

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

NO. 7.

A Jelly-Fish Expresses Itself on Deva-
chan and Other Topics of Interest.

EDITOR OF GOLDEN GATE:

Dear Sir:—As the subject of the relations between Spiritualism and Theosophy is now so prominently discussed in your columns, may I be permitted to trespass a little upon your valuable space, but only with the endeavor to inform your readers as to the real points at issue between Spiritualists and Theosophists, which in the heat of mental combat are often apt to be overlooked? Not wishing to deal with points of mere theory, and, in fact, is, of course, no argument, and cannot tend in the least to settle any difficulty or throw any light on any question, even though slang be dubbed "courteous" ever so often, I will but ask your consideration of spiritual conditions which, from a strictly physical point of view may be regarded by yourself and others as inferior to that fish-elly-fish (vide GOLDEN GATE February 8th, article entitled "Theosophical Vagaries." DEVACHAN seems to be the principal stumbling block; for according to the theory set forth in H. P. Blavatsky's recent "Theosophy," a "blavatsky" is inevitable. Daniel Webster, I am contrasted with a soul in that "Fool's Paradise." Now, has it never struck you that there is a philosophy of Paradise which neither the average Spiritualist nor the average Theosophist appears to comprehend, and that higher and deeper philosophy does away with the disagreeable features of both Spiritualism and Theosophy as ordinarily understood?—viz.: that our spirit friends are neither constantly regarding our material conditions, nor are they in a state of illusive somnolence, but in the full and active possession and exercise of all their mental faculties while in

It is astonishing when one reflects on it (says Alexander Smith), to what few a simple root-idea the entire poetry of the world may be traced. I am, I was, I love, I hate, I suffer, I am glad, I must die;—these lie at the bottom of all song. After the death of Abel, the first family had pretty nearly gone the round of all possible experiences.

If the persons who so loudly and coarsely condemn all who differ from them in their interpretation of Spiritualism would investigate and reason more and vociferate less, they would see that Spiritualism and Theosophy are *absolutely identical* in their essential teachings; therefore, the real content of the two opposite systems of thought, so much as they are short-sighted and often belligerent partisans, who refuse even to consider the possibility of people being honest, and yet not satisfied with their limited definitions of the universe. Setting aside all the silly interpretations in which Dr. Dean Clarke's voluminous correspondence abounds, and not even venturing to imagine what might have appeared of a still more decided character were asterisks unknown to the public, who engaged in setting up the effusions of hysterical champions of sectarian bigotry and party strife. To candid readers who are not blinded by prejudice, to ask themselves whether abusive slang adds anything to real knowledge is to ask for a reply.

What's in a Dream:

A story with a little romance in it is that of S. R. W. of Bridgeport, Conn., who was returning from England on an ocean steamer. One night he dreamed that his wife, who was then in Bridgeport, opened the door of his state-room, looked bestastingly in and then came forward and kissed him. "What was I awaking in the morning the man who occupied the upper berth in his state-room looked down and said: "You're a pretty fellow to let a woman come in here in the night and kiss you." Pressed for an explanation, he described the scene which he had experienced. Arrived at home, he was asked by his wife: "Did you receive a visit from me on such a night? I made you one. I was worried because of the reported storms that night. I dreamed I went out on the ocean and came upon a great black steamship. I went up the side of the ship along the corridor and opened your door. The strange man looked at me from an upper berth. I was afraid at first, but finally I stepped in and kissed you."

There is no beautifier of the complexion or form or behavior like the wish to scatter joy, and not pain, around us.—*Emerson*

EDITOR OF GOLDEN CATE

This style of writing, Mr. Editor, is too conventional and commonplace, and we shall therefore discard it and commence by saying we left San Francisco in a rain-storm and reached Los Angeles in a rain-storm, where we soon entered a carriage and were whirled through muddy streets till we reached Hotel Westminster, one of the best hotels to be found East or West. The table is loaded with the most exceptional cuisine, the room is exceptionally clean, proprietors and servants are attentive to all your wants, and prices are the same as other first-class hotels, from three to six dollars per day. Waiting there a few days, anxiously looking for a rift in the clouds that might betoken a cessation of rain, that we might continue our trip to San Diego. It came at last, and we boarded the cars for that point. Before reaching it, however, we must have passed through say from one to two hundred towns, villages, cities and suburban residences, all of which grew dull on our eyes, during the cyclone or boom times in Southern California. Names were chosen for these places, the very mention of which, to the Eastern tenderfoot, would divest him of all thoughts of there being a speculation on hand. The consequence was, that the names of all the saints in and out of the church calendar were called into requisition. Spain and Italy were ransacked to find musical names which the glib-tongued speculator could weave into beautiful harmony with the high prices for land and minerals, and the quite digestible, but the highest prices, were quite digestible to our Eastern friends.

Reaching San Diego and not wishing to go to the Mecca of all tourists to Southern California, the Coronado Hotel, we inquired for the best one in San Diego, and the Brewster was recommended, which proved to be first-class only in charges four to six dollars each for board and rooms without fire, or even a place for one. Next time we go to San Diego we will not stop at the Brewster.

Learned from the papers that were in the city, the two live men of San Diego, Frank and Warren Kimble, called on us at the hotel, and invited us to visit them at their homes in National City, six miles distant. After doing San Diego we took the train for National City, to the beautiful home of Mr. Warren and Mrs. Flora M. Kimble, the most womanly woman and one of the most vigorous and terse writers on the Pacific Coast. After partaking of a lunch at this truly hospitable home, and being shown over the grounds by Mr. and

Among the varieties of fruit grown on their place can be found the fig, pomegranates, quinces, nectarines, twenty varieties of grapes, apples, cherries, plums, peaches, pears, pears, apricots, persimmons, guavas, lemons, limes, strawberries, blackberries and raspberries and bananas. What a variety of fruit growing on one place! Those trees and vines, when loaded with luscious fruit, present a picture the gods might envy, and one well calculated to fascinate and charm those who live in the hospitable climate of the tropics. Mr. Carr, who was formerly for one time was Professor of Agriculture in the University of California, and subsequently for four years Superintendent of Public Instruction, and Mrs. Carr who was his able assistant during his term of office and one of the brightest and most intelligent ladies in the State, a perfect encyclopedia of knowledge, the first edition of the day, makes it a literary treat to tarry a time at their home.

An invitation to spend a week or two at E. J. Baldwin's Santa Anita Ranch where a million dollars have been spent in beautifying this otherwise charming place, we were compelled to decline as we were booked for the train that left Los Angeles January 13, 1890, for this place, New Orleans.

"Home, sweet home!" It does not matter how humble it is, nor is it less a home for being a place. It is where those we love dwell—wherever that may be—where we are valued for ourselves, and are held in esteem because of what we are in ourselves, and not because of power, or wealth, or what we can do for other people.

They who have read about everything are thought to understand everything, too; but it is not always so. Reading furnishes the mind only with materials of knowledge; it is thinking that makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections—we must chew them over again.

Reminiscences of an Old Spiritualist.

[CONTINUED.]

The subject of this article will be the consideration and evidence of that most astounding phenomena, the building up of a temporary human form, substantial in every particular, being in full possession of all the bodily senses, with the power of locomotion, and clothed with the habiliments of earth. Phenomena, which must be considered the culmination of the powers of exorcised spirits over matter, which has, as yet, been demonstrated to human consciousness.

That these phenomena are not of recent origin, all history, both profane and sacred, prove. I will mention a few instances as recorded in the latter, which will be more accredited by the Christian world than any I could name in the former. The appearance of Samuel to Saul, the two angels who came to Abraham and partook of food prepared for them by his wife, Sarah, and who prophesied the birth of a child to her, also the angels who warned Lot of the destruction of Sodom and Gomorrah; later on, the physical presence of the Christ after his crucifixion, to the disciple on the road to Damascus, and his conversation with him; his sudden appearance in the midst of his disciples, "in an inner chamber, the doors being closed;" and of his being known to them on the breaking of bread, and, on a subsequent occasion, in order to convince Thomas of his identity, desired him to put his finger into the print of the nails in his hands and feet, and to thrust his hand into the wound made in his side by the spear of the Roman soldier; his appearance on these separate occasions were all materializations, precisely the same as those witnessed at the present day.

An attempt was made not very long ago, by a prominent expounder of the spiritual philosophy, to give a non-material meaning to the above, notwithstanding the plain intention of the writer evidently was to state the occurrences as simple facts of the bodily presence of their master, visible to their human senses of sight, hearing and feeling, and should be accepted as such.

Were it not for the ignorance, prejudice, and more especially the, I might say, insane fear which seems to be inherent in the race, of the appearance of a human being not clothed in flesh, as if such beings were of evil intention, and were capable of inflicting some bodily injury, the intercourse between the two worlds would now be looked upon as natural as that between human beings yet in physical life.

Before entering, however, upon a description of the many evidences I have had of the truth of the phenomena, I think it necessary for the information of those who are not conversant with the philosophy and facts of Modern Spiritualism, to state that the moral status of the medium does not in any measured sense interfere with the ability of the spirit to produce them. It is some peculiar physical properties of the medium which we of earth can not comprehend, from whom a magnetic aura is evolved, which the operating spirit is enabled to utilize in producing them. The unseen intelligences, although they deplore the weakness of human nature, are but too anxious to communicate with us, to be influenced by this consideration.

In the present state of society they are compelled to use the instruments they find suitable to their use, regardless of their moral character. There is no doubt that there are mediums who have practiced deception, and may be so now, but so far as my experience goes in the investigation of these phenomena, notwithstanding their wholesale denunciation by the press and the public generally, are very few in comparison to the many who are strictly honest and truthful, who submit themselves wholly unreservedly to the control of their spirit guides.

Selfishness and greed are the governing principles of the mass of mankind, and it would indeed be an anomaly if mediums were an entire exception, that some have by the aid of confederates, supplemented their gifts by the practice of fraud, for the purpose of gain, or in order to gain greater celebrity in their manifestations, and have been detected and exposed, is undoubted true, and is most deplorable to contemplate; but it is also true that many of these so-called *exposés* have had no basis of truth to sustain them, and that the so-called *exposés* were the real fraud.

These fraud-hunters attend a seance, believing that the medium practiced deception, which they were determined to prove, and no amount of evidence to the contrary would convince them; they were more concerned in proving the manifestations to be fraudulent than to ascertain their reality, and were never known to acknowledge that they were mistaken, no matter how clearly demonstrated; therefore, in order to be consistent, their reports were always twisted and garbled to suit themselves, without any regard to truth and veracity. These sensational reports are always gotten up in the interest of the press, to pander to public prejudice, to gain popularity, and to increase their circulation.

There is an old adage which is a true one, that there is always two sides to a question, but in these cases the other side is never heard, for no denial or explanation would be published, and the maligned mediums, if honest, has no recourse to prove their integrity and defend

their reputation. All honest mediums suffer in the opinion of the public by these expert publications, and also by the fraudulent practices of the few, for mankind, as a race, in general, prefer to believe a lie rather than the truth.

About a year ago some articles appeared in one of our secular San Francisco papers, professing to be *exposés*, not only of the *modus operandi* of materialization, but also of many other spiritual phenomena—independent slate-writing for instance—a greater tissue of falsehoods and misinterpretations could not be concocted, and more imaginary methods of their production could hardly be conceived, and no one knew this better than the writer. Thus,—most likely for coin,—all classes of mediums were held up to public obloquy by lying statements and mean insinuations, his craven soul not having the courage to make a specific charge against any one medium.

Some of the most inconsistent of these fraud-hunters have been Spiritualists, who have determined to set their faces in opposition to all mediums for materialization, many of whom, having imbibed a deep-rooted prejudice against them by hearing them denounced from the rostrum and in spiritual papers, in consequence of which they were deterred from investigating the phenomena for themselves, thus pandering to public opinion and throwing a mantle of suspicion and fraud over all the truthful instruments of the angel world, many of whom by reason of which are deterred from appearing in a public capacity, fearful of bodily inquiry, by the seizing of the materialized spirit, which, by reason of the intimate magnetic rapport that exists between the spirit and the medium being suddenly broken or disconnected by the seizure, reacts upon the latter so injuriously as sometimes to endanger life, but what always causes more or less physical derangement and suffering. This result has so frequently occurred that a truthful denial can not be made.

Spiritual papers and speakers as above alluded to, who denounce physical phenomena, and more especially materialization, and cater solely to intellectual Spiritualism, are of very little aid to the Cause, for few persons are ever convinced by didactic preaching, elaborate essays, discussions or argument. The people want facts to prove the existence of an occult power, force or intelligence, independent of the human form. The moving of ponderable substances without physical contact, the playing of musical instruments, the musician not being visible to their organs of sight; a communication received through raps, or the movements of a table from a loved one who had gone before, whom they thought they had lost forever; or their bodily presence in a materialized form, which they distinctly recognized, arouse their interest, tend to obliterate their prejudices and incite them to further investigation, leading them on, step by step, to the study of its philosophy, and its grand moral and spiritual teachings, which, when understood and lived up to, elevates and purifies the soul, making them more happy in this life and prepares them for the great change which comes to all, taking away the fear of death, which is "the last enemy to be conquered."

Therefore, whether consciously or unconsciously, these publications and speakers pander to the hebes and interest of sacerdotalism, which has ever, in season and out of season, ostracised and persecuted Spiritualists, socially and otherwise, to the utmost of their power, and as far as the laws of the country permitted, from its very incipency, forty years ago, to the present time.

Hoping my readers will excuse me for making the above extended dissertation, I will now proceed to relate my experiences in the investigation of the phenomena named:

The first two seances I attended on this coast were far from satisfactory as to their genuineness; indeed, all the conditions which surrounded the medium were highly suspicious. A back room was used instead of the usual cabinet, with curtains supplying the place of the folding doors which divided the two rooms, the front room being occupied by those in attendance.

The first suspicious circumstance was a door which opened into the lobby, to which the medium had free access, and through which confederates could be admitted with impunity. Another was that a very particular friend of the medium always sat at the extreme left end of the circle, and within a few feet of the curtain.

After all were seated, and the light turned down, two female figures, dressed in white, opened the curtain and appeared just outside, purporting to be materialized spirits, who were attracted to the friend before mentioned, and remained for some time, but never left his protecting care, which, to say the least, was very suspicious, for no person present, if they suspected fraud, could assure themselves of their fraudulent character by seizing either of them, even if disposed to do so. A male figure came with measured step slowly into the seance-room and approached about mid-way between the curtain and the first row of the sitters, professing to be a friend of mine who recently passed to spirit life, but there was no resemblance whatever. I recognized the face of one who was a dweller of earth, who had not given up residing here.

A small table was placed before the curtain at the right and behind which what appeared to be a child about five or six years old was seen, its head reaching a little above the table, and who would, to

all appearance, displace the curtain and disappear behind it. Several persons were called to a center opening in the curtain to speak to some spirit friend, but I did not hear any say that they recognized the spirit.

Taking all the circumstances into consideration, I came to this conclusion: that the whole thing was a gross fraud. This medium was ultimately so thoroughly exposed that they were forced to abandon their nefarious practices, and retire into private life. It is possible the party possessed some mediumistic powers but not being sufficiently pronounced to give public satisfaction, added fraud to make their manifestations acceptable. Of all the frauds which have been practiced under the garb of Spiritualism, there is none so base and inexcusable as the pretended materialization of exorcised spirits, trading upon the tender hearts of those who are seeking evidence of the continued existence of some dear relative or friend who have gone from their midst.

I attended a seance given by another medium whose manifestations were of a singular character. A portion of the room was partitioned off by a curtain drawn across it, the light in the room was dimmed, yet sufficient for all objects and persons to be plainly seen. A musical box was wound up which gave forth the music stored within it. After a while some person in the room, a relative or friend of a spirit, would be called inside of the curtain. I was one so called. When satisfying myself of the location of the medium, whom I found sitting in a chair in a deep trance, almost immediately a being not of this world took me by the hand with a firm grasp, and commenced moving noiselessly from side to side with great rapidity and with a gliding motion, talking to me all the time, but so fast that I could not understand a word which was spoken. Suddenly, without a moment's notice, my hand was unclasped and the spirit vanished like a flash. I found the medium in the same position I found her on entering the enclosure. On retiring I was told the spirit was a very dear friend who had passed to spirit life only a few years previous.

Although such a materialization was far from satisfactory, for although I could dimly see the spirit, I could not recognize her features, yet no person clothed in flesh could disappear so instantaneously as she did; therefore, I had no grounds whatever of suspecting fraud. My next article will contain more positive evidence of the truth of the phenomena.

(To be continued.)

It is said that a Seattle priest is anxious to interview the sacrilegious who led him innocently to pray for the repose of the soul of the lamented Daniel McGinty.

The pope has issued a decree empowering bishops in all countries where influenza has prevailed, or still exists, to absolve the faithful from the obligation of fasting.

CATARRH.

CATARRHAL DEAFNESS—HAY FEVER.—A NEW HOME TREATMENT.

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

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

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[TITLE PAGE.]

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THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 925 1/2 and 913 1/2 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.

MRS. F. A. LOGAN'S MEETINGS FOR FREE interchange of Spiritual and Progressive ideas are held every Sunday at 11 A. M., at 505 Market street, St. George's Hall. Also in Oakland at 2 P. M., and 7:30 P. M., in Grand Army Hall, 13th street, near Broadway. All are invited.

COLLEGE HALL, 106 McALLISTER STREET, S. F. W. J. Colville, Lecturer. Public meetings every Sunday, at 10 45 A. M. and 7 30 P. M. All seats free. Collection. Public teachings in Spiritual Science every Wednesday and Friday at 8 P. M. Admission to cents.

THEOSOPHY—OPEN MEETINGS OF THE AUSTRALIA LODGE OF THE T. S. for inquirers, are held in Oakland every Sunday at 7:30 P. M., in the Jewish Synagogue, Corner Clay and 14th Streets. All are invited.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrew's Hall, No. 111, Larkin street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 1:30 o'clock P. M., at Fraternity Hall, Oakland, corner of Seventh and Pearl streets. Everybody receives a welcome.

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

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106 McAllister street, at 1:30. Earnest inquirers cordially invited.

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FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Pearl streets. Meetings at 3 and 7:30 P. M.

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OPEN MEETING—ON AND AFTER SUNDAY, November 11th, at 10 o'clock, a Bible Class will be held at the Home College, 344 Seventeenth street. All will be welcome.

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From the Sun Angels' Order of Light.

[Written for the Golden Gate, by Spirit Saldie, Leader of the Oriental Path in the Heavens through the mediumship of Mrs. E. S. Fox, Seattle for the Order of Light.]

J. B. FAYETTE.—Dear Brother:—Will you please allow me to ask a few more questions of Mother Saldie? As the ones I did ask were answered, and a willingness shown to answer more. We can't get too much light on our pathway through the dark valley of Materialism; and the spiritual lighthouses that mortals have erected on the way give such a variety of lights that the voyager on the sea of life is perplexed to know what light to steer from. Saldie's advice I think is grand, when she advises mortals to develop their own light by obeying the highest ideal made known to us through our own spiritual unfoldment.

I would ask a few questions in regard to what is termed mediumship or spirit control. First, Would it not be better and safer for mortals to cultivate and develop their own spiritual nature and have that control them, than to sit to circles and have some negative to allow some strange spirit to control them? Second, Would it not be the true unfoldment of our spirit, to allow ourselves to be mesmerized by another person, let him be spirit or mortal that is the mesmerizer or controller? Third, Do not mortals often mesmerize each other and get tangled as it were, in the power of mesmerism, not knowing what it is, and call it love and feel as though they could die with each other, and oftentimes become decided as man and wife while under that mesmeric power; and as soon as something happens to break the mesmeric power, find out they have lost their love as they called it? Fourth, Would it not prevent all this trouble if mortals would control themselves by developing their own spirit, and is it not the spiritual part of humanity that is only capable of loving; and is not obedience to the moral law of human nature the only bridge for mortals to cross on—that leads from Materialism to true Spiritualism—or the spiritual department of humanity's spiritual nature? Does not the voice of God or good, speak to mortals out of the spiritual part of their nature? Is not the light coming from the unfoldment of the spiritual nature, the Son of God or good, and the spiritual Savior to all that unfolds their spiritual nature—is not that becoming a child of God or light, or an heir of God or a joint heir of Christ or Krishna, or any other person that has developed his or her spiritual nature and become a child of God or light?

I shall feel very thankful if Mother Saldie will answer the above questions; and many thanks for past favors from Mother Saldie.

J. B. Fayette.—Please send this with Saldie's answers to the GOLDEN GATE, and oblige your brother, A. C. DOANE.

SUMMERLAND, Cal., Jan. 24, 1890.

SALDIE'S ANSWER.

Saldie willingly answers your questions, child, hoping to throw a needed light upon the pathway of many a sensitive, who seeks communion with the world of spirits. Saldie and the wisdom guides, counsel all to unfold their highest medial powers, to seek not so much the wonderful, as the true wisdom that brings the soul to a realization of the higher truths. It does retard human progress to become entirely under the control of another mind, and this state of things is the direct outcome of the teachings of the Christian church, that man must depend upon the suffering and death of another for his own salvation. Mankind have not learned that they can go alone. They dare not let go of a leading hand for fear that after all, they will stumble and fall. There remains within the heart the remnant of a crude theology, and it is not easy to rid the soul of its influence. Still it is a law of spirit return and communion that harmonious minds sitting together in a circle are acted upon by an unseen power. The magnet for spirit-control, should however, maintain his or her own individuality, and exercise their own higher judgment of what is right and wrong. Spirits, even those who are nearest earth, should be allowed no avenue through which to exert a baneful influence upon mortals. Ignorance, want of true spiritual growth, is and has been the cause of great evil.

2d, Saldie from her height of unfoldment says there is no remedy for the crying evils that exist except in unfoldment and growth. Then easy would it be for mankind, if they only would know it, to cease all evil on both sides the river of time. Then mortal and spirit might run up the shining pathway of light, hand in hand. There is a right in giving oneself to the unseen, and there is a wicked wrong. Right, if the mortal can stand firmly for that which is pure and good, and command even the spirit to acknowledge and do the right; wrong when the magnet is influenced even by a disembodied one, to perpetrate wrong. But it may be said, there is no positive evil. True, but there is a positive good. Let every mind seek this, and shun even evil's approach. Saldie warns every one, not to place themselves within the power of spirit or mortal that tends to weaken the highest and holiest nature given by the Infinite.

3d, Yes child, such power is often thrown upon mortals psychically, and they are held under its influence until they are ruined for this life. And your fourth question is but an expression of truth that Saldie would counsel each and every child of God and nature to take into their heart of hearts. Many times the question has been asked, "What does the Order of Light teach?" Why establish an Order at all? The world has had from time immemorial continually new isms. Teachers have come professedly from the very presence of the Eternal, armed with a new gospel. A new idea has been proclaimed as the all of Truth, and man has run wild with enthusiasm; women have almost gone mad with excitement, have been ready to sacrifice everything for which the human soul longs. And the outgrowth of this, is the state of the human mind to-day. Death ushers the spirit into a new life, with thought and feeling unchanged. Souls find themselves in another state of existence, with the same thoughts and feelings that actuated them

here. They wander around, not knowing what to do or where to go, and meet with those minds run in the same channels as their own; those of their own kin who sought no higher heaven than the one their own desires have filled, and are happy. Other spirits may enjoy their heavens beyond; these answer all needs, and these same spirits act upon mortals coming into their circles, giving their thoughts as all wisdom, and mortals, thinking all is true that comes from the unseen, are glad they have found truth eternal, and proclaim their new found joy to all the world. Blind leaders of the blind, together they follow the uncertain light, until in time it shall fail them, and then they seek a higher. Saldie and those who have become masterful, through growth and experience, have waited the time when they might form a nucleus, so to speak, of a new world of thought, waited, but not idly. Teachers of higher truths have come from time to time, and have dared strike their blows at the root of false teaching. Here and there the masterful ones have given thoughts through human brains. The world of thought has grown more strong, minds have dared to question and doubt. The creeds are fast becoming weakened, and although to-day there wages a war of thought until man scarce can see where truth lies, yet Saldie says it is well. All this must come, and in the confusion, Saldie and the watching Angels of Light, can manifest themselves to those who are sent into the world as Pioneers of Living Truth. For their greater good, and that we may the better give to the world the highest truths this world can know, we wish them banded together in love and harmony as they are. Saldie's gospel is, cease to do evil, learn to do well. She bids you beware of all false lights that spring up here and there, and to discern the true it is necessary that you cultivate the spiritual nature. Let that be carefully and reverently unfolded; it is the only safeguard the soul possesses. Child, you have found the keystone, treasure all the jewels of wisdom you glean from life and they will adorn your brow through ages yet to come.

Saldie asks no sacrifice of right, nor wants she blind belief. She asks her children to allow their highest reason to rule, and be true to their own greatest necessities. She wants not the widows' mite, nor the orphan's needed gold. She would see right and justice triumph. Every child of the Father has a right to a home; there should be neither paupers nor millionaires. All have equal right to their own greatest unfoldment, and no one should seek to rule with the iron hand of will; but those whose unfoldment places them upon a higher plane of thought, should seek to uplift their fellowmen, by giving them as they can receive, that which has been to them the boon of High Heaven, true wisdom. Peace be with you all.

SALDIE.

J. B. Fayette, President and Corresponding Secretary of the Sun Angels' Order of Light, Oswego, N. Y., February 2nd, 1890.

Margaret Bright Lucas.

EDITOR OF GOLDEN GATE:

My heart is sad to-day for word comes to me over the ocean that my friend and sister and co-laborer in so many reforms, Margaret Bright Lucas, has passed away, and earth is so much poorer while heaven is brighter. With all the sterling properties of her gifted brother, the Right Hon. John Bright, she added the tender womanly intuitions which gave her an almost divine influence, especially among her own set. Her elegant home in Bedford square, London, was the resort of the excellent of the earth. She was a tower of strength to all who were earnest in any reform which had for its object the uplifting of humanity. Nine members of her family sat in the House of Commons, and eternity alone will reveal how she has the power behind the throne in guiding deliberations which were of moment to the nation through those men who revered her opinions, and oh how she longed to vote herself. She felt keenly the heavy taxes her wealth involved without the representation which ought to have been hers, and which her coachman or dependant with half her intelligence, enjoyed. She has at the time of her death the President of the British W. C. T. U., having succeeded me in that office ten years ago. She was on the Executive Board of Women in London, and was an active member of the Peace Society and others of like nature. She had a warm love for America and visited this country twice, the last time two years ago in her 70th year. Cosmopolitan in spirit she recognized the brotherhood of humanity. Would that my pen could do justice to this noble woman. She had the noblest presence and such a measure of influence as few enjoy.

The friend of John Stuart Mill, Gladstone, Frances, Power, Cobbe, Wendell Phillips, Wm. Lloyd Garrison, Elizabeth Cady Stanton, and minds of the best calibre in both continents. A member of the Society of Friends, she spent a great deal of her native energy in "testifying against every legalized wrong. A bright light is quenched on this side of the river, but on the other side among the blessed ones, she will with greater intensity work for humanity. How much we need to realize "there is no death." The vacant chair, the empty place, appeal to our senses, I go to Europe and find my friend and sister spirit gone from my light and none can fill her place, and yet I look upward and onward to that home where my faith

teaches me. Her freed spirit has already entered and begun that noble life which is the heritage of the children of God. We shall meet again in the morning when the day dawns and the shadows flee away.

MARGARET E. PARKER.

[Written for the Golden Gate.]

A Question of "Basic Principles."

Allen Griffiths, F. T. S., in GOLDEN GATE February 1st, in defining Theosophy, said, "Theosophy is the basic principles of Christianity, both Protestant and Catholic, and was that in Spiritualism that held it together." This assertion is untrue, as Spiritualism is an organization of the angel world, and is not dependent on the basic principles of Christianity Protestant or Catholic; Christianity either of the past or present, as it is under the immediate control and dictation of the angels.

But the world has had a sufficiency of the basic principles of Christianity as exercised in the past by both Protestants and Catholics. As by the exercise of their basic principles they have deluged the earth in blood; and had they power to-day, to exercise those principles, they would crush Spiritualism out of existence, and hang or roast at the stake every medium and Spiritualist in the land; the same as the Catholics roasted Bruno.

The basic principle of religion is a knowledge of the Supreme that rules the universe, that is the author of all life and wisdom; this is the foundation of all truth, and a knowledge of God is the true idea of all nations and people; this is the universal idea, or basic principles of all religions. The principles of Christianity or religion as exercised in the past were false and crude. The Angel Order teach the true basic principles of life, love and progress, which are the underlying principles of all wisdom concerning God and the future life.

J. B. F.

OSWEGO, February 18th, 1890.

RELIGIOUS jealousy in India between Hindoos and Mohammedans is said to be fit to involve the entire country in war the moment the British authority should be withdrawn. Lately a Mussulman procession to celebrate a convert was attacked with great fury, and some fatalities were the result.

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Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," at

Flood Building, Market St., San Francisco, Cal.

TRUSTEES:

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SATURDAY, MARCH 1, 1890.

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J. J. OWEN, Manager.

GREAT WEALTH.

We don't believe, in the light of our spiritual philosophy, that a greater or more fearful responsibility can befall one in this life, than great wealth. Its effect upon the character and sympathies is so uncertain; its wise use so difficult a problem; its blinding effect upon the spiritual perceptions and the quick passing away of all material joys and pleasures, that we think most persons who could understand the full meaning of all the demands and commands of worldly riches, would refuse the trust and say, "Give me but a competence instead." And yet those who have neither, dream day dreams of great philanthropy and generosity they would exercise, if only the fickle goddess had chosen them as stewards. While much good use is being made of wealth in these days, better might be done, and perhaps some of the young men and maidens who will come into possession of millions in a few years, are learning by observation and other means how best to conduct their fortunes that the world may call them "blessed" when the sod or marble hides them from its gaze forever.

DESPOTISM.

Despotic power, rightly exercised, may sometimes be a good thing. Emperor William has in our opinion, shown a strong point in his character in his recent action regarding the Berlin Bankers. There was a sudden rise in mining and coal securities, and many orders were received by metropolitan bankers to buy shares on behalf of clients. The Emperor very correctly considered this as an encouragement to speculation, against which every respectable bank should set its face. Therefore, he caused an official to be placed in each of the principal financial establishments of the city to prevent the execution of any orders on behalf of clients. This measure is designated as "an extraordinary piece of grand-motherly interference in business matters," which is sorely exercising the minds of Berlin financiers.

We regret that our Chief Magistrate has not the same right to direct the same grand-motherly interference against those speculative operations in our own country that result in "corners," and an exorbitant rise in the price of the staples of life. These unscrupulous oppressors of the poor should no more be permitted to play their games of chance, than are the highway men who "hold up stages" and "ditch railroad trains."

A NOBLE LESSON FOR THE YOUNG.—A few weeks ago, Charles Harry Baker, a boy aged fifteen, passed on to the other life, from the home of his mother, Mrs. S. C. Baker, near Point Lobos Avenue, this city. Four months prior to his last illness he obtained employment in the Postal Department of Wells, Fargo & Co., at the moderate salary of fifteen dollars a month, every cent of which he faithfully gave to his mother, who allowed him ten cents per day for car fare, (he resided four miles from his work), and fifteen cents for his lunch. Unknown to his mother, he had expended during all this period, but five cents a day for his lunch, and had deposited in a safe place in the office where he was employed, the extra ten cents. The sum amounted to ten dollars when he was taken sick. This was just before the Christmas holidays. He was unconscious much of the time during his illness from the first. He lingered along for about a month. An hour before his departure reason returned. When realizing that he was nearing the end of his mortal existence, he called his mother to his bedside, and first distributing some humble gifts among his brothers, he told her of the ten dollars he had saved for a Christmas present for her, but was too ill to give it to her at the proper time. It was then he told her how he had denied himself for her, knowing how much she needed his help. A few minutes later, an Angel took this noble boy by the hand and led him across the Valley and Shadow of Death, into the sweet Summerland of the spirit. How many boys are there in this great city who would have been thus thoughtful and economical?

ALL THE SAME.

It is quite possible to reason one's self out of all semblance of a reasonable being; even into a madhouse. Like some kinds of machinery, the mind needs a governor, or balance-wheel, to hold it level. We once knew a man who was such a great doubter that he even doubted his own existence.

This idea is well illustrated in the cases of Madam Blavatsky, Col. Olcott, and others, who first accepted the positive evidence of the existence of spiritual beings and their power to return and communicate with mortals; then, led away by Oriental mysticism, and the vagaries that follow unbalanced reasoning, came finally to a rejection of what to other minds is an established fact, as conclusive as the laws of Kepler, Harvey or Newton.

To millions of people on this planet to-day is the fact of continued existence beyond the gates of death, and the power of spirits to return and communicate with the living, as well established as the fact of the rotundity of the earth, or the simple mathematical fact that two and two make four.

And yet we are gravely told by these Theosophical teachers that the spirits of our friends who come to us in many ways—through little children often, in the privacy and sanctity of our homes, through mediums of all phases—by clairvoyance, clairaudience, inspiration, entrancement, independent voices, psychography, materialization and physical and psychical phenomena of various kinds,—that all these manifestations of spirit power, bringing to our souls such satisfying evidence that the loved ones that have passed on to the other life still live and are interested in our welfare,—that this is all an illusion, or something other than it appears.

They tell us who know, if we know anything, that what purports to be the spirits of our translated loved ones, who bring to us daily the sweet consolation of companionship and sympathy from their bright homes in the Beyond, that these are not our spirit friends,—that they are—

- "Shells,"
- "Elementaries,"
- "Nirmanakayas,"
- "Astral-Eidolons,"
- "Kama-Rupic Phantoms,"
- "Atma-Buddhi-Manasic Triads."

Or some other jaw-breaking imaginary monstrosity, until, if we are unwise enough to believe them, we are worse off than the man who doubted his own existence.

The Church has a better and more rational explanation for these spiritual manifestations. Accepting the spirit nature of the phenomena, it attributes them all to that monumental bugaboo of ignorance and superstition, the Devil. Why not accept the Devil theory? It is surely preferable to this Theosophical absurdity. Besides, if the Infinite Energy and Intelligence that presides over this Universe, thus takes advantage of the holiest feelings and sentiments of our natures to deceive and lead us astray—if these are not our spirit loved ones that come to our aching hearts in so many ways,—then what is it but an Infinite Devil that dominates Nature and is the ultimate of all Being! Is not the Theosophical explanation of these phenomena the same in kind as that of the Church, only more unreasonable?

Dear friends, Spiritualists, from whose eyes the scales of doubt have been removed, you want none of this Theosophical nonsense. At the same time you cannot afford to reject whatever of truth Theosophy may possess.

BETTER BORN.

The happiness and spiritual progression of humanity depends upon its quality, therefore, the first attention should be towards its improvement. This will be attained only in the proper education of the young in all matters pertaining to their physical well-being—yes, we believe the body the house we live in, should be by education, as it is by nature, the first consideration. When human beings are made thoroughly acquainted with the body, its passions and appetites will not rule, but be subjugated by reason and understanding. We are fighting what we consider the greatest enemy of men—alcohol. In reality, it is *appetite*, not rum, that is ruining people. We need hardly tell any one the way to banish the one is not to perpetuate the other.

No generation of the earth was ever as thoroughly instructed and enlightened regarding the evil consequences of alcoholic beverages, physiologically, intellectually and morally, by precept and example, as the present, and there is no reason to suppose that its good effects will not be realized in the next generation. It is only necessary to continue the work from age to age to produce a race of beings who will be too wise and morally strong to imbibe their own ruin. We need, in all our working, to cultivate a cheerful and hopeful view of social life, else such statements as the following would make pessimists of us all. The last fiscal year's report shows there was one billion five hundred millions of dollars expended for drinks! This is enough to purchase fifteen dollars' worth of the necessities of life for every man, woman and child in the nation. This money is more than thrown away, for the misery and expense it produces is in truth alternately felt by all.

—The *nom de plume*, "Lupa," is familiar to all readers of our spiritualistic literature. She has

written some strong temperance and other reformatory poems, which the authoress has now re-published by issuing them in a neat little volume of 64 pages, in paper covers, bearing the suggestive title of "Messages from the Watch Tower," which she offers to the public for twenty-five cents. For sale at this office.

EDITORIAL NOTES.

—"L. O." Your poem, "Finis," will appear in our next.

—The Ramsdell sisters are located at 108 McAllister street.

—Eastern people, who complain of the high price of California fruit lands, should read the article by H. L. Williams, on our fifth page, entitled, "Profits of Farming in California."

—Spiritualists will find "Spiritual Fragments" a good book for missionary work. To persons ordering two or more copies the price is only \$1 per copy. Postage, 10 cents, extra.

—W. J. Colville opens a new class in Spiritual Science at the same address on Wednesday, March 5th, at 10 A. M., continuing Wednesdays and Fridays for eight lessons. Terms, \$1 for the course.

—Miss Daisy May Cressy, the bright little genius who is always ready with song, recitation, or dance, to help along any public entertainment,—always receiving hearty rounds of applause, and always ready to respond with an encore,—was recently elected an honorary member of the Veteran Fireman's Association. Daisy is a good, deserving little girl, and she wears her honors meekly. She is the idol of a happy home.

A debate on Spiritualism will be held next Sunday evening, March 2nd, at Union Square Hall, 421 Post street, between S. P. Putnam, champion of Materialism President California Secular Union, President Free-Thought Publishing Company, 838 Howard street, and Professor Seymour of 944 Mission street, Putnam denying the facts of Spiritualism, and Seymour affirming them. Others will take a part. An interesting time expected. All invited. Seats free. Come early; 8 P. M.

—Generally mediocrities "prophets" are without honor in their own country, but the following from a secular paper, *The Daily Knoxville Journal*, (Augusta, Me.), of the 12th inst., in its notice of the demise of one of our constant readers, and a faithful worker in the Cause, proves an exception to the rule: "Miss Dorcas E. Pray, who has been for the last thirty years well known in this city as a clairvoyant physician and medium, died at her residence on Green street Tuesday afternoon. Miss Pray has been widely and favorably known as a sincere, earnest worker for the Cause of Spiritualism, and will be greatly missed in many Spiritualist circles throughout the State."

"Jim" Riley, as he was familiarly known to many San Franciscans, passed on to the other life about ten days ago, from this city and five thousand of his friends and neighbors, viewed his remains in state, a few days later. Who, do you ask, was Jim Riley? He was Assistant Chief Engineer of the Fire Department, an upright and honest citizen, and one of the bravest and most unselfish of men. He shrank from no danger where human life was at stake, and asked no pay to go where he was unwilling to lead. Rescued time again, from falling timbers and walls, and taking risks where death seemed almost inevitable, he bore, apparently a charmed life. Then he was as modest as he was brave; in him the gentleman blended with the hero. Such was the good and noble Jim Riley. Is it any wonder the angels wanted him on the other side?

A delightful evening was spent by the Truth-seekers' Club and many visitors, at 931 Post street, Monday evening, February 24. The spacious drawing rooms were crowded in spite of the rain. Brief addresses were delivered early in the evening by Mr. Redstone and W. J. Colville. Miss Levy, Miss Milwain and W. J. Colville furnished enjoyable music. Shortly before 9 o'clock Mr. Bertram Keightley, who had recently joined the company, was invited to deliver an address. He gave a very concise and telling account of the Theosophical movement, and answered questions very lucidly after his remarks. He is a gentleman of great culture and sterling ability; no reasonable person can fail to admire his erudition and evident sincerity. Mr. N. H. Whiting gave a cheering concert solo at 10 P. M., after which the dining-room was thrown open for refreshments. During the enjoyment of the dainties of the table, delightful social converse prevailed. The rooms were very prettily decorated with flowers and smilax. Everybody is invited every Monday evening to the Free-Thinkers' Club. Interesting addresses and music are always in order.

—John Wetherbee, an old Spiritualist, author of "Shadows," and a clear-headed writer and thinker, in a private letter has this to say of "Spiritual Fragments": "Your very interesting book of 'Fragments' is received. I have only glanced at it as yet, but I am sure it is 'a dollar investment that will pay. The day it came my wife took it as I was showing it to her, and has kept it ever since; and occasionally says, 'Hear this, John,' and reads one of them. She finds a good deal of consolation in these 'Fragments,' and keeps the book on her work-table and in her hands about all the time. She, you know, is rather a lonesome woman since we lost our bright-eyed son, and thinks as I do, a great deal of Spiritualism, and is quite a reader of spiritual writings; but nothing seems to have taken better with her than this little book of yours; and she is reading it all the time and treating me to snatches of it; and certainly it is an admirable collection of good things. 'Shadows' used to be her favorite and was always on her work-table, but it has now taken a back seat, and 'Fragments' takes its place. I feel that I ought to say this to you for I feel just so."

MR. COLVILLE'S WORK.

On Sunday last, February 25, W. J. Colville addressed a very good audience in the morning and a crowded house in the evening, at College Hall, McAllister street. The morning discourse on "George Washington as an Exemplar," was pronounced a very fine effort by all who heard it. The evening lecture was of especial interest to all who are investigating the supposed rival claims of Spiritualism and Theosophy.

The lecturer alluded in kindly and courteous terms to recent editorials in GOLDEN GATE, and said: Mr. Owen's amusing reference to jelly-fish and Daniel Webster, must have grown out of a failure to look at the matter from a theosophic standpoint.

There are two distinct sets of views advocated and promulgated at the present time concerning Devachan, which is only the Sanskrit equivalent of Paradise. The Hindoo masters appear to teach that during the intervals between embodiments the soul is digesting and assimilating the experience it has gained on earth, and during these processes it is alive on another plane of consciousness distinct from that on which it separated during its preceding terrestrial embodiment. If this theory be accepted *in toto*, it cannot be fairly said to signify stagnation any more than sleep on earth can be regarded as wasteful when it is absolutely essential to recuperation, and is moreover literally a conscious condition and one in which modern as well as ancient seers often receive illumination.

The soul in Devachan is said to be oblivious of earthly things, undisturbed by the turmoil of worldly strife, unaware of the sorrows of those on earth, etc., etc. Even though all this be granted by some Theosophists of the Indian schools, none of them deny that when we are asleep, and indeed in waking states also, under proper conditions of mind, we can hold spiritual communion with those in Devachan.

The physical phenomena of Spiritualism are separated from the mental, and ascribed to different causes by students of the "Eastern Wisdom." The phenomena may be genuine, and yet at the same time produced through the operation of causes not usually assigned. We would respectfully ask whether persons are traitors to truth because they dare to "prove all things," and consider tentative hypotheses before pronouncing a final opinion; and further than this we would enquire whether there may not be different classes of phenomena not usually properly segregated, and all explanations must necessarily be erroneous, if only one be adopted while several are necessary to cover the entire ground. Thought transference is a demonstrated fact in psychic experience; hypnotic suggestion is vouched for by the ablest experimentalists of the day; a great deal of mediumship is mind-reading without a doubt, in the minds of those who have given the subject due attention, but what if it be so? There are still many direct evidences of actual spiritual communion, and these shine out all the more conspicuously when distinguished from the complicated mass of little-understood phenomena, in the midst of which these absolute testimonies to a conscious and progressive hereafter for the human soul, shine like occasional stars on a cloudy night.

If temper and patience could be maintained and personalities and recriminations completely avoided in a debate, an immense service might be rendered to the cause of truth by opening the columns of any newspaper or magazine to the present controversy, but truth is obscured not so much in a cloud of words as explanatory words, as in the dust raised by vituperation. Cannot we realize that we none of us have *all* the truth, and are we justified in vilifying our neighbors because they differ from us in honest opinion? Persons honestly in search of light on the vexed problems of human origin and destiny, are met with rude assaults from conceited ignorance and torn in sorrowful disgust from the further study of the subjects under existing conditions. Personalities are the bane of all controversy; the assaults of Theosophy are pardonable in their onslaughts upon the character of Mme. Blavatsky; if Spiritualism must be advocated through the vilification of individuals it must be a diabolical movement. Disagreement with Mme. Blavatsky is a totally different thing. We may highly respect her as a person, and yet completely dissent from many of her intellectual positions.

The religion of the future is not yet born into publicity; some few enlightened souls can doubtless see it under the present disguise of a hundred varying party forms. Spiritualism, Theosophy, Christian Science, etc., etc., are all ephemeral in their outward dress, but there is a truth behind them and which is often displayed in measure through them which is eternal. This is a time of frictional preparation for a coming era of unprecedented enlightenment.

Oriental *averglaube* will be soon swept away, and the truth underlying Eastern systems of thought will be found identical with that taught in the Western World. If we can maintain mental composure and exhibit true charity during the present agitation, we shall soon see the higher position beyond that of any partisan movement.

The lecture evidently made a deep impression on all present, as it was delivered with great force and earnestness, and was unquestionably spoken with desire to unite rather than divide, all true seekers after truth.

The music was very fine at both services. Miss Lang's solos were particularly charming.

On Sunday next, March 2, W. J. Colville will speak by particular request on "What can we really know of the Spiritual World?" at 10:45 A. M., as many persons wish to hear more on that subject, and many friends from a distance cannot attend in the evening. At 7:30 P. M. the lecture will be upon "Egypt, its History, Peoples, Monuments and Religion." Practical instruction in Spiritual Science every Wednesday and Friday at 8 P. M. Admission 10 cents.

—Bro. T. P. Beals, Corresponding Secretary of the Portland, Maine, Spiritual Temple, is on a

short visit to this city and coast for the first time. Bro. Beals is a thorough Spiritualist and is not at all lacking the courage of his convictions.

Oakland.

EDITOR OF GOLDEN GATE:

At California Hall, Clay and Eleventh streets, on Sunday evening, a good audience greeted Mrs. Edith E. R. Nickless. The hall was in an anomalous condition, as the paper-hangers had commenced the decorations of the walls, and only half completed their work. The inconvenience of ladders and stagings was overlooked by the audience, and everything passed off as pleasantly as if all was in the general good order. After singing and invocation, the controls of Mrs. Nickless discoursed from the subject, "What is God—What are his attributes and his relation to Man?" These are a few of the thoughts expressed—We do not claim infallibility, and that which is to us the truth to-day, from our present unfoldment, may from the unfoldment of to-morrow contain much error. We give you our best thoughts, the highest thoughts we have received, and are the truths to our present understanding.

What is God? Gazing through the theological telescope our world beholds Him seated upon a throne with the lambs on the right and the goats on the left—a personality with all the attributes of man—with his likes and dislikes, his loves and hatreds. Viewing Him from a broader and more spiritual and comprehensive standpoint, we behold Him in everything—as much in the pebbles at our feet as in the canopy above. God is the universal infinite spirit, whose intelligence covers and pervades all planets and earth, in all solar systems, is their law-maker and their controlling power.

It is asked, "Have you ever seen God?" and we reply, "The finite can never behold the infinite, only as it beholds it in all its workings through nature."

After the lecture many spirits were described and messages conveyed to their friends present.

These meetings will be continued every Sunday evening.

Mrs. Nickless holds classes of instruction and tests every Tuesday afternoon (not Sunday as the types of the GATE last week read), and Thursday evening. These classes are very interesting, and are well attended.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

The Union meeting last Wednesday evening was crowded as usual. The meeting opened with a song by Mrs. Ritter, accompanied by the audience. Mrs. Price then gave her experience, and told how she became a medium, which was very interesting. Mrs. Price concluded with a beautiful inspirational poem.

The audience then sang "Nearer my God, to Thee." Dr. J. M. Temple then took the rostrum and gave a large number of very excellent tests, they all being received, and recognized by those receiving them. Dr. Temple is a grand test medium, and gives great satisfaction to the audience attending the Wednesday evening meetings.

After a piano solo, Mrs. C. J. Meyer came forward and gave a number of tests from the platform. Mrs. Meyer has gotten to be a fine platform test medium. Dr. Wheeler followed, with a beautiful poem written by Longfellow, entitled, "Spiritual Poem." Mrs. Dr. Wheeler followed, and gave a large number of fine tests. Mrs. Wheeler is another popular medium at these meetings. W. Harlow Davis followed, and gave a number of tests. This is the first time he has given tests from this platform, and did remarkably well. After the usual notices by the Secretary, the meeting closed to meet again next Wednesday evening at 8 P. M.

This society meets every Sunday at 2:30 and 7:30 P. M., at St. George's Hall, 909 1-2 Market street, and every Wednesday evening, at 8 o'clock, at 111 Larkin street. All invited.

M. H. W.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The usual meeting of the First Association of Progressive Spiritualists of Oakland, was held last Sunday, Dr. Macosier presiding. There was quite a large attendance at the afternoon meeting. Professor Dawbarn delivered a lecture on Ants, pointing out the different species and their mode of action, which proved very interesting to all who listened.

The evening meeting was conducted with the usual exercises, Mrs. Cowell giving invocation, after which Mrs. Hodge delivered a lecture on Man's past, present and future. The audience seemed well pleased with the subject, and listened with much interest to the end. Mr. Hodge speaks with much eloquence and positiveness in showing the facts of what he claims to be truth. Mrs. Cowell closed with giving platform tests, a number of names and tests being fully recognized. Next Sunday afternoon Professor Dawbarn will again lecture at 3 P. M. All are invited. Dr. Temple will occupy the platform in the evening in giving tests; also names.

Spirit-Echo Meetings.

EDITOR OF GOLDEN GATE:

The Spirit-Echo meetings at 1165 Mission street were fully attended, and the subject, "The Christ, or the divine in the Human," was treated in a convincing manner by Mrs. Miller, whose power of expression under the inspiration of her guides, increases with the lapse of time. And as with liberal utterances she held up to view the true mission of Christ, showing it first to be the spiritual growth of humanity while in the mortal, so that when the separation we call death occurs, the individual shall have a knowledge of himself, and be not a stranger in a strange world, enveloped by a dark cloud of ignorance and superstition fastened to his soul by a strong tie of delusive truth, strengthened by generations of false teachings, her words carried conviction to the souls of her hearers. Other mediums gave tests to open the eyes of investigators.

Union Spiritual Society.

EDITOR OF GOLDEN GATE:

The above society met as usual at 2:30 and 7:30 P. M., at 909 Market street. Mrs. Kelley and Miss Lizzie Ramsdell made their first speech in public. Dr. Temple gave many fine tests.

The evening meeting was also very interesting. Prof. Seymour entertained us in his usual instructive manner, upon the theme of Spiritualism, at considerable length, after which he gave several readings of characters in the past; also described their spirit friends, and gave prophecies for the future. Messrs. Miller, Davis, Clements and Mmme. Lagomarsino gave many communications and tests.

Meetings at same time and place, March 2d. All are invited.
Sunday, Feb. 22nd, 1890.
S. B.

(Written for the Golden Gate.)

Reply to a Materialist.

By ED. JOHN ALLYN.

I have received from a friend, who has been a life-long practical lawyer, a pamphlet containing a candid argument in favor of the conclusions entertained by materialists. I was invited to reply to this, or criticize it in a spirit of fairness. This I will endeavor to do, believing that it contains a statement of the supposed facts in the case on which the argument hinges, presuming that multitudes who have given the subject but a partial investigation, view it in the same light. The writer says:

"The effects of animal magnetism, or psychical influence, may be plainly seen and felt in any meeting of friends, or any assembly met together either for a common or for antagonistic purposes. Antagonism excites opposition, love begets love, benevolence makes benevolence; much excites mirth, fear excites fear, veneration engenders veneration, and a blind faith in supernatural or marvelous things, although unfounded in reason and science, will flow from one mind to another until in some cases the intelligence, and even the physical powers of the more sympathetic persons of the congregation are overwhelmed in imitation.

These psychological influences are greatly intensified when the subject under consideration is the great and unanswerable problem of creation and life. And much more are they intensified and stimulated, when the persons coming together are in sympathy as to the object of meeting; and are desiring and expecting to see and hear things out of the ordinary course of events; and desiring and expecting manifestations and communications from departed spirits. They form a circle, so that the current of the forces which are organized with and flow in each, shall flow freely; the lights are turned down to dim the view of material objects; the imagination rises to its highest pitch, and the result is that the parties present do actually see and hear things which to those who are ignorant of the operation of the immaterial substances and invisible forces of nature, which have organized with and flow in the human organism, are inexplicable except upon the theory of the presence and agency of the spirits of the dead or that of some person or being of the body.

But the fact is that all these manifestations and appearances are the result of the action of the immaterial substances and forces of nature, acting in obedience to eternal laws, greatly magnified generally by the imagination of the observer. These manifestations are the effect of the action of the organized forces which emanate from the living material organizations of the medium and persons who form the circles, and are not the action of the disorganized spirits of the dead!

In reply I will state that in the spiritual manifestations which are regarded as most conclusive proof of a future life, a circle is not formed, and as in my own case the lights are not turned down. There was no one in the room but myself and the medium; the bright sun was shining full in the room. Two slates which I had bought and carried previously and cut my initials with a pocket knife, were bound together and sealed in five places with hot sealing wax. These slates were held firmly in my two hands. The moving of the bit of pencil was plainly heard as the writing progressed.

My imagination was not excited, and immediately locking the slates in my grip-sack, on arriving at home, sixty miles away, four letters were found signed by deceased relatives, and one signed Swedenborg. Whether the spirit of Swedenborg wrote this or not is not of any importance to the argument, but the fact that thousands have got these writings under test conditions is. And the fact that scientists have failed to explain them on any principle known to science, or any principle not hitherto known, and have proved by a strong presumption that the writings originate as they claim to. I have before me a writing containing twelve messages, obtained as above, written in twelve different languages, most of them unknown to both medium and sifter.

It seems plain that the world never could have reached a condition of intellectual development, by the fortuitous concurrence of the unintelligent forces and atoms recognized by materialists. There must be intelligence acting through physical mediums, upon these atoms to organize the lowest forms of vegetable or animal life. This force permeates all nature and culminates in Man. Without this physical side of nature, which is the most potent, the world is an impossible one and a useless one. For unless there is rudimentary life in the body prepared for the spirit for a better life, this tantalizing life is not worth living.

This is not written expecting to convince anyone, for when an active mind falls into the material condition, which is not a happy one, there are but two ways out; one is to wait until the disembodied spirit wakes up in spirit life; the other is by patient, persistent, personal effort to seek the evidences on which the conclusions of Spiritualism rest.

It is a personal achievement, well worth the effort, for a skeptic to reach a comfortable assurance of a far better condition of existence than in this bodily life, and great difficulty is to free the mind from the bias of previous habits of thought. The mind is so dependent on the conditions of the brain, that with many strong minds this is practically impossible. They will wait until the mind is freed from the limitations of the physical brain, and then will slowly and with difficulty realize that they are in a universe where physical forces are the primal and potent conditions that surround them.

The writer says, "These manifestations are the effect of action of the organized forces which emanate from the living material organization of the medium and persons forming the circles, and are not the action of disorganized spirits of the dead." This is presuming that spirits are less organized than while in the body, a presumption that lacks proof if not plausibility.

The limits of this article do not admit of answering many points taken in the able essay under review, which is entitled "Substantial Theology," published at Springfield, Illinois.

Mrs. Logan's Meetings.

EDITOR OF GOLDEN GATE:

The meeting at 909 Market street at 11 A. M. last Sunday, was opened with appropriate music by Mesdames Cook and Rutter and invocation by Mrs. Logan, who again gave all to feel perfect freedom to participate. She did not wish even to call them to the platform, preferring rather that each should be guided by their own inspirations, and then whoever came forward to the platform would please give their names, and she did not expect that all would speak on the same subject. Some had given more thought to one branch of reform and some to another. Some were prohibitionists and some wide-awake Nationalists, while Spiritualists were the basis principle of all reforms, which, in their tendency would uplift humanity from the seeming ills of today.

Dr. Temple, with his usual good will and alacrity, proceeded to give tests which were thankfully received. Mrs. Seely spoke upon mediumship and the advisability of laboring in harmony with the Progressive Spiritual Society. Mrs. Logan seconded the proposition, as it had been the standard for many years, and advised the audience to attend these meetings as often as they could. Mr. Wheeler spoke in favor of Materialization as well as of other phases of mediumship. He had witnessed with his own eyes, unmistakable spirit forms during the past week. Mrs. Wheeler said that a lady came to her who died from a gunshot wound, gave her name and referred to the cause of her death and greeted her with all the fervor as in days of yore in the Old country; that not even her husband nor any one else knew of the lady, but she came to her who died from a gunshot wound, and her husband to exercise more charity, one to the other. William Hodge from Wisconsin, seconded these remarks with telling effect. Professor Seymour spoke with good acceptance. Mr. White, lecturer and agent on the Labor question, recited a poem. Mr. Heap, President of San Bernardino Spiritual Society, drew the tears to many eyes by his earnest words for the Cause.

Meeting next Sunday in same place.

IN OAKLAND.

Shattuck Hall, corner Eighth and Broadway, is one of the centers of attraction in Oakland, where Spiritualists gather to discuss the philosophy and phenomena as each understands it. The meetings are presided over by Mrs. F. A. Logan, who has learned by years of experience to care more for what the Angels think of her, than for the applause or censure of mortals, and would have her audiences awaken to the unfoldment of their powers in every good word and work.

Music, speaking and tests is the order of exercises, while healing by a spiritual subtle power is not precluded, but freely given to the patient; and sketches are being made in front of the audience at a desk in the corner, and all seems to move on in harmony with the object to be attained, namely, "Progressive Unfoldment." Mediums and sitters from the Bay, and San Francisco, have lent the assistance generously, and home talent is not remiss in performing an important part; and with the present outlook, with the divine blessing of the Angel world, good will result.

The Hall will be opened at 2:30 and 7:30 P. M. every Sunday. AN OBSERVER.

Progressive Lyceum.

EDITOR OF GOLDEN GATE:

Love, the director of the more perfect movements of humanity, leads all ages to seek each other's society by the common tie which he united them all as members of the great family of man. The Progressive Lyceum has so many of the elements of that harmony designed by our parent, that all of its gatherings attract good attendance.

On Saturday evening last, the upper hall of the building at 909-12 Market street, where the Lyceum has been meeting for some time past, was found too small to accommodate comfortably all who were on the floor when the grand march had placed them in sets for dancing. A good programme of musical and literary performances was rehearsed before the floor was given up to the waltz and quadrille, and the conductor, Mrs. W. L. Ballou, who has been the guest of the Lyceum a handsome silk banner, painted emblematically, as the gift of three of the Lyceum workers—herself, Mrs. A. E. Fossette and Mrs. N. L. Churchill.

On Sunday morning the Session of the Lyceum was well attended, but the time was consumed chiefly in the re-arrangement of the pupils under five years of age, with a view to having the group divisions more equitably divided so that the leader can enlist the interest of each pupil. After the scholars have become accustomed to the change, it is believed they will see the desire on the part of the officers to add to their happiness. Liberty group has become so large that three distinct groups can be formed from it, when the room can be found that will permit of other groups being established.

The subject for general discussion, referring to the American Eagle, induced several of the adults to make short remarks, but was continued for a third week by the conductor. The other exercises, excepting a short march, had to be dispensed with as the morning had closed. The readers and officers found much to occupy their time, and transacted considerable business, among which was the relief of old committees who have served several months, by the appointing of new ones. The Committee on securing more commodious quarters, was given a month in which to inspect public buildings, should they require that length of time to find a suitable place to accommodate the growing groups.

W. J. KIRKWOOD.

Metropolitan Temple.

EDITOR OF GOLDEN GATE:

Progressive Spiritualists 2 P. M. meeting was conducted and opening speech made by the President, Judge Collins, who was able to be present. Afterwards Mrs. Miller made most excellent remarks, and as usual, were appreciated by the audience. Marshall Wheeler also talks right to the point and is a fine speaker. Dr. Poulson was the next to favor the audience. Mrs. M. Wheeler closed the interesting meeting by giving a number of good tests.

In the evening Professor Dawbarn gave a very interesting lecture on Ancient Spiritualism, and Mrs. J. J. Whitney gave tests from the platform, closing the exercises by the ordinance of living her guides. Next Sunday will be the last Sunday at the Temple, the Society occupying Washington Hall, 35 North Market street, for forty days, library open on Sundays at same place.

MRS. S. B. WHITEHEAD.

Profits of Farming in California.

EDITOR OF GOLDEN GATE:

Some Eastern farmers, not familiar with the facts in relation to the productions of California, seem to think the prices of land here are too high; evidently estimating the value of land by size of areas, rather than its productive value. It is a truth which has been practically demonstrated in many instances, that ten acres of land in California will produce more money value than 160 acres in Minnesota and other Western States, with far less expenditure of labor and money, and with but little expense for feed for stock and fuel for heating houses. The following extract from the *Los Angeles Herald* is a fair exhibit of comparative land values.

"Minnesota last year produced forty-five million bushels of wheat from something over three million acres of land. It was less than 14 1-2 bushels to the acre; and it did not net the farmer over 50 cents per bushel. There must be deducted from this at least two bushels per acre for seed and the feed of horses employed on the farm. This reduces the income to about 36¢ an acre. For this the farmer bears the severe winters and broiling summers of that hyperborean State. If he has 160 acres of this land he reaps a profit of less than \$1,000 for it all. A five-acre patch of oranges, lemons, walnuts or figs, in Los Angeles, will yield all the fruit that much to twice that much revenue. His Minnesota land is worth, with moderate improvement, \$2 to \$30 an acre, or from \$3,000 to \$5,000 for the farm of 160 acres. As an investment, then, the Los Angeles orange grove of five acres is worth from \$3,000, at the least, to \$10,000 if it is in excellent condition. This gives \$600 to \$2,000 an acre as the intrinsic value of a bearing orange grove as compared with the Minnesota grain farm; and we have the climate still to account for in its relations to the health and comfort of him who lives here."

The comparison made by the *Herald* is equally as favorable for the vicinity of Santa Barbara. On land adjoining the Ortega Rancho in the Carpinteria Valley, are groves of English walnuts which produce annually over \$500 net, per acre, and figs, prunes and other fruits are equally as productive, with much less time needed to come into bearing.

From reports made to the State Board of Trade, and to some of the fruit conventions recently held, in various parts of this State, the following items are gathered illustrating the profits of fruit growing by statements of actual results. In the Fresno convention J. C. Dove stated that seventeen trees produced 500 pounds of dried figs. Mr. Denicke stated that his fig trees were planted twenty-four feet apart, and that he realized \$300 an acre from his crop. In the reports to the State Board of Trade ten acres of apricots were reported by Mr. Richter to yield \$75 per acre, when only four years old, and that the average annual yield, when five, six and seven years old, was \$1,600 per acre. J. J. Reard reported that three acres of prunes, seven years old, yielded thirty tons, which sold for \$1,200. Senator Conklin reported the yield of two and-one-half acres of apricots, trees five years old, at \$800. It was reported that oranges bear in four years, and will then yield \$100 per acre, the profits increasing each year thereafter.

H. E. Van Deman, the Pomologist of the Department of Agriculture at Washington, writes to a California correspondent as follows: "There is no doubt in my mind (he said), and I do not think there would be any doubt in the mind of the public, if they could see and test your specimens, as to your ability to produce dried figs of high character. At least I have never tasted any that I thought were more delicious. The production of figs in your State is a marked success, and the problem of curing and preparing the fruit for market is in a good way to be solved. The *Riverside Press* says:

"The difference between farming in Illinois and in Riverside is that in this valley a man takes ten acres in oranges and produces a crop worth \$2,500 annually, while in Illinois he takes 60 acres, puts it all in corn and oats, and his whole crop will not sell for more than \$4,500. In Riverside the ten-acre place is worked at a total cost of about \$400, while the Illinois farm earns up \$800 in producing a crop worth \$1,500, and the remaining \$700 goes to keep the cows and horses from starving or freezing to death during the winter months."

The difference is equally as favorable for the Ortega Rancho, embracing as it does portions of the celebrated Montecito and Carpinteria valleys, while the scenery and nearness to the sea makes Summerland and vicinity far superior to Riverside for a place of residence, with the additional advantage of a more equable climate.

In answer to many inquiries I will give the prices of many articles for general use, building, prices of labor, etc.

Coal is little used in Summerland, not being needed for heating purposes, and gasoline or kerosene is generally used for cooking. Wood, cut for the stove, costs \$7 to \$8 per cord. Rough lumber delivered on cars at Summerland, \$20 to \$22 per m. Dressed lumber from \$26 to \$32 per m.; shingles, \$25 per m. Common labor is \$1.50 per day, or with board, \$1.75, carpenters' wages from \$2.50 to \$3.50 per day. Eggs are now selling for fifty cents per dozen, and range from ten to forty cents per dozen, chickens never sell for less than \$5 per dozen, alive, and the poultry business pays well at these prices. Butter sells from 25 to 90 cents for two pound rolls; is now retailing at from 35 to 50 cents, according to quality.

A comfortable living can be made at gardening and raising chickens, while trees are coming into bearing, and in four years time lands planted to fruits and vines begin to give good returns, which increase yearly. It seems a plain case that 160 acres of land worth \$25 per

acre, which produces \$1,500 per year, is worth no more than ten acres which will produce the same amount with very much less labor; which, relatively, makes the ten acre plot worth over \$400, per acre; in this light lands suitable for fruit growing in California at \$250 per acre are dirt cheap, and nothing is charged for the climate.

Fraternally, H. L. WILLIAMS.

Summerland, February 22, 1890.

At Rest.

EDITOR OF GOLDEN GATE:

On January 6th, 1890, Frederick P. Brooks, of Lodge Poles, N.braska, passed from the earth life to his spirit home. He died even as he had lived for forty years, firm in the faith, aye, knowledge of a life beyond the grave. He came while yet a young man to make a home among the hills of Northern Pennsylvania. By untiring industry and great economy, this was accomplished, but in an hour of weakness the hand of the usurer was laid in a cruel grasp upon his hard earned competence, and the struggle to escape therefrom forms a tragedy only too well known to many a workman. Yet all through these years of trial and privation, he and his good wife found opportunity and inclination to do a vast amount of reading, especially of works illustrating the Spiritual Philosophy, and with an intelligent understanding of the application of its truths to human life, their hearts were kept hopeful and cheery through many a dark hour. I find it impossible to think or speak of "Uncle Fred," as nearly every one called him, as separate in any way from his other self, "Aunt Lydia," so inseparable were they in life, and so I say "they" as necessarily and truly now as ever, for I am sure their separation is only in seeming.

And how often in the past of an evening have I been privileged, with other friends, to gather around that magic stand in their little parlor, where we received as individualized messages as I ever received through a public medium; and many a heart has passed out therefrom cheered and encouraged by messages from friends just beyond the material barriers.

When they found it impossible to save their home, they removed from Clara, Potter Co., Pa., to Lodge Pole, Nebraska, where, accompanied by their two daughters and their families, they, in their old age, secured desirable homesteads, and now just as they were beginning to feel at rest in regard to a home and its comforts in this world, the Angel of Death has borne him to a home that shall endure forever, where he will await his loved ones, and from which he will send them messages of love and hope and encouragement to illumine the shadows that linger in their earthly pathway. EVA A. H. BARNES.

"Fragments" is the title of a new book by J. J. Owen, editor of the GOLDEN GATE. Mr. Owen was for a quarter of a century editor of the *San Jose Mercury*, and is well known throughout the West. He has always excelled as a writer of humanitarian editorials, and this volume is made up of the choice fragments that have appeared from time to time in the GOLDEN GATE. The following will give a fair idea of his style: (Then follows a fragment entitled "Home-sick," *The Golden Era*.)

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Buddha plus Buddhism, in Two Parts.

EDITOR OF GOLDEN GATE:

PART FIRST.—Of late much has been said about Buddha, Buddhism, Brahmanism, Theosophy, etc. The Western world has known but little about the Oriental religions until within the last thirty or forty years. In this article I shall embody my own ideas, at the same time parrot to some extent the sayings of others. Since boundless infinity can neither be increased nor decreased, there can be no outside to borrow from; hence, all that infinity includes belongs to everyone, independent of borrowing, if he knows enough to appropriate it; and for this reason no one ought to be accused of plagiarism. Buddha, (the *wise, the enlightened*), is a title acquired by Siddhartha as he rose from the dead into the living truth.

Buddha was born about 620 years before Christ, or say 2510 years ago. Neither Buddha nor Christ wrote anything except in the sand; by their footprints shall ye know them. "He that is without sin, let him cast the first stone." The shifting sands, yea, their history, is so overlaid with a mass of extravagant and incredible legend that one eminent Orientalist, Prof. H. H. Wilson, thinks it still doubtful whether the Buddha was an actual historical personage, and not rather an allegorical figure. Prof. Wilson thinks it more likely that Buddhism originated with a school, or with persons of various castes, comprising even Brahmins in council assembled.

The same can be said of Christ. From one to three centuries after their death we begin to hear their exact words repeated—time, in this case, does not dull the memory of man. Other eminent Oriental scholars who believe in divine inspiration, affirm that Buddha, also Christ, were the actual personal founders of the religion known by their name. Grant this to be true, then, according to the Buddhist books, the founder of Buddhism was a prince named Siddhartha, son of Suddhodana, king of Kapilavastu, which is placed somewhere on the confines of Ouda and Nepal. He is often called Sakya, which was the name of the family, and also Gautama (did this name originate from Guatemala, C. A.), the name of the great Solar race—(sun worshippers)—the name of the family was a branch. The name Sakya often becomes Sakyi-muni, (muni, in Sanskrit, means solitary, and is allied to Greek monos, the root of monk), in allusion to the solitary habits assumed by the prince. To Gautama is often prefixed Sravana, meaning ascetic. Of the names or rather titles, given to Siddhartha in his state of perfection, the most prominent is Buddha, which is from the root *budh*, to know, and according to Prof. Wilson, means properly he to whom truth is known; it is indicative of the leading doctrine of his system.

There is a confusing variety in the modes in which Buddha is spelled by European writers. S. Hardy, in his manual of Buddhism, gives more than fifty names that have come under his notice. Some of the more prominent are: Bud, Bod, But, Budh, Boodh, Bhod, Budo, Budow, Boutta, Poota, Pot. The Chinese are unable to come nearer to the real sound than Fo, Foe, Fohi, etc. Whether those names indicate different degrees of excellence, or arise from rebirth, transmigration, re-incarnation of Buddha, or whether each depends on the twist of the tongue, or want of a twist is a leading question.

Just think of the five hundred names applied to Jesus, Jesse, Joshua, on to Lord, Master, Messiah, Savior, Christ, Krishnu—on, on, to Son of God, ending in the very God himself. According to the Talmud Jesus started out in life, under the euphonic name of Ben Panther—every child will reach for the light, though it be removed as far as yon shining star! Capacity to know more settles the question. When Siddhartha reached the sublime degree of Buddha he stood at the apex of pure reason, within the Temple of Wisdom, receiving the light of the past, present and future. His future was no longer flattened for want of knowledge; his dome of thought had become a perfect sphere; such is the destiny of every man that will try, try again.

But let us return. The Prince Siddhartha gives early indications of a contemplative, ascetic disposition; and his father, fearing lest he should desert his high station as Kshatriya, and ruler, and take to a religious life, had him early married to a charming princess, by the name of Maya Eva, (descendant of the Golden Sun Race of ancient Central America), and surrounded with all the splendor and dissipation of a luxurious court. "Twelve years spent in this environment only deepen the conviction that all that life can offer is vanity and vexation of spirit." He is constantly brooding over the thought of old age, withered and joyless; that disease and pain are *duns* to remind men that their dues are unpaid in heaven; "that death will finally usher in a cycle of unknown trials and sufferings."

These images hang like Damocles' sword over every proposed feast of pleasure, and make enjoyment impossible. He therefore resolves to try whether a life of austerity will not lead to peace; and although his father seeks to detain him from becoming a religious crank by setting guards on every outlet of the palace, yet he escapes, and begins the life of a religious mendicant, being now about thirty years old. To mark progress, he now cuts off his long straight locks that were a sign of his high cast; and as the shortened hair turned upwards, he is always represented in figures

with curly hair, which induced early European writers to consider him as of Ethiopian origin.

He studies all the Brahmins can teach with little satisfaction; six years of vigorous asceticism are equally vain. Now he is deserted by his five disciples, and then undergoes a fierce temptation from the demon of wickedness. But Sakya-muni is not daunted, he will conquer the secrets of life by force of thought, or die in the attempt. He sits for weeks plunged in abstraction, resolving the cause of things. He reasons thus: if we were not born we should not be subject to old age, misery and death; therefore, the cause of these evils is birth. But what is the cause of birth or continued existence? Buddha not knowing at that time, therefore not believing in any Supreme Being, concludes that everything, all the whole is involved in ignorance from eternity, or that ignorance is the universal law of conservation of energy, which is the sole cause of continued existence, and without this Pralaya of 311,040,000,000,000 (Blavatsky) years of sleep and rest, all would be annihilated.

At the end of this long period Manvantara (or the wakeful and renewed spirit of man) comes forth. The spirit now desires a change—anything but rest. This voluntary desire now breaks through the shell of ignorance, or Nirvana is broken up by the reaction of the conservation of energy hitherto pent up in the soul, and man once more comes forth, the creator of his own destiny.

Man being finite, only a part, he is not omnipotent, consequently he sinks, he falls from the Spiritual Etherium down, down, down to the bottom of eternity. In his descent he dissipates force and intelligence a million times stronger than nitro-glycerine. This force is not lost; it curls the invisible ethers and whirls them into vortices or vast eddies in the ocean of space as the beginning of some star, sun or world. Thus man in his descent throws off the most antagonistic elements first, that which forms the inorganic, the fluids and solids. Next he throws off the vegetable, then the animal, his own children last. Finally man appears on earth as the king of beasts; through all the past ages of evolution. Bear in mind that the *lesser* ever comes from the greater; that Being is always superior to the evidence of existence; that all energy, force, action, motion, is only the sequence of Being—not really the Creator of the primordial, the eternal, uncreated and uncaused. Now, what you moderns call evolution, Buddha called the same Nirvana, conservation, sleep, rest—not annihilation—only a suspension of the voluntary powers; and instead of using the word evolution to express his ideas, he used the terms Transmutation, Transmigration, Transmutation, or re-incarnation—a shifting from one state into another, higher or lower, according to the energy of the previous Karma, known as the law of inheritance or law of destiny, as you sowed in the past, so shall you reap in the future, i. e., the reaction of your own acts, notwithstanding the grace of God. This is the science of Life according to Buddha, as we understand him.

This is no imaginary theory, for every change in nature proves a rebirth or a new birth; a babe is born, that is a descent of life and spirit into matter, where the tender spirit shrinks from contact, and becomes mentally dead to the brighter spheres above. Now comes physical death, a new birth, when the same old spirit is resurrected from the slums of earth, and like a balloon filled with gas he ascends or gravitates to the place where he belongs in nature. The reaction of his previous acts (character, Karma), determines not only the location but the state of being also. Man must be made to feel the reaction of his own acts, or he would never learn anything by experience. The *smarts* strengthen his memory, teach him how to avoid self-damnation, and how to be masterful, i. e., king of the automatic, volcanic passions of his soul. We do not call all this *Sin*, but knowledge gained of the laws of nature.

There will be no end of Saviors when each learns to save himself, and thus save others the trouble; still the Angelic Band of Spirits belonging to the Sun Angel Order of Light are coming and going, and are willing to help according to the law of cause and effect, supply and demand, until all have ascended into the temple of eternal Light (consciousness) and Wisdom. Endless progression presupposes an everlasting ignorance (conservation) hence, to know the past is to know that there is nothing new created to supply the deathly wastes of men, worlds and island universes; though all should seemingly become a wreck, still the conservation of energy would hold within its omnipotent grasp boundless infinity, which can neither be increased nor decreased. All is involved from eternity, uncreated, uncaused. This whole, whether homogeneous, unconditioned, or not, can be changed by polar action, and made to appear as the heterogeneous, or as objective nature, mind as matter existing in different states. Thus external objects to a highly conscious, knowing spirit are only Deific ideas, because the heterogeneous facts or states, all merge into one Universal Homogeneous Truth. If this be true, then it is evident that man enters into it all and into him which makes him related to everything; hence he, you and all should study the interest of all. Humanity, universal brotherhood, should be the leading, active, religious, working idea. This idea in Oriental countries is practiced to such an extent that animals are never killed lest they injure a part of themselves; even mendicants, neophytes, fakirs will pick gray-backs (vermin) from their person and lay them down at a distance with the

greatest care. This may illustrate Brotherhood Love, but ignorance, rage and vermin, how degrading! "Tis said that Buddha, one day, discovered a starving she-demon with her whelps, which so excited his sympathy that he allowed himself to be eaten by the lion for the good of the rising generation of animal men. How benevolent, you exclaim! Yes, he knew that "death did not end all," therefore could afford to sacrifice his selfishness, which is not carrying the Religion of Humanity beyond the bounds of reason, is it? Reader, do you expect to get to heaven by basing your acts on selfishness? Will you *above* your brother who happens to walk and think differently from you, down the precipice of time into crime? Stop and think, how much better it would be for you to extend a helping hand to those in hell (darkness) until you had assisted the last one into heaven, then, and not until then, should you talk about being a Savior and entering heaven on your own merits.

Know that good and evil, right and wrong, or morality, is a thing of growth; consequently do not stoop to quarrel with your neighbor, who has a loud, base voice and little sense; his argument is founded on negation, don't know, and don't want to know; but wait until he occupies the same plane with you then the necessity of wrangling will be obviated.

With this brief explanation of the first principles of Buddhism, and of the duty of man to man, we will return to Buddha, who entered Benares and travelled through northern India discussing the science of the soul for forty years among the Brahmins. Gautama Buddha was the last of the twenty four Buddhas who were located at different times around the earth. These Buddhas classical scholars have tried to identify with Jupiter, Osiris, Indra Brahma, Brahm Rahm, or simply Ram, (Arus, the god of Spring, new birth, etc.), the first sign in the Celestial Zodiac. This same Ram is sometimes called in holy writ the Lamb whom all the Gods ride, as he goes cantering round the sun within the year. Again "It is thought that the woden of the Scandinavians was one of the Buddhas, or possibly, Thor or Hermes of the ancient Egyptians. But ancient history is fragmentary on account of the sinking of the continent of Lemuria in the Pacific Ocean, also the submergence of Atlantis in the Atlantic Ocean; also the new names of the old gods at rebirth on earth creates such confusion that historians entertain doubts as to the true origin of anything.

Gautama Buddha died at Kusmagara, (on Oude) at the age of eighty, in the year 543 B. C., so that he could not have borrowed his moral precepts from Jesus. The higher castes of Thibet never mistook him for the Supreme One, although the ignorant may worship at his shrine. So let Buddha die in peace.

"Weighed in the balance, hero dust
Is vile as vulgar clay;
Thy scales, Mortality! are just
To all that pass away."

F. R. LOCKING.

Hannibal, Mo.

Concluded next week.

THERE is a singular coincidence, says a writer in the New York *Tribune*, in the sentiments expressed in the concluding portions of two notable poems recently published, the one in New York, by Whittier, and the other in London, by Tennyson. Each of these beloved poets, now in extreme old age, writing of his own death, compared it to a summons to set sail into the mysterious sea of Eternity. Whittier, in his eighty-third year, concludes his poem, "Burning Driftwood":

I know the solemn monotone
Of waters calling out to me,
I know from whence the air has blown,
That whisper of the Eternal Sea.

"As low my fires of driftwood burn,
I hear that sea's deep sound increase,
And, fair in sunset light, discern
His mirage-lit isles of Peace."

And, in his eighty-first year, Tennyson, after alluding to the "one clear call" that he awaits, concludes his noble poem, "Crossing the Bar," thus:

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

"For tho' from out our bourne of Time and Place
The floods may me beat far,
I hope to see my Pilot face to face,
When I have crossed the bar."

A GIRL with a MYSTERIOUS FORCE.—A report of a Münchhausen nature comes from Sumter, S. C., that a mysterious force seems to follow a colored girl only twelve years old, and move or smash articles near. A lot of household crockery packed in a bucket was placed under a bed in her room. After a brief interval a cup fell from the bucket to the floor, and spun around and rolled into the fireplace. Then nearly every other small article in the room jumped to the middle of the floor and executed a wild dance. No sign of trick or collusion could be detected. Daisy was removed to another room, where a similar scene occurred. While she was eating, a bedstead in the room was literally wrenched to pieces by the unseen power.—*Dial Mute Mirror*.

The doctor who cuts a man open after death and tells what the matter is with him has the advantage of the doctor who is compelled to guess what is the matter with the patient before death.

The past is for us; but the sole terms on which it can become ours are its subordination to the present.

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[Written for the Golden Gate.]
My Vision.
BY COUSIN BETH.

I seem to be standing in a shadowy niche far up a mountain side. Around me is folded my pilgrim mantle, that seems woven from the very shadows of a long ago. My eyes are turned towards a far reaching plain, that appears to be lighted only by the tapers of twilight; while in the distance that lies beyond the full scope of my vision, is dimly outlined an Arch, the central height of which is lost in the clouds. Great wonder seems filling all my soul, yet there-with is blended a restfulness that tells of a condition wherein doubts reveal not. This restfulness seems also a strength, and I seem to feel that in the sheltering niche in the mountain side, weariness can never reach me. The winds sweep by, yet touch me not to move a single fold of my pilgrim robe, that encompasses my very feet.

As I seem thus waiting in the bush of my own soul's peace, there is borne on the wings of the wind, sounds as of many voices, the vibrations of which run not parallel with each other, but cross and re-cross many times, thus telling of inharmonies that seem like the many threads in a tangled skein. With these strange echoes, I seem to hear the rushing of a swiftly flowing tide, when suddenly there sweeps through all my soul realm a great sigh, not of weariness, but pity, as the shadows of that which is to be falls over me like the re-echoing of a prophetic voice. I look valleyward, and there in the weird twilight, I see moving the forms of men, women and children, whom I instinctively know to be wanderers from another land, a faraway country, the borders of which lie not near the mountain whereon I find my sheltering niche. In their unbalanced haste they seem not to see the one path that holds no uncertain windings, but go higher and thither, like sheep that hear not the voice of the Shepherd. I notice that each one of this strange throng carries with him a chalice, from which it would seem they are to quench their thirst during the long pilgrimage of many soul leagues. I seem much interested in these chalices, as the strange throng appear to rely on them with what might be called zeal. Some are formed from wood, some from stone, while others are of iron, though now and then there appears one that emits a silver gleam, and bears evidence of finer workmanship. As they journey towards the distant Arch, their steps grow more certain, and with this certainty, which seems like conscious individuality, each pilgrim grasps his chalice with greater firmness, while they press them more frequently to their lips, and seem satisfied therewith. As the path leads them on and on, I notice now and then one who, with a superior, satisfied look, seeks to press his chalice to the lips of others, while his eyes emit glances of anger and scorn, as they turn away, clinging more closely to their own. Still the great throng moves on, and as they journey, more frequent dissensions arise, till great clouds of dust and smoke seem to hide them from my view, and I look on the Spirit of the Universe for a truth revelation of the picture on which my eyes are resting, when a voice, low and replies, "These are my children, who are seeking wisdom: The chalices they bear are their own souls' conception of truth."

As I look again I see that they who carry the more common chalices are the ones who are most aggressive, and seek many times to compel others to cast aside their possessions and quaff from their cups, and this it is that seems to create fierce contentions, till brother stands face to face with brother in the spirit of rebellion.

My eyes wander not from the strange picture, for wonder of that is yet to be, and looking, I see that they who bear the silver chalices receive the most buffettings, while many cast great stones at them, that in falling touch them not. Others pile huge logs in their pathway that their progress may be retarded; yet when they approach these hindrances, I see them lift skyward their chalices, that continue to grow more luminous; and within the circumference thereof a divine glow is born, when the great rocks and logs melt away, and in the place thereof, white dove blooms dot the green, and they pass on with anthems of peace trembling on their lips. I notice these few who seem to be especially chosen, lit high their chalices, again and again, that others may be warned of the better path, and I see now and then one who casts aside his long used chalice, when suddenly there appears one in his grasp like unto those borne by the chosen.

Now there is revealed to me what I had not before seen. This great thoroughfare is bordered on both sides by mountains that reach far skyward, and looking down this vast passage way through which runs but one straight path, I see on either side deep shadows that extend from base to summit. I say they are shadows, and such they seem, yet I see running to each, one of the many diverging paths that seem to lead to no destination.

My vision grows still clearer, and I see what seemed to be shadows of great length are actual passage ways; they seem like arches at the door way of light. Still gazing, I see crowds of those who bear the common chalice, and could not be persuaded to exchange for those that hold light, nearing these great crevices in the mountain side. I turn not my eyes, when lo, they seem swallowed up in the shadowy recess, and I see them no more.

Again I question of the Spirit of the Universe concerning what I see, and the

answer is breathed to my soul: "Their chalices held not light sufficient to bear them farther; they had not power to reach the Grand Arch, but again, on another flowing tide, they will pass this same mountain bearing chalices of greater light, when they will come nearer the longed-for goal, which all must pass." Again I turn my eyes toward the many pathed highway, and I notice many groups enter these mountain passes nearer the Arch, and such express more patience and kindness, there is less of self shown in their faces, and I notice, too, the openings into which they pass are not so dark, as light from the Arch penetrates them, making even their robes seem lighter in color. All my soul warms toward them, as with their faces turned towards the luminous Arch they pass from my sight; and I know that but once more will they try the tide that comes and goes at stated times, the tide that brings and carries. I look again for the pilgrims who bear the luminous chalices, and I see them on the same pathway. I know they will pass under the Grand Arch for the light thereof shines about them like a halo, till their robes seem woven of holy light. Besides, there are no mountain passes beyond them; their path leads into the peace halo, beyond which I see but dimly glittering spires, and burnished domes, while I sense in my soul, sweet home echoes, and the breath of immortal blooms. One last look I give to the few who seem to be the chosen ones, and I see that besides the chalices of light they bear open books, from which they read. These are of the purest white, while the lines thereon are of silvery light. The passages thus read, float back to those who are far from them, and I notice each word is rendered in a halo of rose so delicate and tender, that I know it is born of the great love for humanity, that fills the hearts of these noble souls. I close my eyes on the strange picture, not with weariness, but to sense more fully in my own soul the indwelling divine, that leads the chosen to forget self in their great effort to give of their heaven born light to the travellers in digestive paths.

Again I unveil my eyes, and there stands before me a white robed soul, whose kindly smile has many times filled my heart with hope, that points homeward. I place my hand in his, and together we descend the mountain. I know instinctively it was he who held before my soul the picture that held me spellbound, and I wait his final words, which are these: "Ignorance of divine truth and great egotism warp many souls, who would otherwise be leaders. All such must enter the mountain passes, and again seek the straight path that leads under the Grand Arch, as there is no other way to full redemption." The mystic curtain falls between us, and I sense only the light of his eyes, into which I shall yet look, and in looking, recall many volumes that at present are laid aside waiting that fadless morning when the soul shall gather up its jewels.

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[Written for the Golden Gate.]
The Duty of Spiritualists.
BY ELIZA LAMB MARVIN.

Spiritualists as a class, occupy a peculiarly responsible position. As a religious sect they are the youngest, the topmost branch upon the tree of life. They are the heirs of all the ages past, and to them has been bequeathed the result of all the effort put forth since humanity's career began.

It is not because they are more worthy or possess better brains or hearts, that the greatest religious liberty, the grandest freedom of thought, the most conclusive evidence has been vouchsafed to them, but because they are the last in the line, the long line of struggling, thinking, aspiring humanity.

They not only have one Bible, but all the sacred books of the past are theirs. All the saviors, all the leaders, all the martyrs, all that have ever done anything to help humanity's progress, are in full fellowship with them; and the accumulation of wisdom thus achieved is through the advanced thinkers of to-day, struggling for expression.

This fact puts upon every Spiritualist a mighty responsibility, a duty as wide as his inheritance, as manifold as his opportunity, and for the faithful discharge of it, he is accountable to all the future generations.

The world is full of false theories concerning mankind, his duty, his origin and his destiny. Unreasonable dogma and perverted religious thought meet us everywhere, while the unjust and terrible conceptions of God are appalling. Noble, grand thoughts upon erroneous convictions, trying to make some discordant sound blend with God's perfect harmony. When one contemplates the vast amount of study, thought, time and money, that is wasted in one year to perpetuate false doctrines, he may get some idea of the duty of those who have fortunately grown beyond them. Could this great force be turned in the direction of truth, what imagination is vivid enough to grasp the result in even one decade? It is, therefore, the duty of every individual to improve the knowledge he has gained, to become a helper to humanity, and teacher as far as his ability and opportunity permits.

We cannot all become orators, or authors, but we can live out our highest convictions and weave our noblest thoughts into the acts of common life. We can

also speak as opportunity is presented, of what we believe to be the true way of living. This last thought suggests one that is particularly disgraceful, not to use a harsher term, to advanced thinkers, and especially so to Spiritualists. There is a glaring disloyalty to truth prevalent among the last mentioned class. "Spiritualism is so unpopular," they say "business interests will suffer," "social relations are endangered;" these and other kindred reasons they make the excuse for being traitors and cowards.

If you are in possession of what you honestly believe to be an advanced thought, a grand truth, do you realize what you are doing when you bury it from sight by a subterfuge? Truth is not a personal possession; it belongs to every brother-man. Dare you withhold from another his own, and when he asks for bread give him a stone?

Where are the Spiritualists, the people who believe in the phenomena and the philosophy of Spiritualism? Everywhere. Ministers, lawyers, doctors, statesmen, teachers, church-members, the educated, cultured and refined, and it is among these that the renegades are to be found. It is because they were traitors and delinquents from duty that the illiterate were forced into the ranks. They who had everything to gain and nothing to lose, caught up the banner and bore it triumphantly aloft, regardless of the mudstains that were put upon it by their more exalted and fastidious brothers, as they trampled it under their feet. Truth is no respecter of person. She confers her honors where they are due, and so it happens that some that were last have come to be first.

Humanity's progress cannot be checked. This great struggling, restless mass of human souls, will have food suitable for their growth and nourishment, whether the leaders and moral teachers heed or forbear. God is with the great surging tide, and no barrier can obstruct the way. The devil of the past, who was represented as lying in wait for the souls of men, has been discovered to be only ignorance, and his lake of brimstone and fire sorrow, the legitimate result of lack of knowledge. Knowledge, the Christ, the mediator, leads the sorrowing soul to harmony and peace, to wisdom or heaven.

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Hon. A. B. Richmond in a discourse delivered at Cassadaga, and reported in the *Banner of Light*, says:

A prominent Orthodox Christian gentleman recently asked me "why it was, if Spiritualism was true, that the spirits did not give us some useful scientific information?" Why they did not reveal to us some great scientific discovery or invention for the benefit of mankind? Why they did not tell us years ago about the electric light, describe the telegraph and telephone, or any other of the wonderful inventions of man? Why did the spirits wait for man to discover what they might have told him if the knowledge would have benefited our race? And oh! the look of profound wisdom that accompanied this interrogatory. The ponderous implied logic of the question was almost paralyzing. After I had partially recovered from its effects, I answered that *I did not know!* But that nearly nineteen hundred years ago mankind was very ignorant, not only of the facts that science has lately revealed, but of the geography of the earth; that on his holy mission of redemption a God visited the world and gathered around Him a band of disciples; and He taught them in sermons, by parables and by prophecy; that at that time astronomers believed in the theories of Hipparchus, afterwards modified by the errors of the crystalline spheres of Ptolemy; that this God had descended to the earth through the vast fields of Ether from heaven—which orthodox locates "beyond the stars"—and of course He knew that no crystalline spheres surrounded this planet, in which it was then believed the stars were set like jewels in a diadem. He knew that the yet undiscovered theory of Copernicus and the laws of Kepler with the then unknown laws of gravity—afterward discovered by Newton—would in time confute the errors of the day in which he lived and suffered, and yet He never taught His followers one fact in astronomy. And when he said to his disciples: "Go ye into all the world and preach the gospel to every creature." He did not inform them of the vast continent across the Atlantic, nor yet of the innumerable islands of the ocean where his gospel would be preached by the missionaries of the nineteenth century. In his teachings he seemed to know no more of the geography of the earth than the ignorant fishermen who followed him. He healed the sick, raised the dead, stopped the issue of blood from the suffering woman, who but touched his garment and was made whole, and yet he said nothing of the great fact demonstrated by Harvey—that of the venous and arterial circulation. He did not reveal one single scientific truth to an ignorant world, and yet he was God, and knew all things. His divine mission was to announce the existence of a future world to mankind, and to teach them how to live in this, to insure their greatest happiness hereafter. This is the exact mission of the spirit-manifestations of to-day. They are moral teachers, not scientific instructors. Yet do they heal the sick, and in many ways assist their earthly brotherhood.

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[Writes for the Golden Gate.]

A Winter Idyl.

BY MRS. MURRAY C. RITCHIE.

How I love to see the snow, on its white wings gently go,
Where the red-brown grass is sleeping—falling down,
falling down;
Pearly grasses, brownish-red,
Make a soft and fragrant bed
Where the cloud-like fancies spread
Killer down.

Tell me not, thou sceptic foe, that 'tis wrong to love it so,
In its evanescent beauty, falling down, falling down;
Now it hatches in the sun,
And the lace-like web is spun,
Folding o'er the creamy dun
Of the down.

Altruistic, never partial, ruling with the milky crystal
All the lovely lowland country, and the tower, and the
tower;
And a lyric, too, it sings,
Though on soft and silent wings—
Shrines to all unworthy things
It will crown.

Do not chide me, do not frown (now above the hill-side
tower),
I can see the white waves drift within the wood, in the
wood;
For the optimistic feeling
That Love's mantle is condescending—
Nought of any life revealing
But the good.

How the seasons come and go, Summer's bloom and Win-
ter's snow,
But the symbols, passively, ever tend, ever tend
To exhibit the optimistic—
Crest of Oriental mystic—
Very far from Aesthetic—
In its trend.

BELLEVILLE, N.H., Feb. 15, 1890.

[Writes for the Golden Gate.]

Lines.

[Suggested by receiving a leaf of holly from Scotland,
with my name written upon it.]

BY MARY BAIRD FITCH.

A little leaf of Summer green,
Once blithely sang-birds in between,
Kindled by the sunshine and the rain
That waken the flowers on the plain,
Fleets out to me like latest flame,
And strangely with humble name,
Sweet gift from far-off poet friend,
With light and mayhap song to lend.

What sunny vale, oh, queen of leaves,
Gave you exultant with its leaves?
Revered the song that erst you sang
While children gazed around you swung.
What shepherd with his noon-day herds
Have mused with your singing birds?
And pretty children from their beds
Have gathered flowers at your feet;
While Age its weary staff laid down,
To muse beneath your waving crown.

The wand'ring with no friends nor home
Fare slept within your leafy dome,
And on his weary couch was laid
Pale shorn of moonlight for his bed,
That nestled him in its silvery sheen
With sweet dreams 'mid your walks of green,
Till morning, with its sunning song
Might weave his path with flowers along.

Be thus my lamp, oh, little gem,
Sing as you sing upon the stem;
Tell me the secrets you have heard
Of parting words by tears and tears.
A garlanded song of golden leaves,
Bright fantasy of Summer leaves,
Sing of the streamlet's dainty tone
To Western winds and breezes blown;
Voice of the wood, the field and dell,
May whisper hush, and sweet farewell;
And e'en the shepherd's smallest plea
Be welcome to your leafy tree.

The old, harsh world, could never know
That one small leaf might sway me so;
A volume 'twixt its pages two,
To cheer me in this life of woe,
But one o' many leaves that have
That faded me in your "Wester" law;
Oh! shall my memory live and grow
As this up' your aimed screen?

Live in my lines as one 'at' leaf,
As 'twixt but just one eye we see
Sing, laugh, sweet shroud of slumber shine,
As 'twixt, as 'twixt, as 'twixt, as 'twixt,
Ours green as 'twixt, as 'twixt,
Ours green as 'twixt, as 'twixt.

PERKINSVILLE, N.H., Feb. 14, 1890.

[Writes for the Golden Gate.]

To-Day and To-Morrow.

BY ABNER A. GOULD.

To-day the farmer is sowing his seed,
To-day falls the sunshine and rain;
To-morrow how many that's hungry shall feed
From the heart of that golden grain.

To-day an acorn falls from the tree,
Finds a place in the soft leafy mold;
To-morrow a ship proudly rides o'er the sea
With its cargo of people and gold.

To-day a sweet babe whines the finger of God
Has marked with sweet smiles and bright eyes
To-morrow an old man is laid to rest
And a soul finds its home in the skies.

To-day hopes are crushed and hearts beat with woe,
The clouds have lost their bright lining;
To-morrow the heart is as glad, and so
How brightly the glad sun is shining.

To-day we all build for the coming of years
Each a temple of ashes or gold;
To-morrow eternity quells our fears,
And the tale of each life work is told.

Dreams.

In dreams I walk in pleasant ways,
By happy streams in sunny dells,
Where peace and love and joy are,
And gladness grows through happy days.

I dream of life's path that is fast,
I dream of love that can not fail,
Of joys that never tire nor pain,
Of hopes that lead to the life that last.

In dreams I hear the songs of birds,
I see the shores of happy lands,
I feel the clasp of loving hands,
I catch the drift of tender words.

They are but dreams, and I, alas!
Awake to see my vanished bliss
Awake to feel the truth of this:
That dreams can never come to pass.

I sometimes wish I never had dreamed
About the things I loved so,
For then my heart might never know
How dear their sweet illusions were.

Still let me dream, for often times
The path I dream, the day is like,
My soul is sad, my heart is weak,
I find I would not leave the happy dream.

The happy dreams that fancy brings
Across the dreamy moon of life,
I find would see and smile with
The peaceful vision of my life.

—EVA DONALDSON, in "Boston Courier."

New York Letter.

EDITOR OF GOLDEN GATE:

It has been so long a time since I have been able to send you numerous readers friendly greeting, that I am almost fearful that the small place I hold in their hearts has become moss-grown; but the duties of public life are so manifold, so much to be done, so many things to be said, that the days and months are all too short to fulfill half the duties that are crowded into them. In fact, we are living at such a breakneck speed, endeavoring to do so much and really accomplishing so little well, that there will have to be a stop one of these bright days, and the whole world learn the lesson, that it is quality not quantity that makes real success.

In New York, which is like a whirlpool in Niagara, there is little time for spiritual studies, and I have never seen a more marked contrast in the character and nature of the studies and pleasures, than exists between Boston and New York. In Boston, people take hold of Spiritualism in a studious, intellectual way, and are glad to learn whatever can be taught; but here, everything is in the line of sensationalism. If something in phenomena of a marvelous character can be offered, all well and good; but without that, not even a passing interest can be excited.

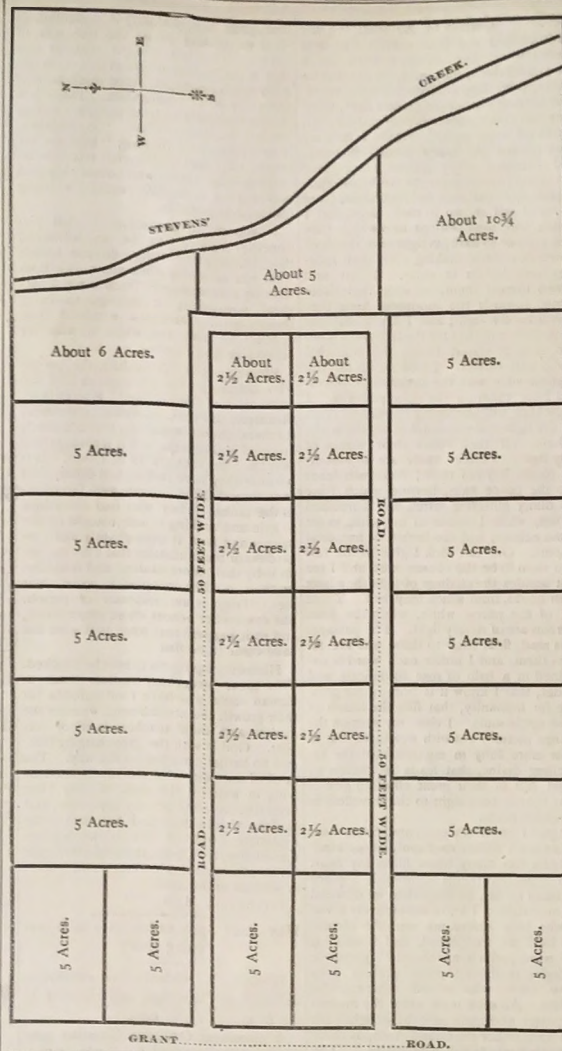
I was greatly annoyed the other evening, at a performance I witnessed at a theatre quite near me, Mrs. Herman being the chief performer. A lawyer friend of mine invited us to attend with him, just to see what our impression would be. Mr. Herman said he would expose Spiritualism, or the physical part of it. The lights went out, and one would have thought that Pandemonium was let loose to have heard the noise and racket. The lights were lit and a half a dozen cheap actors looking thoroughly ashamed of themselves, stood facing the audience with sticks and poles and banjos in their hands. The audience did not applaud, and this part of the entertainment was a complete failure. Whether there was any one present who really thought that this was a scintilla of evidence of the duplication of mediumship I know not, but I am sure no Spiritualist could have felt his faith in the least shaken by all the mummery offered. I think, however, that there should be more means provided whereby such willful misrepresentations can be stopped; for those who are ignorant of the subject would very likely imagine that what they saw was all there was to it. Vastly different was an evening just after at the same theatre, when the magnificent production of the "Corsican Brothers" was offered, which is Spiritualism all the way through. The closing words are most pathetic. The second son is stricken with death, and as he stands near his mother with his arms about her neck, he says, "Farewell, dearest mother, I shall soon join my brother in the unseen land, but we will often visit this old home where we have passed so many happy hours together, will watch over you and await your coming to us."

The great audience wept, saying each to the other, "What a beautiful idea!" Yes, it is the great truth that Spiritualism has been trying to teach the world these forty years. When will the hour come that this great Cause will be able to take its place among the religions of the world? when its workers shall leave all personalities one side, and work for universal principles instead. That reminds me that Theosophy is doing a great work for humanity, I think, in revealing the underlying laws and truths of nature, and inspiring a wider comprehension of the "why" of many things not now clearly shown.

There are five societies in New York. I am not sure if they are well attended, but they must have some support to exist. Some Spiritualists are very bitter against the study of this and other kindred subjects; but how much more liberal is the Spiritualist for condemning the Theosophist, than is the Orthodox for condemning the Spiritualist!

Methods that we have arrived at our present state of development through traversing no one path as a result of using every means possible to gain light. We shall not attain unto the higher state of the future unless we employ every means with which to improve ourselves. Some persons will find in Theosophy what they can find nowhere else, and the truly liberal will support them in it.

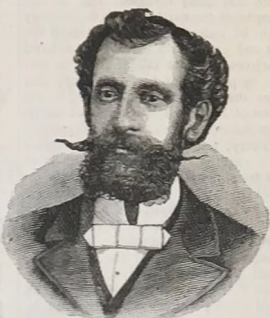
Mr. Colville's book is anxiously waited for. So gifted and inspired an orator cannot fail to lift many shadows and dispel a world of doubts, while there is through all that he says, a kindly spirit of forgiveness, a merciful charity, which I fail to find in the practices of many who are loud in their advocacy of spiritual development. There is quite a discussion going on here now between trance mediums and development, some loudly denouncing the possibility of one medium's developing another or even attempting to; also questioning the reliability of mediumistic gifts. There is a no more pitiable sight than to see one trance medium, whom popularity has for the moment carried to a little higher point, assailing another. I knew a trance medium once, who expected people to believe that she was controlled by Joan of Arc and other celebrities, who strangely enough came back to discuss the simplest dogmatic Theology in the poorest English, while at the same time she was denouncing other people. The plain facts are here: No one person nor one medium



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can do everything; each has a niche which he or she can fill better than any one else. They should be permitted to do it in peace and not have their worst enemies among the Cause they themselves are trying to strengthen and help. But I must close with wishing you every good wish, and in the sublime faith that the good and true will triumph in the end. Ever yours,
JOHN WILLIAM FLETCHER.
142 West Sixteenth street, New York City,
February 11, 1890.

Some people seem to think that life is intended to be a perpetual holiday; and when they have played themselves into sickness by self-indulgence and all sorts of willful, reckless behavior, they must cry or complain because they must suffer the consequences.

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