupants of the realm of harmony and peace, and associates with the inhabitants of those blissful abodes.

Nevertheless, strange as it may appear, there are thousands of those who call themselves Spiritualists who adopt as their motto "one world at a time,"—"Eat, drink, and be merry, for to-morrow we pass into the eternal life, where we shall have ten thousand years, and more if we need them, to rectify our errors, cancel the evil we have done, and learn to be what we ought to be. Why should we concern ourselves with the future life and its compensations and retributions? Nothing could be more mistaken, not even the folly, under the false idea of the vicarious atonement, of supposing that the consequences of a guilty life can be blotted out by an "act of faith," at the last hour of mortal existence.

If Spiritualism is to become a religious movement, and in no other relation, can it ever obtain development, consolidation, or even the respect of the world, it must make these principles the basis of its activity, and show by its *constructive* power and unifying influence that it has indeed what humanity needs for its true progress and effective spiritualization. Then minor differences of opinion, or of speculation, may be disregarded as of little account, or only incidental to the growth of the human mind.

HENRY KIDDLE.

NEW YORK, May 10, 1890.

Written for the Golden Gate.

Rev. M. J. Savage.

BY JOHN WETHERBEE.

I do not know as much about religion or theology as the Rev. M. J. Savage does, and perhaps not of anything else, but I consider him a very honest, bright, liberal man, and it always makes me glad to agree with him, and I do not know of ever disagreeing with any of his expressed thoughts. Theodore Parker, in his day, was my minister, and did me more good than any body else, and to have known him intimately, as I did, was certainly a liberal education. I use "liberal" with its dictionary and theological meaning. I have considered ministers, since the departure of that great and good man, as a necessary evil. I don't see as the world can get along without them yet, but I think I can; still I have a growing regard for some, and a great admiration for the few of the class whose eyes are open to rational truth, and courage to speak it. I wish there were more M. J. Savages, Heber Newtons, C. A. Bartols, Solomon Schindlers, and a few others, with whom superstition and bigotry have gone into eclipse.

Not to digress too much, I have just had my attention called to the Rev. M. J. Savage, by reading a short article by him in the *Sunday Globe*, and it leads me to speak of him. Before referring to the thought uttered there, let me say, I recently attended the funeral of an old lady, a connection of mine, and was glad to see Mr. Savage officiating, and though the departed person was not a Spiritualist, the remarks of the minister were in perfect keeping with modern spiritual teachings, and would have suited any good Spiritualist perfectly. He certainly understands thoroughly our ideas regarding the future life, and speaks of occupation "over there," and recognitions, continuity and intercourse, which, by his feelings, would seem to be intuitive truth, for there is no literal source for such ideas except the revelations known as Modern Spiritualism and its phenomena. In fact, ministers generally are growing more and more spiritualistic over the remains of departed spirits, stealing as it were, our thunder, and far more rational in this respect than in their sermons. I suppose their hearts feel the need of our knowledge, and they appropriate it for the consolation of the mourners, though it contradicts all the gravestone mottoes in the cemeteries, as beautifully expressed in the elegy:

"Each in his narrow cell, forever laid,
The rude forefathers of the hamlet sleep."

The Rev. Mr. Savage is, however, an exception. He is as rational in his sermons as he is in his funeral services. In a late sermon he used these words: "If I never had a message from beyond, it would give me great content to be demonstrably certain there is a beyond. I count my faith as very strong already. I doubt if any clergyman in Boston has a stronger belief. But if any man says he *knows*, on the basis of any old time doctrine, I know he says what he does not *know*. If he says he feels quite sure, so do I; but that is not the dictionary meaning of knowledge. I do not fear death, and I do not regard the grave as my final home. Rather do I look upon it as a low, arched gate, through which I hope to pass into the brighter sunshine of another life."

The short article to which I have referred in the *Sunday Globe* was suggested by the suspension of the execution by electricity of Kemmler. He was inclined to say a word in favor of the abolishment of the death penalty. He said since the death penalty had been abolished for all crimes except murder, and that there were 72,000 thieves put to death during the reign of Henry VIII, and these figures alone will settle the question whether the severity of the punishment was practically effective, for every one knows that we have nothing like the amount of stealing compared with the population, and that the old Hebrew saying, "He that sheddeth man's blood by man shall his blood be shed," is the strongest reason in the minds of thousands for retaining the death penalty. But, continues he, and this is the point that attracted me in the article to which I have referred: "We have learned to disregard another old Hebrew saying, which is just as important: For

though it is written, Thou shalt not suffer a witch to live, there are to-day in Boston hundreds of witches of the same kind that our fathers put to death, but even evangelical ministers consult them now instead of killing them."

As John Wickliff was said to be the morning star of the Reformation, the witchcraft mania of a century or two ago, was the "morning star" of Modern Spiritualism. They were sensitive mediums the same as those of to-day, and the evangelical ministers of that day, acting under laws of Moses, persecuted them; and most of them would to-day if they had the power, and had no more wisdom than they had then. I often hear of evangelical ministers consulting the witches of to-day, as Mr. Savage says, and generally it is *sub rosa*, Nicodemus like. Their incognito is exposed sometimes to the medium, by the spirits; they keep mum about it, still I hear of it often, but this is not confined to evangelical ministers. I have met the Rev. C. A. Bartol on such visits and he told me that twice the Rev. Theo. Parker had communicated with him through a medium, and he really thought it was the spirit of that heroic worker.

I think I have a right to say that in the remark quoted, that in speaking of evangelical ministers, Mr. Savage included himself. I do not know why the supercilious class of clergymen, should monopolize the word evangelical any more than the word orthodox, which means the true doctrine. I consider Mr. Savage, as I did Theo. Parker, in the highest sense evangelical, no matter if he calls himself Agnostic—I don't know. What does Joseph Cook know on heavenly matters that M. J. Savage does not know, or your humble servant either?

I do not mean, when I say Mr. Savage included himself, that he consulted witches, that is, mediums. He wisely, as a minister, is investigating the subject in the proper way to find out the truth, and has found enough to make him hospitable at least, to the claims of Modern Spiritualism, even if he is still but an inquirer. I like his caution and agree with him when he says, "We can all of us better afford to wait than be deceived."

Mr. Savage gives his reason for looking into the subject of Modern Spiritualism, which is as follows: "A minister is expected to be able to help his parishioners in their practical difficulties; and as hundreds of people have applied to me for advice on these matters, I have felt I ought to have an opinion for them and not a prejudice." I think there Mr. Savage has done his duty as a minister, and he states some astonishing facts that have in my opinion but one solution. He says, "No matter what my opinion is for the present. The reader is not expected to care. I do not mean to reveal it. I may however do so quite inadvertently. Perhaps I shall find it no easy thing to keep it from peeping out somewhere between the lines. For of course I have one."

I think this bright minister lets his opinion peep out between his lines from time to time. I am not going to say in what direction it bears, but will say I agree with these words of his which he uttered a few years ago: "One fact and one alone can establish it, and that is undoubted proof of the presence and activity of an intelligence that is not that of any of the embodied persons present."

BOSTON, May 12, 1890.

The Coming Census.

EDITOR OF GOLDEN GATE.

The time for the eleventh census is at hand, and it behooves us as loyal, patriotic citizens of America, to make it as complete and accurate as possible.

At almost every Spiritualist meeting ever attended, it seems to me more stress is laid upon our real or estimated numbers than upon the necessity of pushing real practical work. That it is better to be an acknowledged factor in the world's progress than to be held in real or imputed disgrace. So, now, we can have an opportunity of letting the world know our numerical strength, for a census of all of the systems of religion is to be made. Let all Spiritualists or Liberals, or any particular school of philosophy not orthodox, state their position to the enumerator. Our spiritual strength can only be shown by our life and deeds.

MAURITZ S. LIDEN.

MILWAUKEE, WIS., May, 1890.

SUMMERLAND,
SANTA BARBARA CO.,

(Written for the Golden Gate.)

"The Relativity of Reforms."

BY ABRA L. HOLTON.

In looking over the world of mind and the great unrest that seems to be bearing all before it like a great tidal wave, we remark how little study is given by the wage-workers upon reforms, save alone those that affect their own particular interests. If they could be induced to put on glasses of inspection and retrospection, and let them look at some things not in their own door-yards or about their own trade or calling, it appears to us their call for "eight hours for a day's work" would be in its stead "Municipal and National control of our great industries, and a ballot reform that will only put good men in office to make our laws less burdensome."

If all classes of working men are to be allowed eight hours as a day's work, and the output from capital and its plant the same that it is to-day, the proprietors will all soon be, as Bellamy puts it in "Looking Backward," "among those who are hauling the coach," for prices will not, nor can not, be increased by men working a few hours less; and capital invested can not work without an income; it too wears out like the workman; it too gets mashed up, and the cost of wear and tear, and the losses in trade, can not bear, under our present mode of doing business, a loss of two hours a day on every man's day's work, and still keep up the business.

To settle many problems in the battle of life, men do not need less hours of work in all cases, in all avenues of life, but an assurance of steady work and good wages. There seems to be no idea, however, that reforms that have been gradually developing in the municipal government of Glasgow, Scotland, (thanks to an article in *Century Magazine* for data), can and will solve the labor problem of the world in a practical manner. Careful thinkers have been watching the same, not without some misgivings, but as they now seem to be well established and time has proved their foundation sure, there can be no hesitancy to give a summary of them for the readers of the GOLDEN GATE:

Glasgow, in 1750, had a population of only 25,000 souls, but almost since we can remember, she deepened her little streamlet that led to the sea, and in 1881, it had reached in population 586,000, and that within a district six or seven miles long by four or five wide. This modern commercial city, that had sprung up as some of our own towns have here in America, in a night, as Jack's bean stalk did, you might say, found itself confronted with a great sanitary, social and municipal problem, that as we look over the ground now we can say truly, was Herculean. But the same indomitable energy that the municipal authorities exerted to make their Clyde a roadway for the tramps of the sea, and their city resound with the great industries of the world they brought to bear upon the solution of the dark social problems which were cast upon them by the inevitable concomitants that progress makes upon old civilizations. One problem has been decided at a time, and the first one to be taken hold of with the strength this city has ever shown in her public acts, was the sanitary. In the year 1870, the city contained 6,111 acres and over a half million of souls. While London could boast of 51 to the acre, Glasgow could boast 84, and there were some acres upon which 1,000 lived.

MUNICIPAL ORGANIZATION.

The whole government is vested in a grand committee of fifty men chosen by the qualified electors. The electors are by the franchise bill of 1868, all those who occupy a house or room and pay their rent and poor rates. The present number entitled to vote at municipal elections, as made by the assessor, are 75,000 men, and of women, 14,750; total, 89,750. All unmarried working men are excluded and all who fail to pay their rates, so that those who live in the slums, that is, those who would be apt to sell their votes, are disfranchised. The councilors hold their office for three years, without salary, and generally are chosen from the leading business men of the city, and a councilor who has given satisfaction has only to say he wishes to retain the position and it is granted, and often times without an election. All appointments are made by the council in bank. No one person has any choice or can make any promise to friends for place or position. From this council a committee of eighteen were organized to supervise the entire sanitary condition of the city. They employed a medical officer of health who is ultimate, and a sanitary inspector as an executive head. Double-headed though it be, yet it works in perfect harmony. The health officer is relieved from administrative work, and while the manager and his subordinates are in constant communication with the medical officer, he is entirely relieved of their work. The sanitary inspector has the city divided into districts, and over each district is placed sub-inspectors. At this time the work has grown and improved, plans have been employed, and they employ eight epidemic inspectors, sixteen nuisance inspectors, and six female inspectors, under the supervision of five district inspectors. In addition to these there are six night inspectors, two food inspectors, a common lodging-house inspector, and a vaccinator. The lady inspector

tors made more than 45,000 visits last year, and by their tact, discretion and sympathy, they did a great work in helping teach the poor people the habits of cleanliness and household reform.

HOSPITALS.

At times the best sanitary conditions fail to avert an epidemic, and it is during such a time that Glasgow looked about her for a place upon which to erect a building for her sick and poor that would not alone bring them back to health, but give them a foretaste of what a kind, good heart the great city mothers could be to her suffering children. Special acts about 1855 were made by Parliament that gave Scotland and the local authorities of Glasgow, power to provide for her sick, but not until 1869 did the city council take hold of the subject in great earnestness, and then they acted with most commendable wisdom. An estate of thirty acres, called the Belvidere, "sloping gently to the Clyde," was purchased, the mansion turned into quarters for nurses and physicians, and to-day the pavilions of brick and stone, that can accommodate 500 to 1,000 patients without over-crowding, is a joy to every humanitarian; and it is noted "as the most satisfactorily administered hospital in the United Kingdom, if not in the world." The Glasgow fathers have made this place a beautiful village, with its home-like private apartments for the nurses, its convalescing rooms, its lovely walks and flowers, and at a less cost than to build a great, big, repulsive "pest-house," another name for hospital, and enclose it with a high wall, "a place for sick paupers to die."

THE WASH-HOUSES OF GLASGOW.

To close this article without giving some idea of the sanitary wash-house, where all clothing that has been exposed to infectious diseases or unsanitary filth is washed at the expense of the city, also carpet-cleaning, and white-washing, fumigating, disinfecting of dwellings, etc., would be passing a great work in a slight manner. In 1883 these buildings were erected at a cost of \$50,000, and wagons are on the road all the time collecting the articles to be cleaned or burned, for they also have a crematorium attached. Some idea of the amount of work done can be had when the books show that in 1887 there were 6,700 washings, giving 386,000 pieces washed, and this does not include the work for disinfection by steam, chemicals, and by boiling. The city also here maintains a house of ten rooms, and servants, and when it is found necessary to remove whole families from their abode in order to disinfect it, they are brought here and become the city's guests for a day or two. Statistics show that Glasgow, although having an abominable climate, a population densely crowded into a small space and badly housed, a sea-port that is liable to bring her any day a cyclone of infectious diseases, has lowered her death-rate year by year, and is to-day master of the situation if any epidemic should invade her bounds. But her public bath and wash-houses, which the laws permitted as long ago as 1862 to 1866, but which were not opened until 1878, have been a perfect God-send to her people. There are five large establishments located in different parts of the city, and the last one opened by the council was in 1884. Each includes capacious swimming baths, as well as small bath-rooms, with all the modern conveniences attached. The baths are open Winter and Summer, and the soft water of Lake Katrine, at a uniform temperature, make them very inviting. There is also one distinct feature about them that appeals to every workman of a large family and small income, and that is a large and commodious wash-house attached to each bathing place, where any one can bring their soiled garments and for two pence an hour, "a small stall can be rented, containing an improved boiling arrangement, fixed tubs, hot and cold water," and in a little while the washing is ready to be hung on drying machines, and if required or desired, the use of a large roller mangle is given, and in an hour almost everything is ready to be taken home. The washings in 1887 to 1888 were 96,832, showing how well they were patronized. Another thing it is best to state is, that the city does laundry work and makes about the same charge for it as do private establishments, from which she derives quite a revenue to begin to repay the \$600,000 that has been invested in the bathing and wash-houses, and give her the means to keep up the establishments, as only two pence a charge for a swimming bath and a little more for a private bath, and if 400,000 do not bathe in a year, it only shows that this healthful and cheap recreation is appreciated but still does not command a great revenue.

If all were interested to do the greatest good to the greatest number, Glasgow's board of councilmen would find many to profit by their example; but, as we have said before, working-men, and they are in the majority, do not care for only themselves, and so we have a city with a sewerage system that is enough to drive one mad when they attempt to think of it, with hospitals like "pest-houses," you might say; and our bath-houses so high priced only the rich and profligate can patronize them, and not such a thing as a wash-house in existence. But we have speeches by the yard, for eight hours for a day's work, saloons on every corner, disease and death staring the people in the face, and who is to raise their voice and

say, "Consider the ways of the wicked that lead to death," and ere too late, ponder upon the acts of the wise and just, that gives freely unto all, not idleness but justice."

"MEMORIES OF GARRISON."—Rev. H. Blanchard, in an article on "Memories of Garrison," mentions that in 1868 he went to Kennett Square to attend a meeting of the Progressive Friends. "I was," he says, "housed with a good Quaker farmer, sedate, wise, mildly cordial. Garrison was quartered with old friends. But we met at the meetings, and had a long talk together, walking over a pleasant road under the full June moon. Vivid as are other memories of him—as he stood in the week-day meetings, as he followed me on Sunday—this is the most impressive of all. All the way from the farm-house, where we had taken tea together, to the one where he was to relate his experience, he talked to me of ardent faith in Spiritualism. Wonderful, indeed, was the recital of what he had seen and heard. Listening reverently and eagerly, I said at last, 'Mr. Garrison, if I had had your experiences, I should interpret them as you do.' 'Glorious was the June night, with its moonlight streaming over the road, the fields, the quiet homes, solemn and musical were the tones of his voice, profoundly impressive were his words. 'I am so happy,' he said, 'in my faith. Life and death are such different things to me from what they were once. I am ready to go at any time. It is but a step to the higher life.'"

We hear from a gentleman who sent a sealed letter to Mr. Fred. Evans to submit to his spirit-controls, that the letter was returned unopened, accompanied by a satisfactory answer, which the sender is satisfied came from the spirit-friend he wrote to. In addition to this the spirit added—when and where he was born in earth-life; when he first came to Australia, and how he amassed wealth there. This information was not asked for, but volunteered to strengthen the proof of his identity.—*Harbinger of Light*.

It is a conquest when we can lift ourselves above the annoyance of circumstances over which we have no control; but it is a greater victory when we can make those circumstances our helpers, when we can appreciate the good there is in them. It has often seemed to me as if Life stood beside me, looking me in the face and saying, "Child, you must learn to like me in the form in which you see me, before I can offer myself to you in any other aspect."—*Lucy Larcum*.

Of all earthly music, that which reaches the farthest into Heaven is the beating of a loving heart.—*H. W. Beecher*.

Good example always brings forth good fruits.

CATARRH.

CATARRH OF THE NOSE—HAY FEVER.—A NEW HOME TREATMENT.

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

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

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

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SATURDAY, MAY 24, 1890.

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TRIAL SUBSCRIPTIONS.

For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps. J. J. OWEN, Manager.

HOW MUCH ARE YOU WORTH?

That might be considered an impertinent question; it indeed would be if we referred to material wealth alone, but when asked with a kindly view of assisting some one to a clearer idea of the real value of his possessions, and a few friendly suggestions as to future profitable investments, it may not be so much out of place.

It is wonderful how rapidly the years steal away, especially our busiest years—our more thoughtful and useful years. The idler has time enough and to spare, but he with whom life is an earnest, serious thing, has no leisure for the mere pastimes of existence.

We do not believe in living for the future only as we live the highest and best for the present. No man can live his best in poverty, or when cramped for the means to perform those acts of charity and kindness, which his spirit prompts him to perform.

Hence, a reasonable competency in this life, the acquisition of wealth, even, to be used wisely, is by no means to be deprecated. He who follows the scriptural advice to "take no thought of the morrow," may be a fair sort of a Christian, but he is certainly sadly wanting in common sense.

But in living for this life we must ever remember that we are rapidly nearing the time when we shall care no more for the "pomp and circumstance" of earth,—for the baubles of wealth or fame,—in fact for aught that exalts physical existence in the eyes of the world, than cares the tree that is dead for the foliage it once bore and shed. This is inevitable. It is the end of earth.

The materialist cannot realize this fact. And yet it is a simple sum in subtraction: take all that belongs to material things out of the life of the average mortal and how much and what remains? The remainder, whatever it may be, will constitute the all of wealth to the translated spirit. What changes and transformations will there appear? The lordly ones of earth, the oppressors of their kind, groveling in spiritual rags and darkness; the humble and charitable clad in the garments of the sun.

No Spiritualist will question the soundness or wisdom of our position. Then to all such may we not repeat the question, with a benediction, How much are you worth?

—The subject of the organization of a "Woman's Press Club" on this coast, with San Francisco as its headquarters, is being agitated among the women journalists of the Coast. The Literary Bureau, at 1419 Taylor street, to encourage the project, offer its rooms as headquarters for all meetings for the first year, also to give cosy accommodations, at low cost, to non-resident members whenever they are in San Francisco. We wish the movement success, and believe that a great good would be the result of pleasant interchanging of thought on the various topics of general interest to the profession, by the women writers.

Postmaster-General Wamaker has ordered *The World*, E. H. Heywood's paper, excluded from the mails. If anybody imagines that we have not in this country as much tyranny as exists elsewhere, it is about time we were undeceived.—*Truthseeker*.

We wonder if our neighbor has ever seen *The World*, and is aware of the amount of nastiness it contains. Such a paper should not only be excluded from the mails, but the public should be protected against such publications.

IS MEDIUMSHIP HARMFUL?

There is no danger in mediumship to one whose heart is pure, and whose aspirations are ever for the uplifting and crowning of his own spirit with the white jewels of eternal truth.

How often do we hear it said of mediumistic persons, on a low plane of spiritual unfoldment, "They are good mediums, but they will resort to deception occasionally, when their mediumistic powers are weak or exhausted." Such persons are not good mediums; they are the worst enemies of Spiritualism, and the practice of their gifts should be discouraged.

That the spirit world abounds in ignorant and undeveloped, or evil spirits, cannot be reasonably questioned. Certainly, multitudes of that class exist on this side, and are continuously passing on to the other life. Why should they not seek to communicate with mortals? But they can do this only through the law of attraction. In mortal life only disposed persons, or spirits, have no attraction for the pure and good. They do not seek their society, and are uncomfortable in their presence. Is it not reasonable to suppose that the same law prevails "over there"? We are not troubled here with the companionship of persons on planes of unfoldment far beneath us; why should we be annoyed by their spirits when they have crossed the river of death? They can certainly find nothing in us nor in them to invite close relationship.

When we find mediums given to the practice of deception, we are not disposed to blame the spirits therefor. If the mediums were not on a level in spiritual development, with deceiving spirits, the latter could never approach them, or come into their atmosphere.

We must ever bear in mind that we create our own spiritual aura, within which the spirit is absolute sovereign. This is the spirit's invulnerable castle where none can enter without permission from the occupant within.

We are often asked by sensitive persons if we would advise them to seek for mediumistic development. Our answer invariably is, Yes, if your thought is for the highest unfoldment of your own spiritual nature, and an earnest aspiration and desire to draw nearer to the source of all truth and goodness; but most assuredly NO, if your object is in any sense an unworthy one.

Some of the purest and most beautiful companionships we have ever known, are those of high and beautiful spirits coming down into the home-life of mortals, and communicating through some gifted member of the household. What grand teachers and sweet inspirers to a better life they prove themselves to be! How we can go to them in our hours of trouble and sorrow, and find comfort, health and strength! There are thousands, yes, tens of thousands of homes throughout the land where ministering angels from the higher life are known and welcomed as the dearest of earthly friends.

Would that there were more of such homes, and there will be whenever there are more who are ready and willing for the divine guest to enter in and take up his abode.

A MEMORABLE ADDRESS.

It is so recent and unusual a thing for crowned rulers to take any interest in their common subjects, aside from the mere formality of including them in the general account annually given of the prosperity of their country; that it is so new and strange, we repeat, that the address of Emperor William in opening the Reichstag on the 6th inst., is a document well worth considering, if not preserving. It dwelt almost wholly upon measures for the improvement of the conditions of the laboring classes and peace measures to be adopted with relation to other powers. It would not be difficult to believe that his departed ancestors, having seen the folly of a defensive and repressive system of government, have combined to correct, so far as may be, their state and national blunders, through young William. And never, indeed, have they had a successor through whom their designs could so well be carried out. Is it any wonder that the Emperor is strong, and feels himself quite capable of standing alone, if need be, among the nations of the Old World, and avowing his convictions of right and the determination to live and act them out to some definite end?

In the beginning of his rule, he was criticised in many ways, especially for his frail physique, that proving to some minds, a certain and corresponding weakness of character and mind that would render him unfit to carry the burden that had fallen upon him. But he has, and will still farther, mightily undeceive them. The world generally takes no account of the force of spirit in or out of the flesh; but it is the power that nerves the will, and it can sustain one through an ordeal better than muscle, when that ordeal is a contest between right and wrong, principle and policy.

SOME GRAND PICTURES.—Prof. H. A. Streight the great landscape artist, who painted the beautiful symbolical "Golden Gate" which adorns this office, is now busily at work on a large landscape scene in Santa Clara county. The point of view is at the mouth of Stevenson creek, back of mountain View on the Sleeper Trust Tract. The scene is wonderfully beautiful at this place and Prof. Streight has caught the inspiration, and is giving a wondrously natural reproduction. The mountains form a back ground with glimpses of the creek between the grand old

live-oaks which lovingly guard the little stream on either side. Santa Clara valley in all its loveliness stretches out at the foot of the mountain, and the setting sun has thrown over its homes, gardens and fields of fruit and grain a mellow, golden light, like some fairy vision of a dream. This is to be one of Prof. Streight's paintings for the World's Fair. He also contemplates the creation of two others, for the same purpose, one will be an ocean view and the other of snow-crowned Mt. Shasta. After June 10th Prof. Streight will take up his permanent residence in Mountain View. He has recently disposed of that fine marine view, "Cypress Point," in this city, as also other notable pieces of his work.

EDITORIAL NOTES.

—Mrs. R. S. Little is speaking to large audiences in Berkeley Hall, Boston, during the month of May.

—Will Mrs. Farrington, author of the "Riddle of the Sphinx," please leave her address at this office?

—Mrs. H. Mitchell, who has been well spoken of to us, has returned to Howard Station. See her card in another part of this paper.

—We are glad to learn that the wife of Dr. John Allyn, of St. Helena, who has been seriously ill for a long time, is recovering.

—We are pleased to call the attention of the reader to the excellent article from the able pen of Bro. Henry Kiddle on another page.

From "G. A. B." in *Banner of Light* we learn that C. Fannie Allyn is speaking in Washington, D. C., this month, and is meeting with much success.

—There is to be a spiritual camp meeting at White River, Tulare Co., in this State, beginning June 28th and closing July 5th. A good time is anticipated.

—The many friends of Mr. and Mrs. Amos Adams will be pleased to learn, that they expect to reach their home in this city some time in the coming July.

—Dr. Henry Slade, than whom but few if any mediums in the world have convinced more skeptics of the basic truths of Spiritualism, is in Washington, D. C.

—Hanging is a very bad use to make of a human being. The moral and spiritual thought of the age is against it. It is a crime against humanity to deny any person the right to reform.

—Dr. G. B. Crane and his wife are again stopping a short time in this city. They are at the Hick House. It is a little too warm at the Doctor's country home, in Summer, for comfort.

—Mrs. C. J. Meyer will be in Stockton for one month from May 26th, and will be two weeks in San Jose and two weeks in Santa Cruz, during July. She will then go to Oregon and Washington Territory.

—The guides of Harry Locke, the boy medium, have withdrawn him from public work. They wish him to grow, and gain in strength and health, before drawing further upon his mediumistic powers.

—Correspondents should save copies of all MSS. they expect to have returned to them in case they are not published. To hunt for any paper through a cartload of rejected articles takes more time than we can find to spare.

—We pity the man or woman who can see only the evil in human nature and have no thought of the good. It indicates their own quality of soul—that the evil predominates therein, and that the greatest need of their own lives is reformation.

—The Cause of Spiritualism in this city is steadily progressing, especially in private life. There are hundreds of mediums in this city of whose gifts the world never hears. At the same time our best public mediums are kept constantly busy.

—Prof. Joseph Rodas Buchanan, of Boston, met with a serious accident recently, by falling while getting off a street car. The fall will necessitate the use of crutches for some time, but we learn from the *Banner* that he is now recovering.

—Carmel is the name of a new town that is springing into existence on the beach, near the old Carmel Mission, a few miles below Monterey. Mrs. M. A. Lewis, formerly of San Jose, has a pretty place there, and is prepared to receive boarders. The beach is positively lovely at that point.

—W. J. Colville is meeting with great success in New York and Brooklyn. He lectured on the evening of his arrival May 9th and again May 10th. Sunday May 11th he spoke three times to large audiences, and is holding meetings daily. On Monday May 26 he opens a class at 13 W 42nd street (office of *International Magazine of Truth*). An account of his journey and work will be found elsewhere.

—"I started out in life without an earthly guide," says Maud Lord-Drake, "and though I have passed over burning ploughshares, the spirits have led me on to a haven of rest. By prayer, by fasting, and by uplifting my soul to the higher influence, has this end been gained. People say there is no good in prayer. I do not know what my life would have been without prayer. No influence ever came to me except through prayer, and by it I have always ascended the golden thread of hope."

—That good soul, Mrs. Melissa Miller, so well and kindly known in San Francisco, leaves June 3d, for the East. She will visit the Eastern Camps and a number of the large cities. Her many friends here who desire to consult her should avail themselves of the remaining few days, for it will be their last opportunity for some time to come. Sister Miller is an earnest, honest worker, and we wish her all the success she so richly deserves. She is an authorized agent to receive orders for the GOLDEN GATE.

"EDUCATED" VULGARITY.

Mills Seminary is one of the alleged fashionable educational institutions for girls of this Coast. It is located across the bay, in the beautiful suburbs of Oakland. It is high-priced, nabobish, and, judging from the recent conduct of about fifty of its pupils in attending a mock funeral and the burying in effigy of its late President, Rev. C. C. Stratton, contains within its curriculum, modes of moral and spiritual instruction calculated to make a Hottentot bluish.

It appears that about two years ago, Dr. C. C. Stratton, a thorough educator, and a polished Christian gentleman and clergyman, was induced to accept its Presidency, resigning the Presidency of the University of the Pacific to do so. It was understood by him that the relief of the honored founder of the Seminary, was about to take a trip to Europe for her health, and also, we should judge, for the spiritual and moral health of the pupils under her care, and that Mr. Stratton was to have full charge of the school. No one who knows Mr. Stratton, as we do, would doubt for a moment his ability or fitness for the task.

But the relief aforesaid changed her mind and remained with the school, exercising a sort of divided authority with the Principal, and maneuvering to make his task about as unpleasant as it is possible for a meddlesome woman to do.

There seems to have been a studied scheme, with a portion of the faculty at least, to oust Dr. Stratton from the place by forcing him to resign. Things moved along with more or less friction until a few weeks ago, when a chaste spinster of the faculty, somewhat advanced in years, declared, with a horror that sent a thrill through the circumambient atmosphere, equal to that of a first-class earthquake, that the Doctor, having occasion to consult the telephone that was located in her room, and not noticing that the hands had been removed from the clock to prevent any undue familiarity with the modest inmate, transgressed his duties by attempting to impress a chaste salute on her virgin cheek!

Great Scott! We have known Dr. Stratton for many years, and know that he is a man of esthetic taste and fine judgment. That he would attempt the osculatory ravishment of any woman who would have the indecency to blazon the circumstance to the world, and least of all a member of the Faculty of the Mills Seminary, we do not believe possible. There are something that stagger reasonable deduction, and overlap themselves with their very enormity. Dr. Stratton may consider himself fortunate that the charge is not of a more plausible character.

While we never could quite reconcile ourselves to the awful coming down of Dr. Stratton from the honored Presidency of the Methodist's grand University, under the shadow of whose walls we spent so many busy years, to that of a fashionable Seminary for adolescent young females, we now hope that the lesson of dear old Mr. Weller, to "put not your trust in widowers," will strike deep into his heart, and after all, the outcome will be for the best.

STANFORD'S GRAND SCHEME.

The press dispatches inform us that on Tuesday last Senator Stanford introduced a bill embodying his grand scheme for loosening the grip of the money lender upon the throat of the farmers.

It provides for the establishment of a bureau to be known as the Land Loan Bureau, with a chief who shall receive a salary of \$6000 a year. Circulating notes to the amount of \$100,000,000 and in denominations of \$5, \$10, \$20, \$50 \$100, \$500 and \$1000 are to be issued, and the same shall be receivable for the payment of private debts, taxes, excises, public land purchases, and all other dues to the United States, and shall be equal in value to gold and silver money of the like denominations.

Every citizen of the United States, or person who has declared his intention of becoming a citizen owning unincumbered agricultural lands, may file an application for a loan to run not to exceed twenty years, the payment of the same to be secured by a lien upon the land, and no loan to amount to more than half the assessed value of the land in question. In no case is it proposed that a loan shall be on property of less than \$500 in value and the loan cannot be less than \$250.

Whenever a landowner wishes to avail himself of the privileges of the proposed law he will be compelled to file his application with the Recorder of Deeds for the country in which he resides, or with the official exercising the functions of a Recorder, and deposit with the application a sum sufficient to defray the cost of an appraisal of the land and abstract of title thereto. Interest at the rate of 2 per cent is to be paid on these loans. Provision is made for a foreclosure of the lien in the event of a failure to pay the loan or fully comply with the law pertaining to the case.

It has been objected to this scheme that it favors one class of producers at the expense of others. But who does not see that whatever lifts the burden from the shoulders of the farmers cheapens the necessities of life to everybody. Let us first see how the plan works with the farmers, and if found satisfactory, no one except the money-lender would object to extending it to the manufacturing classes.

It is surely a step in the right direction, and one calculated to dispense with that large and ravenous class of money sharks who live and thrive on the necessities of the working classes.

NO POSITIVE EVIL.

The world is slowly learning that good and evil, so-called, are but relative terms. It is far easier, however, to believe in positive good than absolute evil. Both are apt to deceive when taken apart, so it is better to meet them together.

Health is considered altogether good, and sickness and disease as wholly bad. The first is far preferable, but the latter is sometimes necessary to arouse latent charity and sympathy; but it does more. Good always comes of ill, and life is full

of illustrations of the same, and we believe its truth was never more forcibly shown than in some of the effects lately reported of *la grippe*. Word comes from Boston that it has wrought miracles in the insane hospital at Westboro, the Superintendent of which says there are cases that furnish the most singular phenomena in the study of mental disorders and the curative virtues of disease upon disease. One woman afflicted with mania was cured by the above disease, and discharged after nine months confinement, and continues quite well. Another patient, very destructive of clothing and furniture, and who had been in the hospital for thirteen months, became quite rational after a severe attack of the prevailing epidemic disease. Still another was cured of delusion by the influenza.

Thus, what was death to many, was life and reason to some; and so it is all the time—that nothing works unmitigated ill; nothing is wholly bad, but all good and evil is a mixture of both.

A SURE DIVINER.

Many failures have been recorded against the divining rod, and faith in them is confined to a very few. It seems that one is now in existence that is absolutely reliable. It is the invention of A. W. Chillis of Truckee, to whom electricity suggested the possibility of making the much abused instrument a certain and efficient aid in locating mineral ore. This new electric mineral combination is declared to unerringly indicate the exact spot of buried treasure and to locate gold and silver deposits. The machine was repeatedly tested recently in the presence of one hundred of Truckee's most reliable citizens, under the strictest test conditions.

Large sums of money were buried, which the ingenious apparatus discovered inside of ten minutes. Such aid is very much needed by miners, and if it has at last been perfected, the uncertainty of the business will be done away with, and the work of getting at the ore immeasurably lessened. There seems to be no limit of usefulness of the magic fluid that permeates all life. It is always wonderful; but when it directly assists the hard-workers of the world—the delvers underground, in becomes beneficent. It is working social, material, and scientific evolution; and in the next twenty years the world will be wondering how it existed and accomplished so much when ignorant of this all-pervading force.

Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

The Temple was well filled on Sunday, to hear the justly celebrated Moses Hull, Spiritualist lecturer, now speaking for the Society of Progressive Spiritualists, at Metropolitan Temple, as Mr. Hull's stay will be limited. No one should miss his lectures, more especially the doubters in Spiritualism and its philosophy, as Mr. Hull gives the most convincing reasons and facts taken from the Bible to satisfy any Christian who believes in that book, and to liberal thinkers and spiritual believers his lectures are most interesting. His subject on Sunday afternoon was, "Thou art Weighed in the Balance and Found Wanting."

In the evening the lecture was a review of the Rev. DeWitt Talmage's sermon against Spiritualism, and was heartily endorsed by those present. The music was very ably rendered by Prof. Eckman, organist, and Miss Belle Hobron, soloist. Next Sunday, Mr. Hull will lecture from very interesting subjects. He intends to "give the devil his due," which he claims he has not had.

MRS. S. B. WHITEHEAD, Sec'y.

Mrs. Briggs' Meetings.

EDITOR OF GOLDEN GATE:

Another meeting was held last Sunday evening at Metaphysical College, 106 McAllister street, under the direction of Mrs. Scott-Briggs. The meeting was opened with a vocal solo by Mrs. Clarke, which was well rendered. Mme. Renell then read an original poem, after which an invocation was given by Dr. Robbins; Mrs. R. Cowell was then introduced and gave a number of excellent tests, which were well received and recognized by the audience. Harlow Davis came forward and gave a large number of tests, in his usual happy style, receiving the hearty approbation of the audience. It is his present expressed intention of given tests at each of these meetings. The meeting was dismissed after a benediction given by the guides of Mrs. Cowell. Another meeting will be held in the same hall next Sunday evening. REPORTER.

—How easy it is to start a new weekly publication of any kind. You see, you have only to get a few hasty of type, an imposing stone and a few galleys and composing sticks, and then with a pen behind the ears of some one who knows how to do it, for a few hours, and the thing is done. But to keep "doing it," week after week, and year after year, and "filling a long felt want" satisfactorily to the people, paying bills, collecting delinquent subscriptions and keeping oneself out of the poor house, oh, that is another matter.

—The *Knightly News*, of Keighley, England, speaking of J. J. Morse who lectured at that place the 13th ult., on a subject suggested by the audience, says: "Without a moment for preparation, he discussed with great fluency and in systematic method for more than an hour, a command of language, wealth of illustration, and power of description being exhibited, which, under the circumstances, were extraordinary."

Children's Progressive Lyceum.

EDITOR OF GOLDEN GATE:

Through many ways, but always by the gentler impulses of being, does Love, the author of every spirit, draw them together for their mutual happiness, not the least of such gatherings is the Children's Progressive Lyceum, which has been meeting Sunday morning, at 909 1/2 Market street, for sometime, where not only the small but the youth and adults in attendance find the greater pleasure of closer relation with humanity's members.

Last Sunday was a flower day in the Lyceum's annals. The subject for general discussion related to flowers, and members of the Lyceum's workers, Mrs. A. E. Fossette and Mrs. E. W. Briggs, brought two baskets of nicely arranged bouquets which they had selected with taste and considerable patience. The bouquets were so numerous that all of the members and every visitor present received a lovely cluster of blossoms. Quite a number had something to say upon the topic, when the conductor, Mrs. A. L. Ballou, questioned the pupils, and in addition to some information from the older members to the general knowledge, one of the visitors, Mr. W. M. Johnson, had some appropriate suggestions and hints to offer. Another diversion was the remarks made by Mrs. Judge Kreckel, of Kansas City, who, being present, was called upon for a short address, which she gave briefly. The girls and young women were more active than the opposite sex in the other performances, giving the larger number of words of wisdom, the best selected, and, with a single exception, all of the recitations, which were rendered as follows: Mary Walters, "Let the Cloth be White;" Lila Crandinger, "Glad Little Bird;" Cora Mitchell, "Little Pussy;" Gerie Grant, "Three Little Dogs;" Bertha Reed, "Little Hearts-ease;" Clyde Morris, "The Pledge." The topic for general discussion next Sunday will relate to the influence of music on spiritual unfoldment.

Two subjects of great interest to the Lyceum just now, are the coming entertainment to be held Saturday evening, May 31st, at the hall, 909 1/2 Market street, which will probably be as successful as any of the preceding entertainments, which have come to be recognized as the place to have a pleasant time, both with literary, musical and dancing features, and the contemplated picnic, which will probably be held the early part of June, if nothing interferes to disarrange the plans under way. The committee on program for the entertainment consists of Mr. Robert H. Ed, Miss Eva Ballou and Miss Mabel Morrill. A committee of five was appointed to gather information as to locality, fare, date, etc., and report to the Lyceum. This committee comprises the assistant conductor, Mrs. A. E. Fossette, Messrs. C. H. Wadsworth, C. E. Gillman, W. F. Muhlers, Jr., and W. J. Kirkwood. The Oakland Lyceum, not being prepared to hold their picnic so soon, while the San Francisco Lyceum deems it wise to take a day in the woods before the Spring flowers have gone and the freshness of May given place to the dust of Summer, it is probable the San Francisco Lyceum will picnic alone, although they will perhaps be joined by many friends.

W. J. KIRKWOOD.

Mrs. Nickless in Oakland.

EDITOR OF GOLDEN GATE:

Thursday evening meeting at the Synagogue of last week was exceedingly interesting; among the many descriptions and communications given to two ladies a gentleman was described as husband and father. The spirit then took possession of Mrs. Nickless and said: "There are many in this audience who knew me, and they knew me to be a truthful man, and my word was believed. I saved many a poor unfortunate one and I sent many another to prison. I hold up my hand and swear that this is a truth; we can and do return, and I wish all to know it. I am Judge Smith of Oakland."

Sunday evening, California Hall was filled with earnest seekers after these truths which only flow from the inspired lips of our sensitives. The services were opened with singing, "We'll gather at the River;" invocation; song, "The Beautiful Land." The guide of words taken from the old book. The discourse was not only eloquent, but a new dress was given to an old subject. Many communications were given after the lecture. To one gentleman came a brother who said, "We had hard work to get you here to-night, but we succeeded." The gentleman said he walked past the door several times before he would come in, and then he came against his will.

On Sunday evening next the guides of Mrs. Nickless will ordain as teachers of Spiritual Philosophy, Mrs. L. L. Wellman, Mr. Higgins and Mrs. D. N. Maxwell, of San Francisco.

Shattuck Hall.

EDITOR OF GOLDEN GATE:

The meetings in this hall at 2:30 and 7:30 P. M., Sundays, corner of Eighth and Broadway, Oakland, are conducted by Mrs. Logan in the same manner of those

in St. George's Hall, San Francisco. Mrs. Cook performed the music last Sunday. After a brief address by Mrs. Logan, Mrs. Gardner saw and described spirits, which were recognized by the friends. Prof. Ewens gave several tests. Mrs. George explained of mind-reading. Capt. Brown, Mr. Foss, and Mrs. Logan, explained, as they understood it. A stranger followed with the idea that we are backed or surrounded by invisible intelligences, hence the power to see as well as to have all the different manifestations that are daily witnessed. Mrs. Domes and Mrs. Lewis Holman spoke to the point, and Mrs. Turner gave many tests. Capt. Brown saw Mrs. Logan sitting under a canopy or arch of exquisite flowers, entwined with evergreens, surmounted with a white dove. Mrs. Logan felt encouraged to continue in the good work of healing and holding these meetings.

The large audience in the evening listened to several solos by Mrs. Cook. Mrs. Hendee was then introduced and spoke with great fervor and earnestness in behalf of Spiritualism, and closed her remarks by improvising a beautiful poem. Mrs. Domes spoke with deep inspiration with telling effect. Mr. Pattison personated several spirits, which it seems ought to convince the most skeptical of the continuity of life beyond the grave. REP.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The First Association of Progressive Spiritualists of Oakland met last Sunday as usual, Dr. Macsorley presiding.

The afternoon meeting was well attended. Mr. and Mrs. Wheeler were both present and gave their assistance. The meeting was opened with singing, after which Mr. Wheeler gave a short discourse on various subjects; Mrs. Wheeler gave a number of psychometric readings; a letter was handed to her which was read correctly in every detail. Mrs. Hendee gave a short speech, which was very interesting; Mrs. Cowell also gave a remarkable experience, with Mrs. Wheeler, as follows: Last Wednesday Mrs. Wheeler with other friends visited Mrs. Cowell at her home in East Oakland, where they found her sick. After remaining a short time, one of Mrs. Wheeler's controls, Big Hatchet, said he would like to treat her; whereupon he immediately proceeded to give her treatment, the medium held her hands closed together above her head, and gathered oil to the head and breast of Mrs. Cowell, the pain passing away instantly. On Sunday evening I had the pleasure myself of witnessing the same phenomena, in my own house, the oil being gathered in the hands of the medium until it overflowed and dropped from her hands; it was the color and substance of pure sweet oil; it was applied to the head and throat of Mrs. Ladd-Finnigan; she also acknowledged that the pain was gone instantly. This is a grand phenomena and one that should be witnessed by all.

Mr. and Mrs. Wheeler and Mrs. Ladd-Finnigan were present on Sunday evening. There was a large gathering and all were deeply interested in the exercises of the evening. The latter lady gave some excellent tests.

Mrs. Rutter was with us also, and favored the audience with a song, "Oh! where is my Boy To-night."

At our Wednesday evening meeting, Brother and Sister Wheeler and Mrs. Ladd-Finnigan were with us, assisting in various ways. It is proven that the powers which they possess is just what the people want, and we give them a cordial invitation to come amongst us as often as convenient. A pin was handed to Mrs. Wheeler, which was read correctly; the medium described the lady to whom it formerly belonged, who she said was massacred by Indians, thirty or more years ago while crossing the plains—its way of coming into the possession of its present owner, it was sold by an Indian to a boy of twelve years for fifty cents to buy whiskey; it is a fine setting of rubies and valued at three or four hundred dollars.

Next Sunday evening Mr. and Mrs. Wheeler will be with us again. All are invited. Mediums' meeting at 3 P. M.

Yours, fraternally,
MRS. DAVIS, Sec'y.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

The Wednesday evening meeting, held May 20th, was well attended and was an interesting one, opening with a spiritual song, followed by Mr. Miller speaking on "Why I Am a Spiritualist," a subject which he handled in a very eloquent manner in the limited time allowed him. Mrs. M. Miller followed, stating that she was always ready and glad to speak in defense of Spiritualism. After a few remarks, she gave a large number of very fine tests, going among the audience all of the time, those receiving them being well pleased. After a song by the audience, Mr. Harlow Davis then gave a large number of very fine tests from the platform, giving many proofs of spirit return. Mrs. Meyer closed the meeting, giving a very fine spiritual invocation. The meeting closed at 10 o'clock, to meet again next Wednesday evening, at 8 o'clock, at 111 Larkin street.

—Adolph G. Schmitt, who was killed in a tunnel at Altamont, Cal., May 9th, aged 30 years and 10 days, was a brother to Mrs. J. E. Knott, organist and member of the First Association of Progressive Spiritualists of Oakland.

Mrs. J. J. Whitney in Portland.

EDITOR OF GOLDEN GATE:

The audience at the Tabernacle to night was much larger than that of last Sunday, and if Mrs. Whitney has gained laurels in the former meetings to-night she must have won a crown. As a platform test medium I never saw her equal; wonderful, wonderful, was the expression I heard all around me. If there were any person in the audience that held a surmise that Mrs. Whitney was a fraud, they should hereafter forever abandon that idea. The very nature of the messages given by the spirits to their friends in the audience forbade any possibility of such a thing. I heard one gentleman remark, "Well, all I have to say is, if this is not genuine then Spiritualism is a fraud, and human life is a fraud."

Truly this lady is an instrument in the hands of the All-Wise One to convince the world that man is immortal, and that our loved and gone before can and do return and make themselves known to us. I do not think a mistake was made in name or failed in identity.

May she remain with us until Portland shall be converted to a knowledge of the truth.
C. A. REED.
PORTLAND, ORE., May 18, 1890.

Circle of Harmony.

EDITOR OF GOLDEN GATE:

The Circle of Harmony convenes every Sunday, at 10:20 A. M., in St. George's Hall, 909 1/2 Market street. A report of the meeting of last Sunday would occupy too much space in the GOLDEN GATE, so we must confine ourselves to names only: Speaking by Mr. Mullen, Mr. Wheeler, Mrs. Reynolds, Mrs. Seeley, and beautiful tests by Mrs. Wheeler, Dr. Wood and Harlow Davis, with appropriate remarks by Mrs. Logan, and suitable music by Mrs. Cook and Rutter, filled in the two hours profitably to all concerned in the truths of the harmonical philosophy; and as there are no other spiritual meetings in the forenoon in the city on Sunday, those connected with other societies are privileged to attend this.

THIS is the way one English paper states the liquor problem: "Twenty-five snakes running through the streets—that's free whiskey. Twenty-five snakes gathered into a box, in which twenty-five holes are made by authority of the court—that is low license. Ten of the holes are closed, and the snakes get out through the other fifteen—that is high license. Drive all the snakes over to the next village—that is local option. Kill all the snakes—that is prohibition."

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Both interesting and instructive.—*Leadville Herald and Democrat*.

Every thinking mind can reap consolation and benefit from them. They constitute a philosophy in themselves.—*The Better Way*.

These gems treat of spiritual subjects in a very beautiful way, and will give satisfaction to many a reader, in this permanent form.—*Alcyon*.

The volume is not only beautifully gotten up, but abounds with inspired teachings, and is a credit to the author.—*Charles F. Coker, Brooklyn, N. Y.*

"Spiritual Fragments," is a treasure of priceless value to the world, and must be appreciated by it in due time.—*Kiley M. Adams, Vineland, N. J.*

They deal with some 750 distinct subjects. The teaching of the whole sound, and uttered with great literary grace and lucidity.—*Medium and Daybreak*.

They will be found interesting and instructive reading. The book is embellished with a fine life-like portrait of Mr. Owen.—*Religio-Philosophical Journal*.

Mr. Owen was for a quarter of a century editor of the *San Jose Mercury*, and is well known throughout the West. He has also been called a writer of humanitarian editorials.—*Golden Era*.

I find in it "rest for the weary," encouragement for the weak, hope for the despondent; in short, a panacea for many of life's ills, if these thoughts were but coined into practice.—*Mrs. R. S. Little*.

A collection of choice gems of thought on a very large variety of topics, all of which are treated from the broad, liberal standpoint of man of culture, experience and deep spiritual conviction.—*W. J. Colville*.

They should be in the hands and form a text-book for every thinking, reflecting Spiritualist in the land; it should be constantly by his side and used as a text-book of the higher teachings of Spiritualism.—*Hon. Amos Adams*.

Such "Fragments" are "what thoughts" for the mortal. They are good to lie round where they will tell their tale to the idle moment. I never open the volume without finding a thought or a suggestion that stirs the mind.—*Charles Dabman*.

Coming from the pen of Hon. J. J. Owen, editor of the GOLDEN GATE, San Francisco, there is no doubt in the minds of those who read of the writer and his literary efforts, that his "Spiritual Fragments" will be veritable crumbs of wisdom.—*Oliver Branch*.

The day it came my wife took it as I was showing it to her, and has kept it ever since; and occasionally says "Hear this, John," and reads one of them. She finds a good deal of consolation in these "Fragments," and keeps the book on her work-table and in her hands about all the time.—*John Wetherbee*.

It is packed full of the grandest, most elevating and inspiring sentiments that I ever read. I can not open to a single page that I do not find something that commends itself to my better and nobler self. It can but do a great good.—*W. H. Smith, of the Diamond Safe and Iron Works Company, Boston, Mass.*

I think your book is a beautiful gathering of pearls of wisdom and truth, which may well grace the library of every Spiritualist, and to those who walk in sorrow's sombre valley, upon perusal of many of its cheering pages, and find the clear ray of light which shall illumine their pathway and inspire fresh vigor to their faltering energies.—*Samuel D. Greene, Brooklyn, N. Y.*

It is precisely such a work as would afford appropriate readings for our Sunday services and lyceum scholars. Those who have been in the habit of reading these noble ethics as they have appeared in each issue of the GOLDEN GATE, will rejoice to find them gathered up in the form of a handsome and attractive volume.—*Emma Harding Britten, in "The Two Worlds."*

I feel that I am blest with a true spiritual friend that I keep readily at hand to cheer me in times of despondency. It certainly embodies the true precepts to a correct and therefore heavenly life.

Sweeter fragments ne'er were gathered, Ne'er were placed before the world; And we speak for them a mission Equal to the truth of old.

—*Sarah A. Ramsdell*.

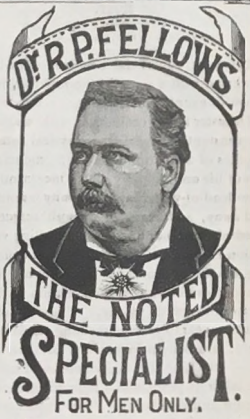
On this Coast especially, and to an extent among the readers of Spiritual literature throughout the world, Mr. Owen is appreciated as one of the most graceful and forcible of writers advocating the cause of "Modern Spiritualism;" while the editorial fraternity of California agree, from long acquaintance with him as a secular editor, that he is a writer of fine general ability. We shall give "Spiritual Fragments" a place in our most valued collection.—*The World's Advance Thought*.

They touch upon a great variety of topics, but the main themes are the power of love, the influence of home, the vitality of the spiritual in man, the spread of free thought and the decadence of religious sectarianism. Mr. Owen is a clear, forcible and earnest writer. There is a ring of genuine conviction in everything he writes, and no one can read a few pages of this book without gaining suggestions for thought. If every Spiritualist had his candor, moderation, tolerance and high aspirations, the Cause would be much stronger than to-day.—*San Francisco Chronicle*.

I must say, Brother Owen, your "Fragments" are soul-searching, love-seeking, harmony-inspiring and peace-giving to all who have tasted the sweet waters of Spiritualism, and the pure nectar of its divine truths. Some of its passages are like hanging baskets of rare and fragrant blooms in the "Garden of the Gods." They are like healing balm to a man and weary traveler on the dusty road of doubt. They portray the grand sublime principles of Spiritualism in symbols of beauty, and sing songs of gladness to the lone soul that is weary and longs to pass away, and tightens again the threads of angel-taught truths.—*Rose L. Bushnell, San Francisco*.

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[Written for the Golden Gate.]

Phases of The Present Cycle—This is the Hour.

BY ALLEN GRIFFITHS, P. T. S.

The most superficial observer must be impressed with a sense of the rapid culmination of events at this time. Accident and disaster follow each other with scarcely an instant intervening. Physical catastrophes of an alarming nature, producing loss of life and property, occur incessantly. The dead of yesterday's calamity are just laid away, and tears of anguish scarcely dried e'er another and more appalling visitation is upon us; so that present suffering fills the horizon and blots out all but the memory of yesterday's affliction in the greater distress of to-day. The very elements appear to revel in seeming pandemonium, and delight in exploits of destruction—attacking the puny works of man, the labor of years is in a moment reduced to ruin and desolation. The elements of wind, water, fire and earth, separately or combined, play in apparent glee with man and his creations; raise, level and destroy with a force and power against which he contends in vain, and upon which he gazes with awe and a sense of utter helplessness. The press reports an accident occurring on another continent involving great loss of life, and before the ink is dry, a greater happens at our own doors. Safeguards are but deceptive traps, luring men into danger. A so-called danger proof invention—proof against all known dangers—is applied, and before the night a hitherto unknown danger reveals itself, and, without warning, culminates in greater loss and destruction than ever known before. Safety even is dangerous, and danger becomes more dangerous still.

Crime runs rife over land and sea. Violation of every law, civil physical and moral, looms up and darkens the sky. Cities are become the scenes where all that tends to blacken, despoil and destroy the finer qualities of human nature, centre with a force and potency which blights bright hopes and wrecks old and young alike. The village, quiet and serene, sleeping in apparent security, safe from the strife and throes of the outer world, is suddenly aroused by foul report of still fouler fact and comes to view the course of hitherto concealed crime in cruel results of blasted lives, and high hopes suddenly turned to dead sea fruit. The humble private citizen, and the proud bearer of a nation's integrity, alike become involved in a vortex of dishonesty and self-pollution which shames the face of honest men. Women enter the lists and compete for glittering prizes, bartering even honor and virtue in exchange for the trifling ends of social distinction, position and influence, and look down upon their less favored kind with that false pride and disdain which soon shall wreck themselves.

On another hand, gigantic enterprises born of the fertile brain and energy of men, spring into existence on the instant, grow, mature and die almost immediately, leaving results on the material plane which transcend the work of years in other times. Exploration of earth's remotest parts, and research into nature's most hidden recesses, constantly yield larger and grander returns. New appliances for lessening human labor bring into utilization nature's finer forces and prophesy a possible future when perfected mechanism shall accomplish all physical labor and relieve man of other work than simple direction.

Man is surprised and astounded at new powers and faculties unfolding and expanding within himself, and stands in awe of his own possibilities. He finds not only that the powers already possessed are capable of far more than he was before aware of, but that also, he possesses what appear to him other and newer faculties hitherto unknown, and in his attempt to understand them, to test and classify them, still other and more subtle qualities assert themselves until he draws back in very fear of himself. He is learning what an intricate complication he really is—he has yet to "know himself." Many children are mentally matured at birth, and, as soon as they begin to prattle, startle wonder-struck parents that they know more even than their own fathers and mothers. They introduce and converse upon with familiarity, the most abstruse subjects, evincing a knowledge surpassing that of graybeards, and frequently discuss, settle and dismiss weighty questions with a short, pithy sentence that emits a flood of light which upsets the wearied calculations and labored study of students who have grown old in vain efforts to solve them. Some children do know more touching the hidden things of life than their parents, and know not by intellectual processes, but because they are nearer nature, and we children of a larger growth might often learn wisdom from the sayings of our youngest children, did we encourage them to express their thoughts instead of, as we often do, discourage them by calling their utterances nonsense. Some children are more than a thousand years old at birth.

All the various mental states of baseless, cruelty and selfishness producing inharmonious, are reflected in the elements which surround and contact mankind, and these forces take up and objectivize on their respective planes of action the hidden trains of evil and return them in onslaughts of physical disaster, visiting calamity and havoc upon victims in whom

reside the cause of disturbance. Not only do the lower qualities which to such a large extent inhere in the race thus affect the elements, but also the higher and nobler qualities as well, which are reflected in picturesque characters and glowing colors on the screen of nature and thrown back and down upon humanity, and, in contrast to the darker moods, smile upon men to their happiness and welfare. There is always the light and the shadow, and the shadow oftener assumes the phase of greater size and significance than the light, but it is an illusion for all that.

These so-called phenomenal occurrences, taking place as they do upon both the physical and super-physical planes with an intense degree of activity, indicate to the more than superficial observer and thinker corresponding causes which lie back of the events themselves and which are closely associated with the effects. In other words, these effects which, assuming the phase of greater calamity and disaster, loss and destruction, increasing with such rapidity and culminating in immensely greater results than accrue in ordinary times, force the investigator to look deeper for corresponding causes which, necessarily, must exist and bear an exact and direct connection and relation to the effects. Now, since the causes, in this regard, so far as promulgated, do not sufficiently account for the present state of affairs, it becomes necessary to search for them along other lines, and an attempt is now made to set forth and explain several causes for the same from a theosophic stand point.

All nature is governed by inexorable, unyielding law, and one phase of universal law's action is that her processes proceed in cycles of alternating periods of activity and inactivity. We have but to note the course of nature on our own planet resulting in summer, activity, and winter, inactivity; in our individual lives which up to a certain age evince extreme external activity, and after passing the middle point the period of inactivity or rest which ensues. There are also minor periods of action and inaction, two of which we recognize as states of waking and sleeping. It should, however, be understood that these stages of rest or inactivity are not states of stagnation, nor complete inaction, nor absolute non-motion—quite the contrary. In all conditions there is extreme activity and motion, and in the state here referred to as rest, the condition is one of increasing, incessant action, but the action is withdrawn from the external or objective side of nature and exercises on the internal or subjective side, so that all states are conditions of activity differing only in this that the plane of activity is in a certain phase objective, thrown out, external; and in a certain other phase subjective, drawn within, internal, but intense activity always.

"As below so above," as on lower planes of nature, on our planet, in our individual lives, so on the higher planes the sweet and bitter of cyclic law sways with majestic might the rolling orbs that compose solar systems and in a grand aggregate constitute the kosmos. Through the intuitive power which links the chain of causes by the law of correspondences, approachment to the Infinite may be made and, lost to all sense of environment, freed from material bonds, unhampered by finite limitations, the up-leaping soul may soar in realms subjective, spheres of ideation and the archetypal worlds which are non-existent to the earth bound, the child of matter, son of earth. To those thus plumed with power of flight, the hidden mysteries unveil; to those of the developed, keener sight, causes appear not on the surface, but underlie the seen, and deception falls longer to deceive—men, time, events, appear for what they are, the veils that hide a deeper meaning. To those who perceive and know, only through physical sense, effects often assume the guise of causes. This last state is common to mankind—therefore do they see through a glass darkly.

Admitting then, the existence of cyclic law, periods alternating between states of action and inaction, we need but trace back along the past to note that every century constitutes in itself a minor cycle, three-quarters of which is repose, and the remaining quarter activity. We note, also, that it is the last quarter of each century in which action principally takes place. The first three-quarters being that time in which activity, seed-sowing, so to speak, of the last quarter of the preceding century lies hidden in the soil of time, but still active in the seed-shell and waiting only for the appointed time to burst forth, mature and yield its seed in turn for a still larger harvest. Generally speaking, one quarter of the cycle is given to action, and three-quarters to rest and preparation. A period of activity may not always begin just on the opening of a last quarter; it may commence a little time either earlier or later; nor does activity always cease at exactly the close of the last quarter, but may run over into the first of the succeeding century.

Not all centuries exhibit the same degrees of activity or inactivity, but vary according to efforts made in previous centuries, and these states may also be affected by the fact that a particular century is the culmination or closing of a larger cycle,—such is the case in this the last quarter of our present century. We are now in the last stage of a comparatively larger cycle of 5,000 years which will lapse with 1897, and in the present greater activity exercises than during ordinary times. Just as at that instant when the life spark descends the useless frame, there often occurs a last, short struggle, so in this last

quarter of the present century which winds up the larger also, the passing life-wave exerts with greater force just prior to proceeding on to enliven and vivify other waiting planes of nature.

Belief in the actual existence of the Masters, of their interest in the progress of the race and of their desire and ability to assist it along the upward course, is a question for each one to decide for himself. However that may be, the Masters claim to be the Servers of the Law and to watch over and guide humanity, and their ability to do so rests in the fact that they have long since passed through a similar experience such as the race is now having, and that by virtue of that experience is their competency to superintend, guide and direct the race to the goal that the race as a whole attain to their present exalted state. Having graduated, so to speak, from the human plane, and being by reason of that attainment competent to administer the law to those yet in the stage of human evolution, these lofty Ones exercise over humanity that care and watchfulness which is somewhat akin in nature to the supervision exercised by parents over children. They, no more than any finite power, make the law, but administer it, and are fitted to do so, because they have evolved that wisdom requisite to constitute them just Executors of the Law. These wise Ones, having transcended all human experience, are qualified to direct humanity in the course of natural evolution,—giving now and then the needed impetus by touching the latent and native powers of progress lying potential in every human breast. These lofty Ones, these wise Executors of the Law, are the custodians of vast stores of wisdom, the acquisitions of ages of evolution and occupy a vantage ground from which they view the beginning, the progress and the consummation of the object of human existence, and it is from these high Orders comes the word that the present last quarter of our century is a culmination of great events, and dates the opening of a new era. They assert that at this time greater opportunities exist for progress than in ordinary times. The spiritual wave is now pouring through and animating civilized humanity to a vast degree, and the acquisition of knowledge is now more easy of attainment by those who, by reason of their development, sense its existence and presence; opportunities are practically unlimited for the one who wills to realize them. It requires no special effort to be spiritual at this time; that is, spiritual in the sense of discernment and knowledge of the finer forces of nature and their relation to man. An effort put forth at this auspicious time is fraught with an hundred fold greater and more speedy results than at other times, be that effort exerted on a high or low plane, for both good and evil are now more effective. It is further claimed that during all corresponding periods of activity in past centuries, this life force had a physical body or vehicle in which to function, and that the man, body of men or organization utilized for that purpose, represented and embodied the most advanced and loftiest conceptions of time, events, the destiny of the race, astronomy, mathematics, all the higher sciences in a word, and explored and exercised upon the higher planes of nature, sensed her subtler forces and utilized them in the attainment of progress and advancement. To such an extent was this true that the knowledge thus possessed, escaping beyond the confines of chosen circles and being misunderstood by the ignorant and credulous, gained for the possessors the reputation of charlatans, sorcerers and agents of the devil, and caused them to be regarded as evil and pernicious persons, actuated by the most damnable motives.

The possessor of occult knowledge, the student, the thinker and the true philosopher of every age, have thus occupied this relative position to the masses, and have not only been misunderstood and traduced, but have been in some instances persecuted to their death; but these custodians of the knowledge of nature's finer forces, have in subsequent time come to be regarded as the true beacons that served to illumine the ages, and as important and necessary factors of human advancement, without which progress would have been well nigh impossible. The student of life's deeper problems, the honest searcher, the explorer of nature's unknown domains, should ever keep in mind that just in the exact ratio that he meets with success in his endeavors, will he be misunderstood and maligned and have the basest motives attributed to him by his less knowing kind, and, if he is wise, he will not unveil that which are mysteries to the mass lest they turn and rend him. Nevertheless, he can not will that he, for well he knows that knowledge is the common heritage of all men, and that its possession by himself but constitutes him its custodian with the duty of imparting it, and also that he is vested with the responsibility of giving only that modicum which present fitness for reception demands, and not to bare hidden treasures only to be trampled in the mire.

The Adepts, the custodians of the mysteries, assert that the particular body and chosen vehicle through which the spiritual wave flows at this time, is the Theosophical Society, not that spirituality is unattainable outside of the Society, but it is claimed that at this particular period in the present cycle, the Theosophical Society is the natural vehicle, being the out come of a special requirement and the re-

Continued on Seventh Page.

SAYS LIGHT: We have not heard much lately of the Rev. Joseph Cook, Boston's pulpit prophet. He burnt his fingers badly in letting off a fireworks against Spiritualism, and he has been nursing them ever since. Lately he has occupied Henry Ward Beecher's place, and seems to have been inspired by the surroundings. At any rate, he offered the following incidents, among others, as demonstration of a future life:

Lousia May Alcott, watching with her mother by the deathbed of a dying and dearly loved sister, says, when the end came, she distinctly saw a delicate mist rising from the dead body. Her mother, too, saw this strange thing. When they asked the physician about it he said, "You saw life departing visibly from the physical form." This was at Concord, remember, where there is no superstition. Professor Hitchcock says he was present at the bedside of a dying friend. The eyes closed; the last breath ceased; he was dead. Suddenly the eyes opened, light came back to them, then a look of surprise, admiration, inexpressible bliss; then suddenly passed away. Dr. Oliver Wendell Holmes, in the preface to a book on visions, says, with all a scientist's conservatism, that once, watching by a deathbed, the impression was conveyed to him that something—that is the word he used—passed from the body into space.

The power of contemplation grows by use.

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The Source of Power.

The noblest lesson taught by life,
To every great heroic soul,
Who seeks to conquer in the strife,
Is self-control.

Truth grants no scepter to the hand
Where pride and passion hold the sway,
He who with honor would command,
Must first obey.

An honest deed is oft the seed
Of truth, that bright celestial flower,
And weakness, through some noble deed,
Is changed to power.

The brave in heart, the pure in mind,
Will dare to see the truth aright;
White coward souls, perverse and blind,
Will shut the light.

But though unnumbered eyes were closed,
Still would the sun as brightly shine,
And truth, by all the world opposed,
Is still divine.

The servile reverence of the past
Which marks the worship of to-day,
Before the truth advancing fast
Must pass away.

And strength of soul and breadth of thought,
And aspiration from above,
Shall be by earnest spirits sought
In truth and love.

A voice, whose word of power sublime
Transcends the night of human law,
Shall be the truth's appointed time
The world o'er-awe.

Then "Tyranny which oft unfurled
Her blood-stained banner to the sky,"
Shall from her throne of power be hurled
And, helpless, die.

The world is sick and sore at heart,
With patient hope deferred too long,
And seeks for one who knows the way
To make her strong.

The man who dares to think, to live
True to his soul's divest light,
Will to the world an impulse give
For truth and right.

The cross may meet his sobbing deeds,
The faggot blaze at every word;
Yet o'er the angry storm of creeds
He will be heard.

Thus through the fire and through the flood,
All bruised, and scarred, and battle-worn,
Baptized in sweat and tears and blood,
Great souls are born.

That which is crucified to-day,
The darkest form shall soon be seen,
And truth which Error seeks to slay,
Live evermore.

Great souls o'er set their standard high,
And tilling on through storm and night,
They wake the nations with their cry,
For "Light," more "Light."

The world will learn, when winter grows,
This lesson comes with every hour;
That right is night, and truth alone
The source of power.

Birthplace of Robert Burns.

Though Scotland bears a thousand names
Of patriots, king and peer,
The soldier, granted of them all
Was loved and graced here.

Here lived the gentle peasant prince,
The loving cottage-king,
Compared with whom the greatest lord
Is but a titled thing.

'Tis but a cot roofed in with straw,
A lowly made of clay;
Our door shuts out the snow and storm,
Our window greets the day.

And yet I stand within this room
And hold all thrones in scorn,
For here, beneath this lowly thatch
Loves sweetest bard was born.

Within this hallowed hut I feel
Like one who clasps a shrine,
When the glad lips, at last have troched
The something deemed divine!

And here the world, through all the years,
As long as day returns,
The tribute of its love and tears
Will pay to Robert Burns.

—ROBERT G. INGLETON.

Snowed Under.

Of a thousand things that were snowed under—
The heavy old year that has gone away—
How many will bloom in the spring, I wonder,
Brought to life by the sun of May?

Will the rose-tree branches (so wholly hidden
That never a rose-tree seems to be)
At the sweet Spring's call caper forth as hidden,
And bud in beauty and bloom for me?

Will the fair green Earth, whose throbbing bosom
Is hid like a mother's in her dress at night,
Wake out of her sleep, and with blade and blossom
Gem her garments to please my sight?

Over the knoll, in the valley yonder,
The lowliest herbaceous bloomed and grew;
When the snow has gone and the buds are under,
Will they shoot up upward, and bloom anew?

When wild winds blew and a sleek storm pelted
I lost a jewel of precious worth;
If I walk that way when snows have melted,
Will the gem gleam up from the bare brown earth?

I laid a seed that was dead or dying
For the year to bury it from sight;
But out of a mass will it wake, crying,
And push to my heart like a leaf to the light?

Under the snow its things so cherished—
Hopes, ambitions, and dreams of men,
Fears that vanished, and moods that perished—
Never to gleam or live again.

The old year greedily grasped his plunder,
And covered it over and buried away,
Of the thousand things that he hid, I wonder
How many will rise at the call of May?

O ye young year, with your hands held under
Your mantle of snow, tell me, pray I
Will you not rise at the call of May?

Undying.

The fragrance goes when the roses fall
And the song flies away with the bird;
Yet through all our lives will that fragrance last
And the song evermore be heard.

The dew that falls in the silent night
Are dried in the sun's next arms;
But a bird is turned in this tender flood
From which a flower is born.

So the words we speak are the deeds we do,
Though they seem but the things of a day,
Will in some heart cast their flying seed
And bloom or rankle for aye.

—Chicago Inter-Ocean.

Letter from W. J. Colville.

To the Editor GOLDEN GATE, Dear Sir:
—Now that I am fairly domiciled in New York, I take up my pen to give my many friends who read the GOLDEN GATE, a brief account of the chief events with which I have been connected since I last had the pleasure of meeting you face to face. The trains which carry the GOLDEN GATE across the continent, are evidently much quicker in their movements than was our excursion train, tho' it seemed to travel very swiftly. We were just eight days on the road, seven is the shortest ever taken by the Sunset route from San Francisco to New York, but we were delayed one day owing to the floods at Columbus, Texas; there was no accident or danger of any kind; the overflow of a river simply impeded our progress for about twenty hours, during which we were comfortably resting and enjoying the freedom of country exercise after confinement in the train. For the information of those who have not crossed the continent, but may be contemplating a visit to the eastern states, I will endeavor to give as briefly as possible a few items of information.

Well, to begin, for the first time in my experience with traveling in America, I joined a second-class excursion. Mrs. Margaret E. Parker and daughter were going that way, so I thought the discomforts would not be very disagreeable, though I had heard that very disagreeable hard ships had often to be encountered. My actual experience is as follows: Second-class fare is remarkably good, considering the great difference in price, which when the expense of Pullman sleeper added to first-class fare is considered, is decidedly considerable. Our party was superintended by Mr. Eben McCord, who did all in his power to make us comfortable; the cars were clean, we had comfortable sleeping accommodation and plenty of room for ourselves and our belongings; most of the passengers were very agreeable, and all were thoroughly well-behaved and respectable. Leaving San Francisco on Thursday, May 1st, at 6 P. M., the train reached Los Angeles about four P. M. on Friday, we had sufficient time there to walk or ride into the city and make a few purchases. Soon after leaving Los Angeles we entered a rather desolate country, interspersed here and there with bold and impressive scenery, but the outlook was rather monotonous as a whole, till we neared San Antonio, where the scene changed entirely, as from thence to New Orleans the prospect was refreshing and diversified.

At Columbus we attended a meeting conducted by a colored evangelist, the singing, exhortations and general behavior of the congregation were ludicrous in the extreme, yet the sincerity and earnestness of those taking part was unmistakable. At New Orleans we had several hours in the early morning during which we visited the old French cathedral, which is very beautiful and the French walk which is very entertaining. New Orleans strikes me as a European city of not the highest stamp, it is interesting and quaint, but excessive cleanliness is not conspicuous unless by its absence; at all events the district within reach of the railway stations is not remarkable for neatness or beauty, though there are some fine squares and public buildings.

From New Orleans to Cincinnati is a pleasant picturesque trip; we all enjoyed it greatly. At Cincinnati our second-class excursion tickets no longer provided us with any sleeping berths, and those of the party who were not willing to pay a large extra fare for Wagner vestibule, had to sit up all night; we were not led to expect anything of the kind when we bought our tickets in San Francisco. I think this fact ought to be made public, as the railway companies are in duty bound to state the simple facts in the case before selling tickets; the difficulty seems to be that the excursion cars cannot under present management be carried further than Cincinnati; at that point we go on other lines altogether. I took a seat and berth in the vestibule car and was exceedingly comfortable, but that of course involved large additional expense. We arrived in New York, Friday, May 9th at 6 P. M., precisely, and no sooner had I taken the elevated car and got over to Brooklyn, than I was informed that my services were in immediate demand at the regular weekly meeting of the Independent Club, as a substitute for Mr. Fletcher, who usually officiates, but was utterly unable to be present on that occasion.

In connection with this circumstance I feel confident there was some power at work besides ourselves, for when I was taking supper the previous evening at Cincinnati, I had made up my mind to go to a hotel in New York immediately on arrival, and then visit a theatre, delaying my proposed trip to Brooklyn to the day following. I was suddenly impelled to leave the table, and send a telegram to Mrs. Ruggles saying, "Expect me to-morrow evening at seven, invite friends for eight." At that time I did not know at what hour the train was due in New York, and had no wish or intention of going to Brooklyn till Saturday. No sooner did I find my services in actual demand, than I realized that my action in sending the telegram was not altogether my own. I do not employ any exaggerated language, nor do I wish to imply that I was in any sense forced or compelled to wire that message. I was however very strongly and suddenly im-

pelled to do so, and I wish to here state that ever since my early childhood I have been frequently led to do just such things, in just such a way, and never once have I been fooled or misled when I have followed such prompting.

My first meeting with friends in Brooklyn, after three years' absence, was warm and genial in the extreme; the members of the Independent Club were many of them old friends and the whole assembly was one which it was a privilege and delight to address. Mrs. Fletcher and others spoke beautifully, and a very harmonious feeling prevailed through the exercises. On Saturday May 10th, I was invited to address the conference which meets every Saturday evening at Everett assembly rooms; there I met with another very cordial reception and was greeted by many old-time friends. On Sunday May 11th, Mr. Fletcher requested me to occupy the platform usually occupied by himself at Conservative hall, corner of Bedford avenue and Fulton streets. The hall was well filled at 11 A. M. and again at 3 and 5 P. M., it was a very pleasant and commodious hall, seating about 400 persons. It has a fine pipe organ. Mr. Rand the proprietor is an earnest Spiritualist. On Monday May 12th, my classes opened and are continuing with good success.

Mrs. Huling and Mrs. Chabney very kindly placed at my disposal a fine hall where a great deal of good work has been going on for some time and at that centre Kingston Hall, corner of Kingston and Atlantic avenues, I am still holding meetings as well as in New York. I am pressed with invitations to lecture on all hands and feel certain I am wisely guided to this part of the country just at this time. Mrs. Parker and her daughter sailed for Liverpool on the Guion steamer Arizona May 13th, and Mr. Rudolph King, who was the organist at the meetings in Boston where I lectured previous to coming to California, sails for Germany on the Cunard steamer Panama, May 24. I certainly expected to cross the ocean with one or other of those friends, but I have felt obliged to postpone my departure from the Western hemisphere a little longer. I shall be in Boston next week, then I return to New York for a few weeks at least. My classes there will be held in the afternoons at the office of the International Magazine of Truth, 13 West Forty-second street, and in the evenings at 2 West Twelfth street. Letters addressed to me at either of those addresses I am sure to receive.

The weather has been very pleasant, some showers and a little lightning and thunder have made the air sweet and refreshing. Nature is very beautiful at this season, and though New York and Brooklyn are gigantic cities, they are by no means destitute of beautiful parks and other enclosures which are veritable lungs in the heart of a great metropolis. I am expected at Casadaza camp in August, after that my plans are at present undefined. I am told constantly by mediumistic people that I am soon going to Australia, and there is a work for me to do there. I hope I can perform it, otherwise I would be quite content to settle for a while in beautiful New York, or return to many highly-prized and faithful friends on the Pacific coast.

I am getting subscribers for the GOLDEN GATE, and Problem of Life quite rapidly; my new work on Theosophy is having a very large sale, there is serious talk of it being placed before the masses shortly in Lovell's Occult series. With every best wish for trust welfare, believe me your sincere friend,

W. J. COLVILLE.

Personal Devil.

EDITOR OF GOLDEN GATE:

The afternoon meeting held by the Spiritual and Literary Society of East Portland, were treated to a discussion upon the above named topic; it came about in this way. The worthy President, Mr. Buckman, in opening the meeting invited any one to speak upon any subject, when a gentleman rose up in the audience, and said: "I am not a Spiritualist in the sense in which you use the term, I do not think any of the so-called dead ever return. I think when a person dies he dies all over; that he slumbers in the grave until the resurrection morn, and no dead person ever came back or returned to earth or spoke to mortal man. What you people call spirit return is the works of the Devil. I admit the phenomena; but you are deceived when you think it is the spirits of your friends, for it is the Devil, who knows all things and is able to personate your friends and thus get a hold on you, that you may believe a lie and that you may be damned." He then went on and exhorted us all to come to Jesus before it was too late; that the Christ would soon be seen coming in the clouds of heaven, with all his host of angels with him, taking vengeance on them that know not the Lord.

He was permitted to finish his speech, when several materialists present went for him, and, as the saying is, skinned him alive. In replying to his remarks, I said I was not in favor of spending much time on a man of this way thinking, that "as a man thinketh so is he," that argument did not reach men of this calibre, that although apparently very pious, I found

them ready to perpetrate a falsehood to prove their side of the question. I then referred to Samuel appearing unto Saul and speaking unto him words of truth; of Moses and Elias appearing unto Peter, James and John and communing with Jesus; of the man standing by the bedside of Paul and saying, "Come over into Macedonia and help us." But I said what does proof amount to such a man as this? The chances are that he will falsify the word to prove that he is right, and sure enough he did, stating that it was the Devil that the woman of Endor called to her assistance, and that the Devil pretended to be Samuel and thus deceived Saul; and that God specially resurrected Moses and Elias for Peter, James and John's especial benefit. Thus you see proving my very words true, that men like him would falsify what they called the word of God in order to prove what they conceived to be the facts.

Brother Fayette Moore made a remark quite appropriate when he said that the more ignorant he found a man the more liable he was to believe in a personal Devil.

C. A. REED.

PORTLAND, ORE., April 28, 1899.

Mrs. H. Mitchell.

EDITOR OF GOLDEN GATE.

Mrs. H. Mitchell, who has been with us for the past five weeks, doing a grand work as a healer and test medium, has returned to her home at Howard Station. Mrs. Mitchell has been a medium for twelve years, and was once Mrs. H. Wilson of Denver, Colorado. Her work at that time as a writing medium was well accepted. She retired from public work to please her family. But as all true mediums know, once a medium always a medium, Mrs. Mitchell has taken up her work again with renewed power, and will no doubt remain in the field of usefulness, working for the Cause she loves. I and many others have had convincing proof of spirit return through her, and I am glad to recommend her to the public.

Mrs. E. O. Ellis.

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