

GOLDEN GATE

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

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GEMS OF THOUGHT.

To have what we want is riches, but to be able to do without is power.

There is no limit to the age at which a man can make a fool of himself.

A man's character is a total impression which the universe makes upon his mind.

The roses of pleasure seldom last long enough to adorn the brow of those who pluck them.

As a solid rock is not shaken by the wind, wise people falter not midst praise or blame.—*Buddah.*

It is no small commendation to manage a little well. He is a good wagoner that can turn in a little round.

The best teacher of duties that still lie dim to us, is the practice of those we see, and have at hand.—*Carlyle.*

When we know how to appreciate a merit we have the germ of it within ourselves.—*Goethe.*

To have respect for ourselves guides our morals, and to have a deference for others governs our manners.

In the literary, as well as military world, most powerful abilities will often be found concealed under a rustic garb.—*Pliny.*

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

The mistakes we honestly make may be the ground of our highest success. We should learn wisdom from our folly.—*J. H. Paton.*

It is not by the consolidation or concentration of powers, but by their distribution, that good government is enacted.—*Jefferson.*

I think it must somewhere be written that the virtues of mothers shall occasionally be visited on their children, as well as the sins of fathers.—*Worcester Times.*

The beauty of the face is a frail possession, a short-lived flower, only attached to the mere epidermis; but that of the mind is innate and unchangeable.—*Molire.*

The whole faculties of men must be exercised in order to noble energies, and he who is not earnestly sincere lives in but half his being—self-mutilated, self-proscribed.

The government most conformable to nature is that whose particular disposition best agrees with the humor and disposition of the people in whose favor it is established.—*Montesquieu.*

A mean man may disguise the fact for a month or two after moving to a new town, but in a few months he will have the same reputation he had in the town he came from.

The bad and vicious may be boisterously gay, and vulgarly humorous, but seldom or never truly cheerful. Genuine cheerfulness is an almost certain index of a happy mind and a pure, good heart.

To arrive at perfection a man should have very sincere friends or inveterate enemies, because he would be made sensible of his good or ill conduct either by the censures of the one or the admonitions of the others.

THE MISSION OF SPIRITUALISM.

BY MRS. ELA WILSON-MARCHANT.

[Reported for the Golden Gate.]

The mission of Liberalism, as it has been generally understood and practiced, has been iconoclastic—the breaking up of images, or idols, or false ideas—the showing up in unfavorable colors of the fetiches of the past.

Spiritualism has a far greater and higher mission than this. It is the greater term which includes the lesser. It is also somewhat iconoclastic, it is true; but having broken down your idol, it does not leave you helplessly mourning over the ghastly ruins thereof. It sets up for you, in its place, a living reality of beauty, of hope, of certainty, whose bright eye and eloquent tongue proclaim forevermore the soul-inspiring truths of a higher life, of immortality and eternal progression, not only for all the race of the past, but for all the universe of God. It gathers out from the debris of the ruins of iconoclastic Liberalism all the golden grains of truth which have been mixed with the sands of error, and crystallizes them for the inheritance of the people for all coming time.

The mission of Spiritualism must be considered from a higher than a mere human or earthly standpoint; in fact, from the very highest standpoint that it is possible to conceive of. It is not of mundane but of heavenly origin. Humanity did not so much try to open the gates to a communication with a higher life as it was opened to them from that higher life. In fact, humanity generally fled in dismay whenever the spirit world knocked at those gates for recognition. The spirit world, and not the mundane, is responsible for the introduction and progress of Spiritualism; and, therefore, its mission, its objects and aims, are those of the spirit world. Then we are justified in looking for a mission higher, wider, grander, purer, more universally benevolent; more far-reaching and comprehensive than anything fleshly man had originated on the face of the earth; and we do not think we are claiming too much when we say that Spiritualism, in its fullest sense, actually means all this.

Rev. John Pierpont, the poet-preacher, who became an avowed Spiritualist before he died, and who, now, speaking from the spirit side, aptly says of it: "The work of Spiritualism is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind."

The spirits sought us, not we them. The very idea or hope of a life beyond may have been first impressed upon the soul of evolved humanity by spirit friends passed over; and henceforth man began to dream of, to hope for, and to speculate upon another life, without, perhaps, being able to understand the origin of the hope, or to answer the question, "Whence came this pleasing hope, this longing desire, for immortality?" Their aspirations began to ascend; and may it not be true, that, at least with the beginners of the race,—

"Perhaps the longing to be so
Helps make the soul immortal?"

We may say that it is at least probable that the belief in a future life, wherever found, has been based upon spirit manifestations,—together with the answering principle within the soul of man which claims a higher existence, or at least a continued existence,—and demanded something in the way of proof that such a claim is based upon truth.

Christian theologians have based the doctrine of a future life upon the alleged resurrection and postmortem appearance of Jesus the Nazarene, which phenomenon those Spiritualists who are disposed to accept it at all, claim to have been a spiritualistic manifestation, and that similar manifestations are taking place in this day and age of the world. And they find spiritualistic manifestations as having taken place (according to the account) away back in the days of Abraham; and now and again, all through the biblical records.

In tracing back the history of man all the way down through the ages of the past, away back to the dim morning dawn

of its history, we shall discover how, time and again, the spirit world has sought the door of communication between the two worlds. Sometimes at rare intervals, their efforts were accepted in a dazed sort of way as coming from the unknown, and people talked of seeing ghosts, at which they were frightened half out of their wits (the incredulous concluded they were frightened entirely out of their wits, and so gave no credence to what they claimed to have seen); or they told of hearing strange noises, seeing flitting lights, etc.; and houses where these things were known or said to occur were called "haunted houses," and deemed accursed, and to be shunned of living men;—as if it were something dreadful that the departed should seek to make themselves known in any way to the living. These were deemed to be, and in most cases probably were, spirits who could not rest because of wrongs done to them, or by them, in earth life; and incantations, and prayers, and sprinkling of holy water, and various devices were resorted to, according to the dogma or superstition of those to whom the manifestations came, to "lay the ghost," (as it was called), or cause the restless spirit to lie quietly in the grave. As though a coffin and heavy sods ever could hold imprisoned the immortal part of man, (the too) intangible but indestructible principle of life, the essence of all being. Sometimes, I say, these phenomena were accepted in this questionable way, as coming from the spirit world, from the other side of the mortal boundary of life. But oftener, perhaps, they were rejected as mere idle fancies, optical illusions, or the phantasmagoria of diseased brains.

I would not be understood as claiming that these phenomena (of the nature that I have just been speaking of), were the only means used by the spirit world to reach the higher truths to humanity. The belief in inspiration is one of the principal pillars of Spiritualism, and Spiritualists believe in a continual inspiration; and that in all ages of the world there have been men and women who have spoken and written wiser than they knew, inspired from the spirit world. But they also believe that this inspiration has always been more or less clouded by the imperfect development of the instrument made use of; and, until direct and intelligent communication could be established with the spirit world, man was apt to go on piling up his own errors of judgment, of prejudices, or of passion upon the substructure of spiritual truth which he has received, through inspiration, tradition, or otherwise, until the whole superstructure is in danger of toppling over. So I believe that the higher powers were watching over the persistent, though so often futile efforts, of the earth-bound spirits in their endeavors to reach their friends, or to make known some great secret, or right means of reaching the matter-bound senses of man, and so set ajar the gates between;—for it is one of the teachings of Spiritualism that earth-bound spirits are more productive of the physical manifestations, and the higher influences of the mental or inspirational phases of mediumship.

How grieved must those dear spirit friends often have felt that their earnest efforts to lift the veil to poor doubting, stumbling, sorrowing humanity should receive such cruel replies. But the good of humanity, the elevation of the race, demanded that they should have this knowledge which they lacked, and which because they lacked they were making such cruel mistakes, and groping so blindly in the darkness. Not that the vaguely retained in total darkness concerning the misty beyond, the land behind or beyond the veil. Probably if we knew; there have always been witnesses to the truth, and depositaries of the secret of life beyond the change called Death. Away in the heart of far-away India, up on the cloud-capped Himalayas, and scattered here and there elsewhere throughout the world, have ever been those who have known of the possibility and the fact of spirit return and communication. But often they have been ostracized by the rest of the world, considered uncanny, unholy, dealers in black art, etc. I believe we should make a sweeping exception in favor of aborigines, nature's own children, unsophisticated by the dogmatism of man-made systems of belief; for it appears that pretty generally they are believers in some form of Spiritualism, or spirit manifestations.

But to come back to the efforts of the spirit world to reach (so-called) civilized humanity, and through them to elevate the whole race, we shall speak of the ostensible dawn of Modern Spiritualism, which began in the raps. You have all heard how perseveringly the murdered man of Hydesville signalled, and signalled, and signalled,—as a telegraph operator with an important message may signal another office where the operator may be asleep or absent from his post—until his signal call was answered to and a method of communication established by which the departed who had been said for ages to be gone to "that undiscovered bourne whence no traveler ever returns," could come back and say to their sorrowing friends: "We do live; and because we live it is evidence that you shall live also."

Let us consider some of the objects of the spirit world in thus persevering in the face of all obstacles to open the gateway of communication between the two worlds. First, to assuage the sorrow of their friends by letting them know that they still live. Of course the desire to do this was but natural. The soul does not cease to remember, nor are the chords of affection sundered by the transition we call Death. On the contrary, having arisen out of the whirlpool of business cares and the sordid anxieties of earth-life, the sympathies are probably clearer and more beautiful and the affections stronger than while in the flesh; and they see their friends sorrowing over their loss, grieving for them almost as those without hope, and they naturally long to comfort them with the assurance of their existence and well-being; and also of the fact that they can, and do visit them. And many, many sorrowing hearts have been tranquilized and comforted without knowing how or why they were so, when all the time it was the loving, soothing, presence of the one mourned as lost hovering around and trying to breathe into the earthly ear the fact of their continued existence and undying affection and interest. Even though failing to reach intelligently the dull ear of sense, they have, nevertheless, infused a loving aura or magnetism around the bereaved, and so they have been comforted, often without being able to tell how or why.

During a camp-meeting in Oakland, in 1887, I saw a lady dressed in deep mourning for her husband who had recently crossed over, and who, at the time of his transition, was in the East on business. She told me she was not a Spiritualist, but was only beginning to investigate. "My husband," she said, "seems nearer to me now than he did before he died. I feel as though he was with me all the time." And she told me how both herself and other members of her family had been convinced of the fact that the husband and father had departed this life, for days before the more tardy mail across the continent had brought them the news; how he had felt his presence; she had heard his voice calling her name while she was walking the streets of Oakland; and her little daughter, who slept with her, had seen a vision of him bending lovingly over them during the silent watches of the night.

One object of spirit return, then was—or is—to assuage the grief of sorrowing friends; and in accomplishing that object another was also encompassed, viz: Second, to bring "life and immortality to light."

As I said before, probably the first ideas of a life beyond were produced by spirit impression and manifestation, but being vaguely perceived by the dull intuitions of primitive man, they were distorted, and man gradually built upon those distorted ideas their systems of theology and religious superstitions, until, although these systems held out hopes of immortality to man, yet those hopes were clouded with agonizing doubts and fears, and the mourner standing by the open grave was only half comforted with a vague hope of seeing again the resurrected body now being consigned to the earth to be the food of worms; and of hearing the dear familiar voice, now silent, in some far-away realm of the great universe, at some far-away future time, he knew not how, nor when, nor where. And even with this scanty hope was mingled the fear that perhaps they would only meet before the terrible Judge of all the earth to be forever separated, and one to be consigned to an eternity of torment, while the other would selfishly rejoice and sing psalms of praise for the same length of time before, and to the being

who had so cruelly separated them. What terrible phantoms with which to mock the mourner's grief!

But to the questions: Where have my loved ones gone? In what distant realm are they waiting for me? Spiritualism answers not only in the language of a beautiful hope, but of an entire certainty. It tells us that the spirit world is the advanced and refined counterpart, and the inevitable sequel of this world, to which it is magnetically attached, and will remain so attached until the last spirit from this earth shall have passed over its connecting lines, and thus the earth shall have finished her mission as a life-bearing and soul-developing planet. That portion of the spiritual universe which belongs to our earth has been made up, we are taught, of the refined emanations that have been continuously thrown off from our planet through all the eons of the past, forming belts or zones of different degrees and distances surrounding our earth, too refined to prevent the transmission of the sun's rays, or to be perceived by the gross senses of man in the flesh, but still just as tangible, just as real, to its inhabitants as the earth is to us, and far more beautiful; while those inhabitants are just as tangible to each other as we of the earth are to each other; but living on different planes, and being differently related to matter, the two worlds are in a great measure invisible, each to the other. The lowest sphere—that of the earth-bound—infringes upon the earth, or rather lies in our very midst. In the words of that beautiful poem of Harriet Beecher Stowe, entitled, "The Other World:"

"It lies around us like a cloud,
A world we do not see;
Yet the sweet closing of the eye,
May bring us there to be."

"Its gentle breezes fan our cheek,
Amid our worldly cares;
Its gentle voices whisper love,
And mingle with our prayers."

"Sweet hearts around us throbb and beat,
Sweet helping hands are stirred;
And palpitates the veil between
With breathings almost heard."

"So thin, so soft, so sweet they glide,
So near to press they seem,
They tell us gently to our rest,
They melt into our dream."

"And in the hush of rest they bring,
This easy now to see
How lovely and how sweet a pass
The hour of death may be,—"

"To close the eye, and close the ear,
Wrapped in a trance of bliss,
And, gently drawn in loving arms,
To swoon to that, from this—"

"Scarce knowing if we wake or sleep,
Scarce asking where we are,
To feel all evil sink away,
All sorrow and all care."

"Sweet souls around us! watch us still;
Press nearer to our side;
Into our thoughts, into our prayers,
With gentle helpings glide."

"Let death between us be as naught,
A dried and vanished stream;
Your joy be the reality,
Our suffering life the dream."

It means a great deal to be assured that our departed friends still live, and that there is a continued existence for all. But to give this assurance is not the only, nor, by any means, the highest object of Spiritualism. Man had distorted the spiritual light that he had received through the ages of the past, and had conceived erroneous notions concerning the future life. And he was teaching his offspring, generation after generation, such monstrous ideas as that God (in effect) was a monster of cruelty and partiality; that the greater portion of the human race were doomed to eternal misery; while a mere handful, comparatively, were to be supremely and selfishly happy, even though they knew that their own friends and kindred were suffering everlasting and unmitigated torments; that one might be morally good, kind and benevolent all his life, yet because he did not subscribe to certain creeds and dogmas—grotted out in some monastery of past ages—he would be forever lost without any hope of redemption; that, on the other hand,—

"While the lamp of life holds out to burn,
The vilest sinner may return."

Even though all his life he had been the very wickedest of men, yet if at the very last moment he signified a willingness to swallow the aforesaid creeds and dogmas, even though it be done while standing on the trap-door of the gallows, he shall be
Continued on Sixth Page.

[Written for the Golden Gate.]

Buddha plus Buddhism, in Two Parts.

PART SECOND.

The religion known as Buddhism (from Buddha) may be said to be the prevailing religion of the world. Its adherents are estimated at four hundred millions—more than one third of the human race,—and yet Christians are presumptuous enough to call them heathen. In Hindustan, the land of its birth, it has now little hold; except among the Nepalese and some other northern tribes, but it bears full sway in Ceylon, and over the whole Eastern Peninsula; it divides the adherence of the Chinese with the systems of Confucius and Lao-tse, claiming two thirds of the population; it also prevails in Japan, (although not the established religion); and north of the Himalayas, it is the religion of Tibet, (where it assumes the form of Lamaism), and of the Mongolian population of Central Asia, and extends to the very north of Siberia, and even into Swedish Lapland, so says Chambers' Encyclopedia. Prior to forty years ago, but little was known in Europe respecting the nature and origin of this world-religion beyond the vaguest notices and conjectures which depend on the past for a foundation. Hence, men love to fall back on precedents as authority; but authority is not authority unless it is well covered with the dust of antiquity. Thus you readily see that Buddhism is built upon Brahminism or on Brahma, the father of spirits; but this god having exhausted himself, he is obliged to fall back on Brahm, who in turn, depends on Rahm, who borrowed his creed from Ram (Anis) who stands upon the rock which you must imagine extends all the way down.

The Catholics refer to this rock through St. Peter, back to Jesus, as no sandy foundation. But the inorganic will not do to build upon; the Christians must have a God of life, if nothing more than a serpent. Taking this view of the matter, and of "authority," it is evident that Christianity is built upon Judaism; in turn, the Jews borrowed of the Pagans, who borrowed of their great, great grandfathers the faith, belief and creeds handed down to them by the Devil. This Devil was once an angel *elbowed* through spite out of heaven down to earth. He inhabited the earth with demons, and thus all men were conceived and born in sin. He started the central fires of earth, set Pluto and Vulcan to forging chains that even bind humanity of earth to-day. He is the same old serpent-ghost that tempted Eve with little red apples. He is the constellation called the Dragon that winds around the North Pole, which accounts for hell cooling down to *sheol*—the abode of the dead. But this same serpent-ghost is not dead yet. He still appears in the blue vault of heaven as the Milky Way; he belts, he binds the universe, that circle, without beginning or end, the emblem of eternity.

With his tail in his mouth, the life forces of nature go round and round without end; and this is called *conservation of energy*; for the caudal part swallowed and digested causes the same end to grow as fast as it is consumed. Thus the snake-god becomes self-existent. This you must "believe or be damned," because it is "Authority" covered with dust, mildew and moss. The Devil is not dead, because he is a living entity preached and discussed by your learned theologians of to-day; thus Feticism, Devilism, Snakism has become the foundation of orthodox, through the magnetic charm of his snakeship in the form of a man as beautiful as an angel. Beware of the serpent, of Moses' rod, or it will destroy you as it did the magicians of Egypt. Will you rest your joy on snakeship, or will you ride the old Ram-god around the sun? Certainly the Ram is more prolific than Abraham, for the sands of the sea-shore are but a fraction of the star dust he has shaken from the heavenly constellations. *Yes, Mythology, Astrology, Alchemy, Magic, white and black, constitute the foundation of every religion.* Religion cannot stand on nothing; we repeat, that it must either end in some pre-existent Devil, or begin with some mythological God hatched from the Golden Egg without a hen. Let this Egg represent *conservation of energy, i. e.,* everything involved from eternity, uncreated and uncaused. This, then, obviates the necessity of creating something from nothing, as it is already in, all that evolution can do is to *bring it out.*

This evolution is doing. Seemingly it is bringing hell from the Be-ness of night, and heaven from the Be-ness of day, and it hasn't struck bottom yet. Evidently what ever comes out cannot return to nothing, for that is not its origin. With these facts before us annihilation is impossible, for, notwithstanding the antagonistic forces of nature may change, may blot out the external appearances of things, still, you must remember that endless progression presupposes an everlasting conservation of energy. All is saved, nothing is lost.

On this idea transformation, transmigration, reincarnation, transposition, transmutation, etc., is based. As the soul shifts from place to place, from state to state, it either becomes visible or invisible. But what is the soul? Briefly stated the soul is an atomic principle or a combination of positive and negative life atoms, eternal, automatic, perpetual in their action. Each is on the dance: may form molecules, or greater bodies by natural selection, which may disband in the thousandth part of a second, and reorganize again.

Let this represent the first cycle of experience of the soul whose radius is equal to the swing of an atom. As the soul learns

by experience the cycle of life expands, unfolds the functions, beats, passions and loves, inherent in the atoms, according to circumstances. It is taking on and throwing off continually. Thus it is never the same old soul, and yet by the law of inheritance or law of destiny, called Karma, it is the same old soul plus future acquisitions, *i. e.,* by the reaction of our acts we learn our own natures, learn to avoid this and that, and mend our ways for the better; the last is the plus quantity which makes the soul a new being. Thus the soul advances by absorbing the best and eliminating the worst until it is a fit tabernacle for the spirit of man to enter and occupy. But what is the spirit of man? Well, let us call it a Deific Babe, a conscious, knowing being, an eternal idea voluntary in its operations; being conscious it can direct its movements, independent of the instinct of the soul. The soul is now the wild *involuntary* animal to be caught, tamed and made useful by the spirit. For a long time it is "which and 'other" who is master. The tastes and passions of the soul may drag the spirit back to earth repeatedly, and so often the spirit will resurrect the soul into spheres above.

Finally the spirit conquers, and the two as one sweep the circumference of the *Æon*. What next? Well, they may return to earth or to some other planet, as Buddha, as Christ or prophet or philosopher trying to shed light on the *mystery of Godliness*; or they may conclude to enter Nirvana and act as ballast, as conservators of peace on earth and in heaven.

No more wars in heaven if they can help it. Before entering Nirvana they throw off their fighting accoutrements, *i. e.,* they suspend their voluntary powers and become involuntary beings reflecting only the spirit of beauty, as your face is reflected from a mirror.

There is a potency in this reflection that sets all nature to waltzing around the central idea, a something that blends subject and object into one; Monism, Homogeneity, the unconditional hardly expresses the ideal, all-knowing state of the Be-ness of Absolute Rest.

Now, we have said that the soul and spirit in its descent from Nirvana into matter distributes force and intelligence on its way down, which on its ascent is gathered up, forming what is known as acquired knowledge from experience.

The descent is a *made* of unfolding by centrifugal evolution, whereas the ascent is right the reverse, one of centripetal involution by the law of Karma; thus man changes in toto once in seven years, yet the old scars remain in the same place from infancy to old age, which illustrates the *potent and proteus action* of Karma, or the law of conservation under destructive change.

No one will have any difficulty in understanding transformation, transposition, transmigration, incarnation, transmutation and a thousand other names, if he understands the chemical law of nature.

Of course reincarnation may mean this or that according to the development, or acquisition of one's soul. To atheists, materialists, and agnostics it means nothing.

One must believe in the pre-existence as well as in the future existence of the soul after so-called death. With this explanation we will cite some of the beliefs in Transmigration. Certain tribes in Africa believe that the soul after death must look for a new owner, an animal if possible; otherwise, it must take up its abode in any inanimate object; or the soul's first choice would be the body of some near relative of similar rank. To assist the soul in this they bury the dead near their huts; milk, brandy, etc., are placed on the grave to prevent the soul from starving while seeking rebirth in a new babe; sometimes holes are dug in the grave to facilitate its egress. Just before a man dies in Madagascar, the natives cut holes in the roof and hold their heads over it to catch the out-going spirit by breathing it in—thus cholera, if not the spirit, may be caught. These souls are earth-bound by a breath, or are held to *renew* life on earth.

If a man be greedy several such souls may occupy the same body at once. Jesus cast seven devils out of a man into the swine which were drowned, but the devils are still seeking whom they may devour, if Theology be true. Catholics claim that Christ was an incarnated being, if not a god. Transmigration also has its poetical or ideal side in some parts of Germany and England. For instance, the soul (before entering its final divine abode) must assume certain inanimate forms, such as trees, vines, plants, or flowers which constitute the spiritual landscape and beauties of the next world; or the soul may animate a grass-hopper, a butterfly, dove or pigeon—a dove descended from heaven and said, "This is my beloved Son," when Christ was baptized. Balaam's ass spoke also, "Don't you believe the Bible?" If a man die in his sleep his unconscious soul may get lost and reappear in a lion, a tiger, serpent, weasel, or end as a mouse to try, try again.

Another belief in re-incarnation more ethical is this: Human souls being of divine essence are originally pure, but in their fall lose their purity in their earthly career. To regain their original quality these fallen angels must be reborn again and again—1500 times says Mr. Sinnott, or until each volcanic passion of the soul has been thoroughly cleansed; in other words, the spirit must master the soul before it is qualified to enter the highest heaven. A belief of this kind was entertained by the old Mexicans, who imagined that the gods Omteuctli and Omecihuatl

created, in heaven, Deific babes or souls, whose physical and mental acts will either send it to earth, purgatory, or to the highest heaven where in company with the god Huitzilopotchli its cup will be overflowing with joy in the House of the Sun.

The Druids, also, looked upon transmigration as a means of purifying the soul, and preparing it for eternal life. According to the old Egyptians, the human race originated after the pure gods and spirits had left the earth; this they did because the Demons who originally inhabited the earth, had revolted against them, therefore, tainted with guilt, the gods no longer looked upon the fair daughters of earth and took to themselves wives. Now to enable the demons to give themselves, the gods created earthly bodies and the demons were sentenced to animate them, to be re-born, transformed, transfigured, until all the devil was burnt out of them; then they could enter heaven. Physicists tell you that the protoplasmic or bioplasmic child passes through all vegetable and animal grades of life, in embryo, before it reaches the human state at birth. Does not this illustrate transmigration? Taking this view of the matter, the cycles of the soul are nearly endless.

Like the Brahmanic Hindoos, the Buddhists think that souls have existed from the beginning; like them, believe in the *unreality* and *sinfulness* of the world, in the necessity of the soul freeing itself from earthly bondage, and the effort in this direction is the chief cause of transmigration. Finally after a long trial, according to Brahmanism, the soul is absorbed into the bosom of Brahma, the *real* entity; but all Buddhist's souls go into Nirvana to sleep, to rest. In Greece, transmigration was called *Metempsychosis*, and was confined to the teachings of the mysteries and the tenets of philosophers such as Thales, Pherecydes, Pythagoras, Plato and others, who probably borrowed the idea from Egypt, India and other sources.

Among the Jews the doctrine of transmigration was taught in the mystic system of the *Kabbala*, which pretends to divulge the secrets of creation and the divine nature of God, spirit and soul. The *Sohar* or the Book of Light teaches that the soul, before it can enter the absolute substance must develop all the perfections of the inherent germs; all stains must be bleached from the soul.

Rabbis of the highest renown hold that the soul of Adam migrated into David and will come into the Messiah; that the soul of Japhet is the same as that of Simeon, and the soul of Terah migrated into Job.

Men of this school usually claim that the souls of men are reborn in men, those of women in women; but that the reverse takes place sometimes—feminine men and masculine women. Thus Thamar had the soul of a man, and the soul of Judah was in part that of a woman—bisexual.

And because Ruth had the soul of Thamar she could not bear children until God imparted to her sparks of a female soul. Jesus Christ was a bisexual being. Men and women will never reach perfection until two souls beat as one in *eternal* matehood. Bhehal the flat-sided—unbalanced beings all over the world!

What about the struggle of Jacob and Esau before their birth, or the selection of Jeremiah when he was not yet born?

Then there is the transfiguration of Jesus, also Moses and Elias appeared in the mountain. Jesus intimated to his followers that the soul of John the Baptist was the old soul of Elias.

How often you hear ministers say, "Don't you believe the Bible?" at the same time deny that their soul is their own; that the devil is at the bottom of Spiritualism.

In conclusion we would add that Absolute Consciousness is the *sum* of Omnicience and the stuff the spirit is made of; that Absolute Love is the *sum* of Omnipotent Life—sensation, feeling, or knowledge acquired by experience, and belongs to the Soul. Reader, stop and think! Pope says:

Men would be angels, angels would be gods, Aspiring to be gods, if angels fell, Aspiring to be angels, men rebel: But All subsists by elemental strife; And passions are the elements of life.

The general ORDER, since the whole began, Is kept in Nature, and is kept in man. All through this air, this ocean, and this earth, All Matter quick and bursting into birth:

We think this illustrates incarnation. F. R. LOCKING, Member of S. A. O. of Light. HANNIBAL, MO.

Opportunities are very sensitive things; if you slight them on their first visit you seldom see them again.

Truth is the foundation of all knowledge and the cement of all societies.—*Dryden.*

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.

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

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

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[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE

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ECHOES FROM MANY VALLEYS,

-{OR THE}-

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NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 2026 and 2134 Market streets, 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 instruction of Spiritual and Progressive Ideas, are held every Sunday at 11 A. M., at 909 Market street, St. George's Hall. Also in Oakland at 7 P. M., and 7:30 P. M., in Grand Army Hall, 13th street, near Broadway. All are invited.

COLLEGE HALL, 106 McALLISTER STREET, W. J. COLLIVE, Lecturer, public meetings every Sunday, at 10 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 10 cents.

THEOSOPHY—OPEN MEETINGS OF THE AURORA 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 13th Streets. All are invited.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrew's Hall, No. 114, Lehigh 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 Peralta streets. Everybody receives a welcome.

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

COUNCIL G. G. OF THE T. S.

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

OAKLAND SYNAGOGUE, THIRTEENTH AND Clay streets. W. J. COLLIVE lectures every Sunday at 3 P. M. Class instruction every Tuesday, at 2:45 P. M., and Thursday, at 7:45 P. M.

OPEN MEETING,—ON AND AFTER SUNDAY, November 11th, at 10 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 P. M., at Metropolitan Temple. All are invited. Admission 10 cents. The Meetings for Conference and Tests are held Sunday at 2 P. M.

ADVERTISEMENTS.

THE NEW

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--OF--

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LOCATED FIVE MILES BELOW THE CITY OF SANTA BARBARA.

The Finest Scenery and Fairest Climate on the Globe.

Building Progressing Rapidly.

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

Here Spiritualists can establish permanent homes and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and development. A Railroad Station and Postoffice are now established here, and a Free Public Library will soon be completed.

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

A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particulars, will be mailed to any address.

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

The size of single lots is 2560 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30.00, \$2.50 of which is donated to the Colony. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., securing a front and rear entrance.

The object of this Colony is to

ADVANCE THE CAUSE OF SPIRITUALISM,

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

The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned where parties can not be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the ground.

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SUMMERLAND,

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From the Sun Angels' Order of Light.

(Written for the Golden Gate to Eon, through the Scrib of the Order.)

Eona brings the baptism of her world that ever cheer the heart of her earth pilgrim Eon. With a glad heart Eona reviews the work of the past years. Where she has sown with you the seed, we together will see it yield its bloom and fruit in the not far away. Each year is a shining wave that bears you farther from the shores of time, nearer and nearer the eternal shore.

Eon, Eona will not attempt to tell in exact number the miles between him and the bright world so far away. There is a pathway your labor has helped to pass, and over it the heaven-born messengers come and go like beings of light and its gateway shall never again be closed. Our feet are never weary nor our strength exhausted as we glide to and from our homes, through the spheres, meeting nought now that impedes our progress from the Heaven of Heavens to the earth below; from the land of sunshine and peace, to this other and destruction rides upon the wings of the storm. We have witnessed long ago the deep convulsions of nature, from out the skies where all was peace, have come into the atmosphere charged with the force that turns and overturns, until the perfect poise shall tell how nicely the forces of nature can balance, and the reign of peace has come.

Storm and sunshine, earthquakes and convulsions are the result of the Law that will bring peace and protection. Shaken to its centre this planet must be again and yet again, until the Law that holds it in its embrace shall place it among the worlds a perfected orb. Then the elements will be given back, while space holds a redeemed world as a star of purest ray, upon its pearly bosom, and peace rules the world and its people. Then redeemed spirits will build thereon and become dwellers of the world, and incarnation will belong to the histories of a distant past. Then souls will understand why all must be as it has been. They will see that all was in obedience to the law of love, and was but the inevitable working of powers that alone can redeem.

It matters not that we estimate distance; the spirit computes it not. We, in the far away realms where the perfection of Law exists, must e'en turn therefrom and find a pathway leading into the heart of conflicting nature where problems are being solved, where confusion and disaster are the result of that which reaches deeper and deeper into the world of cause, bringing therefrom not destruction, but the force that shall be a balancing power, while yet it seems that which only disturbs.

When the great cities of old were destroyed, there was intense agitation in the spheres, scientific spirits watched the surging tide of the elements beneath the surface, saw its mad lashing to and fro, its pent up fires and restless forces that sought an outlet. Vesuvius trembled and shook without. The mighty, heaving mass would not rest until its poise was found. Nature would force herself from its confines, and whatever lay in the track of the billow and surging tide must suffer, yet beyond, beneath and above all, nestled the one sweet purpose of Deity. Perfection! The storm, the earthquake were, but the voices of Deity uttering his mandate, become perfect. From the centre to the circumference this voice is heard and obeyed. Revolution, upheaval, storm and hurricane are but the efforts to wed perfection with imperfection, that Deity may be born within his works. Mortals can deal only with results. Spirits who can demonstrate their heirship Divine, stand in the realms of Perfect Law, and look calmly on the evolution of material things and say all is well. Each storm brings the elements of a deeper calm in its train; it carries as its legacy to the land, a benediction that will not fade away, even though destruction attend its way; yet deep within its heart a new life beats and is transmitted through the innate possibilities of the world to its central heart, quickening that to stronger life, and sending the beating tides out through every vein and channel to the surface, thence into the atmosphere that rises to meet the God who breathes thereon, beyond the reach of the storm, where not a breath of its fury can penetrate.

Thus God and Nature combine to bring order out of chaos, perfection from imperfection. The spirit and material worlds are all marching on in harmony and love towards the grand ultimate that is become the central Heart of the universe. All are in reality being acted upon by a power that overcomes, e'en though within the realm where conflict for mastery rages, there is in harmony and tumult.

When human hearts are centered in Truth, when Love and Wisdom make the soul of man their throne, then no more will be heard the voice of storm that utters its loud protest against the false cry for peace. Weak undevelopment asks she would fold her arms and sink content in the slough of satisfaction and put all grand possibilities far from the world if left to sink to sleep in the deep morass that would serve her well for a couch of sweet repose; but the will of the Infinite says, "No, never!" this cannot be; my realm is bright and beautiful and my children are pure, but within my mind rests an idea that shall tell itself in unfoldment, and finally in perfection! The fiat has gone forth; it rests within the beating Heart of Life,

and within the elements that give form to Life. It is the Law that shall unroll in unfoldment. My children shall e'en drink the bitterness of materiality and know thereby the possibilities I have given them. Through them and their labors, through the evolution of good shall my power be manifest, my law be sustained, and my glory be shared; and even though thy feet have walked the rough paths of life, it is well. We are but one of the children sent forth to do our work, to suffer as we must, to battle as we have, and conquer as we will.

Among the countless throng, who yet shall stand in Deity's presence an expression of his thought and purpose, we shall take our places then in the world that breathes forth Deity's love. Only one among number, yet our light will be as clear and bright as that of the Infinite, who has sent us forth, and led us all this way, and finally call us home and crowned us conquerors. Eona counts that the only glory her soul craves, the highest joy we can know, for it holds within itself all peace, joy and happiness. These will assuredly come to us, as day follows night. When we have earned all, when we stand in the presence of the Infinite, an honor, a glory, and feel his smiles like living sunlight within the soul, what happiness is not at our command?

We fear no more the storms, the earthquakes and volcanoes are but the whispers of justice that like a faithful handmaid does the work that is laid within her hand to do. Evolution will not slumber upon its post, nor will the siren's voice lure the faithful sentinels into her bowers.

The purpose of Deity sends its clarion notes through nature's boundless realms again and yet again; its ceaseless vibrations are heard in the storm and wind, as the sweet notes of birds or stream, that but echoes its harmonious notes to cheer the heart. Flowers, sunshine and beauty are its tender love expressed in sweetest melodies. While its power must turn and overturn else the melodious angels love will fade and die, overwhelmed by lesser good, Eona will gladly lead her pilgrim beyond life's great unrest where the Golden Gate shall swing back again and be passed through, and Eona as gladly leads him through the storm-filled valley. For we know the Father's love works in all. When together we stand on the mountain redeemed, we will never cease to rejoice that we felt the fury of the storms. Our hearts will sound with a greater joy, and our voices sing a grander hallelujah of praise that we have felt the conflict and known the unrest—that we were privileged to brave the hurricane and watch the convulsions, through which the perfect peace is ours. May a deeper tide of gladness sweep o'er your soul as you go through the valley lands, to meet eye and eye, beyond the mists, the Eona of your soul.

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

OSWEGO, January 20, '90.

A Temple Seance.

EDITOR OF GOLDEN GATE:

There was a very large gathering in the lower hall of the new spiritual temple to witness some spirit materializations by the medium Mrs. N. Bliss. This was by invitation of Mr. Ayer, the President of the Temple Society of Spiritualists. There were about eight hundred people present on this free invitation and public notice. It was the largest gathering to witness the manifestations of this phase, that I had ever seen. There have been these public seances given by different mediums where audiences of one hundred to four hundred have been present, but to such a large gathering as this one of eight hundred, it certainly was remarkable, and if nothing had occurred, as Mr. Ayres said, no one ought to be surprised, but under the circumstances the seance was a remarkable success, and over forty forms appeared, some well-known, and all of them recognized by the parties to whom they came, or were for. The fact convinces me more and more that this is the better plan, than the usual small seances which, as a general thing, are not worth a dollar admission, except to be satisfied of the fact.

I do not see how any body can help being satisfied of the fact that these are spirit manifestations, whether recognized or not, and in a large audience only a very few can have any close opportunity of going up to them, but there is a respectability about Mr. Ayres, and his generous movement so rare in a successful business man, that of itself should satisfy one of honesty, for unless there had been collusion between him and the medium, the fact of their being spirit manifestations was absolutely certain; and of that there need be no argument either by those who knew him personally, or the many who knew him only by reputation; but aside from that unsuspectable possibility, the honesty of the whole affair was self-evident. Every one present knew, or could know, that the alcove where the cabinet stood was whole, not an opening to it except in sight of the audience; also that the cabinet was empty; where only the medium went into it and the forms that immediately began to come out and did so for two hours, some forty odd, male and female, every one must have known them to have been spirit forms; they could not by any possibility have been anything else. They may or

may not have been the persons they claimed to be, but that is not the important question; the important question is, Are they spirits? what can they be if they are not, when confederacy was absolutely impossible?

Before the commencement of the seance Mr. Ayer made a few remarks giving some of his experiences, which certainly are very remarkable, and I think he must have been led into this work by spirits for a spiritual purpose; and I do not know the man in the multitude of Spiritualists who is doing as much good as he is, and this magnificent temple on the back Bay is the brightest flower that has blossomed as yet in the garden, or field of Spiritualism. Mr. Ayer said it took him many years of investigation before he reached satisfaction, and he would be happy to help honest seekers of this truth, and perhaps save them many years of research, and said if any wanted the aid of his experience, he would be present on Saturday evening at half-past seven o'clock, and be glad to talk with such. Quite a large number signified a desire to hear him, and so the meeting was appointed, and although I am not exactly an investigator, having been a Spiritualist for over thirty years, I thought I would be present, for I always like to listen to an honest, level-headed man's experience. I found about a hundred persons present, and it was a very interesting occasion. I will not lengthen out this article by giving what I recollect of the details of his conversation, which explained many things even to me, that were not clear before. Some of the answers to questions which were asked by some of these investigators were admirable. I will close by mentioning one fact in his experience of which I was an eye witness, where one of the ancient spirits, I think, Hiram Abif, said if he would go to a materializing seance, he would manifest to him as a test. It happened to be one of Mrs. Cowan's evenings for seances, and so he went there. He remarked to those present that Mr. Wetherbee, who is present, to-night, will remember the circumstances, which I certainly did, and I will relate this circumstance in my own experience, which will agree with the experience as he related it.

I went to Mrs. Cowan's seance and found the room about half full of people, and pretty soon Mr. Ayer came in; he took rather a back seat; he was an entire stranger to Mr. Cowan and to every one present except myself. I spoke to him, of course, and then took my own seat. Mr. Cowan may have noticed me, and probably did, but I am sure he did not know Ayer, for if he did he would have promoted him to a better seat. During the seance, when about half through, a singular form appeared and was decorated with a Masonic regalia, and said something to Mr. Ayer, who went to the cabinet to see the form, which was the spirit that was to manifest to him by appointment, who, as I said, was probably Hiram Abif. The spirit came again with some others, and while Mr. Ayer was at the cabinet interviewing these forms, Mr. Cowan came to me and said: "Who is this man? They are queer looking ancient spirits who come to him. I have never seen anything like them." "Why," said I, "don't you know him? It is Mr. Ayer of the New Temple." Mr. Cowan did not know him, but was pleased when informed who he was, and he seemed then to account for the singular forms that came to him and which had never materialized there before.

It was this circumstance that Mr. Ayer related among many others, which I, remembering, now relate in this connection; considering it then, I consider it now very remarkable, but not more so than many others mentioned by him on this interesting occasion.

JOHN WETHERBEE.

Only that nature which shall first perform the task of educating up to perfect manhood by perfect practice will perform the task of the perfect state.—Fichte.

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Progressive Lyceum.

EDITOR OF GOLDEN GATE: The session of the Progressive Lyceum each Sunday morning finds many gathered by our Father, each pleased in the pleasure of others.

The first of the performances was a song by little Eva Ashworth, "Come Little Playmate;" then a very little girl, Lily Holmes, sang, "Do What is Right."

The new catalogues were distributed to almost all of the scholars, and the wisdom of the measure was at once seen in the increase in circulation of the books in the library to four times as much as it has been.

The meeting of leaders and officers considered for a short time the question of a large hall, but left it for further committee work.

W. J. KIRKWOOD.

Oakland.

EDITOR OF GOLDEN GATE:

The meeting of Dr. and Mrs. Nickless, at California Hall, Clay and Eleventh streets, was of a very interesting nature on Sunday evening last. The meeting opened with singing "Safe from the World of Sorrow."

There are no elections in spirit life. Those who are fitted to be teachers and guides are drawn to their place naturally. There is no confusion, no wrangling or jealousy.

Mrs. Briggs' Meetings.

EDITOR OF GOLDEN GATE:

The regular weekly meetings held by Mrs. Briggs at 909 Market street, at 7:30 o'clock every Sunday evening, have become quite successful.

At the meeting held last Sunday night, about sixty persons were present, all of whom departed after the brilliant program offered, thoroughly pleased and the bright light that shines through Spiritualism was reflected in their intelligent faces.

Mrs. Jennie C. Reed opened the meeting by a recitation of a piano solo, A. L. Gough was introduced, and spoke on "The Good of Spiritualism." His control is very strong, and though he has been undergoing development but for a short time, he is fastly merging into powers the use of which he knows may tend toward the amelioration of man's condition on the terrestrial plane.

Circle of Harmony.

EDITOR OF GOLDEN GATE:

Sunday at 11 o'clock was a Pentecostal season in St. George's Hall, 909 Market street. Innovation and opening remarks by Mrs. Logan, and music, "Beulah Land," by Medames Cook and Rutter, when several speakers and mediums occurred.

companion by Mrs. Cook always gives a person to feel that Nature designed her especially for music. Mrs. Logan announced another meeting in the same place to be held next Sunday, and closed with benediction.

Grand Army Hall.

EDITOR OF GOLDEN GATE:

At Grand Army Hall, Thirteenth street, near Broadway, Oakland, last Sunday evening, a good audience cheered Dr. Dyer. Mrs. Dyer opened the meeting with an address, and there was singing by a quartet, after which Dr. Kanzler, late Professor of Berlin University, spoke under control, proving that the spirit world is always able to cure through magnetism.

Next Sunday night, at 7 o'clock, Dr. Dyer and Prof. Kanzler, will lecture and give tests.

Union Spiritual Society.

EDITOR OF GOLDEN GATE:

The Union Spiritualist Society were ministered unto in the afternoon by Dr. Temple, Mrs. Seeley, Mrs. Ladd-Finnican and Mr. Heath. President of the Spiritualist Society of San Bernardino. The meeting was so interesting that the audience remained until 5 o'clock, and would longer only that the President reminded them that they were to meet again in the evening, and dismissed them.

In the evening Mrs. C. J. Meyer gave tests that were perfectly satisfactory. Mrs. Jennie Reed gave a recitation so interesting that the audience ever listened to. Master Willis Reed gave two short recitations that gave much pleasure.

Shattuck Hall.

EDITOR OF GOLDEN GATE:

Circle of Harmony in Shattuck Hall, corner of Eighth and Broadway streets, Oakland, Sunday at 2:30 P. M., was opened with singing by the "Chairs" with piano accompaniment. The chairs were placed in circular form. Prof. Ewens and Mr. Pattison gave several tests, which were highly appreciated.

The evening meeting was made very interesting by Mrs. Mayer. She now resides at 819 Cent street, Oakland. Mr. Pattison, a symbolic, personating trance medium, entertained the audience half an hour by giving something of great interest to each one.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

The meeting last Wednesday evening was well attended, and the audience was well pleased with the meeting, there being plenty of talent present. The opening was, as usual, with a song by Mrs. Ratter, accompanied by the audience.

Mrs. Jennie gave a short and stirring address; Mrs. Jennie Reed then recited a beautiful spiritual poem, which was received with great applause. Mr. Wheeler followed with a short poem, closing with a few remarks calling the attention of the audience to the sad state of affairs of the unemployed men in this city.

Mrs. Wheeler gave a large number of tests, and she gave some wonderful ones. Dr. Temple followed and gave a number of fine tests. Mr. Harlow Davis also gave a number of good tests, they all being acknowledged by the receivers. There were a great many fine test mediums in the audience, but they could not all be heard from as there were so many.

The March number of Psychic Studies contains an excellent paper on "Intuition." From the practical, sensible character of its articles, this little monthly magazine is calculated to do much good.

A MARVELOUS CURE.

Dear Dr. Dobson:—We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was over he was completely cured. He would often say, "That was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die.

Blainstown, Iowa. WEBSTER ALLYSON. GRACE A. ALLYSON.

Every mail brings letters, with just such praise of Dr. Dobson's marvelous cures of persons he never saw. They come unsolicited from all quarters of the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures, and relieving sufferers by the scores and by hundreds.

Letter from Rose L. Bushnell.

EDITOR OF GOLDEN GATE.

In the broad field of free and true investigation at the present hour, there seems to be a stream flowing through its fertile plains which guides its course through channels of various magnitudes.

Those who have built a dam across many places have found the stream still flowing on and on, and they cannot grind their grists with the waters that have passed. The further one goes along the margin of this stream the clearer and more limpid its waters are.

A bright, lovely lady called to see me to-day. During our pleasant conversation she remarked: "I would like to know something more of Spiritualism, but there are so many fraudulent mediums that I am afraid of it, there are so many contradictions that I am at sea, am not satisfied with its teachings as yet."

"Full many a gem of purest ray serene, The dark unfathomed caves of ocean bear; Full many a flower is born to blush unseen, And waste its sweetness on the desert air."

Yet there are thousands just taking up the A. B. C. of Spiritualism to-day, are just becoming interested because, forsooth many have, (as they term it) lost a dear friend, and the agony of parting turns them to a brighter light (than that of old) for consolation.

"O! please take me somewhere, to some place where I can get some tidings of my precious child. O God! if this you tell me be true, I will never shed another tear of sorrow. I will rejoice and praise Thee!" This lady is a church member in good and full standing. She found no consolation there in her greatest anguish.

There is room on the broad platform of the car of freedom for all grades of Spiritual investigation, and all are invited to come and partake of the waters of the true life, to come and cool their fevered brows in the health-giving stream of the glorious gospel, which bids all to "Seek and ye shall find. Ask, and it shall be given unto you."

Over six months ago a relative of mine passed to spirit life from New Brunswick, N. J. She was a bigoted church member of the "Close communion Baptist" order; she had heard the word Spiritualism only; she would not allow one word of its truths spoken in her presence. During my visit in Chicago I did not mention her name, (much less her given name) not caring or thinking particularly about her; she not being in my mind at all, I was greeted with a surprise as well as a test beyond cavil at the last seance with Miss Lizzie Bangs, 2 1/2 Walnut street, the day before I left the city.

"I was still greater surprised to hear her say, 'I did not know the way to return when I came to spirit life; I did not know that I could return; I was a Baptist, you know, child.' "Are you happy, dear aunt?" "O, no, not as I expected to be." "I have so much to learn before I can be like those who I once loved so dear." She was 89 years old when she passed to spirit life,—all her long journey through this incarnation without one ray of light from the other shore, one glad sound from the great glory of immortality.

How many, O, how many, need our staff to-day, to help them up the rugged path of doubt and despair! May the angel world shed its blessings over and around those who have stumbled and fallen. May they help the down-trodden and weak, and pour a healing balm over the wounded and bruised hearts, and may the white dove of peace spread her wings above the weary and those that are heavy-laden, and give them rest.

FRATERNALLY, ROSE L. BUSHNELL.

Spirit-Echo Meetings.

EDITOR OF GOLDEN GATE:

At the Spirit-Echo Meetings, 1165 Mission street, the guides of Mrs. Miller took for the central thought of the discourse, Sunday evening, "The Mission of the Apostles of Christ; to Teach of Love to Mankind, of Love to and for Each Other." So grand was her inspiration that many present, who were earnest Christians and members of church organizations, were moved to express their approval of the truths given them for the first time by spirit control.

in the vestibule, and come as little children, willing to be taught.

A stranger was controlled by the spirit of one who recently passed out, and gave evidence of his identity, satisfying to all. Let us urge all true seekers to improve this opportunity, as we are told they will not have it long. VIDEN.

Anniversary at Summerland.

EDITOR OF GOLDEN GATE:

We have now perfected or advanced arrangements for our four days meeting, commencing March 29th, next, to give the friends more information regarding it. The Pacific Coast Steamship Company, give us a rate of \$15 for the round trip from San Francisco. The Southern Pacific Railroad will give excursion rates to Summerland, commencing a day or two before the meeting, and good for several days afterwards. These rates are full fare going, and one-third fare returning, making the rate \$20 for round trip from San Francisco, and about \$4.50 from Los Angeles. While here visitors can get their meals for 25 cents. It may be that 35 cents will be charged for dinners (not fully settled). We have not bedding enough to accommodate all, so friends are requested to bring blankets. There will be a public stove or two on the ground for the accommodation of those who wish to board themselves. Cots will be furnished free of charge. A number could join together and pack blankets, etc., into trunks. We will have a room for storing trunks.

We will have three meetings daily of two hours each. One in the morning for conference; afternoon and evening, speaking, platform tests and music. It is fully settled that Moses Hull, W. J. Colville, Prof. J. S. Loveland, Mrs. Mollie B. Anderson, Mrs. Maud Lord-Drake and Mrs. Ella Wilson-Marchant, will be here, as will other mediums and speakers. Monday night, March 31st, there will be a grand ball and supper. We will insure all a good time, and want everybody to come.

HENRY B. ALLEN, Sec'y. Summerland, Cal., March 3, 1890.

—Dr. Hatch, who has refused to allow his guides to use his wonderful gift of healing power since his arrival upon this coast, has been led by the spirit world to see the error of his ways only by severe discipline and trial. And now at 1165 Mission street, has given up to his guides, who are meeting with wonderful success in restoring health and strength to the ailing ones. Magnetism, Electricity, Chemical baths and Nature's remedies, all are arrayed by his spirit band against the advance of pain and disease. Send lock of hair and stamp for instruction and advice. mar-1m

An experienced lady teacher desires a position for Mathematics, English Branches, or Latin. Fall term preferred. Best reference given and required. Address, H. T. RICHMOND, 302 Union St., Nashville, Tennessee. feb-18-2m

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[From the GOLDEN GATE.] Similar advertisements from unrelatable practitioners have been frequently assailed and exposed by the press, but Dr. Fellows stands foremost in his profession, and IT IS SAFE TO TRUST HIM.

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The Mission of Spiritualism.

Continued from First Page.

forever happy, while those he may have sent unprepared out of life, fall forever in hell. Thus, by such teachings, indirectly placing, as it were, a premium on crime, and a discount on morality. And they also taught that this state into which the soul entered at death, or at least after the judgment, for they had very hazy and uncertain ideas about the condition and existence of the soul during the interval that might elapse between death and the sounding of the last trumpet—was a fixed and irrevocable state, far more unalterable than the laws of the Medes and the Persians, and withal, it would seem very, very monotonous. For the lost never more any chance for progression or repentance; every opportunity summed up in, and cut off after the first little chapter of human existence, the very introduction merely to immortal being.

And then, as though to still further discourage and drive humanity to despair, they have been taught that human nature is totally depraved, inherently and wholly bad; that in the heart of man was no good thing; that if even he ever repented and reformed he must depend for the very disposition to do so upon the caprice of a partial God, "who worketh in us both to will and to do of his good pleasure," and that this same merciful (?) being created some to be saved, and others to be destroyed—"for whom he will he calleth, and whom he will he hardeneth." Is it any wonder that as man progressed and became enlightened, he revolted at such monstrous doctrines as these, incubated as they were in the dark ages of cruelty, ignorance and the subjugation of the masses, and that such men as Robert Ingersoll should rise in their strength and indignation, and with might and main begin to pull down the pillars of such a superstructure! A strong reaction was setting in, and the world was drifting very fast toward materialism—the future a blank, an annihilation—inscribing as it were, upon its cemetery gates, as the people of France did during the Reign of Terror, maddened as they were by the tyranny of ecclesiasticism and aristocracy: "Death is an eternal sleep." Spiritualism had a mission to perform in undoing, as far as possible, the mischief done by such teachings, to check the rising tide of materialism, and not only bring "life and immortality to light," but to teach the truth concerning that life and immortality. And I will venture to assert that the churches may thank Spiritualism that they are as strong in numbers as they are, for Spiritualism has been their bulwark against blank infidelity; it has built the dam which checked the rising tide of materialism. In fact, I believe I may go farther and say, it is almost the very life of the churches themselves. They are honey-combed through and through with Spiritualistic ideas. Unconsciously perhaps, to many, their thoughts and hopes of a future life are colored by the teachings of Spiritualism. Many preachers speak wiser than they know, being inspired by spirit-helpers, to throw in every now and again some purely spiritualistic idea; and many of the lay members are secretly Spiritualists, visiting mediums and holding private circles. Yea, more; I have heard of able and popular ministers secretly sitting for development for some of the phases of mediumship; and more and more frequently, as the time goes on, do we hear of able and conscientious ministers leaving the orthodox pulpit to take the Spiritualistic rostrum; and when it becomes just as popular to be a Spiritualist as it is to be a Methodist, or Presbyterian, or Unitarian,—which last is really a sort of half-way house—then will be fulfilled the beautiful prophecy of the poet:

"The hour is coming—hear ye not her feet Falling in sweet sphere—thunder down the stairs Of Love's warm sphere—when this our holy church Shall melt away in ever-widening walls, And be for all mankind an open place. A mightier church shall come, whose covenant word Shall be the deeds of Love. Not Creeds then—Amo shall be the password through its gates. Man shall not ask his brother any more "Believest thou?" but, "Lovest thou?" till Shall answer to God's altar, "Lord, I love!" For Hope may anchor, Faith may steer, but Love, Great Love alone is Captain of the Soul."

Spiritualism came to teach that there is, or is to be, a chance for all; that for those who never had a whole chance, nor even scarcely half a chance, in this life, there will be chances through the never-ending ages of eternity; that—

"There is none outcast—no, not one— Depravity's an earthly story; The wondrous golden thread is spun That draws each to the highest glory. How can you stoop to do a wrong, Or scorn the weaker one who falters? He yet shall sing your truest song, And kneel before your purest altars;"

That the fate of no one is unalterably fixed; that all may do progress in proportion to their efforts to do so, higher and still higher in the realm of being; that man is not an incarnate fiend, totally depraved, but that there is an angel-side to every human being, a spark of divinity in every human breast that needs to be properly fanned to spring up into a heavenly flame of aspiration and endeavor; that the work of our salvation has never been wrought out for us by any one, but that we work out our own salvation, and build our own characters, step by step, deed by deed, thought by thought, as says Mr. Holland, poet:

"Heaven is not reached at a single bound, But we build the ladders by which we rise From the lowly earth to the vaulted skies, And we mount to the summit round by round." That the better we live in this life, the

more good we do, the more we progress, mentally, morally, and spiritually; the more we live in accordance with the principle of the Golden Rule—"Do unto others as you would have others do unto you," the more glorious will be our entrance into spirit life, the higher the position we shall take in the spirit world, and the more beloved and happy and useful we shall be;—and we are thus encouraged to make the most and the best out of this life for our own advancement, and for the good of others, and in proportion as we try to help others, shall we ourselves advance. All are included in its benefits; there is no exclusiveness, no partiality. It neither teaches us that our salvation has been wrought out for us ages ago by another, nor that neglecting this vicarious atonement, we are to be forever punished. But it does teach the unfailing law of retribution, and also of compensation. It warns every one that if he sin he must meet the consequences of that sin; in short, that sin creates its own hell; and righteousness or right doing, its own heaven; that in leaving this world we shall go to the place that we have prepared for ourselves, and not that any one else has prepared for us. Thus we are given the very highest and most potential of motives to shun the wrong, and do the right.

But the hell of the Spiritualist is not an unending hell. In the very nature of things it could not be. The Spiritualist's hell—no more than the Spiritualist's heaven—does not lie away off in some remote and inaccessible portion of the universe, betwixt which place and their heaven an impassable gulf is fixed; but it lies contiguous with the earth; in fact, between the earth and their heaven, or the higher spirit spheres; so that these unhappy spirits whose environments in earth life prevented the development of the angel of their natures, and who went out of this life in darkness and despair, are situated between the good, and kind, and loving of both worlds. And the more developed, the higher, the grander, the spirit becomes, the more universally benevolent and unselfish does it become. And Spiritualism teaches us that spirits from the higher spheres are ever doing missionary work in the lower spheres; and it would seem that the advanced spirits are never happy unless they are doing something for the good of others. These missionary spirits go down to those who are in darkness and ignorance, and by degrees bring them to a knowledge of the truth, and draw out their aspirations upward, until, by the wonderfully transforming power of love and gentle teaching, they rise up out of their low conditions and begin to ascend the pathway of eternal progression.

Very different, all this, from a narrow and unequal probation, where some have pretty nearly all the chances, and others none; with an irrevocable doom fixed for those who often did not have the chances, and who often were more sinned against than sinning. Very different this universally benevolent arrangement, this strictest of equity, this general tendency toward the All-Good, from the idea of a terrible Nemesis, a stern, implacable judge who has far less of tenderness toward the creatures of his own power, than have those creatures for each other. True, such teachings as those referred to, coming down, as they have, from age to age, have had a hardening effect, and men have been schooled to contemplate with indifference the prospect of eternal misery for a large portion of the race. But every now and then one would revolt from these teachings, and lift a protesting note. The poet Whittier, has voiced the feelings of such in these beautiful lines:—

"And if one goes to heaven without a heart, God knows he leaves behind his better part. I love my fellow-men; the worst I know I would do good to. Shall death change me so That I shall sit among the lazy saints, Turning a deaf ear to sore complaints Of souls that suffer? Why I never yet Let a poor dog in the street hard beset, Or as a craven. And shall I rate man less Than dog or ass in holy selfishness? Methinks (Lord pardon if the thought be sin) The world of pain were better if therein One's heart might still be human and desires Of natural pity drop upon its fires Some cooling tears."

A highly spiritual Methodist lady whose husband was a preacher, and whose pulpit she sometimes occupied, said to me once (I was a Methodist too, at the time, and a worker in the Church).—"I am fully consecrated to work for the salvation of souls, and being thus consecrated I know I shall work for the salvation of souls forever!"—and she emphasized the word "forever." I wondered at her speech at the time, but I now believe that she was inspired, and that she spoke wiser than she knew, and in the spirit of prophecy. Evidently her heart was infinitely larger than her creed.

Spiritualism teaches us there can and will be no cessation from labor and effort so long as one human soul remains in ignorance, and consequent suffering. This is the spirit of the Golden Rule, the spirit that prompted one writer to say, "If there was but one soul doomed to eternal torment, and that the wickedest soul that ever lived, there would be a petition reaching from Sirius to Alcyone, signed by a universe of moral beings, borne by a convoy of angels, representing every orb in space, praying God to forgive and release that soul;" and then the question is asked, "Can it be possible that every soul in the universe has a tenderer heart than the Infinite Father of all mind?"

It is the mission of Spiritualism not only to carry on this labor of love, this missionary work, but to teach these truths

to the inhabitants of earth, and thus lift the pall of gloom and horror cast over the future by the mistaken and erroneous teachings of the past. Viewed in the light of hope for all, the problems of life assume different shapes and hues; and what before seemed inexplicable and hopeless, now point to another life for continued opportunities for their solution. Life is filled with new and better meanings, and though in many respects the present life may seem to be a mockery and a failure; yet no one need ever feel entirely discouraged when he remembers that he has all eternity before him in which to retrieve his losses, rectify his mistakes, develop his powers, and satisfy his aspirations. Spiritualism encourages the indulgence of hope and aspiration in every heart, and in so doing it places a mighty lever under humanity to lift it up. Coleridge said:

"Work without hope draws nectar in a sieve, And hope without an object cannot live."

And that is what ails the world to-day. The great masses of humanity are groveling in doubts and darkness, with scarcely any hope either for the present life or for the life to come. They need to be taught that a glorious destiny awaits them, and that they can hasten the coming of the glory by living out the highest and best in them in this life, developing their spiritual natures and building up their soul-forges.

Vegetarian Cook-Books.

I noticed in your columns, an inquiry for a good vegetarian cook-book. There are several works of varying merit, for "flesh and fish" have not quite monopolized the attention of the Professors of the culinary art. In almost all public places where food is served, the principal dishes are meats, and vegetables take the second place. Fruits are relishes, or more usually added like flowers by way of ornament. To make a meal of fruits seems never to be thought of. Of all the works on this subject which have met my attention, that of Dr. M. L. Holbrook, entitled, "Eating for Strength," is in many respects the best. It gives the reasons for eating as well as the methods of preparation, and is a guide to health as well as to correct cookery. I learn that a new and enlarged edition has just been published by the author, whose address is 25 Bond street, New York. Price, \$1.25.

He is admirably well qualified for the work, having been manager for many years of a hygienic hotel and sanitarium in New York city, where he carefully studied how to make food, and hygienic conditions take the place of medicines. While flesh and fish were set on his table prepared in the best manner, they were secondary to the vegetables, grains and fruits. Those who had the pleasure of staying there even for a day will remember with delight the menu furnished them.

An equally important book, which should be placed side by side with "Eating for Strength," is "Fruits and how to use them," by Hester M. Poole. It is just published by Fowler & Wells, New York, and may be obtained from them or directly from the author, at Metuchen, New Jersey. It is a compilation of how to cook and serve any kind of fruit in the most healthful manner. The more fruit we eat the better. The stimulating and correcting acids of fruits relieve overloaded systems suffering from the plethora of a meat diet.

Nature has combined in her wonderful laboratory just the right quantity of sugar, salts, and acids in fruits, and there is no medicine in the dispensatory equal to it. There are fruits for all seasons wonderfully adapted to the wants of the season in which they mature.

Mrs. Hester M. Poole has made a long and careful study of the subject. Her book is a great deal more than a compilation of receipts. She is a student and successful teacher of Spiritual Science, in contradistinction to "Christian Science." She has classes in New York, to whom she gives lectures on Spiritual Science, and succeeds in making her subjects popular, and enthusing her pupils with the noble purposes of life from the spiritual standpoint. Always thorough, she has made her book on "Fruits" so perfect, that it will be a long time before another will be called for. HUDSON TUTTLE.

WEDDING CHIMES.—Softly, O, so softly, comes the chime of Wedding Bells, all the way from Cincinnati, O., and my breath was almost suspended, when I learned through the "muffled tones," that Prof. J. Clegg Wright had taken unto himself a life-companion. The bride—formerly Miss Alice K. Maltby, is well known by many in our Cause. She has been for some time connected with the American Medical College of Cincinnati. May our good brother, who has labored so long and with so much devotion for Spiritualism mid sunshine and storm—through good and evil report, realize he has now found the Better Way. May each day be blessed with *New Thought*. Of course it will, because his life has found a new inspiration. May the path of this worthy couple be guarded by faithful angel visitants who shall hold above them the *Banner of Light*, and at last, after all the joy and sorrow is over in this life, may the *Carrier Dove* of peace, bear them through the *GOLDEN GATE* to grander fields of labor.—*New Thought*.

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Inquiring Comments.

EDITOR OF THE GOLDEN GATE.

We have seen carpenters or dressmakers walk around their finished work, step this way and that, look at it with one and then the other eye closed, repeating the scrutiny more than once, and from various points of view, before they were satisfied with the general effect.

That is what I have been doing mentally since the publication in the GOLDEN GATE of an article on "Intoxication, its remedy, and why drunkards see snakes;" said to be given by inspiration to Laura A. Baker. It is fascinating because new in its method of treating the subject, and because it is something more or less than a repetition of the old assertion of original sin, and consequent total depravity; but what is the general effect of the article and the main intention of the authors. The explanation of the chemical, magnetic and electric forces of the system is interesting and consistent enough to be true; after that she says: "On the energy of whisky a man may labor all day without other food and sleep sweetly at night; and this may continue as long as he will use it according to nature's law by absorption—in a diuision sufficient to allow it to be entered into the absorbents without first being thrown as a crude force of concrete energy to the brain," and would have us commence that dilution with "baby's first bath and drink. The diuision process has been tried millions of times, but an objection to it is that the mixture generally grows stronger with alcohol, and weaker of water as the years go on. Perhaps if "alum and salt" should be added according to directions it would have a "saving grace," tan things somewhere, and so make all right. She continues, "As well might the world call for a cessation in the manufacture of gunpowder as to stop the production of malt liquors." Perhaps so, but it is known that the world has begun that very call, or its equivalent which is thus cited as an instance of the very improbable. Only to-day I read in the world's Advance Thought this: "A Berlin dispatch dated January 18th reads: "Professor Virchow addressing his constituents this week, declared that it was his intention to propose in the next Reichstag general international disarmament as the true solution of the troubled condition of Europe and the revolt of the overburdened people."

After citing the varying effects of alcohol on different nations and in the individual, this article reads: "Now all this brutality, arrogance and selfish idiosyncrasy will be done away with when man recognizes the fact and its sequence, that all foods and all drinks, and the juice and smoke of all narcotics tend each to bring about one of two results: terrestrial or celestial energy, and that these results are controlled, primarily by acids, nitro-phosphoric and alum; secondarily by association which makes one person imbibe of the personality of another." It seems to me we are already sadly conscious of the energy developed, but more of it appears terrestrial than celestial, and when men have grown to the state of mind that will prompt them to fill one vest-pocket with salt and another with alum, when going out "to see a man" they will be capable of greater things than these and can live without the drink. As for "associations," that is one of the very things that we do realize and deplore.

"Rye," we are told, "has the magnetism of the serpent, the lizard and the toad," and "alum, while it destroys all bacteria in the blood, raises the magnetism of the serpent to that of the bird; therefore, intoxication that expresses itself in animal and brutal instincts, is impossible if sufficient is used to form a balance." Perhaps the intoxication that gives temporary softness to the singer's voice, and filial brilliancy to the poet's imagination, is already of the bird kind, and needs not to be neutralized, but Robert Burns and Edgar Poe could testify as to the misery attending it.

So one might go on all through the article, finding many things which, if true, are very valuable, but ending in a puzzled state as to which side the weight of it leans. The principal point seems to be that alcohol and perhaps opium and tobacco, are valuable articles of food when rightly used, and the object of the author the explanation of that right use, for she says:

"When experience has proved the value of diluting all heavy alkalis, including opium, until they may be used as food, or carry with them their balance in pressure of the proper harmonious acids, there will be ten barrels of liquor manufactured where there is one found now. The opium habit is entirely destroyed by its active, cooling energy. When rum and whisky cease to intoxicate, as they will through the enlightenment of science, happy homes will take the place of brothels." If our food is to take that form, it looks as if some of the ingenuity spent in developing the digestive apparatus was wasted, and as if the next stage might be a return to first principles and life be sustained by general absorption, as they tell us it is done in the case of those lumps of protoplasm named amoebae. That would be a glorious day for us who serve as cooks against our natural inclinations.

If alcohol has but one quality, which is that of a heavy alkali, and that should be neutralized by alum and salt, what becomes of its effect, and wherein is its food—in the effervescence? If in the future

"ten barrels of liquor will be manufactured where there is one found now," well may those of us who have been trying to discourage the business be astonished and dismayed at the prospect. That there is a general craving for something which now takes alcohol, tobacco, opium, morphine, cocaine, etc., to bring satisfaction, no one will deny, but does that prove that it was originally necessary and must be yielded to. May not that have been increased for generations, by heredity and association, and may it not be decreased in the same manner? If necessary, why destroy its effect, and how many would thus care for it? Would not mankind search for something else that would take its place, and would we not have the same experience to suffer, until we had learned an antidote to the new intoxicant so that we must still come back to the human will for relief, and learn self-control? LUPA.

Can You Tell Me?

EDITOR OF THE GOLDEN GATE:

Can you tell me why all this chary watchfulness of Spiritualism, per se, by its "sentinels," as though it was an elusory sort of truth and might get away from us should the gate be opened to the influx of some broader truth? This latest "spirit manifestation" of our day, as evidenced by recent anathema of Theosophy, is difficult to understand. In truth, it is becoming the puzzle of my life.

Are we not all seeking for light? Ever and always more light! Then why should we turn aside from our own little paths toward the Sun, to harass or annoy those in neighboring paths? Truly, only Truth survives; only Error dies, and dies the harder if antagonized and made to fight. Would it not be better to give a "God-speed" to every seeker for light?

Every creed fits its followers; is an outgrowth of their intelligence and position, and why should we object to the wearing of any creed-bound traveling-garment by our fellow-travelers, as long as it quite fits and satisfies them?

We do not all see from the same standpoint; and, from my little window just a little way up the Tower of Wisdom, the altitude of some Spiritualists toward Theosophy looks precisely like that of the churches toward Spiritualism. Spiritualism furnishes the proof of what the churches are teaching—an after life. Yet they will have none of it, at least, under that name. So Theosophical searches bring us the proof of spiritualistic teachings—immortality of the soul. Shall we, of all people, hurl stones at those who seek knowledge in its "labyrinthian mazes"?

There are those who find philosophy's teachings too weak, and seek phenomena; again, there are many to whom "tests" and phenomena are the veritable stumbling-block to their acceptance of the spiritual philosophy. They say, "Your beautiful philosophy is my ideal religion; I am in daily communion with my spirit-friends, and never have any doubts of their nearness to us, except when I am in a seance-room, or when seeking tests from a medium. I do not know why it is so; I am sure that I do not carry any doubts into the seance-room, but I leave it feeling that the comforting, beautiful belief has been, with me, badly shattered."

Such has not been my experience; it has been that of many friends, and all those, I have observed, find in Theosophy the Temple of their soul's highest ideal; it fits their needs. Shall we not then give good welcome to Theosophy's noble evangelists?

I can not remember the time when I was not a Spiritualist in belief, but lacking the absolute knowledge. I now aspire to become more—a Spiritualist and also a Theosophist. Its teachings meet the life-long yearnings of my soul; destructive of no faith, least of all, Spiritualism—constructive of an ever progressing Spiritualism.

And now, by the light of Theosophy, allow me to reply to my own question: Love is the One Creator—the One Actor manifesting in all acts; therefore, it is LOVE which prompts us to say to our fellow-travelers, "Come with me in the path I have found—one of pleasantness and peace—for herein I find the only solution of the many perplexing questions which life is constantly suggesting." It is Love which answers, "Oh! go not there! Remain here with me. This is good enough for me!"

So let us each excuse this over-wearing, almost uncharitable, love for each other, and, metaphorically, "kiss and make up." L. D. DURKEE.
PORTLAND, OR., Feb. 13, 1890.

All physical well-being, all mental sanity, all moral advancement, and of course all happiness, depend upon the continual exertion of power; and this, in its turn, depends upon having an aim close at heart, an object for which it is deemed worthy to strive.

The cause of all the strife, the unrest, and communism, in all the nations of the earth, is ignorance. The remedy is education. Not the education of the schools, but political economy and the philosophy of great moral questions.

Definite work is not always that which is cut and squared for us, but that which comes as a claim upon the conscience, whether it's nursing in a hospital or hemming a handkerchief.—Elizabeth M. Sewall.

Letter from Boston.

EDITOR OF THE GOLDEN GATE:

In renewing my subscription to your noble paper I wish to express my great appreciation of it, of the very high character of its contents, and of the spirit which is manifested on its editorial page.

Surely Love will conquer the world, hatred and jealousy and animosity never will.

I have read, with a great deal of interest, your remarks about "Ancient Spirits" and your editorial in GOLDEN GATE of the 15th inst., entitled "Unbalanced Mediumism." I can sympathize with the remark of your correspondent who spoke of becoming "a Spiritualist but not a fool."

I believe that Spiritualism teaches the very highest and most precious moral and spiritual truths, but to know them it is necessary for us to go beyond the alphabet of phenomena, into the higher realms of its philosophy. Some people calling themselves Spiritualists, seem never to care to make that advance, which is most certainly a great mistake on their part.

The very best and noblest mediums I have ever known do not lay claim to these noted names of the past as their guides and controls. But I have known of more than one quite ordinary medium who claimed some ancient high mightiness of the past as his special attendant. I do not question their honesty, but I have very little faith in their good judgment. I never could understand why a truth is not just as true, just as worthy of acceptance, that may come from one of our own immediate family or friends, who may have been a few years in spirit life, as if it came from Socrates or Plato or Solon. For myself, I have never believed in a title of the ancient spirit controls that are claimed, yet the truths that are uttered by many of our inspirational speakers are precious, inspiring and helpful, even though the personality of the spirit communicating may be hidden behind some great name of the long ago. The important thing for us all, is to seek the truth, from whatever source it may come, and when learned, to live up to its divine teachings.

Fraternally yours,
W. H. SMITH,
110 Sudberg street, BOSTON, MASS., Feb. 20, 1890.

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[Written for the Golden Gate.]

"Finis."

BY LEWIS OLIVER.

The last page, is it, of book or life, The finishing of mortal strife: From preface 'twas, before our birth, Ere the soul was usher'd unto earth; While waiting in the vestibule To draw the life and fix the rule.

"Just as the twig is bent, inclined The tree," or forward or behind; And oft a crook, w'ch upward shoots, Direct the twig, as from the roots; Tho' still deformed must ever be The warped and hinder'd growing tree; Unlight to the mind and eye, Until that tree shall fall or die.

Yet not all useless are these crooks, Ungainly though in shape and looks; Sometimes a virtue in the form Inclines a heart 'twould it to warm.

I recollect an apple tree As crooked as a tree could be; So square the crook it made a seat Where we could sit and apples eat Above the lark that sheltering arm From sun and wind shielded from harm: Its blossoms floating down the tide, Here we scattered lore and wide; Or sitting idly while— We two from all the world shut in— We read some book of poesy Or chatted of the time to be.

What other tree can we recall One half so dear as this we call: Tho' straight and strong grew all the rest With perfectness and vigor blest, With glossier leaves and spicier fruit, And blossoms grander, much to boot, That gnar'd tree, in loneliness set, Above the Springtime rivulet, With foliage scant, and of dull hue, And fruit as "crabs" when likened to, The "grafs" we bring from the hill above, Too much within the nook we love.

Thus do through life when gathering store Of ancient or of modern lore, Of wealth of thought from book or friend We're fain at last, quite, to descend From heights which lore or wisdom lend, And with the lowly to trifle; With restlessness we condescend For higher flights to make amend, And thus life hastens to the end.

Perhaps our last page not complete, Not filled unto the margin, quite, May yet contain in sum the store Of all the good things gone before. May round the tale onto the last, Restating what's'er has past, Beneath the light upon it cast By reflex rays more bright and fast Than those obscured by morning cloud Or noon-day glare, with sunbeams loud To labor while it yet is day, And toiling thus prepare the way For restful hours at set sweet, When other toilers with us meet, The evening-time of life to greet.

When however much we miss, We're sure of being near "Finis." BRADFORD, Pa., Feb. 14, 1890.

Whose is the Hand?

An infant spirit clothed in human kind Asleep unconscious on its mother's breast, Mysterious offspring of two lives combined, By guardian angels tenderly cared: And yet it seems that of the demon pain Would break the thread and send thee home again. Where is the hand that holds the chastening rod? It cannot be that curses come from God.

The Lord is good; our Father kind and true Loves with a fulness of which none can tell: Could we more lofty climb the landscape view Our souls would cry, "He doth all things well." 'Tis ours to work, 'Tis ours to love, and we, And each one do his duty day by day; Ours is the hand that makes the angels weep, For if corruption's sown so shall we reap.

We know not what we do. Father, forgive! Guard by Thy power and lead us in the right, That we may know ourselves and always live With Nature as our guide and God our light: From height to height and higher still to rise, Till truth triumphant lives and error dies; And over all Thy glorious sun shall shine With healing in its beams, the Hand Divine.

Life is not all in this frail casket clay; Eternal numbers never ending roll; We are not then the creatures of a day, For thou canst never die, immortal soul. On that bright shore, when free from earthly care, With joyous yearning still that we may share With those we leave behind; expectant hand Journeying toward the better land.

For they can visit yet this lower sphere, And talk with us of days long since gone by, Of loved ones anchored safe, and words of cheer, Of death abolished and heaven drawn nigh. Of life is rest, the gate is wide, A mighty through they come from yonder side; And shouts of glorious victory ring the air, The hand of God is here and God is there. —J. P. DUDLEY.

The Song Forgotten.

Over the way my neighbor sits, There by the window, and softly sings: I see her hand as it lightly falls Over a banjo's silver strings: I see her lips as they open and close, And slim, white fingers tripping along, But the tree-top moon and the north wind blows, And I do not hear the song.

What need of speech or vibrant sound? Why life and death on the stage of time? As the ancient figures roll around, Slip at last into pantomime; Beyond the world is the formless thought, The dream veiled over hee peet's lines, And the most significant language taught Is that composed of signs.

Over the way my neighbor now Sweeps from the instrument light refrain, The strong winds whistle and branches bow Till dry twigs crack on the window-pane— I see her lips as they close and part, And I catch a gleam (the shining strings, And an echo reaches my longing heart, But not of the song she sings.

Into the silence that echo dies, Faint spirit tones of a song unheard, Yet out of the years may sometimes rise The self-same tone and the self-same word; And I may be in the thimble to be Its music sweet as I drift along, And there by the window, and softly sing, Find my forgotten song. —Chicago Inter-Ocean.

OUR QUESTION DEPARTMENT.

There are two friends each having \$100,000; both are anxious to benefit mankind. One found a home for orphans and friendless children, the other distributes his in small amounts, generally in a manner that will bring him notoriety. Of the two which is the greater benefactor of the human family? C. J. McCLELLAND, Pueblo, Colo.

The above is a large amount of money to dispose of even theoretically, while in the actual use of such; the motive, or intent, would be the factor which would give the impulse, and finally be the measure of the good actually accomplished. The widow's mite being more than all the rest, not simply that it was her all, but because back of the humble gift there was good willing, the honest intent, and genuine, pure, unselfish love, which last being the very essence of power, generates a force that is masterful for good in an almost infinite degree. In the supposed case we are inclined to think that if both individuals are actuated by the same pure, unselfish motive, they might safely follow their own intuition, or even their judgment (which must be the result of reason) and in either case they could not go far astray, since the act takes on the color of the intent.

One person may do the good turn simply because he loves the good; it has become a part of him, he does it as naturally as he breathes, or as the bird sings. He is not conscious of any motive, or intent, this spontaneity being the result of past effort either in this incarnation or in some past life. Again, a person may act from a pure, unselfish motive to do good, no thought of self intruding. Another from a sense of duty. The immediate results in the foregoing cases may not essentially differ, since a dollar will buy as much bread coming from one as from another of the individuals cited. The difference is in the future influence of the act, since one may be much more far reaching than another.

To found homes for orphans and give bread to the hungry simply for the reward of notoriety is not likely to bring to the individual anything but the result he seeks, which soon becomes stale to the senses, and ashes to the heart, even though good does result to others in acts incited by this ignoble motive.

If we could realize the living force for good going out from the loving, unselfish life, and the sorrow and suffering which result from an unloving and selfish life, we should strive to cultivate the former, and thereby become conscious factors for good. Will is colorless so far as any intent, as much as the electricity which transmits the message, or the wires over which it pulsates. Will responds to the desires of the heart, and the imaging of the mind. One may raise his hand to bless, to do a kind act, or to strike a murderous blow, in either case the will responds and by expresses the impulse which makes it a blessing or a curse. An unkind word spoken in anger may set in motion vibrations which will be as destructive as the lightning flash, the force being so subtle, and so silent, that the effect is not traced to its cause, as it is in the case of the lightning stroke. Thought also, the most interior and most powerful of all forces, either for good or evil, becomes the one or the other, according to the intent or the impulse which it holds.

A good intent may soften the hardest blow, a kind motive may smooth out much of the misery resulting from an unwise act. A sincere wish to bless humanity would make one hundred thousand dollars very far reaching in its results for good, in what ever way it may be used. We truly hope no one will be prevented from doing this good work because of any doubt or fear in the matter. Even if the name should never be known the result is sure, since both curses and blessings always return to their source with interest compounded. Questions wait over.

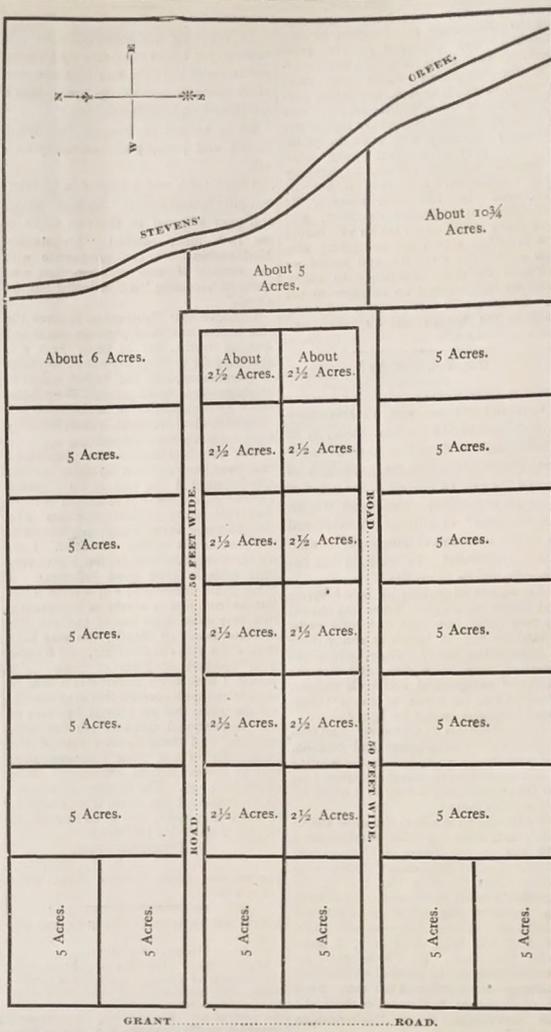
SARAH A. HARRIS, F. T. S. Berkeley, Cal.

A Word from "A Plain Spiritualist."

EDITOR OF GOLDEN GATE.

One who has never aspired to the dignity of newspaper correspondent would like to speak a word in relation to the controversy that is just now going on between Theosophists and Spiritualists, and especially in reference to the article by "Jelly-Fish," (well-named) which appeared in the GOLDEN GATE of March 1st. First, let me inform "Jelly-Fish" that Dr. Clarke nor any of "his persuasion" has ever presumed to "dictate" what "I" may be spoken on the spiritual rostrum. Dr. Clarke may have expressed regrets,—which surely all true Spiritualists feel—that any one who has tasted of the sweets and consolations of true Spiritualism could be tempted to turn away and feed upon the husks and "Shells" and "Astral loves," etc., etc., of some far-fetched Oriental fad, even though so strongly indorsed and earnestly promulgated by the brilliant cigarette-smoking adept, Madam Blavatsky.

We refer in gratitude and humility to one feature of the "Jelly-Fish" article, and we find that the same spirit characterizes all Theosophists to whose wonderfully edifying teachings on the subject of Shells, Astrals, Karmas, Devachans, etc., we have been permitted to listen, and that is, his great sympathy for poor, plain Spirit-



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ualists, who have not reached his high plane of Theosophic enlightenment. We venture the assertion that no one ever yet conversed five minutes with a Theosophist without receiving this same sympathetic commiseration. Dr. Clarke evidently believes that the benefits, the consolations, that a faith and knowledge of true spirit intercourse brings is good enough without the intermixture of Oriental mysticism. If we apply the rule, "Judge a tree by its fruit," what shall we conclude? Where are those who have been and who are amongst us as teachers of this Oriental fad, (we don't like to mention names), where are they? Where is their following which once was? "How are the mighty fallen." I subscribe myself, not a Jelly Fish, but simply, A PLAIN SPIRITUALIST. SAN FRANCISCO, March 2, 1890.

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