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

VOI X

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GEMS OF THOUGHT

To think is to live .- Cicero.

To know and to conjecture differ wide ly.—Aeschylus.

A wise questioning is the half-way to knowledge.—Bacon.

Whilst you seek new friendships, cultivate the old.—Hermes.

Virtue teaches the people to apply false names to things.—Horace. Men are like wines—age sours the bad and betters the good.—Cicero.

Small sands make the mountain, mo

Pin thy faith to no man's sleeve; hast nou not two eyes of thy own?—Cariyle.

Fix upon that course of life which is best ustom will render it delightful.—Pytha

You'd better not know so much the know so many things that aint so.—Jo Billings.

No entertainment is so cheap as reading, nor any pleasure so lasting.—Lady Mary Montagu.

A fool is always wishing time away, while the wise man is always enjoying it. —Addison.

That is the noble man, who is full of onfident hopes; the abject soul despairs. -Euripides.

The capacity of growth is that which, more than anything else, distinguishes one mind from another.

O nature, how great an ill thou art among the bad, but in the virtuous a safeguard.—Euripides.

The sandal tree as if to prove how sweet to conquer hate by love, perfumes the axe that lays it low.

If a man could be conscious of all that is said of him in his absence, he would prob-ably become a very modest man, indeed.

"Better is it," says old Fuller, "to lap ne's pottage like a dog than to eat it man-etly with a spoon of the devil's giving.

Think not of doing as you like; the expression characterizes the headstrong, the unjust. Do as you ought to do. It is a golden precept.

He has lived long enough who has ed well for the period of a short life; slothful went by time, the good by ds deserving praise.

Let us satisfy our own conscience, and trouble not ourselves by looking for fame. If we deserve it we shall attain to it, if we deserve it not we cannot force it.

Not for study of thyself, nor for brood-ag over emotion of piety, but for action lone was existence given thee. Thy ac-on, and thy action alone, determines thy orth.—Fichte.

Imagination is a gay companion that olics along the road and tells us tales. eality is an old woman who talks of othing but herself, and, always fatigued, ishes to be carried.

The Third Control of the Control of

his destination. As a result of this, being the third child, much labor and hardship devolved upon me that otherwise would not have done so. The next five years were spent in a struggle with Na-ture in her rougher aspects in opening a farm

All these years of labor I cherished the idea of acquiring a college education. Probably this was unwise under the circumstances. The winter of 1843 found me with a borse, buggy, and small stock of peddlers' goods, maps, charts and the like. I had learned that Dr. Nelson and Mr. Hunter had established a Mission Institute at Quincy, Illinois, where young men and women could, by working Saturbays, earn their living, and educate themselves. With the above outfit I determined to go there to avail myself of these advantages, boping to pay expenses with the above outfit on the long journey over rough roads. I went through Sandusky, Toledo, Southern Michigan to Chicago. This place was then a huge overgrown vilage with stores between the river and the lake, and planing mills and other manufactories north and west, and mud everywhere. All these years of labor I cherished the

lake, and planing mills and other manufactories north and west, and mud everywhere.

What a change has been wrought in the intervening half century. Now there is a proud and prosperous city of eight hundred thousand people. I distinctly recollect that the Court House stood out, isolated from the business part of the city near the court House stood out, isolated from the business part of the city near the court House stood out, isolated from the business part of the city near the court of my finances, which needed it bad enough but the improvement of my finances, which needed it bad enough but the improvement of my mind which also needed it as well. I distinctly recollect passing over a swampy road to the west of the city, before reaching higher ground. The spring was exceptionally wet, much like our present fall—and the her roads of the new country I passed over were very bad. But as I was then minded I could do no other way but to push on to my destination. As the courty was new, and it was often twenty or more miles to the nearest store, the farmers were glad to entertain me and take their bill in needles, buttons, thread and the like. It was then almost the universal custom for people to use hot bread baked at each meal. But thanks to youth, and out-door life I did not suffer from dyspersia.

This pernicious custom no doubt, origi-

This pernicious custom no doubt, originated in the habit of the early settlers,
using corn bread because it was easier to
provide, and corn bread is more wholesome and palatable when eaten warm. But
gradually as the country was settled and
conditions improved, they changed the
corn dodger for wheat flour bread, but kept
the bad part of eating it hot.

The streams were fringed with belts of
timber land, and the early settlers sought
places where they could have their buildings along the edge of the tumber, so as
to have open prarie land to cultivate, and
timber to break the bleak winds and afford
fuel, fencing, and building material ready

timber to break the bleak winds and afford fuel, fencing, and building material ready at hand. Except the little occupied by settlers the whole state was government land to be had at a dollar and a quarter section to settlers had not been passed; the law giving alternate sections to the Illinois Central Railroad was passed eight years later. Later still the act giving a quarter section for cultivating a few acres of timber.

In the interior of the state I had occa-In the interior of the state I had occasion to cross a river that was running banks full. The logs and poles that led up to the bridge were floating, but my sure-footed horse stepped up to this bridge and the buggy followed safely. The end of the bridge on the west side was higher ground, and we had no further trouble. But further on, where I stopped for the night, the man asked me how I crossed the river. I said on this bridge. Said he, "I have just come from there and the bridge was gone." One other adventure will suffice for hair breadth escapes.

adventure will suffice for hair breadth escapes.

The season was so very rainy the corn crop was nearly ruined, and roads were very muddy, but my course was onward; and looking back over my life under existing conditions that environed me, I do not see how I could have done different. I came to a river that was running nearly full banks, and no bridge. I had not passed a farm house for a long time, and felt the necessity of crossing to find shelter for the night. In those days there were no hotels or wayside inns, but nearly every farmer was willing to entertain way farers according to his style of living admeans. After due deliberation I concluded to ford the stream. After selecting the best looking place, I piled the seat cushion up and placed my feet on the dash-boaad and drove in. When in the dash-boaad and drove in. When in the middle of the stream the buggy floated,

Winters for the Galden Gate.!

A Chapter of Atobiography.

Early Struggles With Financial and Religious Problems.

FY BY, JUMN ALLYN.

Having reached my three score years and ten, my readers will excuse me for telling some things I have done, instead of what I am going to do, or what I am doing. In 1835 my father emigrated from New England to a densely wooded piece of land in northern Ohio. With a family of nine children and his mother, he was smitten with blindness soon after reaching his destination. As a result of this, be
low for the horse swam, and the bed of the vehicle was full of water. But my sure-footed horse soon pawed gravel, and I felt relieved as he brought the buggy up on the west bank of the stream. But on looking around to my stripped off coat and vest and shirt and plunged in, swam to the chest and towed it to the bank, where I tipped and to a densely wooded piece of land in northern Ohio. With a family of nine children and his mother, he was smitten with blindness soon after reaching his destination. As a result of this, be
low for the water of the water out—lived and the water out—put it into the buggy and drove on to the next farm bouse on the edge of the prairie. As it was Saturday, near night, the next surface and the water out—put it into the buggy and drove on to the next farm bouse on the edge of the prairie. As it was Saturday, near night, the next surface how the first of the water out provided the buggy and drove on to the next farm bouse on the edge of the prairie. As it was Saturday, near night, the next surface how the first of the water out.

sun, rested my horse, and with fresh courage started on my journey Monday morning.

I struck the Mississippi river at Nauvoo, then the rendezvous of the Mormons. The people of the surrounding country were very bitter towards them. Not that they cared for their purely religious doctines, but they held and taught that "the earth is the Lord's and the fullness thereof;" and we are the Lord's people, and what we need we have a right to take. Acting on this comfortable doctrine they stole cattle, corn, and bee-hives from the farmers, and if the Gentiles followed them into Nauvoo they could get no redress before a Mormon court and jury. A few years later the people of five counties combined and made war on them when they took up their march to Salt Lake. The practice of polygamy had then begun to be developed. To evade the law, all but the first wife were sealed to the husband and called spiritual wives.

Without turther incident worth relating, we, (myself and horse) pursued our journey to our destination at the suburb of the beautiful city of Quincy on the east bank of the Mississippi river.

At that time in the whole State of Illinois there was but one short and poorly equipped railroad connecting Springfield with Beardstone on the Illinois tree. But the deep, black soil of the gently undulance country showed plainly that it was capable of sustaining a dense population.

Another Electric Girl.

SUMTER, S C., December 30.-The citizens here are excited and puzzled by the strange manifestations of some hidden and extraordinary force which seems to follow Daisy Robinson, a colored servant girl about 12 years of age.

and extraordinary force which seems to follow Daisy Robinson, a colored servant girl about 12 years of age.

Policeman Epperson, who was detailed to investigate, makes the following statement: "I went to the yard of Mr. Tradewell, where I found a crowd collected, and I pushed my way through and went into the room where the girl and her sister were. I turned everybody else out, and sat on the bed, facing the fireplace, with my lantern in my band. There was another light in the room, and a fire in the fireplace. The sister sat by the door to prevent any one coming in, and the girl sat on the right of the chimney, facing me, her chair leaning back against the chimney and her hands in her lap.

"I waited awhile, and nothing occurring, I was about to leave, when a dinner plate that was on top of the bureau to my left and against the wall, and several to my left and against the wall, and several to the form the girl, came sailing out into the air and fell right side up on the floor, breaking into pieces. A two-quarl bucket on the mantleshelf then sprang out and fell to the floor at my feet. Immediately atter a trevet, weighing five or six pounds, that stood by the fire, dashed out and across to where I was, striking on one of its feet and spinning around.

"Mr. Tradewell came in at that moment and asked what all that noise was, and just then a shovel, which was back in the corner to the right of the girl, came prancing out and fell with a ciatter, striking Mr. Tradewell on the foot, so that he left without staying to see any more. All this time the girl was sitting perfectly quiet, and there was no way for things to be thrown in from the outside, besides which, I saw these things as they were coming through the air, and they came from just where they had been. I am astisfied that no one in or out of the room moved or threw them."

Similar occurrences manifest themselves in every house or room where Daisy goes. Her aunt says she cannot afford such oostly entertainments for the public, and does not know what to do in t

Life and its conditions set forth the operations of an inscrutable power. We know not its origin; we know not its end; and the presumption, if not the degradation, rests with those who place upon the throne of the universe a magnified image of themselves.—Prosessor Tyndall.

Messages from Spirit-Life.

At a recent seance at my house, Ed-ward S. Wheeler came and wrote through Mr. Chester Fish as follows:

Mr. Chester Fish as follows:
"I am bappy to greet you; always glad
to come to Vineland. There is need of
more interest among Spiritualists. I labored according to my ability, to establish the truth, and the results were very satisfactory to me.

"I found myself occupying a much higher position to-day, in consequence of understanding well the laws governing the spiritual nature of man. Had I my life to live over here again, I would teach the truth, though the creeds of the world all come to grief in consequence.

"No one who has these great truths at heart to-day, can afford to neglect to apply them to the every day walks and ways of

"Let the rich man forsake his gold and

life.

"Let the rich man forsake his gold and the superstitious ones their ways, and come and study the great principles of spiritual existence and learn the ways of certainty. It is time that man began to comprehend of what he is composed.

"You are on the eve of a glorious day in which you will have many revelations that will be profitable unto you.
"Fear not; the world comprehends not these things to-day, but the time is coming when there will be many inquiring minds looking for evidence that there is no death.

"There is to be a time in the near future when there will be less persecution of mediums, and more inquiry after facts. Prepare, all of you, for a busy time for the next year. Stand faithful to the post, and falter not. The spirit world will sustain you. Your brother,

EDWARD S. WHEELER."

Next came Mrs. Lonindah! "Neighbor: I am glad to meet you once more on the

I am glad to meet you once more on the anniversary of one of the most important events (31st March,) that has transpired

events (31st MARCH) that the set hings in modern times.
"It is good to understand these things and to know of a certainty that the vast universe moves on, as we the people thereof change from the lower to the

thereof change from the lower to the higher.

"I am thankful above all things for what little I was enabled to learn about spirit return while here in the form, and had I the mortal to live over again, I would never sit down to become a devotee of nonentity while life and the attributes of reason and genius busied the world at large to know what they lose by neglecting to study themselves.

"There is a living fountain of knowledge within all human beings, which is susceptible to an endless improvement.
"How little the grasping world comprehends what happiness is just within their grasp.

my transition I have been blessed with special opportunities for spir-itual information, and undeveloped as I was, I have striven hard to regain the lost time that I found had passed from my

grasp.

"I wish I could impress the whole world to-day with the folly of selfishness, and the great importance of proper schooling in the things pertaining to the spiritual growth before the physical body is laid aside!

"Whoever neglected to lay up treasures in heaven is proor indeed, though he

growth before the physical body is laid aside!

"Whoever neglected to lay up treasures in heaven is poor indeed, though he may possess the wealth of the Indies.
"I was glad to meet to-day many familiar faces who come together to celebrate the day—was sorry to see so many places vacant, for all liberal minded people should cast their strength where it may be felt at the present time, when the great principles so dear and essential to the human race, are subject to so much opposition from the conditions emanating from the dark conditions of life.

"We see more necessity than ever for a proper diffusion of knowledge among the children of men.
"Let all who have the light of experience, let it so shine that the world may see; I shall often return to your little gathering, not only to help you but to enlighten myself in those things, that pertant to the civilization of all, we gain much strength and encouragement by coming, and ere long we hope to convince many that are groping in the Egyptian darkness of error, that there is a world above where conscious life never goes out, but is subject to improvement and a higher development while ages of splendor eternally roil on.

"Tetl all friends that it is good to know these things before the great change, and you never will regret the time and pecuninary means that you may from time to time devote to its study.
"Stand firm at the post of duty, live in hope, learn all you can with regard to the spiritual nature of the human race, and your reward is sure to follow as the night the day. Your friend,

VINELAND, N. 1, Jan. 7, 1890.

Fraternally,

RILEY M. ADAMS.

Let not any one be querulous even in pain; let her not injure another in deed or

Let not any one be querulous even in pain; let her not injure another in deed or in thought; let her not utter a word by which her fellow-creatures may suffer uncasiness, since that will obstruct her own progress to beatitude. — From the Sunsarti.

He who commits no crime requires no w.—Antiphanes.

PUBLICATIONS.

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Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

COLLEGE HALL, 106 McALLISTER STREET
W, J, Colville, Lecturer. Public meetings every
Sunday, at 10.45 A. M. and 7:30 P. M. All seats free. Col
lection. W, J. Colville's class in Spiritual Science every
Monday and Friday, at 2:30 P M.

THEOSOPHY.—OPEN MEETINGS OF THE AU rora Lodge of the T. S., for inquirers, are belo in Oakland every Sonday at 7,30 s. M., in the Jewish Syra Gogue, Comer Clay and 13th Streets. All are invited.

UNION SPIRITUAL SOCIETY MEET Wednesday evening, at 7:45 o'clock, at St Hall, No. 111, Larkin street. Good speake mediums will be in attendance every evening.

MASONIC HALL, PARK STREET, CORNER Santa Clara Avenue. W. J. Colville lectures on Theosophy every Tuesday, at 7:45 F. M. Classes in Spiritual Science, Thurnday, 2:45 f. M.

OPEN MEETINGS OF THE GOLDEN GATE
Lodge of the Theosophical Society, are held every
Sunday at 106 McAllister street, at 130. Earnest inquirer

FIRST PROGRESSIVE SPIRITUAL ASSOCIA-tion of Oakland, meets every Sunday at Fraternity Hall, comer of Seventh and Peralta streets. Meetings at

O AKLAND SYNAGOGUE, THIRTEENTH AND Clay streets. W. J. Colville lectures every Sunday at 2 P. M. Class instruction every Tuesday, at 245 P. M.,

OPEN MEETING.—ON AND AFTER SUNDAY, November 11th, at z o'clock, a Bible Class will be held at the Home College, 324 Sevanteeath street. All will be welcome.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 F. M., at Metropolitan Temple. All are invited. Admission to cents. The Meetings for Conference and Tests are held Sunday at

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ADVERTISEMENTS

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---OF---

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The Finest Scenery and Fairest Climate on the Globe.

Building Progressing Rapidly.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. WILLIAMS, and is located on the line of the Southern Pacific Railroad, five miles East of the beautiful city of Santa Bar-bara, which is noted for having the most equable and healthful climate in world, being exempt from all mala

Here Spiritualists can establish permi nent homes and enjoy social and spiritual ditions for health, pleasure and development. A Railroad Station and Postoffice are now established here, and a Free Pub lic Library will soon be completed.

Tracts of land adjoining Summerland,

containing from five to ten acres each, adapted to the growth of all temperate and semi-tropical products, including ba nanas, oranges, lemons, figs, grapes and nuts, with strawberries and garden products all the year,—can be bought or leased at low prices, and on easy terms. A map of Summerland and the subdivi-

sions of the Rancho, with a pamphlet giving all all particulars, will be mailed to

Summerland faces the south and ocean. gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inerrange of mountains, forming a beautiful and picturesque back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. Pure spring water is distributed over the entire tract from an unfailing source, having a pressure of two hundred feet head.

The size of single lots is 25x60 feet. The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30.00, \$2.50 of which is donated to the Colony. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very compadious building site, with nuite very commodious building site, with quite ample grounds for flowers, etc., securing a front and rear entrance.

The object of this Colony is to

ADVANCE THE CAUSE OF SPIRITUALISM.

And not to make money selling lots, as the price received does not equal the price adjoining land was sold for by the acre, said lands not being as good.

The government of the Colony will be

by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property un-

uestionable.

Orders for lots in Summerland will be received, entered and selected by the un-dersigned where parties can not be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they pre-fer them when they visit the ground. Reference: Commercial Bank, Santa

Barbara.
Send for plat of the town, and for fur ther information, to

ALBERT MORTON, Agent, 210 Stockton Street, San Francisco, of

H. L. WILLIAMS, Prop'r.

SUMMERIAND.

SANTA BARBARA Co., CAL.

If a Man Die, Shall he Live Again?"

tific? You have caught the planetary metals; branded the invisible bacteria; branded the invisible bacteria; now follow the beck of mind and catch it if you can. For exist it does, and will present to you phenomena as unfailing as the weather; yes, as any other portion of nature. It will present phenomena springing unerringly the same from the same conditions. Can you not bring the shadow creeping repeatedly over the eyes of the child by the same manoeuver? Spring a line of thought in a child and it will develop and differentiate, in the line of its character, to an extent proportional to the initial intensity; and with careful observation, the entire thought expression may often be determined at the beginning. Why upon a child's face? Well, the bible says, "A little child shall lead them." It is known that in studying a form of nature we can arrive at truer conclusions of our subject be a representative one; that is, a pure type, unmodified by man's cultivation or interference, and adults are, to a large extent, man warped. But a young child, trained in an atmosphere of truthful teaching, will be perfectly mobile under the currents of soul-force, and will instantly and unequivocably respond to every impression. Here, and here only, we find a pure, natural type of mind action. But this instrument for knowledge needs more tender, conscientious care than any of the laboratory. Carless or harsh treatment may denagneitie or change the polarity of the thought under observation; for, remember, we are dealing with a volatile and powerful principle of life, how potent for action is manifested every day. You must touch a man to force him back or forward with the hand, but you can bring him to a standill, repel him, or call him to you, by the subte thought expressed through the face.

Des this power of thought depend upon its correlation with our physical brain? If so, how it is possible that the scenes and tones of our youth are retained perfectly through the regular seven year change of tissue?

Where the original cell

Rotate in the mind such questions as

Rotate in the mind such questions as these: Has thought extension? Think intently upon a subject and see. Has thought impenetrability? Ask any one who has tried to get the attention of a person of one idea upon other subjects, or attempt to entertain two distinct thoughts simultaneously. Has thought weight? What mean such expressions as, "I am under the pressure of a thought. My head is heavy with thought." Furthermore, it obeys the laws of attraction, and must have particles to be attracted. It also holds you bound ottimes. Were it not in a measure tangible, and had it not ponderability, how could it do it? The science of the theologian's distinction of heaven and hell depends upon the impenetrability and ponderability of thought; or, in other words, upon the power of a dominant wibration. Has thought indestructibility? True to

vibration.

Has thought indestructibility? Try to

Has thought indestructibility? Try to destroy an annoying memory; surely, birds of the soul come home to roact. Has thought inertia? Try and rouse to action some dormant faculty.

Has thought mobility? With a good conscience, pass out doors into Nature's realm, and let your soul bound, surge, and sing with the rest of her volatile forces. Has thought divisibility? Is there such a thing as analysis of thought action? Has thought prorssity? Have you never chinked the main thought of the day with minor details? Has thought compresibility? I grant I do not know much of that property from experience; but to suppose a case, reverse the steps of Jour expended thought and what would you be illustrating; Has thought Elaskicity? Bind your thought to any cause of sorrow and see how it will work outward, and upward, and inward until it gradually loosens tiself from the pressure to the pivotal point.

Let our understanding of these universe

Doint.

Let our understanding of these universal properties grow broad and keen with the rarefaction of matter (so-called), and I doubt not, we shall find ourselves at bome anywhere in our Father's universe of "many mansions," and shall feel our being fed from its bounty, and withal a joyous feeling of general brotherbood, not only with other human beings, but with all life.

Speed the company to the property of the property o

all life.

Speed the day when we may be restored to the garden, and become Nature's children, able to read her varied language with the understanding of a Son of God, beir to the knowledge of the kingdom.

WINNETKA, ILL.

WHEN a man throws away a dozen of eggs becasse there is one bad among them, he is a pretty bad egg himself. So there are people who will discard all the good in a newspaper or a fellow being, because they happen to contain a fault or deficiency—or, if a brother mortal will forget all past kindness because of one moment's neglect for the benefit of some one else. People who are so touchy not only become a burden to themselves, but cause

friends to avoid them, fearing that some complaint is coming. How would you like to be censured for your faults? Or have you none? If not, you ought to be more charitable. But if you have, you ought to sweep before your own door first.

—The Better Way.

Hit With Hot Stones.

BRADY STATION, (Va.,) January 1st. People on the plantation of John W. Brooks, near Culpepper Courthouse, have Brooks, near Culpepper Courthouse, have been thrown into a state of terror by a phenomenal occurrence in a house in that place which was until quite recently occupied by the family of Richard Moten, and his neighbors allege that hot stones have been thrown into his house through closed windows without breaking glass, and that furniture could not be kept in any particular place by reason of some invisible influence that caused it to move about the room and even travel up and down stairs.

This peculiar state of things was developed last September and has continued uninterruptedly ever since. The effect of these sudden showers of hot stones and the unexpected encounters with perambulating chairs and beds on Mrs. Molten's nervous system has been such that to save her life her husband considered it necessary to remove from the neighborhood.

Your correspondent interviewed Mr. Moten, who tells a remarkable story.

"I returned one day," said he, "and found my family huddled together outside the house. My wife informed me hew as haunted and that some one was throwing stones into the rooms.
"I entered the house immediately, and been thrown into a state of terror by a

she was haunted and that some one was throwing stones into the rooms.

"I entered the house immediately, and looking around on the floor of the north room discovered stones as large as hens' eggs lying on the floor. I picked them up and threw them out into the yard, thinking some practical joker had been trying to frighten the children.

"As I had cause to remain home next day I thought I would just keep an 'eye open to detect this joker. About ten o'clock in the day a scream from my wife caused me to run into the kitchen. She lay in a faint on the floor, and near her were four large stones.

"Picking one of these up I found it the least bit warm, and on examination I found them all of the same temperature. I then sent for Mr. Brooks to come and make an examination. I showed him the stones which were scattered here and there over the floor. Taking a chair he sat down to examine them. While doing so a stone that seemed as if it came through the window glass struck Mr. Brooks on the foot. On examining this stone we found it to be hot. Mr. Brooks, thinking some one was playing a joke on us, got a gun and commenced fring at random into the cornfield to see if the mischievous person was hiding there. As shooting availed nothing we re-entered the house to see if we would be disturbed again by the mysterious stones. After waiting for an hour or so, and no more stones fell, Mr. Brooks left unable to account for the mystery.

"We lived in the house for five months, and during that time the stones fell frequently. On one occasion the children were pulling walnuts came flying in through the open door, and fell on the floor in a shower. People in the neighborhood became afraid to come near the house. Stones seemed to come through window-glass, and also through the door when stanking open. How the stones came hough the glass without breaking the panes is a mystery.

"We lived in the house to answer a call from their mother, they left the walnuts under the ree until they could return. Not ten minutes after they entered the h

It is a great mistake to suppose that the best work of the world is done by people of great strength and great opportunities. It is unquestionably an advantage to have both these things, but neither of them is a necessity to the man who has the spirit and the pluck to achieve great results. Some of the greatest work of our time has been done by men of physical feebleness.

Those who are carping and finding fault with the small failings of others generally do so to distract their attention from recognizing greater ones in themselves. The mote in their neighbor's eye is plainly visible, though their vision is distorted with the beam in their own.

A man may be knowing, but not wise.

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the purpose of introducing the GOLI 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 reduced price of 50 cents, postage free. Re stamps. J. J. OWEN, Manager

PITIABLE IGNORANCE.

One reason why this writer is seldom seen in never know beforehand what lamentable amount of rubbish he may not be compelled to listen without an opportunity to offer a word in reply We can stand, with a good grace, erro teachings on doctrinal points from a minister im bued with a charitable spirit and a love for hu manity. But to be obliged to listen for an hour to an ecclesiastical egotist, puffed up with his own conceit, and as ignorant as a mule of spiritua things, is a degree of agony we do not care to re

things, see a peat often.

On Sunday night last, for the first time (and we are quite sure it will be the last), we went to hear Dr. Harcourt discourse on a future life, from the text, "If a man die, shall be live again?"

The speaker first made several announcements,

of one in particular, and upon which he dwelt
with much unction,—that a certain fakir, on a with much unction,—that a certain fakir, on a certain evening of the coming week, would exhibit at the church, for twenty-five cents a head, the jugglery of independent slate-writing, and other alleged manifestations of spirit power, and all for the benefit of the home missionary work of the church! With many sneering remarks at Spiritualism, he urged his flock to attend this juggler's show! (Thus he would lend his church to disprove the evidences of a spiritual existence and a future life, the very thing he affects to believe without evidence!)

lieve without evidence!)

As for his main discourse, we are pained to say that we never listened to an ecclesiastical display of more pitiable ignorance, and downright ranting rot. Ignoring all the evidence of spirit return contained in the Bible which he claims to believe, he declared that no spirits ever came back to earth; that at death the spirit went to God, and that was all anybody knew about it; that Col. Ingersoll expressed a hope for a future life, and that we could do no more than hope for it! (How some mediumistic babe could con-(How some mediumistic babe could con

He falsely attributed to Spiritualism the bane He falsely attributed to Spiritualism the bane-ful teachings of free-loveism. Crouching his knees within six inches of the floor, and then shooting himself up like an extension jumping-jack, he fairly howled, "Five hundred thousand families broken up by Spiritualism!" (We wonder if he has never heard of families separated by ministers of the gospel, and would he hold Christianity re-sponsible therefor?) Speaking of Dr. Cook's recent reference to the lady claircoyant who witnessed, as many other

king of Dr. Cook's recent reference to the airvoyant who witnessed, as many other yants have done, the vapory emanation from the mortal body at dissolution, which, ing, constitutes the spirit body, the same spoken of by St. Paul, this conservator of Christian English, Dr. Harcourt, declared "all in her eye!" Whereupon his hearers 3 lustily.

cheered lustily.

Of course, if he knew better, Dr. Harcourt would not make such a spectacle of himself. No one should be blamed for his ignorance. But we not help thinking how much this man will to unlearn some time.

"Spiritual Fragments" is now out and ready elivery. We have concluded to fix the re-—"Spiritual Fragments" is now out and ready for delivery. We have concluded to fix the retail price of this book at \$1.25 (ten cents extra for postage when ordered sent by mail.) This is a very low price for such a book. It is a large, neatly bound volume of 260 pages, printed on heavy calendered paper. Two or more copies will be sold to one purchaser for \$1 per copy (postage extra.) Nothing but quick sales will warrant the sale of the book at this price.

—Notwithstandidg all our precautions a few typographical errors (a very few), have crept into "Spiritual Fragments," one notably in the "In-troduction," which was marked in the last re-vision of the proof, but which the printer failed

PRIVATE FUNERALS

It is a gratifying indication of an improving regard all public display at funerals with aversion. In some instances, even among people of means, the practice of sending in costly present of flowers to decorate the dead, is discouraged and the consignment of the mortal remains to earth is made as simple and unostentatious as

And this seems to us the true way, at least ntil the better and more beautiful practice or remation comes into general use, as it will som

ay.

In all of our large cities the sight of a long slowly moving procession, with the sable trap pings of woe, long visaged undertaker, and im posing array of hired hacks, is almost an hourly

posing array of hired hacks, is almost an hourly occurrence. And thus we make a foolish pageanty of death, "wearing our grief upon our sleeve," as it were, and often at the sore distress of the living, who can illy afford such extravagance.

Death, at best, is an expensive sorrow for the family of the deceased, attended, as it frequently is, with long illness and expensive doctor bills. Especially is this true when the head of the family is removed. In that case the necessity for economy is often greatly increased.

If in any sense the money expended in funeral display could benefit the translated spirit, or even the family of the living, when needed, the case would be different. But it all goes to the speculator in funeral trappings and service, as a matter of traffic, just the same as in any other business pursuit.

pursuit.

There is something in such funerals, if not really vulgar, surely not in accord with true spiritual refinement, and no doubt greatly at variance with the wishes of the disembodied spirit. How much more appropriate the modest and unassuming burial.

The funeral should be rather a resurrection service than a burial ceremony, and should be held at some convenient time succeeding the burial. Spiritualists should set an example in these matters.

Fifty years hence the present crowded ceme-teries of San Francisco will be directly in the heart of the great city. Then, if allowed to re-main (which they doubtless will not be), they main (which they doubtless will not be), they will be filled with crumbling monuments and uncared for graves. The friends and descendants of thousands of the mortal occupants of those graves will have gone hence themselves, or have lost interest in their dead. Then the remains will probably be gathered together and removed to some common grave. Better that some friendly hand assist, after the spirit has flown, in resolving the cast off body into its original elements, by the sweet and purifying process of fire.

MINISTERS ON PROHIBITION.

On a question of morals, one naturally expects the chief expounders of them, to be of one opin-ion; therefore, it is painful to discover a wide difference of views on the whisky traffic among elergymen. T. J. McKay, rector of St. Paul's Episcopal Church of Council Bluffs, (Ia.), is a Episcopal Church of Council Bluffs, (Ia.), is a clergyman who does not "see as much harm in the open saloon as in the club-rooms and private drinking habits which prohibition always creates."

Prohibitionists do not believe prohibition can change the nature and appetite of drunkards, but that society should no longer minister to beastialized men, because they will find a way themselves to gratify their depravity. The closing of saloons is a protection to the young men and boys of any community,—because they (the saloons,) are run on strictly business principles, and do not scruple to increase their profits at the sacrifice of young lives; and it is true "they take and do not scruple to increase their profits at the scriftice of young lives; and it is true "they take the life of one boy out of every five, and force one girl in every five to be laid on the altar of misery and shame." Great is the alarm when a pesti-lence sweeps the land, but it is merciful as com-pared with the continuous devastation caused by saloons, yet they are licensed. This is the giant evil, after eighteen hundred years of religious teaching and preaching, and yet there are minis-ters who will stand up and declare that nothing but religion can change the nature of mam—can but religion can change the nature of man-can

but religion can change the nature of man—can put him into ways of right living. Considering the long trial given the Churches, we think they should be modest in passing upon other measures that are scarcely yet in working order. It is said there are more saloons in Nebraska under high license than low license, and the farmers have at last begun to realize that they re-ceive none of the revenue, but have the results of the liquor traffic to support. This is the cry that comes from all high license quarters, so soon as cense quarters, so the iniquity of the thing is perceived, which is not long.

GOOD FOR HER!

we believe all prophetic dreams, those o special significance, and those that come true as revelations, are of spiritual origin, we note the following circumstance, for the edification of those whose first and last inquiry regarding Spiritualism is, "What practical good has it ever done?"

Thirty years ago a tradesman's wife, of Paris, dreamed a "lucky number" and invested in the lottery. Just before the drawing of the prizes the ticket was seized by the creditors of her husband. The number drew the capital prize, which was divided among the creditors. Suit was at once begun to recover the amount, on the ground that the ticket was her separate property, and hence could not be legally taken for her husband's debts. This interesting suit was commenced in 1859, and has been steadily prosecuted ever since, at last resulting in a verdict in favor of the woman.

woman.

The amount of the prize is not mentioned, but however great, those many years of litigation would leave but a meager sum; so that individually little "good" come of the dream.

We doubt if spirits ever give such dreams except where they see the gain will be counterbal-

anced by a corresponding degree of difficulty in ts acquisition. While they have helped many a man and woman out of immediate financial stress they will not assist in raising one directly from poverty to affluence simply to gratify a selfish

STILL AMONG US.

There is one saying in the Bible, which, though it has always been true, is more true to day than ever before. "The poor ye have always with you." This fact is not now more clear by contast with the greater wealth of the few, but by actual increase of the former over earlier times. There is a cause, and the blame rests somewhere, but may not here be traced. While we have poverty and misery enough growing out of it in our won country, it will hardly, as yet, bear comparison with that which exists in the East End of great London—the stronghold of England's best Queen!

We think the dark and shameful pictures o We think the dark and shameful pictures of life that exist in this boastful, Christian, Nine-teenth Century, should be kept before the eyes of the public, lest the luxurious, selfish world come to believe all the sophistries written and spoken, of our social progress. A London correspondent of the New York Sun, declares that London poverty has no parallel; the homes of the poor she likens to the old crowded steerage of steamships, before sanitary science and humanity invaded the foul hulks and forced capital to clean and ventilate them.

and ventilate them.

The interior of the homes in East End, she ays, are indescribable in their filth and recking odors. Twenty persons often sleep in a room not more than twenty feet square. Their main food is bread and beer. There is no marrying by a parson; children are born in the hospitals or police stations. There are deaths, but no functals, except the shortest and shabblest. It was from these miserable abodes of human life that the great army of the recent London strike came forth, presenting a scene, and suggesting a problem to the West Enders, and all other quarters of prosperous London, that it never even imagined. The respect this wast throng of nondescript humanity received at home, and the sympathy and assistance from abroad, set all London to thinking in a new vein. The Queen's boast, after a half century's rule, wast this: "That the population of "the United Kingdom had increased forty-two "per cent, and its wealth one hundred and "twenty-four per cent, or thrice that of the "population. The cost of the army had doubled, "and the Government expenditure had more "than doubled for every inhabitant." In the latter half of the fifty years of her reign, convictions for drunkenness increased fifty per cent; and in East End, life for a whole family has been crowded into the low figures of twenty five cents a day!

At the rate augmentation of wealth is going on od is bread and beer There is no marrying by

At the rate augmentation of wealth is going on in the United States at present in the hands of the few, a corresponding picture of social and moral degradation may be drawn from our own

resources, ere long.

Edward Bellamy, however, and his numerous followers, believe he has struck a plan that will redeem the poor from degradation and make life doubly worth the living to all. If so, success to Nationalism!

A VALUABLE DISCOVERY.

During one of the recent excitements caused in New York City by another distressing death from electric wires, Mr. Edison was interviewed or the subject of insulation, and according to the Reporter, made in substance, the following statement: "That as yet, there was no known

statement: "That as yet, there was no known means by which electric wires could be rendered perfectly safe; no perfect method of perfect insulation, either under or above ground." Is is not rather singular that to the great ruler of this element, he who has made of it such a versatile servant—in domestic and commercial economy,—is it not most strange that he should not have been given the secret by which it could be made harmless? The Powers may have thought it un wise to give him more glory, and so reserved this discovery for a more obscure personage; at it unwise to give him more glory, and so reserved this discovery for a more obscure personage; at least, so it is. The discovery relates in no way to the treatment of wires, but rather personal insulation. The result being perfect immunity from danger, it amounts to nearly the same thing; fully so, as regards personal contact. There are other contingencies named by Mr. Edison, that it would not cover, however; but they too will finally be overcome, we doubt not.

Jacob Pfetch, Superintendent of the Erie Motor Car Company, gave a personal test of the value

Car Company, gave a personal test of the value of his discovery, on the eighth, which certainly makes him a benefactor to all his fellow work makes him a benefactor to all his fellow workmen, who are many and increasing. "After
fortifying himself Mr. Pfetch took hold of the
buzz-rod of the dynamos with his bare hands,
that he first dipped in water; then stepping upon
a pile of wet earth, received the full charge, over
five hundred volts, the force used to operate ten
miles of road. The gentleman was not the
least injured nor shocked. The invention is a
secret, and will soon be patented." Good!

Screte, and will soon be patented." Good!

—Let us hope that the alleged likeness of the author of "Spiritual Fragments," which appears as a frontispiece in that book, will not lead to an action for divorce on the part of his wife. "Who made the world? asked a big bearded Sunday school teacher of a timid little four year old, trembling at the sound of the strange voice. "I did," the little fellow replied; "but if you'll let let me off this time I'll never make another." If the purchasers of "Fragments" will let us off this time, we promise that we will never afflict their vision with another picture like that.

W. L. Calvillow, awares to mession on

—W. J. Colville's anwers to questions on Spiritualism and Theosophy, will appear next week. They explain Karma, Devachan and Re-incarnation, from his standpoint of inspiration.

—If you want to do some good missionary work, send a copy of "Spiritual Fragments" to your skeptical friend. Price \$1.25; postage 10

EDITORIAL NOTES.

-W. J. Golville lectures every Sunday in Oak-land Synagogue at 3 P. M. Subject, January 26th, same as at College Hall in the morning.

-The GOLDEN GATE and "Spiritual Frag-nents" will always be found on sale at Hall's look and stationery store, corner Sixteenth and Mission Streets.

—Subscribers for "Spiritual Fragments," in this city and Oakland, will save us lots of trouble if they will call for their books. But they are not expected to do so unless entirely conven-

"Spiritual Fragments" will be for sale in th vestibule of Metropolitan Temple, at the meet ings of the Society of Progressive Spiritualists to-morrow, both afternoon and evening. Price

-Nothwithstanding the unfavorable state of the weather, Mrs. Whitney's test scance at Metro the weather, are, whitney's test seance at metro-politan Temple, on Sunday evening last, was one of the most satisfactory and convincing ever given in this city by that remarkable medium.

—Two articles in reply to Dr. Dean Clark's at-sack on Theosophy—one from W. J. Colville and one from Dr. Allen Griffiths—are on our hooks for next week. We Devachan know exactly what opposition we may arouse when we tread on other people's toes!

—A few years ago it was beresy to teach the rotundity of the earth, and the circulation of the blood. Men are now living who once denied the possibility of steam navigation. These were than hang-backs, pull-backs, and moss-backs, of their age, just as the ignorant doubters and skep-tics of spirit phenomena, like Dr. Harcourt and most of his cloth, are of the present age.

most of his cloth, are of the present age.

—We have received from Mr. James Burns of London, a neat little volume entitled, "A Chaplet of Amaxanth; being brief thoughts on this Life and the next. From the writing of the author of "From over the Tomb." This is a collection of pious gems and spiritual thoughts, in fragmentary form, and will be found helpful to all persons seeking for the best in their own lives.

—"Each man for himself," says the Signs of the Times, "is the motto of Spiritualism." Our neighbors are wrong; Spiritualism has no such motto. It teaches that no man can live for him-self alone; that we are "each and all another's;" that only as we do good to others, assist them in their trials and transfer alone, the income him

-The wife of Bro. W. G. Water, the 'patient —The wife of Bro. W. G. Water, the patient, beautiful invalid, whom many of our readers will remember, and who was supposed to be recover-ing from her physical ailments, passed on, from Santa Batbara, a few days ago. The ruins of her empty house were brought to this city to be laid away with those of others of her family. Mrs. Waters was a lovely spirit, white and radiant with angelic light.

-Mr. R. B. Hall, whose name has been co nected with the GOLDEN GATE, as agent and collector, from its first issue to the present time, has gone into the book and stationery business has gone into the book and stationery business with his son Frank, at the corner of 16th and Mission streets, thus retiring from long and faithful service in the Cause with which he is in deep and earnest sympathy. W. C. R. Smith will take his place as agent and collector.

will take his place as agent and collector.

—Fred. Evans has just published a neatly printed pamphlet, in covers, containing a sketch of his life and work, with a wood cut picture of himself. It is largely devoted to newspaper reports of his public scances, given in Australia and on this Coast—the only places where the people have yet had the opportunity to test his wonderful mediumistic gift of psychography. The price of the pamphlet is 15 cents. It may be had at this office.

—The arrogance, not to say dishonesty of opin ion, was never more completely illustrated than in the dogmatic assumption of such men as Dr Harcourt, that the physical and psychical facts o Spiritualism are untrue, because they do not hap-pen to know otherwise. It would seem that the natural modesty that ought to accompany ignor-ance would cause these men to hesitate in their assertions—especially in the light of the new revelations that are continually breaking upon the world.

—An appreciative brother, writing from Chico, Cal., says: "Enclosed please find W. F. & Co. "M. O., for \$1.10, for one copy of your forth- coming book, 'Spiritual Fragments.' I regret "I can not buy a hundred copies of it to give to "those who think they can not spare the money, because I desire to encourage your efforts to "toose who tunk they can not spare the money of because I desire to encourage your efforts to "elevate the thought and aspirations of the "many who need such assistance and encourage-"ment. I shall make some effort to induce peo-"ple to get your book, and also the excellent "Golden Gartze."

—The Second Annual Convention of the Cali-fornia State Liberal Union will assemble at Union Square Hall, 421 Post street, on Saturday, January 25th, at 8 P. M. A fine program has been prepared. There will be three meetings on

January 25th, at 8 P. M. A fine program become the proper of the platform. On Wedge, the San Francisco Free Thought Society will be a part of the proper of the platform. On Wedge, the San Francisco Free Thought Society will be a part of the proper of the platform. On Wedge, the San Francisco Free Thought Society will be a part of the platform of the proper of the platform. On the proper of the platform of t

-It is a serious question whether mediums fo pirit communion should sit for that class keptics who visit them with a view to expo skeptics who visit them with a view to ex-what they call their 'tricks.' Such perso-pel their spirit friends, and the medium's are unable to give satisfactory evidences of power, except at a heavy drain upon their ums, often unfitting them for hours after for good work with more passive and ree investigators. We do not think it pays to with such skeptics. They are not ready eept the truth. Skepticism is no objection investigators, provided he is willing to be vinced of his error. Until he is, our me should let him wait. should let him wait.

MR. COLVILLE'S WORK

MR. COLVILLE'S WORK.

On Sunday last, January 19th, W. J. Colville lectured, as usual, at College Hall, 196 McAllister street. The morning discourse was on "The Latest Word Concerning Evolution," and was replete with valuable references to the really advanced scientific thought jof the day. Alfred Russell Wallace's great standard work on Darwinism, ends with an exceedingly valuable chapter on "Evolution, as Applied to Man," tending to prove conclusively how falacious is the materialistic theory of the soul, "even though the haman body may have originally sprung from an ancestor of anthropoid apes.

In the evening, Longfellow's immortal poem, "Excelsion," was made the subject of a thoughtful analysis. The boy who carries the banner is typical of any soul who determines to win the best procurable treasures—those of spirit—in spite of the manifold allurements of sense and the countless obstacles placed in the road by the

best procurable treasures—those of spirit—in spite of the manifold allurements of sense and the countless obstacles placed in the road by the lower forces of nature and the worldly policy of the well-meaning but mistaken connellors who seek to entice back the neophyte, as he presses on to the goal of complete mastery over the lower self. This lower self in and of itself is not sinful. There is nothing radically wrong or essentially illicit in any of man's natural cravings, but a warfare has to be undertaken when the higher impulses urge onward and the lower impulses urge onward and the lower impulses drag back the advancing will.

Some people have criticised "Excelsior" in an unfriendly manner because of the loss of the earthly body of the hero, but is it not the province of a true poet to point to what can not be lost, even though all mortal forms should lie in ruins? The closing stanza of the poem interprets its (entire motive and preaches a sublime Spiritualism, as the voice from the spheres above which descends as a star to the earth, still speaking the word. "Excelsior" is the poet's testimony to the reality, not only of the immortal state, but of that unseen ministry of angels, which, when truly realized, can not fail to elevate the present life and make this planet fairer and happier, as it catches a glow from the spheres above.

The lesson of the narrative is that what seems

above.

The lesson of the narrative is that what seems failure is often the truest success. Many millionaires on earth are paupers in spirit, and vince versar, and while there is no merit in poverty or singularity as such, whenever there is a choice to be made between inclination and duty, between private gratification and general good, the true hero never hesitates an instant before taking up the heaviest cross, if need be, and following principle wherever truth may lead.

The poems after the lectures were very fine and the music decidedly effective. Miss Lang sang a very sweet solo in the evening, and the congregation sing the hymns well and heartily.

On Sunday next, January 26th, at 10:45.A.M., W. J. Colville's subject will be "The simple Gospel versus Labarynthine Mazes, or Reasonable and Unreasonable Theosophy." Text, Isaiah, xxxv. 8, 9. At 7:30 P. M., "Christian Socialism, Its Ethics, and Objects." Everybody welcome. All seats free; voluntary collections. N. B.—W. J. Colville's class in spiritual science has closed; in place thereof he will deliver a popular series of teachings on Wednesday and Friday of each week, at 8 o'clock P. M. Admission, 10 cents, at the door. The lesson of the narrative is that what seems

At Metropolitan Temple.

EDITOR OF GOLDEN GATE:

Entrox or Golden Gate:

The Society of Progressive Spiritualists are now occupying this large Hall, with very interacting meetings each Sunday. The evening meetings are especially attractive as well as instructive, for the phenomena and philosophy of Spiritualism are both given to the large audiences present, by the ablest and most popular exponents thereof on the Pacific Coast. Prof. Charles Dawbarn gives each evening a brief and interesting lecture on some branch of spiritual philosophy, after which Mrs. J. J. Whitmey, California and the property of the professional philosophy, after which Mrs. J. J. Whitmey, California and many of them, at times, in tears, by her marvelous tests and messages from the spirit world. She gives names, dates, character of the fatal illness, and other facts relating to the communicating spirits, earth-life, and also names, dates, events and circumstances in the life of the surviving friends, which cannot fail to convince her hearers of the genuineness of the spirit manifestations given through her mediumship. Her kind, gentle and sympathetic way of giving the messages from the spirits to their relatives and friends, is well adapted to impress her auditors with the truttfulness and seriousness of the communications.

That such is the effect was aptly illustrated

Mrs. Logan's Meetings in Oakland.

EDITOR OF GOLDEN GATES

ENTOR OF GOLDEN GATE!

Spiritual meetings have been established in Grand Army Hall, 23th street, between Broadway and Franklin streets, Oakland, to be held Sundays, at 2 o'clock and 7:30 P. M. There was a first attendance last Sunday afternoon. The meeting was opened by Mrs. Logan, who stated the object of the meeting to be for mutual improvement and to elucidate the truths of Spiritualine, that all were at liberty to participate and to give their highest and best thoughts.

Mr. Walter Hyde interested the a entry assistant of the control of ritual meetings have been established in

Progressive Lyceum.

Entres or Gelesis GATE.

The sunbeams sent down by our Father, Love, on last Sunday morning, fell opportunely just before the opening hour of the Lyceum, so that many of the older people, and youth and children, assembled at his room, 909 1-2 Market street, with the desire to promote that happiness of the spirit which comes from seeking to add to the happiness of others. The attendance was so large that sufficient chairs could not be placed in their arrangement into proper groups. The question of securing a larger hall has been coming we servent times during the past three months and was felt to be more urgent than usual. The duling the sunday of the authority of the analysis of the attendance and Mr. C. H. Wadsworth as its leader, thanked some remarks upon the truthfulness of the natural man and woman, as illustrated in the Many good afthe country are given, and in addition, recitations were furnished. By Violet Holmes, "Good-night," Lenn Reed, "Somebody's Mother," and a piano performance, a walk, by Abble Pamperin.

Mr. Paine, an old Spiritualist, who has done

Mother; and a plano performance, Abbe Pamperin. Mr. Paine, an old Spiritualist, who has done considerable traveling, entertained the Lyceum in telling of the coasting in Nevada, and relating, some of the social customs of the Alaska Indian, among whom he was stopping for some length of

and atom he was stopping for some length of the distribution of the meeting to the exclusion of many bettings promotive of the Lycoma's progress, is, with the election of a new member, and the part of the committee on program, which gave a distribution of the distri

Union Meeting.

Eurus or Gausse Garse.

The Union Spiritualists met last Sunday, as usual, at St. George's Hall, Mrs. Scott-Briggs presiding. A right royal time was had, as there were plenty of good mediums and speakers. A Mrs. Andrews, from Joliet, Illinois, was the first who held the audience by her inspirations. Dr. Gatter, Mr. Wheeler, Prof. Seymour, Dr. Temple, Mrs. Wheeler, and others, held the attention of the audience for two long hours with speaking, tests, communications from friends in spirit life, psychometric readings, etc.

the audience for two tong hours ware appeared, stommunications from friends in spirit life, sychometric readings, etc.

These meetings and seances are growing fast in numbers and interest, and many are being contracted of the truth of Spiritualism; all are made witcome and given a chance to take part.

The evening session was better attended, not-shaded the truth of Spiritualism; all are made witcome and given a chance to take part.

The evening session was better attended, not-shaded the session was been session was been session was been defined to the honors of a speaker, but gave it up as and led dramm; that mediums and speakers were not appreciated, and now he enjoyed his work pri was to be session with the same work of the session was been session with the same work of the session was to find the session with the same work of the same work of the session was to find the same work of the same was the session with the same work of the same was the same place, so you have been supported by the same years. Next Sanded, at same place, 909 1-2 Market.

anday, at same place, 909 1-2 Market 2:30 and 7:30 P. M.

St. Andrews' Hall.

Montes of General Gave.

Wednesday evenior, January 22nd.— The
Union Spiritual meeting this evening was well
stituteded, as unant. The meeting was opened
as one of the state of the state

and tests were given by Dr. J. M. Temple, Mr. D. N. Place, Mrs. Wheeler, Mrs. H. Davis, and

D. N. Place, Mrs. Wheeler, Mrs. H. Davis, and Miss Benton, the medium, gave a large number of tests, which were received and gave great sat-isfaction to the receivers. After a song the meeting closed at 10 o'clock, to meet again next Sunday afternoon at 2;30 and at 7;30 in the evening, at St. George's Hall, 909 Market street, and on Wednesday evening next in St. Andrews' Hall, 111 Larkin street. All instited

Circle of Harmony.

EDITOR OF GOLDEN GATH:

The Spiritual Circle of Harmony in St. George's Hall, 909 Market street, Sunday, at 11 o'clock, was made very interesting by Dr. Temple, and Mr. and Mrs. Wheeler, from Portland, pie, and sir, and Mrs. Wheeler, from Portland, Oregon. Mr. Wheeler is sound on the labor and Nationalist question—is a rapid, foreible and log-ical speaker. Mrs. Wheeler is an unassuming, prepossessing, trance medium, and makes her way into the hearts of the people by her beautiful tests.

preposessing, trance medium, and makes her way into the hearts of the people by her beautiful tenders, and the state of the people by her beautiful tenders, and the state of the people by her beautiful tenders, and the state of the state o

The New Temple Again.

EDITOR OF THE GOLDEN GATE

Christmas and New Year have come and gone; eighteen hundred and ninety has been entered on time's tardy list, and we, of to-day, are living on the uttermost verge of eternal years. All that have ever verge of eternal years. All that have ever passed in countless millions of ages, have brought their conclusions down to us. Never in all the ages past, was there a day like this. As in the great warp and

Never in all the ages past, was there a day like this. As in the great warp and woof of human life no two souls were ever just alike, so to-day on, or at every point of earth's surface, all is new. Therefore, how true is the saying, "Behold, I make all things new."

Then how much it behooves us, living as we do in the eternal now, to act well our part—our part to-day, for yesterday has gone forever beyond our reach. What is past we cannot recall or help, but to-day we can do our duty. Yesterday if we wronged a fellow-being, let us strive while he or she is in the way, to make it right; make it right to-day, for when to morrow comes conditions may be changed; they may be beyond your reach or you beyond theirs; it may be too late.

The beginning of the new year is a good time to stop and reflect, a good time to stop and reflect, a good time at the commencement of the new year to start new enterprises, lay out new work, and it occurs to me that it would be a splendid time to take measures for building the "New Temple." If it has not already been done, call the Spiritualist of San Francisco together and devise ways and means for carrying forward the work, so that by this time another-year, the grounds will be selected and plans matured for laying the foundation, procuring material and commencing work in good carnest.

A. C. Reed.

PORTLAND, OR., Jan. 12, 1890.

For a fit of despondency, look on the good things that have been given you in the world. He who goes into his garden to look for cobwebs and spiders will find them, while he who looks for a flower may return with one blooming in his buttonhole.

He is indeed the wisest and happiest man who, by constant attention of thought, discovers the greatest opportunities of doing good, and with ardent and animated resolution breaks through every opposition, that he may improve those opportunities.

— Doddridge.

There is nothing purer than bonesty, nothing sweeter than charity, nothing warmer than love, nothing richer than wisdom, nothing brighter than virtue, nothing more steadfast than faith.

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion! How hard is the doing of the thought in the face of a thousand unlovely difficulties!—Macdonald.

NOTICE.

The Free Spiritual Library belonging to the Society of Progressive Spiritualists, formerly located at 84 Market St., is removed to Washington Hall, 35 Eddy St., and will be open to the public, every Sunday, on and after January 26th, from 1 to 2 P. M. This library contains 1,000 books on Spiritualism and Progressive Thought, and all liberal responsible persons are cordially invited to with the hall and read our Books. The Librarien will be in attendance and help persons to select Books. S. B. Wittergean Librarian.

S. B. WHITEHEAD, Librarian.

We are glad to learn that Mas, MILLER of 1155 Mission street, has at last consented to make use of her fift of Divine Healing. Realizing that different stream require other remedies, the stream requires other remedies, the Miller's jurisdiagnose cases, and treat with roots and herbs and other hygienic methods, lifectivitiely used selected. Consultation free and terms reasonable.

OUR QUESTION DEPARTMENT.

Mrs. Harris—Are we to understand that Theosophy does not recognize our right to do all in our power to turn our loved ones from the paths of sin?

The fundamental principle and first "Object" of the Theosophical Society is the realization of "Universal Brotherhood." It is not only our right, but our duty, to do all we can for those we love, more than this it is our right and duty. to do all we can for those we do not love. By this we are not to love our own less, but we are to find a place in our hearts for the unloved, and unlovely, even for humanity as a whole. I and mine in this case would not occupy all of our thoughts.

we may use the power of silent hought of the form of suggestion, and in this way reach the minds of our own frends and others also, and thereby turn them from I was also and the proper than the proper of the proper of the form of the proper of the proper of the form of the proper of th

Golden Gate, "What is the use of it?"
One would think that when "a sentinel on guard fires a signal gun," that he would challenge first—this is usual, is it not? And then if the "arch-enemy" is skeered he can shirk into non-existence, or somewhere else; if he is not skeered he can stand fire. This the "Question Department" proposes to do, and stand for what seems the truth as well.

By the writer's own confession he reveals his ailment. He tells us, "It confess that I, with jealous eye, have watched the infection of Oriental myths, and mystical speculations into the pure currents

tical speculations into the pure current of spiritual philosophy." Did a jealous per tical speculations into the pure currents of spiritual philosophy." Did a jealous person ever see things straight? That state of mind is sure to bring all sorts of mental hallucinations, and here we see him first predicting a "new sect in society." and seeming to forget that Theosophy so far from being new, dates back into the night of time in its principles. It is not easy to see why a person should work himself into such a frenzy over the fact that there is a certain class of people who see truth in Theosophy, while it is self-evident that no one would be able to grasp a truth while in such a state of mind. If it is true, as the writer states, that the rank and file of Spiritualism is being demoralized by the teachings of Mrs. Eddy and Madam Blavatsky, then it would seem that the time is come when they need to be reconstructed. But does this mean destruction? Surely not. Again the writer of "What is the use of it?" declares that "the already far too weak" societies are being drawn upon to form other associations. Why is this? Is it not a fact that when an animal, a man, a government, or a religion comes to a state of fixidity. Where it cannot as-

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A "Teacher's" Fears Allayed.

I see in your last issue that a "Sentinel on Guard" has fired a big gun into the ranks of "these Oriental 'fads;" Theosophy, Karma, Re-incarnation, etc.; and all free-thinkers who are "off guard" may come to the conclusion that Dr. Dean Clark "has settled it."

If Spiritualism is all the gentleman seems to think it is, it is time that sensible Spiritualists began to investigate these new "fads." About forty years ago the cry was, "O, these manifestations are the works of the devil; come away, believe them not." To-day, Dean Clark says, "These teachers of pretended 'Wisdom of the gods,' are the psychologized emissaries of the subtle enemies of Spiritualism who are artful enough to deceive the very elect."

mes of the subtle enemies of Spiritualism who are artful enough to deceive the very elect."

Again he says, "These Oriental 'fads' are alien to the scientific and rational philosophy of Spiritualism, and it will not amalgamate nor miscegenate with such divine wisdom," alias devilish delusions, Diakka illusion, and occultist "confusion worse confounded!"

Please use no harsh words, Dr. Can you not see that Spiritualism has opened the door for this superior wisdom to come in? If you are not developed far enough to see the "Eastern Star," don't scold at those who can. It will have very little effect; the light is too brightly shining.

Again, "Were the time, money, energy and thought, wasted in producing and perusing the ponderous volumes of mystical verblage and antiquated rubbish of Theosophy, spent on the works of A. P. Davis, Emma H. Britten, etc., etc., and the standard literature of Spiritualism generally, Theosophists so doing would be wiser, more level-headed, and much more useful to humanity." Emma H. Britten teaches there are elementary spirits. She established an occult class in my own house the last time she visited America. She is a teacher of Theosophy and Oriental Science.

"Spiritualism is a science based on feast." (Carrent ell who here invented.

she is a teacher or steepen.

"Spiritualism is a science based on facts." Correct; all who have investigated its truths, will respond to the same conclusions, that it is a truth as deep as love, and as exalted as the highest aspirations, is also correct. But, is the fact of spiritual science all there is? The facts that the spirits of the "so-called dead" do return, do come back and tell us there is another life, and leave us somewhat mystified, must we stop there? Is there nothing more to learn? "To the pure all things are pure." Can the pure stream of Spiritualism be contaminated by the "injection" of mystical speculations or Oriental philosophy? Is it possible that an intelligent Spiritualist is in danger of stepping into quagmire, if he or she thinks for themselves, and go just a little ahead of the phenomena of spirit return? If the name Spiritualism lacks "tone," who is to be blamed? I am sure it will never lose its name or be more disgraced, if other Children of Light come forward and are not named the same.

What is the highest good of humanity? Does Dr. Dean Clark think that he, as a spiritual teacher, has got to the end of the line? Does he think that there are ample means and abundant resources for all the useful and satisfying knowledge the soul reaches out for? Does he think the benificent agencies already existing for enlightenment and progress within the spiritual ranks, sufficient for the soul's knowledge? I see no necessity of caution.

Where are these "other gods?" If Theosophy, Karma, Re-incarnation and Occultism, are the "strange gods," they will do to investigate. He welcomes every means by which truth may be obtained, on a broad platform, at the same time accuses Theosophical teachers of invading the "pre-empted" soil of Spiritualism. Has the "cat with two tails" appeared and frightened our brother? Spiritualism cannot be destroyed. It has struggled to come through ignorance, superstition, bigotry and crime, to enlighten humanity. It has at last reached the children of earth, and is openin

"How happy is the sphere Where love supremely reigns; Where faith forestalls all fear And joy precludeth pains. In sweet and swift increase, Heaven speedeth on the way The golden arch of peace."

The brain must be used all around; and perhaps the greatest danger of school education at present is that the memory is cultivated principally or almost alone. It is not walking encyclopedias that do good in the world, but skilled brains, able to think, and not merely to remember.

Edison's Work.

New YORK, January 19.—Thomas Edison has nearly completed an electric motor for street-railroad cars, and his arrangement dispenses with the overhead, high tension wires, and also with the storage

Thus far his experiments have been very successful, and within a short time he expects to be able to present to the pub lic a motor that will solve for all tim

expects to be able to present to the public a motor that will solve for all time the question of street-railway locomotion. His invention is not nearly so complicated or dangerous as the motors which are now in use in some of the street-railways. In a few weeks Mr. Edison expects to give his invention a public trial on one of the public street-railways in Orange.

Edison said that he would have had this latest invention completed by the holidays had it not been for the fact that since his return from Paris much of his time had been occupied in perfecting the phonograph, which was complicated. Business men had complained that it was not serviceable owing to the difficulty an inexperienced person found in working it. All of the difficultes have now been overmome and the machine has been very much simplified, so that any person could manage it. His greatest difficulty at present was in getting all the sapphires he wanted. He used these gems in the needle point which traces the sound indentation on the coils of the phonograph.

Mr. Edison said that he had exhausted the market, having bought all the sapphires that he could find in the country. As a last resort he had begun to manufacture them.

"I can make a pretty good sapphire, too," said the Wizard. "They are not perfect, however, but I hope to make them good enough for my work. The trouble with the sapphires I have made is that they are soft and amorphous, while the genuine sapphire is a crystal and very hard. I think I shall be able to remedy that trouble."

A Haunted Pitcher.

About five miles from Aiken, S. C., on the Charleston dirt road and in sight of the railway, is a little place that was first christened Pole Cat, but afterward changed to Montmorenci, the French for christened that odorous little animal. Many years ago a young woman came with her pitcher to draw a bucket of water from a well at

to draw a bucket of water from a well at Montmorenci, and set the vessel in the hol low top of a stone post that some of the railroad men had moved there.

While drawing the water a flash of lightning came and struck the chain to which the well bucket was attached, and the woman was killed in her tracks. Her remains were removed, but the pitcher was left just where the dead girl had ser it. To this day the pitcher remains in the same place, and so far from being removed it is said no living hand has ever touched it save its owner's, although near the side of the road. But the most wonderful thing is the superstition attached to the pitcher. There is an indescribable influence surrounding it that prevents its touch.

influence surrounding it that prevents its touch.

Hundreds of people have gone with the firm determination of lifting the pitcher, but when they approach it a strange repugnance comes over them, and they burriedly depart without carrying out the object of their visit. One night a bully in the neighborhood, while under the influence of whisky, made a bet with some friends that he would go and bring back the pitcher. He left to do so, but soon returned as pale as a sheet and emptyhanded. "Boys," he remarked, "no person alive can lay hands on that pitcher, and I wouldn't attempt it again for the whole of Aiken county." He refused to tell his experience and said he would not talk about it. Other parties have gone to see it, but with the same repulsive feelings.

A REMARKABLE incident is reported by

A REMARKABLE incident is reported by curred in connection with the death of Mr. Hugh Murray, who was accidentally drowned in the Merri River recently. On the night he disappeared his wife was attracted by a noise in the room, and thinking it was her husband she called out, "Is that you, Hugh?" but received no answer. Just then the clock struck three, and when the prolonged absence of her husband began to cause uneasiness, Mrs. Murray had a presentiment that something had happened to him at that hour. When the body was recovered, it was found that the watch in his pocket had stopped at a minute or two past three o'clock, and it was accordingly presumed that he must have fallen into the water at the hour named. — Banner of Light. curred in connection with the death of

The brain can be trained just like the hand. This is the great object of education. An empty head is an evil head; an untrained brain is a mischievous brain.

APTER the proposal: "Before I go," be said in broken tones, "I have one last request to make of you." "Yes, Mr. Sampson?" said she. "When you return my present please prepay the express charges. I cannot afford to pay any more on your account."—Harper's Bazar.

From Pew to Pulpit.

I have thought that an occasional idea thrown out by sitters in pews to preachers in the pulpits might do a great deal of good to all parties. It would show to the pulpit why it is there are so many empty pews in the churches on Sunday; to this end I have sent you the following, hoping

ome reader may find food for thought.

I take my text from a source which I

think will be profitable.

The following practical maxim given by President Lincoln: "N trouble the Lord about matters which you

can attend to yourself."

The advice was given to an old wido The advice was given to an old widow who had called at the White House to ask Mr. Lincoln to have one of her sons discharged from the army, the only son who had been left at home to help her on the farm, having recently died. "Where is your son?" asked the President. "He is in the army at Fredericksburg," she replied. After getting his name, and the command he was under, Mr. Lincoln wrote an order for the boy's discharge. She thanked and blessed the President. Mr. Lincoln then asked when the poor old lady was about to go, "Where are you going?" "Please sir," she replied, "I am going to Fredericksburg to get my son." "How do you expect to get through the army lines," "The Lord will care of that." "I can attend to that myself, "said Lincoln. Then follows the advice in the words of the text. He then wrote her the proper paper which would pass her through the lines.

lines.

How often the Lord is troubled by heedless prayers by being implored to do what we could do ourselves! We have attended all kinds of religious meetings; such as that of the Salvation Army, the colored people, United Brethren, Methodist meetings, Young Mens' Christian Association, and many other religious gatherings, when the one praying seemed to be wrestling with God for something he wanted, when the fact was that God was desirious that the asker should open his eyes, read Nature's laws within his brain and in his constitution, and get the proper answer. We may depend upon it that God will do nothing to encourage laziness. "Go to the Ant thou sluggard, consider her ways and be wise." If a little busy, industrious being as an ant uses all its powers to promote its comfort and does not get down to ask its Maker to do for it that which it can do for itself, how much less should we, to whom He has given reason and the moral powers, ask God to do that for us which we can do for ourselves. We have heard a congregation of brethren singing the following words:

"Come down around among us, Lord, And teach us how to pray." How often the Lord is troubled by

"Come down around among us, Lord, And teach us how to pray."

And teach us how to pray."

When for two thousand years they had set before them the "Lord's Prayer," the model prayer; the prayer with more thought and fewer words, than any prayer on earth, and yet here are followers of Jesus, asking to be taught how to pray! Yet this is but a sample of thousands of requests to which there never is an answer. Some people are so lazy that they want God to do everything for them, while he stands calling upon them to arise and do their duty.

their duty.
We say not a word against a true, sen sible prayer. No, we commend it, and agree with Montgomery in his definition of prayer when he writes:

"Prayer is the burthen of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

When none but God is near."

Ignorance is said to be the mother of devotion; not, we think, in all cases, but in a vast majority of useless asking. Ignorance blames God for much of its own blindness. Men and women marry regardless of the laws of heredity and the teachings of nature, and often the result to their progeny is disease and premature death.

And how often at funerals have we

death.

And how often at funerals have we heard the expression used by one who ought to have known better, that the Lord had removed the deceased, when if the facts were all made known, it was blind ignorance.

Wisdom in the Bible says, "My people perish for lack of knowledge. Get wisdom, keep my commandments, and obey my laws. Get understanding, forsake her not, she is thy life. Turn ye, turn ye, why will ye die?"

Our humble opinion is that much of what is called "The Faith Cure" is based on a foundation of ignorance. Many of its believers seem to think that God only works along a line of transcendental philosophy. They fail to see that Natural Law established by the Creator is as inviolate as moral or spiritual laws; that no prayer can possibly alter its workings, for to allow that would make confusion worse confounded to reign. Laws to be obeyed must be fixed and Nuchangeable. There must not—there cannot be any favor shown to any particular class of persons, only as they obey the laws. God and Nature are no respectors of persons. There is no use calling on Jupiter to come and give us his aid to get our wagon out of the mud when by putting our selves. Not a particle et use of such a kind of prayer, and yet, how many requests are going up to God filled with this foolish idea, and we have heard many Christians telling God that they

bad no power, that they were poor, sinful creatures, bound in the bowels of Satan—useless—weak, and could not move unless God helped them! No wonder we have so many consumptive Christians.

God has given us powers of body and mind which can be used or abused; if we have the power to abuse these gifts and do so, all we have to do is to turn round and use them properly. The ability is innate, and has been given to us by a kind Creator.

President Lincoln's words to the good old lady who told him that the Lord would see her through the lines of the army to her boy—"Never to trouble the Lord to do what we could do ourselves," are words of wisdom.

ONE OF THE PEW.

Every one must see and feel that bad thoughts quickly ripen into bad actions; and that if the latter only are forbidden and the former left free, all morality will soon be at an end.

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NEATLY BOUND IN CLOTH,

HERTHA,

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

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spleanine. In passing through Kansas
1 sopped in Learnworth, in order to see the Fort, which I had previously visited in \$189, when Kansas was under the tutelige of Uncle Sam. If left a strong display of the season of the tutelige of Uncle Sam. If left a strong display of the season of the seaso

Reminiscences of An Old Spiritualist.

[CONTINUED.]

The time that elapsed in the history of the events as recorded in preceding articles, was between seven and eight years. For about four years of that time the combat with prejudice and bigotry was carried on with unceasing activity. I had gained many friends, and had made serious insoads among the members of the evangelical churches, and had overcome the odium and obloquy in which I had been held.

In 1868, my health gradually began to decline, so I took a vacation and traveled through several of the Western States, not however, with the intention of changing my location. In passing through Kansas I stopped in Leavenworth, by hen Kansas was under the in 1819, when Kansas was under the intention of changing derive to locate in the city, however, identical continued my journeyings, but the attraction of the continued and the continued of the continued of the continued of the part of the evangelical churches, and had overcome the odium and obloquy in which I had been held.

In 1868, my health gradually began to decline, so I took a vacation and traveled through several of the Western States, not however, with the intention of changing my location. In passing through Kansas I stopped in Leavenworth, by way of the Golden Gate, on his way home to the city of Dublin, Ireland, where he resided, to orist the sea voyage and the climate of that the country would be of benefit to him, but he obtained no relief whatever. His disease, which was consumption, had taken to continued my journeyings, but the attraction of the definition of the depends upon the amount of fair which can be supplied for the continued of the definition of the supplied for the continued of the c nection. A large amount of 1000 is necessary for the production of a large amount of energy. But the amount of food which the human machine can trausform into work depends upon the breathing capacity of the lungs, and that depends upon the amount of air which can be supplied for its combustion, and that depends upon the wearing or not wearing of corsets. With a generous supply of blood, the proportion of it can be turned in upon the brain is very variable, and must be capable of being largely influenced by habit. Hence the amount of intellectual work which can de done by woman it is within her own power to regulate to a much greater extent than might have been supposed possible. It has been noticed that college women have largely given up the wearing of the corset, and it is doubtless a custom that will become more and more widespread; it would seem strange that anyone should care to pour into himself intellectual food at the same time that he carefully shuts off the draught of his furnace, and so prevents its utilization.

The debt of nature must be paid, even by the man who remains at home, away from all dangers.—Euripides.

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How hard it is to toil and pray,

To watch and wait while others sleep—
When all around are blithe and gay,

To sit apart and sadly we'p.

And it is hard, thro' cold and frost, To sow the seed, in pain and tears, Then stand aside, our labor lost, While others resp the Autumn ears.

"Tis harder still to see and feel
Each kindly effort met with scorn;
Tis sad at eve alone to kneel—
Alone to face the world at morn.

Tis hard to toil for other's good, The wretched soothe their fears to still, And then to reap ingratitude Or malice, wreaking deadly ill.

'Tis hard, with all these tho'ts and things,
To hold the spirit free from taint—
To rise on Love's all-brooding wings
When sick for love, and bunger-faint.

Where shall we gather strength to rise? How shall we still all vain desire? Shall we indeed grow pure and wise By passing thro' this Molech fire?

The answer comes through ages dim From all who sorrowed, wept and died, And softly, clearly down from Him Who for mankind was crucified.

It comes in tones too soft and low
For aught but list'ning hearts to hear;
'Tis lost amid the sullen flow
Of selfish tho'ts which blight and sear.

It bids all seifish tho't to cease—
To think for others first and last—
'Tis thus the soul may find true peace
And brave'y face each wintry blast.

"Tis thus the ills and woes of life
May leave no bitter, poisoned sting,
And tho' they bring us care and strife
They drag not down the spirit's wing.

Thus, though the wrongs we can not right,
May slowly sadden through the years,
Yet on the soul they leave no blight,
No gall is mingled with our tears.

Burning Driftwood,

Before my driftwood fire I sit,
And see, with every waif I burn
Old dreams and fancies coloring i
And folly's unlaid ghosts return

O ships of mine, whose swift keels cleft The enchanted sca on which they saile. Are these poor fragments only left Of vain desires and hopes that failed?

Did I not watch from them the light Of sunset on my towers in Spain, And see, far off, uploom in sight The Happy Isles I might not gain?

Did sudden lift of fog reveal
Arcadia's vales of song and spring,
And did I pass, with grazing keel,
The rocks whereon the sirens sing?

Have I not drifted hard upon
The unmapped regions lost to man,
The cloud-pitched tents of Prester John
The palace domes of Kubla Khan?

Did land winds blow from jasmin flowers, Where Youth the ageless Fountain fills ? Did Love make sign from rose blown bowe And gold from El Dorado's hills?

Alas! the gallant ships, that sailed On blind Adventure's errand sent, Howe'er they laid their courses, faile To reach the haven of Content.

And of my ventures, those alone Which Love had freighted, safely sped, Seeking a good beyond my own, By clear-eyed Duty piloted.

O mariners, hoping still to meet The luck Arabian voyagers met, And finding in Bagdad's moonlit street Haroun al Raschid walking yet,

Take with you, on your Sea of Dreams
The fair, fond fancies dear to youth.
I turn from all that only seems,
And seek the sober grounds of truth,

What matter that it is not May,
That birds have flown, and trees are bare,
That darker grows the shortening day,
And colder blows the wintry air!

The wrecks of passion and desire,
The castles I no more rebuild,
May fitly feed my driftwood fire,
And warm the hands that age has chilled.

Whetever perished with my ships, I only know the best remains; A song of praise is on my lips For losses which are now my gains.

Heap high my hearth! No worth is lost; No wisdom with the folly dies. Burn on, poor shreds your holocaust Shall be my evening sacrifice!

Far more than all I dared to dream, Unsought before my door I see; On wings of fire and steeds of steam The world's great wonders come to me.

And holier signs, unmarked before, Of Love to seek and Power to save The righting of the wronged and poor The man evolving from the slave,

And life, no longer chance or fate, Safe in the gracious Fatherhood, I fold o'er-wearied hands and wait, In calm assurance of the good.

And well the waiting time must be, Tho' brief or long its granted days, If Faith and Hope and Charity Sit by my evening hearth-fire's blaze.

And with them, friends whom heaven has spared, Whose love my heart has comforted, And, sharing all my joys, has shared My tender memories of the dead—

Dear souls who left us lonely here, Bound on their last, long voyage, to whom We, day by day, are drawing near, Where every bark has sailing room.

I know the solemn monotone
Of waters calling unto me!
I know from whence the airs have blown
That whisper of the Eternal Sea.

As low my fires of driftwood burn, I hear that sea's deep sounds in And, fair in sunset light, discern Its mirage-lifted Isles of Peace. N G, WHITTIER, in "The Independent."

A Lamentable Case,

[R. P. Journal.

There is a not unusual, but queer case of dementia described at some length by the Philadelphia Inquirer, of a beautiful and attractive young woman in that city by the name of Grace Allen, whom no one would suspect of being the victim of a malady causing much anxiety to her friends. She speaks with fluency three languages and is accomplished in various ways. In appearance she is of medium height, with a mass of wavy brown hair falling over her forehead, and big expressive eyes which denote unusual intelligence. The malady causes her to disappear from home for days at a time, but thus far her family have always been able to discover her whereabouts before any harm befell her, though she is never able to give any account of her wanderings, as from the time of her disappearance to her discovery, her mind is a total blank.

Once, lately, she was restored to her parents through the police department, and once by a man who found her in a dazed condition several squares from home. With the exception of this periodical tendency to wander away, Miss Allen is entirely sane. When under the strange influence she imagines herself to be the counterpart of Mrs. Cleveiand, and accost shose whom she meets, with, "Do you know that people take me for Mrs. Cleveland?"

This case would seem to be corroborative evidence of what is called "obsession," and is a matter that should be looked into more widely than it is to the end of finding a remedy. Fewer people would be immured in mad houses if this were better understood and means taken for the dispossession of the unfortunate victims. There is a not unusual, but queer case of dementia described at some length by

victims.

LIGHT, of London, copies excerpts from an excellent article in *Psychic Studies*, on "Our Relations to the Spiritual World."

an excellent article in Psychic Studies, on "Our Relations to the Spiritual World." The following is one of the best:

"If the knowledge that the loving eyes of a mother or father, a beloved child or a companion, are watching us with tender solicitude, is not a restraining influence from evil courses, and an incentive to a higher, purer life—is not an influence for good—then, indeed, may we ask what good is Spiritualism doing for us; we have not arisen above the restraining influence of fear into the realms of love, and perhaps need to be kept in the straight and narrow way through fear of the displeasure of the fabled, vindictive God portrayed by unprogressive theologians. To those who —by the exercise of their own reasoning powers—have rejected the cruel and irrational dogmas of theology, the knowledge of the possibility of communion with the spirits of the loved ones beyond the veil, leading to a realization of the great assistance and instruction to be gained through such communion, must be one of the greatest incentives to the cultivation of nobility of living it is possible to conceive of."

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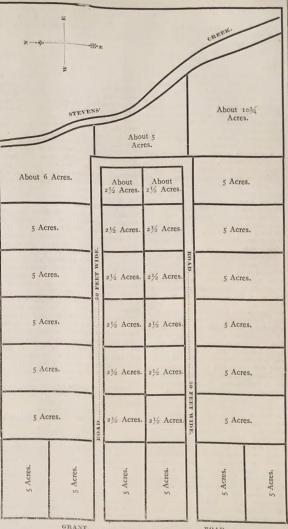
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