

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.

VOL. III.

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SAN FRANCISCO, CAL., SATURDAY, JANUARY 15, 1887.

TERMS (In Advance): \$2.50 per annum;
\$1.25 for six months.

NO. 26.

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GEMS OF THOUGHT.

Silence is vocal if we listen well.—*Holland.*

Honor thine own faith, and do not slander that of others.

There never was a great man unless through divine inspiration.—*Cicero.*

For gold is tried in the fire and acceptable men in the furnace of adversity.

All knowledge which alters our lives penetrates us more when it comes in the early morning.—*George Eliot.*

The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.—*Ruskin.*

It is no help to the sailor to see a flash of light across a dark sea, if he does not instantly steer accordingly.—*F. R. Havergal.*

If we have not quiet in our own minds, outward circumstances will do no more for us than a golden slipper to a gouty foot.—*Bunyan.*

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—*W. M. Taylor, D. D.*

We know very little about the bearing of events on our own best interests, and nothing at all about their bearings on those of others.—*Unseen Universe.*

Fact or not, the existence of a God such as Christ, a God who is a good man infinitely, is the only idea containing hope enough for man.—*Geo. MacDonald.*

The true sign of a vocation is the impossibility of getting away from it, that is to say, of succeeding in anything except that for which he was created.—*Renan.*

The religions in every great mind is the most living force, and discovers itself in adoring veneration for whatever is strong, beautiful, loving and true.—*Edgar Quinet.*

The judgments which will be passed upon us in the valley of Jehosaphat will be neither more nor less than those of women countersigned by the Almighty.—*Renan.*

Those who yield to the attractions of divine delight which the soul is capable of relishing are really transported out of themselves and carried above the condition of man.

Our very aspirations for the infinite prove the existence of the spirit which has implanted within us this ray of infinity. No being has a faculty without an end, or aspirations without a means.—*George Sand.*

If we become humble enough to descend to nature's workshop, we shall learn more from the "atoms in space," upon which God let fall a "beam of his glory," than from all the magnificent systems of the learned.

If a crooked stick is before you, you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done. Preach the truth, and error will stand abashed in its presence.—*Spurgeon.*

Individual Sovereignty—Its Relation to Conduct and Worship.

A Discourse by the Guides of W. J. Colville, Delivered at Metropolitan Temple, San Francisco, Sunday, July 19th, A. D. 1886.

(Reported for the GOLDEN GATE by G. W. Hawes.)

The Rise of the Individual is a very favorite topic among reformers and sociologists, and all who look forward to the future man as in advance of the man of the past, to the future woman as in advance of the woman of the past, to the future Government and the future religion as in advance of the Governments and religions of the past. They are continually harping upon this one string—the rise of the individual.

Not only do we find predictions concerning the rise of the human individual as humanity continues to unfold and to progress, but we may say in all the kingdoms of Nature the rise of the individual is the great triumph of all higher culture. Civilization individualizes us. Barbarism makes us all of a piece; in a savage condition we are a consolidated mass of units, scarcely discernable the one from the other; in a highly civilized state we are pronounced individualities.

How is it among animals? An animal that has enjoyed very little culture is very, very much like all other animals. An animal that has reaped the advantages of the highest cultivation and has been for a long time associated with the best men and women has a marked individuality. No one thinks of one wild horse as very distinct from another; but your fleet-footed chargers, your magnificent roadsters, your swift race horses all have names and can be readily distinguished the one from the other. In all the more highly developed kingdoms of animal life it is so. Dogs have their names, and are, when at their best, characterized severally by strong individualities, which are minutely described in your newspapers; but the wild dog of Constantinople is not in this higher sense an individual dog at all; he is but an unknown waif in a colony of waifs.

In all the kingdoms of nature, as the individual rises he rises upon the pinions of culture, and where is this rise of the individual upon the wings of culture so conspicuous as in the history of man? You talk of society and of members of society, you talk of races and of peoples, and you talk of governments; but when you talk of a nation you talk erroneously if you entertain the idea of a body of people who flow together as the drops of water in the ocean all flow together and form one great body of water; you talk of them mistakenly if you contemplate them as so many sand grains in the desert, or so many particles of dust in the mountain, though such the untutored masses often appear. But no one ever spoke of Mozart as simply a member of a musical society, no one ever thought of Byron or of Longfellow as simply a member of a family who were poetically inclined, no one ever talked of Thomas Starr King as simply a member of the Unitarian denomination, no one ever speaks of Edison as simply one out of a number interested in the development of the uses of electricity. Wherever a man has made a name and place for himself in society, wherever a man has achieved a glorious work and his name has been handed down as the name of a reformer or an artist, an author or a poet, wherever greatness has been singularly displayed, it has been accompanied with conspicuous individuality in most instances, peculiarity; "erratic genius" is a phrase you constantly employ. While no doubt a great many geniuses have made themselves unnecessarily peculiar, while a large number of them have separated themselves from the mass in a way that perhaps they had better not have done, while a great many people have been peculiar to an extent altogether uncalled for by the obligations of conscience and reason, yet genius itself is always peculiar. No one can be really talented or specially enlightened, no one can be a great orator or reformer, no one can be great in any direction without being differentiated from the mass. These highly differentiated specimens of humanity are the only members of the human family who organize enduring societies, lead great movements, or found schools and academies.

In the philosophical period of Greek history there may have been hundreds of thousands of students of philosophy, but only a very few names are handed down to posterity as eminently great or memorable. In the days of ancient Israel there must have been a large number of prophets and poets, but Moses and Joshua are mentioned as the only two conspicuously great leaders and law givers; Isaiah, Jeremiah, Daniel and Ezekiel as the only four very great prophets. In the days of primitive Christianity there must have been a large number of disciples and apostles who were bold and earnest in proclaiming the faith of Christianity, but only a mere handful are mentioned for all time. In Greece the individuality of Socrates was so conspicuous that he died for it, and in his death he did more for humanity than he could have done had he continued to live; for though it is an entirely mistaken view to take of human greatness, the human family is often so disposed to undervalue the near and exaggerate that which is remote, so ready to disregard the beautiful near home, and so ready to eulogize and almost worship men and women when they have passed the Rubicon and entered into the world beyond the grave, so unwilling to acknowledge superior ability in those who are yet among us, that when a man lays down his life willingly, voluntarily, bearing social ostracism and persecution, and even death itself, or even when that which you call accident takes him away, the martyr who has been stoned or crucified by popular demand is by the same popular opinion proved a hero or heroine and worshipped posthumously with almost divine honors.

The estimation of the world to-day is very much like the estimation of the crowd in the days of Jesus, who shouted, "Hosannah in the highest," "Blessed is he who cometh in the name of the Lord," on Palm Sunday; and then on Good Friday shrieked, "Crucify him, crucify him," and again a few years afterwards said he was not man at all but very God of very God. Popular opinion is continually oscillating between extremes, when men are yet on earth and really great, it says they are nothing, or they are malefactors; but when they have passed to another state of being it pays them divine honors and says they are gods. As the multitude become more and more intelligent, as we learn to value things which are with us and do not remain so foolish as to value only those which are distant, we will bask in the sunbeams of the present hour and prize the sweet-voiced birds before their songs are mute in the cold embrace of death.

We are entering upon an epoch in society, upon an era in history, in which we shall be better able to appreciate singular, peculiar, or exceptional talent and virtue while this talent and this virtue is here among us, and not wait until its possessors have passed beyond all barriers of mortal sense and become imperceptible to physical vision, before we learn to value it at its true worth.

There are a few especial points which we wish you to notice most carefully in connection with that singularity and non-conformity which are always associated in a very marked degree with pronounced individuality. Marked individuality is always necessary for the expression of genius; you are told in the Bible that the people of God are a peculiar people, meaning that they must be different from the majority in order to be in any extraordinary degree inspired or even cultured. There is a genuine, a grand and noble superiority, but there is also an ignominious and distasteful singularity. Reformers should be very careful, indeed, to attain to the former, and equally to avoid falling into the error of the latter. We would say, then, that if the stories concerning Socrates in regard to his untidiness are true his untidiness was a very unnecessary accompaniment of his genius; and if Socrates suffered somewhat from the singularity of untidiness he did not suffer entirely without reason—society was not altogether wrong in some of its criticisms. If persons to-day attire themselves in extraordinary costumes, if they adopt modes and customs of life which are merely peculiar, for the sake of peculiarity, if they pride themselves upon their nonconformity and render themselves ludicrous in the eyes of their fellow-men because of their strange apparel and their remarkable manner of life, if no principle is involved, no truth proclaimed, no duty done, no vice con-

quered or virtue enthroned by these peculiar and erratic manifestations, we would advise them to adopt the ordinary costumes of society and to eat and live generally in an ordinary way, saving their strength, their nonconformity and singularity, for great life issues which will require all their power and ability when duty and conscience call upon them to make sacrifice for principle and not for fancy.

We are no advocates of that extraordinary and far-fetched individualization which leads a great many people to try and make themselves as unlike everybody else as they possibly can; we are no advocates of that extraordinary love of the peculiar which causes people to pose voluntarily and unnecessarily in the role of martyr when there are no great living issues at stake, and to persuade themselves that they are being persecuted for righteousness' sake when they are only ridiculed for peculiarity's sake.

We must learn to distinguish between peculiarity and righteousness, between a noble, grand and honorable individualization, and a mere sentimental and morbid desire to appear unlike others, and thus to become conspicuous in the eyes of the gaping crowd. All aspiration for the merely marvelous or miraculous, all desire to be singular for singularity's sake, is in our eyes reprehensible and should be preached down wherever reformers are gathered together.

But when we maintain that singularity or peculiarity for its own sake, and aggressive assumption of individuality as a bane, we reserve our heartiest commendation, and with our fullest soul applaud those who dare to be Daniels, who dare to stand alone in the interests of a great and glorious principle. Those who cry "Hosannah," because the crowd shout "Hosannah," will always cry "crucify him," when the crowd shrieks "crucify him;" those who applaud when the crowd applauds, will always hiss when the crowd hisses; those who will call upon you and invite you to their homes and lionize you as long as you are popular, because you are popular, will be sure to turn the cold shoulder towards you and leave you to die in the streets, for all they care, if the tide of popularity should turn against you and you should become unpopular. Those who have no strength of character, no mind of their own, no force and energy of character, no power to say "No" when other people say "Yes," or "Yes" when other people say "No;" those who have not the strength to say "No, I thank you," when they fear they will be laughed at for refusing a glass of wine or a cigar, those who have not the power to respect themselves and their conscience enough to live in harmony with their principles under all provocations, are the traitors in the camp, the Judases, or at the very best they are like Peter in the act of denying his Master.

We maintain that true individuality, that genuine individual sovereignty, is the attitude of one who acknowledges truth as lord and master, swears fealty to conscience and does not trouble himself about fashion or popularity, but only strives to honor a principle of right. If we were delivering a lecture especially to young people, we should tell them all to remember that in a very grand and noble sense they are equal with all others as the Declaration of Independence affirms. There is a great deal of truth in this democratic sentiment, there is a great deal of loyalty to conviction encouraged in the republican idea that one person is as good as any other, there is a great deal of self-respect and even worship of the Eternal Being in abolition of caste, in ignoring all distinctions and esteeming every man for what he is worth and not for what his grandfather was worth before him. There is a great deal of nobility in the sentiment of pride that your president is all the more worthy of you because he has been elected by reason of the distinction he has gained by his own exertions, not because of any rank of family. There is a great spur to real nobility in the declaration that the son of a shoemaker or a farmer may be equal and even superior to the son of the most eminent senator or congressman.

But we must always remember that true individual sovereignty only means the sovereignty of the individual to do what he feels to be right without trespassing upon the rights of any one else. Individual freedom is only the freedom of each one of us to do whatever we feel to

be right, for whenever we do anything we feel to be wrong we are slaves of sin and are held in galling chains of bondage by the only devil there is, but a very terrible devil, notwithstanding our own lower appetite.

The true statement of individual sovereignty is this: "One is your master and he is in heaven." But inquiries pour in from all sides, where is heaven and what is heaven? Where is the throne of God? Where shall we find the Word of God? Where shall we hear the Voice of God?

No one can dogmatize for another upon the absolute, the Infinite and the Eternal. But when a gentleman sends up to us a very long question asking at the end of it, (after he has written an essay which is not read at the afternoon meeting for lack of time,) whether we do not think that the world would be the better off if all attention was turned to practical subjects relating to human welfare and not to the worship of an unknown and unknowable God, we answer, yes, if God is unknown and unknowable to you, be sure you do not worship him, because if you worship the unknown and unknowable you are worshipping ignorantly and superstitiously.

When the Apostle Paul went among the Ephesians and saw an altar with this inscription, "To the unknown God," he said, "I see in all these things ye are too superstitious;" but he added, "He whom you ignorantly worship, him declare I unto you." If a declaration of conscience and of reason can be made to prove that there is a God, then God is no longer unknown and certainly not unknowable; at that point divine worship becomes rational and profitable, but no earlier.

The doctrine of individual sovereignty proclaims to the individual worshiper, worship your own God and not the God of some one else; worship the God whom you have discovered and not one about whom you have simply heard; worship the Deity whom you have found and not the Deity who is to you but a mere abstraction which some one else has endeavored to define, but most unsuccessfully in words or upon paper.

The worship of the known God, of the discovered God, of the revealed God, will be the worship of the future, and the individual who bows before the shrine of the Eternal One acknowledged in the days to come, will, when speaking concerning his past experience, say, "Then I heard of him with the hearing of the ear, but now mine eyes behold him." The old patriarch Job (possibly a mythical character) signifies a soul when it has struggled for spiritual attainments, when he says, "I have heard of thee with the ear, but now mine eye seeth thee," he represents the individual who in the sovereignty of his own knowledge has found God by purity of heart and by earnest obedience to the moral sense.

If we say that the men and women of the future will worship the God whom they have found and not the God about whom they have simply heard; if we say that the worship of the true God by the truth loving and truth finding individual is the worship of a Being who is revealed to the individual in his own inmost soul, we do not mean that an anthropomorphic deity will be revealed to you; we do not mean that you will see some great and wonderful being seated upon a throne, that a personality will appear to you in some mysterious way, and tell you that you must worship an individual who can be limited by outward embodiment. But the knowledge of God, the revelation of God, the demonstration of the problem of the divine existence will be a something that is made plain to your own soul so that you can say: "I know it, and that is enough for me; I care not whether the Bible is proved true or untrue; I care not if every church is abolished, and every system of ecclesiasticism proved false; I care not if every minister is silenced, and all outward scenes of worship cease henceforth forever; I have found the Eternal manifested in my own inner consciousness, any by my spiritual perception I have discovered the Infinite goodness. As by my own nostrils I have discovered the odors of flowers, and by my own eyes have discovered their forms and colors, so I have discovered truth by true spiritual revelation, not by dependence upon authority, upon Moses, or Jesus, or Buddha, or Krishna, but by dependence upon the living witness within my own spirit I have discovered the living truth."

As the world is gradually working its

(Continued on Third Page.)

What is Buddhism?

[Translated for the Golden Gate from the French of Ch. Faure, by W. W. T.] (Concluded.)

NIRVANA.

The catechism undertakes to tell us the nature of the *salvation* to which the path, marked out by Buddha, leads.

"And when this salvation is attained what do we reach? Nirvana.

"What is Nirvana? A condition of total cessation of changes; of perfect rest; of the absence of desire, and illusion, and sorrow; of the total obliteration of everything that goes to make up the physical man. Before reaching Nirvana man is constantly being re-born; when he reaches Nirvana he is re-born no more."

Let us halt a moment at this disputed point, which controls the entire doctrine of Buddha.

We do not mean to discuss here the definition given by the catechism. We will merely call to mind the fact that Burroughs and almost all European Indianists, who have studied the matter, have used this term in the sense of extinction or annihilation. Max Muller in his article on the "Buddhist Nirvana" says: "The best method of fixing the original signification of Nirvana is perhaps to find out the etymology of this technical term. Every Sanscritist knows that in its origin Nirvana does not signify absorption, but the act of extinguishing a light by blowing it out. The human soul, on reaching perfection, is extinguished, like a lamp, according to the consecrated expression of the Buddhists; it is not absorbed, according to the expression of the Brahmins, like a drop of water into the ocean.

When the Buddha died, his cousin, who accompanied him, uttered the following stanza, famous in tradition ever since: "With a mind that did not grow weak, he suffered the agony of death; like the extinction of a lamp, so came the setting free of his intelligence," the extinction of a light—is not that its annihilation?

Again Max Muller says that "The *tripitaka* (triple basket), which is the oldest and most authentic document of Buddhism, makes the Nirvana to be annihilation and not absorption." He adds: "Buddhism, then, according to the unexceptionable testimony of its sacred scriptures, is clearly tainted with nihilism." He reminds us, also, that at the time of the struggle between the two rival faiths, the Brahmins branded the Buddhists with the abusive nicknames of *Nastikas* (nothingists) and *Sungayadins* (universal vacuity folks).

Further, we know that Nirvana is interpreted in very different ways by the populations attached to the worship of Buddha. Some see in it the annihilation of being; others only the complete repose of the soul; in China, for many followers of Fo, Nirvana is a sort of Mahomet's paradise, of which the opium-smokers enjoy a foretaste. In Thibet, Mongolia and Tartary still grosser notions of Nirvana are held, while the enlightened classes of all the countries where Buddhism reigns can very well see in this crowning of the perfect life, merely the result indicated by Mr. Olcott's catechism—an absolute rest, with absence of desires, illusions and pains, the *extinction* of the physical man, and the complete deliverance of the spirit. If this ideal does not clearly flow from the doctrine of Buddha nothing hinders its introduction and maintenance by elevating souls to the height of such conception. It would be a decided progress in contrast with what is generally accepted.

For ourselves, we could not be satisfied with it. We do not regard rest and the cessation of active life as the recompense for the work accomplished and the prize of the perfect life. We wish forever to love everybody enough to rejoice continuously in their progress and rightful enjoyments, and to be grieved at their backslidings and sufferings. If God is love as well as justice He cannot be indifferent to anything that concerns his creatures; nor can we either, when, attaining blessedness, we share in his glory in the bosom of that center of life, of sentiment and of light in which finally end all relations of all kinds as we are incessantly taught by the sacred harmony of all existences.

ETHICS.

It has been justly said that the moral teaching of Buddha is admirable. We will not contradict. In fact, from the point of view of gentleness, charity, benevolence, we do not believe that it can be surpassed. In this point of view, at least, that of Jesus is but an enfeebled echo. Tender not only for all men, Buddha embraces in his love all animals also. Like all things human, the morality of Buddha is doubtless incomplete. It ignores the necessities of the struggle of life, the duties of daily labor and the implacable law of conscious, reciprocal and universal progress, which is imposed on man in society, as the task of his royalty upon the earth. But Jesus also seems to have ignored these things, and besides did nothing to heighten respect for parents and the conservation of the family; so far, even, that had he not found the family already strongly established by the Mosaic civilization, he might have shaken it by his instruction. His address to his own mother—"Woman, what have I to do with thee?"—is a striking example. Concerning our relations with nature and with the animals nearest ourselves; concerning these beings, our inferior brethren, on whom presses the burden of their earthly creation, he observed a painful, inexplicable, *egotistically human* sense.

For those ignorant or forgetful of the fact, let us call to mind that before Jesus Buddha had enjoined the pardon of offenses and demanded of those desirous of following him in the way of salvation, always to return good for evil. This noble remark of his is quoted: "If a man madly does me a damage I will in return cover him with my zealous love; the more harm he does me the more good I will do him."

But we must add that Brahmanism had preceded Buddhism in this way. We give two very ancient maxims that do honor to Brahmanic inspiration and were prior to the work of Sakya Muni. They are pure, touching and poetical: "Imitate the sandal-wood, which perfumes even him who splits open its heart with his ax." "Act like the prolific heart, which enriches with its goods those who belabor its flanks." Nothing more beautiful on charity has ever been uttered.

But what is the purest morality without religion? A dead letter.

Maxims, precepts, rules of conduct do not suffice; practice is needed.

To cause morality to be practiced, to introduce into all human relations the constant thought of the law, to make it loved and willed, and to impose on all the duty of doing it voluntarily of their own free will, internally as well as externally, toward one's self as well as toward others, such is the function of religion, and such, in fact, is the function that the religions of the past have tried to accomplish from the day when first morality, the offspring of the relations of man with the eternal, became united with religious worship. That is long, long ago, yet we can still find in the oldest of books, the "Rigveda," the trace of the first steps taken by religion to imbue itself with the laws of morality and furnish it with motives and a sanction.

Motives and a sanction—these are what religion alone can give to the human soul. This it effects by binding the soul to what is divine and to all that exists, and by furnishing it with an ideal to pursue, which is nothing else than the very object of life or the finality of universal being. It tells it in fine *why* we exist, and *how* we are able to aid in the work of universal harmony.

Now, this programme is but very imperfectly fulfilled by the doctrine of Buddha. Mr. Olcott acknowledges it himself in his appendix placed at the end of the catechism. "The word 'religion,'" he says, "does not properly apply to Buddhism, which is rather a moral philosophy. In the Buddhist faith there is no *alliance* as in the Christian sense, neither is there any submission or fusion of self into a divine being as in the Brahmanic sense."

Precisely so, and it is just this lack of religious bond which forms the very essence of religion, on account of which we must charge Buddhist morality with sterility. Beautiful as it is, the morality of Buddha has not served to modify the social condition of the populations, and has never been lived out save by a very small number of choice spirits who had already reached a degree of intellectual and moral development sufficiently elevated to march alone in the path of progress. The Buddha, spite of his excellent intentions and his desire "to save everybody," has only succeeded in saving those who were in a condition to save themselves without him. It was in vain that he showed, by his own example, that "charity ought to extinguish in the heart of man all selfishness;" the sage of the Sakyas has only served to develop the individualism of those most advanced by showing them salvation in isolation and away from mutual responsibility, (solidarity).

"It was," as Max Muller well remarks, "selfishness (egoism) in the metaphysical sense of this word (the worship of self or *egotism*) that is to say, the absorption without recovery in the bosom of the being who is nothing else but one's self."

Spence Hardy arrives at the same conclusion, though relying extensively, like Mr. Olcott, upon the authority of the Buddhists of the South, *i. e.*, the works of Ceylon in the Pali and Singhali languages.

"The Rahat (Arrhat)" he says, "who has attained to Nirvana, but has not yet become a Pratyeka-Buddha, or supreme Buddha, says: 'I await the moment fixed for the cessation of existence; I have no desire to live; I have no desire to die; desire is extinct.'"

By what aberration of mind can the rupture of all relations with the world, that is, the absolute isolation of the human person, be regarded as the supreme happiness, although that state of being, if possible, would seem to us the worst of all conditions? What! work through thousands of existences to secure the divine state, only to find one's self alone, eternally alone, isolated within a void without limits! To live and feel one's self bound to nothing,—to be no longer concerned in anything that exists, and to love nobody! Ah! a hundred times rather annihilation! No, the Buddhist Nirvana is not slandered when it is represented as the annihilation of being. It is flattered rather.

But happily all that is absurd and contradictory. *Life is universal communion.* Hence the more we extend and multiply our relations with other beings, the more we feel that we live in ourselves and out of ourselves, the more are we truly living beings! We must, therefore, put the plenitude of life and the summit of progress together at the point where the *becoming* of the relative beings that we are, is brought nearest to God, the eternal being,

who embraces all lives and contains all perfections. It is true that then we run the risk of falling into pantheism with the Brahmanic absorption, as expressed in the last *sloca* of the laws of Manou as follows: "Thus man, who recognizes in his own soul the supreme being present in all creatures, shows himself the same (read shows the same good will) toward all beings and obtains the happiest lot, that of being at last absorbed into Brahma (the universal substance).

But this erroneous conclusion of Brahmanism proceeds from a defect of method which it is now easy to rectify. Yes, the supreme soul is universal; yes, it is present in all creatures; but if each spark of this soul has formed a special being, this being, in restoring to the universal soul what it received from it and returning to its source, enlarged by all the qualities that it has acquired during its successive existences, is not at all the less distinguished by the qualities that are proper to it. So that the word "absorption" does not exactly express the idea of the divine state reserved to all creatures, after running through all the degrees of the ascending life. No, there is not absorption like that of the drop of water fallen into the ocean; there is perfect harmony of beings in the bosom of the divine unity, and, if a comparison is needed to make the matter understood, we can form an idea of the state that is reserved to us all (for a little sooner or a little later, what are ages in eternity? all the members of humanity, and, better said, all beings and all humanities will attain the object of life). We can, I say, form an idea of the divine state by the composition and decomposition of light.

Thus, just as all colors and all possible shades of light are found again in the white beam and can be represented to the sight by the solar spectrum, just so all beings are distinguished in the bosom of the universal synthesis, each by the character that is proper to it, and, as it is clear that the unchangeable individuality of each colored ray is not *annihilated* by its union in the bosom of the synthesis of pure light which characterizes the white beam, since we always find again, in the dispersion of the colored rays, the same order and the same effects; just so each being retains in the divine state the place and the functions that are proper to it. They belong to it legitimately, since it has acquired them by its toil in its anterior states.

CONCLUSION.

And now, after this honest outline, it will be allowed us to say, that if we must judge the tree by its fruits, the religion of Buddha does not seem to us to have produced such results as to give us a longing for it. There where it has found an advanced civilization, it has added nothing to what the populations had already acquired, and there where it has found barbarism, it has not brought civilization. The fact is, that Buddha, wholly preoccupied with individual salvation, never troubled himself about the social welfare. Now, we claim that a religion is of no value except by the society that it awakens, forms and maintains.

While we recognize that Buddhism, coming after Vedism and Brahmanism, has developed an important point of view of the religious idea, in opening to all men the road that leads to the divine state, we think that Christianity, coming after it, has introduced something additional into the world, in bringing thither the idea of human fraternity, and extending to all men the social bond of a common origin and a common end. At all events we hold that the forms of the past have had their day and done their work.

If there is anything rotten in the world, it is the religious creeds. That is true for the east as well as the west.

But that is no reason for supposing that the extinct faiths have passed without utility upon the world.

What is important is, not to retrograde, but to go forward without looking back to see the burning of Sodom. The people that halt in hesitation between the past and the future and become stationary, whether in the desert of doubt and sterile negations, or in the vain witcheries of superstition, cease to feel, to see, to understand; they become petrified and turn to dust that conquerors will trample under foot.

But let no one believe that aught of the creations of the spirit has been lost. The creations of the human spirit, like those of the divine Reason, are immortal, or rather, there is but one spirit, but one Reason, which shines in all beings, and which, working through the intelligence of each one, scatters everywhere waves of light and life in a way that is continuous, permanent, perpetual and universal.

But there is nothing eternal, save only the truth. We should neglect nothing that has been revealed to men. All true ideas have their place in the divine plan of the universe. Let us resume our property wherever found. The entire heritage of humanity belongs to us; for, humanity, it is but ourselves in the present, the past and the future. Although the forms of the past have had their day, yet it is the past which has made us what we are, and we carry it within us to call forth whatever it has that is living and appropriate, all its conquests to the needs of the present and to the constructions of future ages.

There is not a religion that has lived on the earth, which has not brought something that was not there before, and which has not represented some aspect of the eternal truth. Let us demand of each one of them all that it has yet to give us.

Several of these are far from having exhausted the source whence they issued, and we believe that Buddhism, on its part, has not yet uttered its last word. We say the same of Christianity and are able to demonstrate it. But while we find in the evangelical conception truths that have not been sufficiently understood and developed by the Christian churches, whether Catholic or Protestant, we would no more wish to lead back humanity to the single evangelical revelation than to that of Moses or that of Buddha.

The human soul is capable of taking a step in advance and of rising higher towards the light.

A new revelation is beginning to appear. It is not the product of a single epoch and will not be contained in a single book inspired by the isolated thought of one people or one race. It is the divine spirit, breathing from all sides at once and manifesting itself through the speech of all the good and great spirits, who have lived or who still live upon the earth.

Peoples, give heed, it is the *Bible of humanity*, that is being written at this moment and the reign of the spirit that is beginning.

With the new revelation, ought to disappear all the division of colors and of races, of castes and of classes, of peoples and of nations.

Yet nothing of all that has been contributed by the anterior revelations will be lost.

But the *Vedas* and the *Bible*, the *laws of Manou* and those of *Zoroaster*, the precepts of *Buddha* and those of *Christ*, like the labors of the great philosophers and the conquests of science, are only the materials of the religious synthesis, which human intelligence has not ceased to construct, in order to form from it the body, that is to say, the social organism of a larger humanity, a humanity having the consciousness of itself, of its *role* on the earth and of its high destinies. What is this role, what are these destinies, if not the co-operation of man with the creative power in all that concerns the culture of the globe, the realization of human fraternity and the being, humanity, communing more and more, through all its members, with the divine unity in the bosom of universal harmony?

If there is a finer, grander, more magnificent ideal than this, let it be shown us, and we will quickly embrace it and joyfully set ourselves to teaching it, spreading it abroad and pursuing its realization.

Her Last Journey.

[Detroit Free Press.]

Swiftly the train sped through the darkness. Rushing over meadow, over swamp and stream, through the hillside and the tunnel, passing growing crops in the fields and cabin clearings in deep woodlands. Lights at small stations flickered in the midnight breeze as the train sped onward through the darkness.

In the sleeper sat a father. To his breast there clung a little child, a lass with golden hair and fair blue eyes, the image of its mother. There was no sleep for father or child. All about them in the sleeper, men and women were wrapt in slumber, dreaming of home and happiness. Through the darkness sped the rushing train. Still sat the father with the clinging child upon his breast. The hoarse shriek of the locomotive caused the child to tremble with affright and clasp the father closer.

"There, my darling, you are with papa," and he smiled amid the tears that trickled down his cheeks.

"Mamma gone," piped the childish voice—"poor mamma no more," and then with studied, serious face the little one peered through the window out into the darkness.

Then the tears fell faster down the father's cheeks. His eyes were dim now, his voice was choked. He could not speak. He only gazed in mute agony through his blinding tears at the childish face turned up to his.

And the angels bade the golden-haired child to speak again.

"Poor mamma," she murmured, stroking the moistened cheek of the father. "Baby throw mamma a kiss," and with her tiny hand, so soft, so pink, she wafted up a little kiss that sped faster than the train upon the wings of night. A kiss, divinely sweet, fraught with holy passion, a kiss the angels wafted onward, upward, through the portals of the undiscovered country, to the realms of heaven.

"O God! O Father!" moaned the man, with the golden head nestled in his bosom, his eyes closed, his head sank backward, and the train sped onward through the night and darkness, over stream and meadow, through the hillside and the tunnel.

And the mother?

In the city, in the early morning, amid the noise and bustle at the station, men with hardened faces lifted trunks and boxes from the baggage car. Then, with solemn faces, drew they forth a larger, longer box than all the others, and the voice of the rough baggageman quivered as he whispered:

"Move it gently, Jim! It's a woman. That's the husband with the kid yonder on the platform. Easy now! There! That's her last journey on the cars, poor thing. Thankee, Jim! I always feel like treatin' women tender like."

ORANGE flower water is the elegant tinkle of the woman of fashion at the present hour. It is very quieting to the nerves.

"Let Not the Sun Go Down Upon Thy Wrath."

[Read before the Gnostic Society of San Francisco by "J. R. W."]

The acts of this material life are so mysterious, and our relation to so many conditions pertaining to the senses, that the spirit of condemnation should be overshadowed by a broad mantle of charity, the twin sister of truth and love. To those who are in the atmosphere of thought pertaining to the soul, understanding the many embodiments through which it must pass to obtain development in matter or through the material, must feel that the condition exciting wrath, or, so often expressed, righteous indignation, is that through which the soul must pass for unfoldment during its transient stay in this earthly home, of which, we are all aware, is a constant school, spiritually and physically. Then if the struggle is one of pain, error, or that which *seems* to degrade (as viewed by mortal sense) looking at the condition one should calmly consider the life line marked out for that individual. Perhaps from error of thought or deed, expressed in another grade of past experience, those who *seem* to rise above the temptation that besets another, may do no better when they find the same experience necessary for soul growth, with the condition strengthened by injustice dealt out to others, they may find the dose doubled as they arrive at the same point where an unjust thought or word built its own environment for the mortal who gave it life. For "thoughts are things," hard realities, if not thrown against another in charity and love, may cause the brother or sister struggler, additional woe, as they strive to overcome what seems inevitable fate; they will bound back, like a ball, into the hands of the one who throws it.

The lesson that my mind strives to convey is to deal mercifully and justly, with no egotism, with our fellow-man whatever may be the condition, doing the best we can to lift him from his error, and, recognizing only the divine within, seek to help the mortal mind to catch the gleam that calmly resides within its environment of matter, gleaming and sparkling, all health, all perfection waiting a recognition from without and to the earnest mind who seeks. Will it respond at the first tiny rap at the inner temple, whose door it never locked and whose entrance is within each expression of finite mind? Fellow Gnostic, let us seek, yea, delve deeply beneath the plane of matter for the gold without alloy; then we may speak of the things spiritual with a true consciousness of a reality or oneness with God, who, with infinite power, thought worlds into existence, and with the same power created man and woman in his own image. Come into the thought of healing from within and He is there; come with soft, unsullied hand and deal with all humanity as one great family from the universal soul, unselfish and straightforward in your dealings, exercising, according to the highest conception of your mind, and, as a matter of consequence, you cannot close your eyes with wrath within, for the sun of righteousness has arisen within never to set, but to grow more luminous as you journey on toward Nirvana.

Extravagant Washington.

[Wm. E. Curtis, in Chicago Inter-Ocean.]

I was talking the other evening at Mrs. Whitney's reception with a lady who has been in Washington society ever since the war, and has witnessed the ups and downs of at least two generations. She said that never before in her knowledge or experience had there been so much money spent in Washington in dress and entertainment as this Winter. "I remember," she said, "when it was an occasion for remark if refreshments were offered at a cabinet reception, and at other evening gatherings it was seldom that anything more than a sandwich and a cup of coffee or a glass of punch was offered. So late as the Hayes administration, when Senor Mantilla gave a grand reception in honor of the marriage of the king of Spain, champagne and terrapin were served, and it was considered a princely extravagance. But now the finest and most expensive wines are served as freely as claret punch was ten years ago, and terrapin is as common as chicken salad. The Leiters and the Whitneys, and other wealthy people who have recently come to Washington, have set a fashion that has prevented many people who would like to entertain from doing so.

"Until last year," continued the lady of twenty-five years' experience, "I have always given a reception each Winter. I have usually served coffee, claret punch, salad, oysters and that sort of thing, and it has cost me \$500 or \$600, including the music and flowers. But I've had to give them up, because I cannot make such a spread as others do, with champagne at \$35 a case and terrapin at \$60 a dozen. One does not like to have her entertainments contrasted with those of other people. If only one family was doing this sort of thing, there would be no difficulty, but it has gotten to be the style, and one might as well be out of the world as out of fashion. So we poor folks have been driven to having 'teas.' I have not the slightest doubt that Mrs. Whitney's entertainments cost her not less than \$2,500 a week, but everybody enjoys them, and she can afford it. I heard the other day that her bachelor brother deposited \$500,000 to her credit last Fall, and told her the money was not to keep, but to spend for the enjoyment of her friends."

(Continued from First Page.)

way out from under the terrible bondage of man made authority, as people are beginning to see with their own eyes and hear with their own ears, and generally think for themselves; as members of all religious demonstrations are beginning to think for themselves, what is the result? There is a great deal of negative infidelity, negative skepticism abounds, agnosticism is the order of the day, suspended judgment is in order, denial of whatever you cannot either prove or disprove by physical evidence is also very common. Why? Because you have been taught to take everything upon trust; a very large number of people believe in God because the Bible teaches them to. What does the skeptic say? The skeptic says: "How do you know the Bible is true? How do you know when it is interpreted correctly? How do you know that the men who wrote the Bible had any knowledge whatever of God more than we have?" And if you try to meet the infidel on grounds of history and scholarship only, he very often gets the better of you.

You ask a great many people why they believe in the immortality of the soul, and they reply, "My mother taught me to believe in it, and I have never doubted it." But have you discovered it? Why do you believe in the sun? Because you have seen it. Why do you believe in the flowers? Because you have seen them. As with our physical perceptions we are able to go out into the universe and discover external facts, even so with our spiritual faculties we can discover spiritual truths. If any one asks how did the knowledge of the immortality of the soul come into the world? How did all conception of morality and duty ever come into the world? We answer, there have been in days long gone by, seers, prophets and oracles who were truly highly inspired people, who stood upon spiritual altitudes, lifted far above the common throng, and standing there upon those mountain tops they commanded a view of things divine as well as things terrestrial, which they described more perfectly as they beheld them more or less clearly, the discoveries of the world's sages, translators and copyists have handed down from age to age to the extent that they have been able to lay hold of their thought and embody it in language, but no further.

Individual sovereignty lead us to say to the humblest child, to the lowliest man and woman, you have as much chance of hearing from God as the Pope of Rome has. You have as much chance of receiving the Word of God yourself to-day as any man or woman ever had in ancient Israel. And while we do believe that Moses on the mountain top of spiritual elevation heard the law pronounced and gave it unto the children of Israel, while the multitude who were on the lower level heard it not, we understand such narratives not literally with reference to Mount Sinai, but figuratively as referring to a mountain of spiritual attainment on the one hand and a low level of earthliness on the other. We do believe figuratively that the man on the top of the mountain perceived spiritual truth or made a discovery of it, and therefore had a revelation, (for revelation means discovery), while those who were at the base of the mountain were only terrified when they apprehended something mysterious and did not know what it was. We do believe there have been times in ancient history when men have felt the presence of the Eternal and the angels about them, and when their eyes have been opened and they have seen into the spiritual world, as Swedenborg did at a later date; and we know the time is coming when spiritual truth will sweep like a mighty avalanche over the entire world and men will know of truth for themselves and need not that any should teach them, for they will all be taught of God, and God will instruct them through their enlightened moral sense, through their own intuition, through the divine nature which the Eternal Being has implanted within every one.

When we talk of obeying God, yielding to God, what do we mean? We do not mean yielding to a book or to a church or to a personage or to some one's idea about theology; but we mean yielding to our own highest conception of God, of truth; we mean that a person should obey so completely whatever he believes to be good that he could boldly stand before the majesty of Heaven and say, "If I have done wrong, thou, oh God, who seest all things, knowest that I did not err intentionally." We insist that state of mind is alone laudable and satisfactory which enables the possessor of it to enjoy perfect peace within, to feel that in heart he is at peace with God and men. The heart does not, of course, signify the material organ within your body, but is a figurative term for conscience, for the moral sense, for one's intuitive perception of truth; to this indwelling judge we direct every child as well as every adult, and say, "Behold within you the connecting link between earth and heaven, between humanity and Deity."

Individual sovereignty then is not a hazardous daring to stand alone, apart from all one's fellows, unless it be to stand alone with God, with truth, with honor, with conviction. When you hear of those great anti-slavery heroes, those noble abolitionists who were willing, in years gone by, to have their windows broken, to be assaulted in the streets, to suffer their meetings to be rudely broken up, because they dared to espouse the cause of the negro, and admire their noble bravery,

and admire it you must, even though some of you may have sided with the South, and therefore did not coincide with their opinions, even though some of you may have thought them to an extent fanatical and misled, even though you feel to-day it would have been better if they had not acted just as they did, nothing can detract from the splendor or the majesty of their willingness to endure what they did for the sake of truth.

William Lloyd Garrison, who mingled in some of the highest and most exclusive circles of Massachusetts, followed his true convictions, even though he knew it would alienate him from the affections of his people. Wendell Phillips took his reputation, and all that men would value, in his hands, and went forth boldly and bravely to proclaim an unpopular truth. Now the very persons who condemned Garrison, and hooted at Phillips, have been heard to exclaim as the bodies of these true heroes lay in their coffins, and they took part in the eulogies pronounced upon them, "Those were great and glorious men, who, even though they erred in opinion, were royal in soul."

When the great and good man dies, the evil he has done is interred with his bones, but the good lives after him forever, and you follow from afar the noble light of the individual who dares to stand alone with principle, feeling that God and one make a majority, even though all men and women turn against him. All down the line of history the men who are acknowledged and honored, the men who have founded new schools of thought and have headed great movements, were sovereigns greater than kings upon their thrones, because great in divine individuality. They dared to strike out in opposition to all conventional forms; they dared to be unfashionable and unpolitic; they dared to take their lives in their hands and go forth fighting for truth with the boldness of lions even though in their hearts there was ever the gentleness of doves.

To-day the very persons who oppose individuality, who never endorse any opposition to conservative opinions and usages, would never have been in the denominations in which they are, had it not been for the very spirit they now revile, for those denominations could never have existed if it had not been for the singular individualization of heretical and unorthodox men who dared to stand alone in their day and generation and fight,—not popular opinion for peculiarity's sake, but whatever they felt to be wrong, no matter how venerable it might be.

Some people are always exclaiming: "Be careful, be cautious, or you may offend some one." Some are so timid as to say: "Oh, yes, I believe such and such a thing is true, but it is not wise to speak about it, for if you do, some of your audience may fall off, the most influential will not come to hear you, and you will therefore not receive so much money."

There are far too many people who have not the courage of their convictions, they belie what to them is truth, because if they were to speak plainly they would offend some one—some one perhaps who could support a Temple in very fine style and largely increase the speaker's salary. There are, unfortunately, a very large number of people who are always ready to listen to the temptation of that Satan whom Jesus so boldly resisted, the Satan who showed him all the kingdoms of the world and the glory of them, promising them as the reward of disloyalty. We do not undertake to say there was ever a personal devil who took Jesus to the summit of a literal mountain and showed him all the kingdoms of the world and the glory of them; temptation, no doubt, was in his own spirit, in his own mind's eye, he was able to take in the situation by viewing the condition of the minds of the Jewish people. They were at the time longing to be liberated from Roman thralldom; they were looking for a personal and warlike messiah, and were willing to shed their blood like water in fighting the imperial Roman power; there were many among them who would come to Jesus and endeavor to take him by force and make him their king; they would fain place him at the head of an army and enter into a bloody crusade against Roman tyranny. In this way, no doubt, his worldly ambition was appealed to, and the kingdoms of the world and the glory of them were held out to him if he would but head their army. There were brave and resolute men among them who felt they could surely overcome the Roman troops, men inspired with true bravery and almost supernatural strength. Probably his worldly-wise advisors told him he could have all conceivable earthly glory if he took a certain course to him objectionable on moral grounds, but on no other conditions. Jesus answered and said: "Thou shalt worship the Eternal thy God and him only shalt thou serve." And then the Devil left him. He had alienated his worldly advisors and he had silenced the suggestions of his own ambitious lower nature. How very many people there are to-day who find a similar temptation on a smaller scale a very great one; how many there are who excuse themselves for yielding to it by saying: "Well, if I do not occupy this position somebody else will; if I do not retain this place I shall have a successor; the people are determined to be taught certain doctrines, why should I not teach them and get the money for it as well as anybody else?" You hear such arguments as these again and again. But conscience says somebody else may be able to do a thing conscientiously, when you can not; somebody else may feel they are doing right

where you would feel you were doing wrong.

John Wesley dared to preach such an unpopular theology in his day that he was denounced by all the leading dignitaries of his time, because he preached in opposition to the Calvinistic doctrines of his day, which in his opinion unjustly limited the love of God. The Universalists had to fight their way against the most grievous opposition in the days of Ballou. But where would have been any monument of freedom; where would have been the Church of England, even if there had never been men and women bold and able enough to give forth honest opinions, fearlessly, and stand alone on what they believed to be side of right, alone with God and principle?

Here is individuality; here is individual sovereignty; willingness coupled with ability to stand alone as a light upon a hill, even though that light stirs up bitterest persecution from the surrounding darkness. Those who are in alliance with darkness long to extinguish the light and destroy the candlestick in which the divine candle is held burning. Divine individuality is fidelity to principle, not love of display, it is manifested in one's acting from a sense of right, with no other motive or reason for an action than the feeling that it is right.

We can admire and honor people who believe what we disbelieve, and disbelieve what we believe. We can admire and honor people whose theological convictions are the widest asunder from our own, but we can not admire a hypocrite; we can never admire one who tries to appear a Materialist among Materialists, a Roman Catholic among Roman Catholics, in the sense of always endeavoring to conform to current usages; one who for the sake of popular approval bows before the popular idol, whatever it may be; but if we can grow large enough and stand high enough to see that there is one God over all of us, that we are all of one family, all trying to reach the same heaven, though by different routes, all trying to reform the world, although in different ways, then we are not guilty of bowing to popular idols, if we simply recognize the good in everybody and in every system and unnecessarily antagonize no one's connections. When you recognize only one or two colors, and fighting over different colors, as though one were good and all others evil, strive to realize that it takes them all to make a perfect white light: you will have no cause for a quarrel with any honest person when you have outgrown your sectarianism. When we have only a few parts of anything in our possession, they will fail to harmonize because there are not parts enough to complete the whole. But when we rise to a loftier elevation, when we can realize the absolute oneness of all God's family, we can enter into the divinest associations of spirit, where we all are one; then parties, sects and creeds fall in ruin; from the higher point of view we see good in all, accept the good in all; we can accept all in charity and in truth, but in no other way.

Now, while it may provoke a laugh if we seem to suddenly pass from what some people might call the sublime to the ridiculous, we will say in this lecture on "Individual Sovereignty" that we have greatly admired a lady for dressing in gentleman's clothes, and we have pronounced another woman very foolish for doing the same thing. Why? Because the one woman had a deep-seated conviction in her mind that it was necessary for her to change her apparel in order to set a good example to her sisters that they might enjoy better health. The other woman wanted to make a noise in the world and acted from caprice, and was therefore doing a very silly thing. If we considered the theory of the noble-minded woman erroneous, it was for us to try and set her theory right; but any woman who was willing to be laughed at, when she felt it her duty to be singular, showed her motive to be so good as to call forth generous applause even from people who thought the action, considered by itself, very unnecessary and perhaps silly. We must always judge by the motive which prompts an action when forming an estimate of character; never judge the action independent of what prompts it except in matters of legislation affecting the public at large.

As we rise superior to the conventionalities which surround us, when we strike at all let us strike for principle. There is a great deal of striking to-day everywhere, but is it always striking for principle? No matter whether a person is a Socialist, or what he is, he is a noble man if he strikes for principle and strikes for justice. But if he has no higher aim than his own selfish interest, even though he may join the best meaning society, he is bound to do more harm than good. Wherever the principle at stake is justice for all, that sentiment is always the saving principle and the only principle that will eternally prevail.

In the woman suffrage movement women sometimes desire individual freedom to the extent of gratifying their own individual desires at the expense of others, and wherever there is an aggressive endeavor to lift the female sex above the male because of love of authority, such an element in female suffrage is its weakness, and the cause, if put into the hands of such women, is certain to go down. But those women who have good husbands, agreeable families, noble sons and brothers, women who are living in peace and harmony at home, attending conscientiously to all their domestic duties, do not think as to whether they have all

the rights they want, but whether society at large is governed justly; when without seeking for any private gratification, without personal feeling they fight for principle in declaring the equality of the sexes, in their work we behold not only the elements of success but the certainty of success to the woman's movement. Wherever impersonal justice is sought and the individual can stand as a representative of principle, wherever a man or woman can be true to himself or herself for the sake of removing a plague spot from the escutcheon of society, wherever personality can lose itself in principle for the sake of the cause of righteousness, there we witness the true relation of the individual to society at large, of each separate individual to the aggregated whole.

We pray you all to use your own brains and decide all matters for yourselves within the scope of your experience. No one should be an authority for you when you have the ability to be an authority for yourself. No one is justified in condemning or applauding on mere hearsay evidence when he has the opportunity of investigating a matter for himself. Let us learn to be individual enough to disagree as well as to agree with popular opinion. Do not believe a person is a sinner because the critics say so. Do not believe an author is unworthy of being read because some one else has said so, even though that some one is a professional critic. Do not believe a minister preaches the truth because the house is full every time he speaks. Do not believe a magazine reliable because it has a large circulation; but rather when you hear that the public has hissed some one, go with an unprejudiced mind, and if you approve of the performance clap your hands. If you read a book and that book appeals to your soul, teaches you, and is a message of truth for your mind, say it is a good book, no matter who says it is a bad one. If you believe a cause is right, though very unpopular, stand up and defend that cause everywhere, not ostentatiously nor aggressively, but with all proper modesty and due regard for the feelings of others, yet positively and plainly state your conviction. A large amount of the bad odor attaching to Spiritualism has been fastened upon it by the Spiritualists themselves. We are quite certain if we were members of orthodox Christian churches we should not feel very much inclined to leave our own church to join a society of people who were, for the most part, afraid that other people should know they belonged to it; we are quite certain if we knew nothing of the evidences of spirit communion we should not be at all likely to seek for them if we found the very people who held seances and were convinced that their spirit friends returned, were afraid that anybody should know they had anything to do with spirit communications.

If the people who are identified with a movement are ashamed of the movement, do you wonder that outsiders deride it? If people are afraid lest their convictions should be known, what more natural than that their opinions should not meet with favor from those who have hitherto held different opinions? You must be bold enough to stand up for the truth, and ever remember that a Judas in a band of avowed disciples is a great deal worse an enemy than any foe on the outside can possibly be; remember that a denial by Peter is a great deal worse than an open onslaught by one who makes no profession of friendship. Fidelity to conviction, willingness,—yea, determination to speak and act in accordance with one's real opinion is the great need of the age.

Let us all dare to advocate our convictions, whatever they may be,—let us dare to stand alone and tell the world what we believe and why we believe it, but never dare to cleave a conviction; still, at the same time, never put an idea forward aggressively or unkindly, mingling the bravery of the lion with the gentleness of the lamb, the sweetness and tenderness of mercy with the boldness which springs from an unflinching conviction of right. Let us feel our individual responsibility to duty, to moral sense,—let us so live every day that we can lie down at night and feel our consciences applauding us, and thus have all the honor and reward we need and desire; for if the world should place a diadem upon our brows, if our consciences did not approve our acts, we could never really enjoy even a night's repose.

Let your conscience be your guide; do things because you believe them to be right, say them because you feel they are true, and standing up for truth, combining boldness with gentleness, you will become invincible in putting to rout the powers of darkness, and succeed in uniting yourselves forever with the hosts of eternal light.

THE Andover Controversy is thus and well summed-up by Robert Ingersoll: "Some one left money to Andover seminary poisoned with the condition that the mistakes of the donor should be perpetuated. Now arises in the history of that institution the question whether it shall lose the money, or whether, on the other hand, it shall teach what we know are lies, out of pure economy. The Hindoos preferred their own heaven to an English paradise, and all their friends in a hot place. Some missionaries dared to suggest that there might be an appeal to a higher court, and a new trial for the Hindoo fathers and mothers, and that maybe they would not stay in hell after all. These men are now on trial before the Andover Board of Executors."

(Written for the Golden Gate.)

Organic Work.

With the intercommunication of the two worlds, there comes the earnest desire of the denizens of the spirit realm, that those yet in ignorance of this great truth may embrace it; and though our interest can never equal theirs, still its propaganda is an important problem before us, which the newer converts especially enter into with great zest.

Present indications from all quarters show greater activity in the first work of organization than has ever been known in all the past history of Spiritualism.

There are as many ways as there are persons who desire to see this work in full progress. What we most desire is not always, at first, the best, or the most practicable; and the impracticability of new schemes can be often determined by our past experience.

Three things are requisite to success in organization. First, the business or financial part must be correctly framed; second, the intellectual nature must be fed; and third, the emotional nature must be equally well supplied. The failure of the first is bankruptcy; the second, certain loss of interest and dignity in the proceedings; and of the third, a worse loss of vitality and magnetic life. While reason and intelligence give character to any public movement, the whole fabric of Spiritualism is built on human affection—the ties that bind the two worlds together, being mainly those of love. Our real interest is, primarily, in those with whom we have shared happiness here, and who are now spirits.

It was a wise, ancient, Eastern saying, that "One cannot put new wine in old bottles." It is just as true that the individualism of Spiritualism, as a movement, cannot be expressed by the old methods which belong to the past with its errors and its undevelopment, but must necessarily have new forms, and must be built on that which we know to be absolutely true.

More failures have occurred from the lack of financial ability to sustain the first movement than from any other cause. This has mostly happened in patterning after the churches in the matter, either of settled speakers, or the successive efforts of the itinerants. This bill of expense would come better after the society had grown a financial ability to meet it. In the attempt to do so much, the movement has been nipped in the bud. The Progressive Society of your city learned this, experimentally. They nearly failed from the introduction of a settled speaker, and only saved themselves by returning to the original plan of making the best use they could of their home talent, though it might contain objectionable crudities. These latter, while they must in a measure ever mar the perfection of the public exercises, yet can be regulated by systematic effort, so as to be in abeyance to the better elements with which they are in association; so that the performance, as a whole, can be made attractive, and an increasing interest kept up.

Many a church has gone to decay in consequence of the monotony connected with the ministrations of its leader. The same tone of voice and gesture can seldom be offset by mental activity. The Methodist Church has grown and thrived, to the astonishment of other sects, almost wholly through the recognition of the great law of change and variety, in its circuit system of preaching.

Literary exercises invariably draw an audience. One of the regretful things in audiences of progressive people, usually, is the absence of young people. The literary features of public work, with music, will remedy this, and induce an attendance of fresh, vital life in persons yet in the growing period, which is a very necessary item to a society's continued success. The experiments now in progress with the Union Society of Cincinnati, will illustrate what can be done with elocutionary exercises, recitations, selected readings and short speeches, with a sprinkling of mediumistic varied gifts developed to a point of usefulness for public exhibition.

What we want as a basis for pioneer work everywhere, is, a never-dying nucleus, which will demonstrate the principles of growth and progress. Once this is accomplished, we can branch out into practical work, in the shape of first-class lectures, all kinds of entertainments, which are both intellectually and financially desirable, free circulating libraries, systematic arrangement, both for the investigation of phenomena and the development of mediums; the great work of beneficence in assisting our own unfortunate to help themselves, and then extending the same aid to the worthy wherever found—all as fast as the increased interest, attendance, and means will admit.

If these preliminary thoughts will assist in the work before us, and you would like details of a plan which will practicalize the above, the latter will be duly presented.

H. W. BOOKER.

GRAND RAPIDS, Mich.

An old gentleman, while visiting a school, was invited to address the scholars. He looked up and down the long rows of children, and smiling benignly upon them, said: "Dear little boys and girls, my heart goes out in tender love and sympathy for you all, for I remember well when I was a little boy and girl myself!"

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," at
734 Montgomery Street, San Francisco, Cal.

TRUSTEES:

AMOS ADAMS, PRESIDENT; I. C. STEELE, VICE-PRESIDENT; ABRAHAM BAKER, TREASURER;
DR. JOHN ALLYN AND J. J. OWEN.

J. J. OWEN, EDITOR AND MANAGER.
MRS. MATTIE P. OWEN, Secretary and Assistant.
R. B. HALL, General Agent.

TERMS:—\$5.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

All letters should be addressed: "GOLDEN GATE," No. 734 Montgomery Street, San Francisco, Cal.

SATURDAY, JANUARY 15, 1887.

CLOSE OF VOLUME III.

The present issue of the GOLDEN GATE closes its third volume, and the first year and a half of its existence. The paper has modestly but steadily pushed its way to the front, until now it has come, quite generally, to be recognized as the peer of the best among its contemporaries, either at home or abroad. We have aimed to publish a paper in the interest of Spiritualism that should command the respect, at least, of all good people, of every belief, and of no belief. How well we have succeeded the paper must answer for itself. We go forward to the work of the future with unflinching trust in the Guiding Power that has led us thus far up the delectable mountain of success, which to many seemed insurmountable.

ROBUST SPIRITUALISM.

There is a kind of Spiritualism, so-called,—perhaps Spiritism would be the better word,—that partakes so little of the spiritual as to be scarcely recognizable. It is the kind that makes no impression upon the lives and conduct of men, to prompt them to more noble thoughts, or more generous deeds. It is the Spiritualism of the externals—of animalism—of the grosser things of life,—and not of man's higher self.

Once one becomes crystallized into this kind of spiritual belief, and henceforth there seems to be but little desire for growth with him. He settles down to an indifferent contentment with himself, and to a perpetual satisfaction with the physical phenomena of Spiritualism. Its signs and wonders constitute for him a continuous feast, with no variation, and upon which he never seems to cloy. The only use he has for his spirit friends is to have them give to him over and over again, vague hints of good luck and prosperity that is about to come to him; and thus he holds them and himself to the level of earthly things, with no aspiration for the higher life of the soul. We do not believe it is best for the spirit that has passed to the other life to be held too closely in the embrace of earth. It no doubt retards the spirit's growth to be continually answering to the call of mortal friends. We must remember that they have a work to do as well as we, and that until our desires and aspirations are for unfoldment and true spiritual culture, we have no right to hold them back upon our plane of life, and thereby retard their advancement.

Here is a field for missionary work among Spiritualists—a field that should not be allowed to go unimproved. But as yet it seems the laborers are few. We have at least a score of mediums in this city to one spiritual lecturer. The brave little woman at the Temple, Mrs. Watson, is lifting up her voice in behalf of the higher claims of Spiritualism. Good speakers are also heard from time to time at Washington Hall. But the efforts of none of these faithful workers are appreciated as they should be. The masses turn away from their teachings to gaze with open-eyed amazement upon the signs and wonders, of which there is no longer any lack.

This condition of things may be largely due at the present time to the unusual interest manifested by thousands of new investigators into the facts and principles of Spiritualism, most of whom, ere long, will be found leaving behind the old, and advancing to new achievements and delight in the realm of the spirit. Let us hope that such will be the case.

BROTHER OWEN, of the GOLDEN GATE, under the heading "Spiritual Obstructionists," is quoted as saying:

"We hope to see the time when every spiritual platform in the land shall be barred to these baneful elements, and only such teachers permitted to occupy the same as are commissioned of the angel world to bear messages of truth and love to mankind."

As a well rounded period this certainly fills the bill; but, not being posted on angels, we would like to have Brother Owen describe the position, character and make-up of an angel, and also tell us upon what authority they issue commissions, and how those holding commissions may be recognized. Speaking of the free platform he is quoted as saying:

"We care not how soon it shall be banished altogether, and only the qualified teacher permitted to instruct in public."

We rather favor this idea on general principles, but would like to see his make-up of a commission to grant permission before giving it an unqualified endorsement.—SOCIAL DEITY.

Our friend ought to be able to understand our meaning. He ought to be able to judge something of the character of the messenger from the message he brings. It would seem that no one need be told that the man or woman standing upon a free platform, and preaching treason to the government, infidelity to good morals, resistance to law, etc., is not commissioned from the angel world. Whoever has a truth to utter for the uplifting or betterment of humanity needs no authority to utter it. He is already duly commissioned.

HARMONY OF THE HIGHER LIFE.

The messengers from the higher life, in their communion with mortals, invariably teach the purest lessons of love and good-will to man. Their utterances are gauged by the Golden Rule, which divine measure of justice they ever seek to enforce upon the hearts and consciences of all to whom they can make their presence known.

This idea is beautifully illustrated in an incident that recently transpired in the family of Bro. Ravlin, of Oakland, all of the members of which are more or less mediumistic. Their intercourse with the spirit world is most satisfactory, whenever they choose to furnish the proper conditions. Their reunions with their spirit friends are frequent, and to the dwellers on both sides of life, most enjoyable.

Now, every Spiritualist knows the harmonizing influence of music in circles for spirit communion. It assists in producing a condition of passivity in the members of the circle,—a condition very essential to good manifestations. And then our spirit friends usually prefer cheerful and lively airs. They have a decided aversion to all music of the "Hark from the tombs" order.

Well, a short time ago, while seated around the table, the family were gaily singing "Old John Brown," and the table, moved by spirit power, was vigorously swaying to the time of the tune. It followed them gleefully until the singers reached the stanza commencing, "We'll hang Jeff Davis to a sour apple tree," when the table suddenly refused to keep time. The sitters were at first somewhat bothered to know the reason for this break in the electric chain, when it occurred to Mr. Ravlin to say, "You don't believe in hanging, do you?" "No!" was the emphatic answer, as the table fairly jumped from the floor and came down with a crash. They substituted other and more suitable words for the objectionable ones, when the table resumed its swaying in time with the music.

And so it is with all the wrongs, cruelties, and injustice practiced in this life, we have never heard a spirit uphold or countenance evil of any kind. Has some one wronged you, they never advise revenge; but urge you to return good for evil. Would you be happy here and hereafter, they tell you invariably, and with earnest persuasiveness, that you must seek the truest good of your fellow-mortals, and ever strive for the best and highest in your own life. They plead with the intemperate to break away from the evil habit and live temperately; with the impure, to live in harmony with the divine law of purity; with the wrong-doer of every kind to come up higher, and to so walk before the world that his example may be a light for other lives.

What principle of true Christianity is omitted here? Isn't the practice of the Golden Rule, which is the basic principle of all Spiritualistic teachings, a good enough religion for any one? Who would have a better may ransack the courts of heaven in vain to find it.

SMALL BEGINNINGS.

We hope to be able soon to carry a general stock of Spiritual books, and sell the same at the lowest Eastern prices. Before entering upon this work some fitting up of our office with shelving and other conveniences was necessary. We are now ready to make a beginning, as will be seen by the small list of books which we publish elsewhere.

We have Dr. J. Rodas Buchanan's admirable work on Psychometry; also, his "New Education," books the perusal of which every Spiritualist can profit by. Dr. Buchanan is one of our brightest and strongest writers. He gives his best thoughts to the world through these volumes.

We have also a large supply of the new work giving the mediumistic experiences of that grand old pioneer of Spiritualism, John Brown, Sr., of San Bernardino, widely known as "The Medium of the Rockies." The book reads like a pleasing romance. There is a fascination about it that but few readers can resist; when once they take it in hand, they will follow it to the last page.

A rare little gem is "Leaflets of Truth." It is full of golden thoughts—solid nuggets of wisdom and truth. The book costs only seventy-five cents, and it ought to have a place on the center table of every home.

Bro. G. W. Kates' "Spiritualists' Directory," which will be revised and republished annually, is a very useful little work, and ought to have an extensive sale.

We have also a small supply of Langley's Spiritual songs and music, for the names of which see advertisement elsewhere.

A very instructive and useful work is that of J. P. Dameron, entitled "Spiritism; the Origin of all Religions." It contains 108 double-column pages, and is the result of much scholarly research.

And, lastly, we have a few dozen copies left of the second edition of "Our Sunday Talks." This work will soon be out of print. Those who would secure a copy should send in their orders soon.

We shall add to our stock as rapidly as we can see our way clear to do so, and trust that our efforts will be appreciated by all reading Spiritualists.

—A recent letter from our friends, Mr. and Mrs. E. H. Mozart, informs us that they are at present in Paris, the gay French capital, where they expect to remain several months; thence they visit Italy, Germany, and re-visit England,

and then home again. They have given up their anticipated trip to India, owing to Mrs. Mozart's great aversion to long sea voyages.

HINTS TO INVESTIGATORS.

At this time, when there are so many seeking for the truth in spiritual matters, a few words of advice to those not familiar with the phenomena, or who fail to receive satisfactory evidence of the existence of their spirit friends and their power to return, may not be out of place.

Most new investigators approach the subject nervously or timidly,—and being without that passivity so essential to the best manifestations, they fail to receive, at first, the evidence they need. The conditions being confused, the spirits are unable to come in complete rapport with them; hence, the messages will be more or less confused, incoherent and unsatisfactory. Wrong names will be given, and right names sometimes misspelled, and the investigator not unfrequently is discouraged from the start from pursuing the subject further.

We are often led to wonder that the invisibles can do as well as they do, considering the imperfect character of the implements they have to work with. But they are ever ready to try, and it is amazing, where the conditions are at all favorable, how well they can succeed.

To the honest investigator we would say, keep cool, and do not expect too much at first. Enter the presence of the medium with an aspiration for the truth, and with a feeling of childlike simplicity and trust, accepting what comes for what it is worth. Don't ask questions, unless invited by the invisibles to do so; and especially do not ask for positive tests of spirit identity, for you thereby become positive to the spirit, when you should be negative and receptive. Remember that the spirits, without direct solicitation, will give you every proof in their power. If they do not succeed at once, you should not become discouraged, but try again, and keep on trying. It is when you least expect it, and when, physically and mentally, you are in the most passive condition, that the light will break in upon your consciousness in an overwhelming flood.

It seems almost impossible for some investigators to obtain convincing proof. Some, we know, have been earnest but unwise seekers for years, and they are farther from conviction now than in the beginning—their doubts become greater in the pursuit. Others have seemingly had all the proofs they should require, but are not satisfied. Like doubting Thomas they must needs thrust their hands into the side of the risen Lord, and feel the prints of the nails in his hands and feet, before they can be wholly convinced.

And then the investigator should seek to enlighten himself as to the nature and conditions of the phenomena. He should read the experiences of others and become familiar with the philosophy of Spiritualism. He should patronize the libraries of spiritual literature (of which there are two in this city, both free to the public). He should advise with old and intelligent Spiritualists, who ought to be able to explain away his doubts and direct his feet in the path he should pursue.

It is only of the earnest investigator that we speak. Of that large class to whom the question of a future life is wholly one of indifference, and who care not whether Spiritualism is true or false,—the time for them is not yet ripe. Spiritualists should not be eager to make converts among this class. Their labors will be in vain; or, if successful, the new convert, having but little spiritual unfoldment or conception of spiritual things, would naturally seek to make use of his spirit friends to aid him in the furtherance of his worldly schemes.

The investigator should remember that Spiritualism is not only a demonstration of the amazing fact of continued existence beyond the border line of the great change we call death, but it presents a philosophy of life, and maps out a line of conduct essential to happiness here and hereafter, which is the very essence of all true religion.

SINGLENESS OF PURPOSE.

There is an overweening ambition among mediums for a variety of phases in mediumship rather than to develop the one phase with which they may be gifted to its fullest and highest degree. We believe any medium weakens his or her power in the direction in which they are strongest if they continually strive for development in another line. The greatest excellence is obtained everywhere by concentration of force for a particular object. The world would never have seen the great master-pieces of art given by an Angelo or a Raphael had half their energies been spent in trying to turn sculptor, or to become musicians; so in the world of mediumship, mastery can only come to those who devote themselves, heart and soul, to their especial department and seek not for diversified gifts.

The one goal above all others to which mediums seem to aspire is to become platform test mediums, a kind of mediumship in which only a few ever attain to prominence; and yet we have seen good mediums noted in other phases go on the platform and do exuberantly and thereby reflect on their hard-earned fame in their own proper channel of expression. To all mediums we would say, hold to the forte to which you are best adapted and seek to rise pre-eminent in that.

REMARKABLE SUCCESS.—Mr. John Slater, the young mediumistic wonder, now sojourning in San Francisco, is meeting with remarkable success. His Sunday evening meetings are filled to overflowing, while those of Sunday afternoons are well attended. His public circles are crowded to the last seat, and many are turned away unable to obtain admission; while every hour that he is able to devote to private sittings is fully occupied. He is making a lasting impression upon hundreds of skeptical minds in this community, and opening the eyes of many to the light of the beautiful truth of Spiritualism.

ALLEGED "TRICKERY."

60 LIBERTY STREET, ROOM 5.
New York, Dec. 28, 1885.

EDITOR OF GOLDEN GATE.—In view of the fact that I have recently seen glowing accounts published of the mediumship of Dr. D. J. Stansbury, I am moved to submit to you the enclosed article recently cut from a spiritual paper and would respectfully ask if the "Doctor" has vindicated himself from the damaging charge therein made against him?

I know nothing of the matter except as I read the statement set forth in this article.

The exhibition appears to have been before a society of Spiritualists,—and not skeptics whose minds were prejudiced,—and the unfavorable report seems to be supported by witnesses. It would be well for the cause of truth, and of Spiritualism, if Mr. Wadsworth, the Chairman of the Society, had given for publication the METHOD adopted, if it was a trick as alleged.

I cannot reconcile a statement like this with accounts of what purports to be genuine manifestations.

Either this party is a medium or he is not. If the editor can throw any light on the subject I shall be most happy to receive it, being an earnest investigator and a believer in the phenomena and philosophy of Spiritualism.

Very Respectfully, CHAS. P. COCKS.

Following is the "enclosed article" referred to by our correspondent, which appeared as an editorial in the *Religio-Philosophical Journal*:

"Dr." D. J. Stansbury, who has been holding forth in San Francisco as a medium for independent slate-writing, gave an exhibition on Oct. 10th, before the Society of Spiritualists meeting in Metropolitan Temple. He was detected in trickery by Mr. Wadsworth, Chairman, and Mr. Dodge, Treasurer of the Society. Mr. Wadsworth explained to the audience how the trick was done. A number of credible witnesses corroborate the testimony as to Stansbury's methods.

We will say with regard to this alleged-trickery, that it was charged against Dr. Stansbury that he "changed the slates," conveying to those not present the idea that he changed them for other slates; but the fact is that he simply changed the relative position of the slates by placing the bottom slate on top. That the writing appeared between the slates was so convincing in character as to convert to a belief in Spiritualism one of the skeptical committee having the exhibition in charge. The audience, with but few exceptions, were satisfied that no "trick" was done or intended.

The writer was not present at said meeting, but states what he has heard from many witnesses, and what he believes to be true.

Dr. Stansbury informs us that the spirits, writing usually upon the upper surface of the bottom slate, sometimes prefer the upper slate, as being more highly charged with magnetism, or for some other reason, and that they make the change of position for their own convenience. On the above occasion, being partly unconscious at the time, he thinks it quite probable that he did change the position of the slates.

Mr. Wadsworth did not "explain" to the audience how the writing was produced between the slates, which was in answer to questions contained within folded ballots, nor did he attempt to do so.

The slur contained in quoting the title "Dr." before the medium's name is wholly gratuitous, as Dr. Stansbury is a regularly graduated physician of the Eclectic Medical College of New York, and has been a practicing physician in this State, in good standing, for at least six years to the writer's knowledge.

We are pleased to add that we have had the most conclusive evidence of the genuineness of Dr. Stansbury's mediumship. He has come to our office, and upon our own slates, and in our own hands, produced the writing; and this he has done on several occasions.

AFTER THEM.—Nothing so much puts one upon his good behavior as trust and confidence from his fellows, but that it sometimes fails to have this effect is accepted as the inevitable exception found to all rules, and does not at all prohibit the general practice. After a century of experimental treatment of our native American tribes, who have mainly been treated as outlaws and criminals, it is faintly dawning upon some minds that the Indian might be better managed if he were somewhat elevated in his own estimation. This idea seems to have sprung from the well-known policy of the Mission Fathers, who were ministers of good to the Indians among whom they cast their fortunes. The sentiment in favor of abolishing all tribal relations among the Indians, and clothing them with rights of citizenship in lieu of Government blankets, is slowly growing, and we would not be surprised if it developed into a real state of affairs in the course of the next few years time. It is proposed to segregate their lands, divide them among the various tribes, then hold them individually responsible for their conduct to the laws. It is one of the things destined from the beginning, in our great country, that woman shall be last in admission to citizenship. To the Indian it will be a thrust of good fortune, unasked; after that, there being none but idiots and criminals to be taken into consideration, we cherish a hope that the mantle of justice may be still roomy enough to cover woman's rights.

If our esteemed contemporary (the GOLDEN GATE) will give the name of just one of these faulty and weak mediums who has permanently reformed, stopped cheating, ceased to indulge in immoral practices, and is now using mediumship for high and noble purposes, we will take it as a personal and professional favor.—RELIGIO-PHILOSOPHICAL JOURNAL.

If our esteemed contemporary will give the name of "one faulty or weak medium," or of an erring or sinful mortal of any calling, who was ever made better by abuse, or harsh denunciation, or unkind treatment, or show us wherein society was ever benefitted thereby, we will take it as a "personal and professional favor." If kindness will not win an erring brother to a better life, surely unkindness will not. If our brother of the *Religio* knows of a single public medium on the globe, that some one does not denounce as a fraud and cheat, or condemn for immoral practices, we would like to print the name in golden capitals.

—The article entitled, "What is Buddhism?" translated for the GOLDEN GATE from the French, by "W. W. T." which was commenced in our last week's issue and concluded in this number, will be found of especial interest to all scholarly readers. Although presented in the

form of a review, it is a clear and comprehensive statement of the fundamental principles of Buddhism. Other valuable translations from our foreign exchanges will follow in due time.

WHY DISPUTE?

Disputes are justifiable only when they relate to matters capable of mundane solution and settlement. But the most serious differences that have arisen to mar the harmony of individuals pertain to things beyond mortal kin. The Spiritual philosophy has demonstrated the most important truths of the age to those who have sought to know; but it can be in no wise pleasing to the higher spirits who return to earth that the fact should cause discord between those possessing absolute knowledge and others not even having faith. We repeat that Spiritualism has demonstrated the most important truths of the age. But spirits themselves do not agree as to the existence of the man called Jesus. Some say that no such person lives; others, that they have seen and talked with him. Not a few mediums claim him as their guide and control.

Now, what disembodied spirits themselves differ about mortals should not be positive of. We think that any life must be the better for believing in that so perfect a being as Jesus once lived upon our earth; but as to knowing positively that he did or did not, is, we think, impossible. Be he an entity, or a nonentity, the conception of him and his life and its influence upon the world should be sufficient to hush all wrangling and dispute, that is more dishonoring than productive of information.

WEAK.—Whatever the condition of any European nation, when a war cloud rises to the visible horizon it is at once aroused to a spirit of proportion in keeping with its relations. The interests of foreign countries is such an inextricable affair that all must make an appearance of life and an effort to live, or be wiped out altogether. Spain has shown no concern about its individual development for long years, but present transactions show that it still cherishes a regard for its navy that has just received a grant of forty-five million dollars for the purchase and equipments of new war vessels, and authorizing the building of fast cruisers and torpedo boats. This is a vast expense for Spain to incur, but she doubtless feels that the worth of her dependencies, no less than certain of her jealous neighbors that need watching, warrant the assumed debt. Spain and England are both in a sad plight to go to war, or take any part therein. They stand an equal chance of being swallowed up bodily.

EDITORIAL NOTES.

—What a happy world this would be if everybody tried to make it so.

—Mrs. E. C. Wms.-Patterson, formerly of this city, is the present State Lecturer of Illinois for the Knights of Labor.

—Mrs. Lord's private seances are attracting much attention. She is truly a wonderful instrument in the hands of the invisibles.

—N. F. Ravlin will leave for San Diego about the 1st of February, and expects to lecture there, in Los Angeles, and at other points before his return.

—The friends of Thomas Faine will celebrate the anniversary of his birthday at Metropolitan Temple, Saturday, evening, Jan. 29th. Able speakers will be in attendance.

—There are whisperings in the air that the year 1887 will witness a mighty influx of spirit power upon the world. Make your heart ready, O mortal, for the coming glory.

—M. C. Harper, of Colfax, W. T. writes: "THE GOLDEN GATE and *Carrier Dove* are both so interesting I shall take them both as long as 'I stay on this side of the river.'"

—The *New Northwest*,—Mrs. A. S. Duniway's paper,—has changed proprietors. Mrs. Duniway will still continue to write for the paper, but will devote most of her time to the lecture field.

—Mrs. Maud E. Lord was present at the mediums' meeting at Scottish Hall on Wednesday evening, and gave a very interesting talk on the subject of harmony among mediums followed by some satisfactory tests.

—He who comes to you, "feeling it to be his duty" to repeat the unpleasant things others may have said of you, should be kindly taken by the ear and led to the door, and his departure lovingly facilitated with a number nine stogy.

—A note received from Mr. Colville, on Monday last, informs us that he was expecting to receive his new book, "The Science of Health and Healing," from the hands of the printers at any moment. Those who have ordered the book must wait patiently.

—Human nature has been so warped and twisted, by ancestral and other causes, that we are sometimes led to wonder that it should be as complete as it is. (We speak now of average human nature, not of selected samples, many of which can be found in all the walks of life.)

—The increasing interest in Mr. John Slater's meetings is indicated by the fact that at his two meetings last Sunday his receipts at ten cents admission were \$197—representing nineteen hundred and seventy people. At his Sunday evening meeting there were over fifteen hundred people present.

—That faithful and reliable medium, Mrs. Ada Foye, has been quietly resting from platform work during the absence of her husband in the East; but her services are held in constant demand for private seances, which are as convincing as ever. Upon the return of Mr. Foye she will soon again be heard from in the field of public work.

—The *Banner of Light* of Jan. 8th says: "W. J. Colville wishes to inform his numerous correspondents and all who desire his services in the Eastern States that he is definitely engaged for July and August at Western camp-meetings, and therefore cannot respond to any calls from those in the East. Arrangements are in progress for his speedy return to California, where his residence may be indefinitely prolonged."

—London recently celebrated the three-hundredth anniversary of the introduction of the potato into England. Strange as it may seem, the introduction of this useful product of the new world into the old, met with strong opposition. It was claimed that the harmless potato had a baneful influence on the soil, the health and morals of the people. The church opposed it on the ground that it was surely a plant of the devil since it was not mentioned in the Bible. The Roman Church called it the "Protestant vegetable," and worked strenuously against its cultivation on that ground. What would poor, Catholic Ireland have done many times since then had it not been for this "Protestant vegetable?" Verily the world moves.

MR. AND MRS. MOZART'S RECEPTION.

The Spiritualists of London have been untiring in their effort to do honor to our worthy expatriate, Mr. and Mrs. Mozart, during their sojourn in that city. The culminating point of these courtesies, social and otherwise, resolved themselves into a grand reception, given Monday, December 6th, at Neumeyer Hall, London. The *Medium and Daybreak*, in speaking of the reception, says:

"We have seldom witnessed such enthusiasm amongst London Spiritualists as was manifested in getting up the meeting at Neumeyer Hall, on Monday evening. A committee of over thirty vigorously promoted the object for several weeks; and some worked in private whose names did not appear. A large number of tickets were disposed of, and friends kindly did all in their power to render the entertainment worthy of the occasion. The hall was too small for the crowd that came pouring in, and after chairs had been collected from all parts of the premises, many were content to stand or find a resting place on the front of the platform. As soon as the programme was commenced all tumult speedily subsided, and the happiest of conditions prevailed to the close."

After the fine literary performance and a number of congratulatory speeches, Mr. Mozart responded in the following manner:

"Mr. President, Ladies and Gentlemen:—I scarcely know how to respond to the hearty welcome which you have given myself and wife. I assure you, friends, I am deeply moved by your kindness and general hospitality. The least I can do is to thank you a thousand times; and I feel confident that our friends on the far-away Pacific coast will join me in thanking you for the kind and generous manner in which you have received one of their countrymen. I hope I may always prove myself worthy of your appreciation. Ladies and gentlemen, I most sincerely thank you."

After which Mrs. Mozart expressed her appreciation in a few well chosen words, which we reproduce below:

"Mr. President, Ladies and Gentlemen:—I have only words of thanks, words of praise and commendation to offer in response to the warm welcome and soul-greetings you have so kindly given us to-night. We came among you strangers, in a strange land; but your hearty appreciation of our work can be recognized only through the sympathy or bond known to friends; and I can but thank the good guardian angels who have so wisely guided and directed our footsteps into such pleasant places and appreciative conditions. It seems very strange to me, as I look over my life and try to understand the work I have been so wisely directed in. Oftentimes in the past, visions of these experiences have projected themselves before me; and as often I have said to myself: I cannot be so used, because I know not how. And an angel voice would say: You have a force within; a power of spirit; a soul power, which we can utilize, and through this be able to benefit mankind: you must go forth and speak what we give you; you must herald the new understanding of life and immortality. And as I stand here among you, I feel the soul-joy coming up—in thankful praise; and I realize it now that I am only an instrument, weak I may be, but the power, the glory belongs to God and his angels. Spiritualism has come in the world to stay. Ever since the tiny rap was heard in the far Western Hemisphere, Spiritualism has been making rapid strides all over the land. Man rejoiced when the great chain joined continent to continent, and mind was able to reach mind through the force of electricity. But the rejoicing would not compare with the grand outpouring of spirit-joy, when the wires of spirit-power will be laid in every hearth and home, in every soul of human life; nay, greater joy is felt in spirit-communion, whereby the environs of the soul may be stricken down, and light and truth, hope and love, find a resting place in every heart, that the life-work may be well done. Oh! that God, the Father, through his own law, may so inspire the mediums all over the land, to reach out for more knowledge, a more perfect understanding, whereby Spiritualism may grow in soul-power; rise in purity, as the flowers; reach up towards the sunlight, whereby they gain strength to fulfill the law of their being. So will the inhabitants of the spirit-world, forcing their way to a higher sphere of understanding."

Let us then, as workers in the cause of the angels, unite in a bond of harmony and love, that soul may be united to soul, and the law of compensation better understood, whereby the eternal laws of God may be glorified in us, and all life-work purified."

RAIN OR NOT?—It is thought by many that a dry season would not be a calamity to this coast at the present time, there being such an abundance of grain in store. Perhaps it would not to those of numerous acres, but to the small farmers, who constitute the majority, and who are dependent upon each year's crop for their living, a dry season is a bitter hardship. The lurid prospect of a general war in Europe will doubtless fulfill all indications this time and create a demand for grain in this country that could no more than be met should there be the best of crops this year. There is, indeed, plenty of time for abundant rain in the next two months, but it is not expected. In fact, it is time, and over, for one of our periodical dry seasons, and whether we are prepared for it or not we must accept it as all inevitable things should be—with quiet resignation. Complaints will not bring the blessing, but all are best who have learned to make the most of what comes.

(Written for the Golden Gate.)

From the Sun Angels' Order of Light.

"Ring out the old, ring in the new."

The old year to which we must say goodbye, now and forever, is now slowly passing away. Moment by moment was it ushered into existence, each moment bearing its freight of good and ill, of joy and sorrow. Moment by moment have its hours, days, weeks and months passed on the noiseless wheels of time, which never cease their ceaseless round and round. Moments filled with joy or sorrow, on and on they move, bearing each their own record, whether of good or ill. The book of the year just told is written, all stands as each soul has written, whether the record be joyous or that which will bring a weight of grief to the reader as the pages pass in review before him. Ah, how many had thought how indelibly would have been marked each act, each thought of the past, how carefully would each word have been written, that now taken in the hand of the guardian angel of each life, is read with smiles, and alas with

tears. Life makes its own records; tears are often in the eyes, and grief trembles in the heart of the angel ones who witness the deeds with their different motives, that must be all recorded upon the pages of life's history.

Ring out the old? Ah! if it could be done. Ring out the old? Ah! with joy is many a record rung out upon the bells of heaven, for many a faithful one has written fulfillment of life's highest and holiest purposes. Over many a chapter has been written, sacred to the highest and holiest; and the chapters contain that which gives gladness to the hearts of angels to read. So with glad hearts we chant, "Ring out the old," therein has been fulfillment of life's greatest mission, fulfillment of the higher hopes of the angel world. Within our Order we look to see what is written upon its pages. Young in years is its earth expression, but it has laid the foundation-stone. Firm and strong is it laid, and upon it have many begun to build the lasting edifice of the highest life. Storms have beat, but the foundation remains unshaken, unmoved. Within the past twelve months have come trials sore and severe, but all has ended in good, and Saidie joyfully rings out the anthem of the old year.

The new, how will that be ushered in? To what music will its bells ring out in harmony? To the sad minor strains of mourning, because the old year has many sorrowful records upon its pages? Ah, no! rather let each child take into the heart, with the lessons therein learned, the joyful anthem song of gladness, that unto them has come added knowledge through the experiences of the time that can be yours no more; and learning wisdom from all the past, take with you into the future all the light and wisdom you have gleaned, that your pathway may be lighted, that you may be able to clear every thorn from the way the future holds for your feet. If the bells of the old year in their ringing send through your inner being thrills of sadness, you will soon listen to the glad ones of the new, and with thankful voices join in the glad anthem they may give forth. The pages of the new are held out to every one in all their pure whiteness, and each one will commence anew the volume of the new year. The life record will be written, and if the present time contains regret for the past, if looking over the record you find unsightly blots, if there be record unworthy of an angel hand, learn from all that a better way to write upon the new book, the pages of which are now white and pure. Learn to write each day wisely and well, remembering that when again the call comes to ring out the old, that the old will pass in panoramic vision before the eyes of the angel hosts, and the recording angel. Memory will set all in order before your own vision in your future. All years should be joyfully rung out of existence; each should bear upon its tide the joyful record of work accomplished for good, of power gained over matter, of mastery over all the lesser gods of human life. Each year should leave its landmark higher and higher up on the mount of redemption, for mankind must reach a greater height of unfoldment in years just before.

Work for humanity must reach a higher plane of accomplishment. Mankind must be released from the thralldom of error and sin; he must become superior to matter; must reach through conflict and toil his angelhood. Creeds, superstition and error must fade away as mists before the rising of the morning sun; clouds must vanish, and man stand forth redeemed. Each year will make a glad record as all its purposes are fulfilled. Earth homes and hearts are to be gladdened; the down-trodden are to be uplifted; man is to be no longer a slave, but a monarch, a king by right of inheritance from the All-Wise, and all that hinders such upbuilding shall perish.

Great, mighty things are recorded in the record books of the higher spheres that wait fulfillment upon earth. And Saidie calls to each child she guards and guides with love born out of earth, to work with energy, to uproot all that hinders their own advancement, and upbuild themselves in all that is pure, good and holy. Let the errors, the failures of the past, but spur you to greater energy in the future, but bring to you increased determination to write better in the year that is even now being ushered in; that when you must ring out this as old, the bells may ring out peal after peal of joy and gladness, for the time has been well filled with work for good, in each and every walk of life. Your privilege is great, my children. Let no thought of an earthly nature hinder your everyday, every moment progress. Mark each chapter you write "Sacred." Make each one sacred. Do all your hands find to do earnestly and well. Be true to the right. Be honest with your own better selves, and all will be well. Peace be with you all.

Given by Saidie, through Mrs. E. S. Fox.

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

NEW YEAR'S EVE, DEC. 31, 1886.

FORM OF BEQUEST.

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

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

Spiritual Spheres.

(From Spirit W. G. Clayton, through a private medium, transcribed for the Golden Gate.)

I will explain to you what we mean by planes and the difference in spheres. You in mortal life are on the earth plane; that is to say, subject to the conditions attendant upon mortal or physical life. When the physical form is laid aside the spirit—which has been the life in reality—is freed from physical infirmities and rises above their contact, but must still be connected with bodily conditions for a greater or less time, according as the knowledge of spiritual things have become plain to them and their knowledge been turned to practical use while in the body.

Those whose spirits were in accord with matters pertaining to the spirit, pass through these earth conditions much more readily, and enter upon their life here with a fuller understanding of what it is, while those whose knowledge was limited, or who had no conception of what it was to pass out of the body (further than what their religion had taught them) find a great deal that seems out of place to them, in some cases *sacrilegious*, and they can not bring themselves to believe that they have "gone to heaven," that far away abode of the blest, where Jesus reigns supreme, and God judges all souls according to their deserts, separating the sheep from the goats, etc. These will stay near the earth-plane for some time, until they have a glimmering of the real heaven. Those, too, of strong affections whose loved ones are still on earth are attracted thither by the strong tie that binds congenial spirits together, although their spirits are fitted to progress higher in the scale of life, as a brighter scholar is held among his fellows, sometimes from force of circumstances, longer than his deserts would warrant. Those whose spirits have, while in earthly life, acquired sufficient knowledge and whose release from the body brings with it the desire to take the place where they belong, and begin at once their march of progression, these find their progress aided by those whose attention has been attracted toward them by the law of affinity (which is similarity of feeling) and pass on to begin their spirit life free from earthly conditions. Then, again, those whose spirits were educated far beyond the capacity of the body to do its share in carrying out the desires as it would fain have done, because of weakness or long suffering, have not sufficient strength upon their first entrance into spirit life to begin work, but rest and enjoy their new life with the dear ones whose faces they have so longed to see, until such time as they are strong enough to advance from that condition and take up their new life in earnest. And here, too, we find that "Life is real, life is earnest, and the grave is not its goal."

The different planes you see are the different *grades of advancement*, as one's mind has grasped all that has come to it of knowledge, or sufficiently so to make it able to graduate (so to speak) to a higher grade of advancement then the step is taken, and while they can still, at will, or when conditions are favorable, go back and again mingle with those on the plane which they have ascended from, they can not attain to a higher plane until their education warrants it.

We say there are seven spheres ascending from earth to what would be beyond finite knowledge to understand or my power to explain, as my progression has brought me as yet only to the first above earth. The higher the advancement the less care for earthly attractions, as is perfectly natural, if you will reflect that in the time necessary to advance beyond that care, the friends whose life would be likely to have attracted them backward will be on their way forward in the course of nature, having passed from mortality to immortality themselves, and while there are cases many times of higher spirits returning to demonstrate some grand idea that will wield a power in the affairs of men and cause a wave of feeling to sweep over all humanity, to aid greatly in their advancement, still, as a general thing, the communication between spirit and mortal is from spirits who are lower in the scale of progression, but still possessed of intellect and spiritual advancement, whose motives are pure, and whose intelligence is of sufficiently high grade to instruct and help those lower in the grade either of spirit or earth life to progress.

Mediums are very many times led into false notions concerning these truths that mislead those coming to them for information, for their controls are often, while possessed of intellect, as worldly intellect goes, and capacity, unscrupulous enough to personate through them those whom they consider it would please or amaze to hear were addressing them. Now while this may be productive of no harm, it is not a good precedent, and should be guarded against by the intelligent members of the band surrounding the medium as much as possible, for although if the words spoken are good, and the influences that come in consequence are calculated to improve and uphold what is right, the persons themselves may not be injured, still it opens the door for influences to creep in that *might* produce pernicious effects (at least so it appears to me now).

The medium, himself or herself, may be unconscious that there is that personation, and therefore it devolves upon this side of life to exercise the greatest caution in selecting a band to aid us in our work when we have found a medium we consider fitted for our purpose. Mediums who are sensitive and easily discouraged

by what they consider illegitimate communication, often make the mistake of giving up their mediumship, and refusing to have further connection with it, when they would themselves help, by invoking the spirit of truth and purity when about to give themselves to our control, thereby giving us the opportunity to scrutinize closely those who presented themselves as applicants for aids, and enable us in time to rectify our mistakes of judgment and have an incorruptible band to surround them and aid in doing a great work. I have strayed from what I began to discuss in this essay, but this subjected presented itself to me so strongly that trust I may be pardoned for the digression.

WHAT the sun is to nature, what God is to the stricken heart which knows how to lean upon him, are cheerful persons in the house and by the wayside.—A. A. Willets.

PUBLICATIONS.

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NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, Sunday, January 16th. Mrs. E. L. Watson will answer questions at 11 a. m. In the evening at 7:30 she will lecture. Children's Lyceum at 10:30 p. m. All services free.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 1 p. m., in Washington Hall, 25 Eddy street. Good speakers upon all live subjects pertaining to Spiritualism and humanity. A free Spiritual Library, of 700 volumes, open every Sunday from 1 to 5 p. m. At 7:30 p. m., Conference and Medium's Seance, at which representative test and inspirational mediums of San Francisco and Oakland, will appear. The proceeds will be expended in aiding worthy persons and objects. All are invited.

FREE PUBLIC MIND-CURE MEETINGS ARE held every Sunday at 1 o'clock a. m. and 2 o'clock p. m., at Grand Pacific Hall, 1045 1/2 Market street. The morning meetings are devoted to questions and answers and healing patients. At 2 o'clock a paper is read, followed by testimonies and closing with a social. These meetings are for the purpose of showing people how they have power in themselves to remove all disease and trouble.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrew's Hall, No. 411, Larkin street. First hour—Trance and Inspirational Speaking. Second hour—Tests, by the Mediums. Admission, free.

PUBLICATIONS.

OUR SUNDAY TALKS.

OUR SUNDAY TALKS;

—OR—

Gleanings in Various Fields of Thought,

By J. J. OWEN,

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

SECOND EDITION. REVISED AND ENLARGED.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PRICE (in cloth), ONE DOLLAR

A Boston Girl's Instructive Description of Science.

[Our old friend, Dr. Crane, of St. Helena, having become somewhat surfeited of late, in his reading of the G. G., with molecules, corpuscles, re-incarnation, etc., sends us by way of variety, the following from the Brooklyn Argus, which he requests us to print:]

A few days ago a Boston girl who had been attending the School of Philosophy at Concord arrived in Brooklyn on a visit to a seminary chum. After discussing thoroughly the fun and gum drops that made up their education in the seat of learning at which their early scholastic efforts were made, the Brooklyn girl began to inquire into the nature of the Concord entertainment.

"And so you are taking lessons in philosophy. How do you like it?"

"Oh! It's perfectly lovely. It's about science, you know, and we all just dote on science."

"It must be nice. What is it about?"

"It's about molecules as much as anything else, and molecules are just too awfully nice for anything. If there's anything I really enjoy it is molecules."

"Tell me about them, my dear. What are molecules?"

"Oh! molecules! They are little wee things, and it takes ever so many of them. They are splendid things. Do you know there ain't anything but what's got molecules in it. And Mr. Cook is just as sweet as he can be, and Mr. Emerson, too. They explain everything so beautifully."

"How I'd like to go there," said the Brooklyn girl enviously.

"You'd enjoy it ever so much. They teach protoplasm, too, and if there's one thing perfectly heavenly it's protoplasm. I really don't know which I like best, protoplasm or molecules."

"Tell me about protoplasm. I know I should adore it."

"Deed you would. It's just too sweet to live. You know it's about how things got started, or something of that kind. You ought to hear Mr. Emerson tell about it. It would stir your very soul. The first time he explained about protoplasm there wasn't a dry eye in the house. We named our hats after him. This is an Emerson hat. You see the ribbon is drawn over the crown and caught with a buckle and a bunch of flowers. Then you turn up the side with a spray of forget-me-nots. Ain't it just too sweet? All the girls in the school have them."

"How exquisitely lovely! Tell me some more science."

"Oh! I almost forgot about differentiation. I am really and truly positively in love with differentiation. It's different from molecules and protoplasm, but it's every bit as nice. And Mr. Cook! you should hear him go on about it! I really believe he is perfectly bound up in it. This scarf is the Cook scarf. All the girls wear them, and we name them after him just on account of the interest he takes in differentiation."

"What is it, any way?"

"This is mull trimmed with Languedoc lace."

"I don't mean that—that other."

"Oh! differentiation? ain't it sweet? It's got something to do with species. It's the way you tell one hat from another, so you will know which is becoming. And we learn all about ascidians, too. They are the divinest things! I'm absolutely enraptured with ascidians. If I only had an ascidian of my own I wouldn't ask anything else in the world."

"What do they look like, dear? Did you ever see one?" asked the Brooklyn girl, deeply interested.

"Oh! no; nobody ever saw one except Mr. Cook and Mr. Emerson, but they are something like an oyster with a reticule hung on its belt. I think they are just heavenly."

"Do you learn anything else besides all these?"

"Oh! yes. We learn about common philosophy and logic, and those common things like metaphysics; but the girls don't care anything about those. We are just in ecstasies over differentiations and molecules, and Mr. Cook and protoplasm, and ascidians and Mr. Emerson, and I really don't see why they put in those vulgar branches. If anybody besides Mr. Cook and Mr. Emerson had done it, we should have told him to his face that he was too terrible awfully mean." And the Brooklyn girl went to bed that night in the dumps, because fortune had not vouchsafed her the advantages enjoyed by her friend, while the Boston girl dreamed of seeing an ascidian chasing a molecule over a differentiation back fence with a club, for telling a protoplasm that his youngest sister had so many freckles on her nose that they made her squint-eyed.

A Friendly Discussion.

EDITOR OF GOLDEN GATE:

Re-incarnation was the subject under discussion last evening before the First Society of Spiritualists, and strange as it may appear we found three members of our Society who were willing to take the affirmative of the question. The exercises of the evening were finely conducted under the management of our new President, Geo. A. Pleasance. After most excellent singing by the choir, in which the audience joined, an inspirational poetical invocation was given by Mrs. Pollack. Then we had some fine songs, readings and recitations by Dr. Lydia M. Hunt and Mesdames Reed and Chisbro, (by

the way, our women are becoming important factors in the conduct of our meetings). Then came the discussion; Mr. L. Williams, Dr. Forden, and ex-President Hendee taking the affirmative, and Messrs. Chisbro, Anderson, and your humble servant the negative. Of course both sides gained the day, (in our own estimations), but as the discussion was friendly it did not matter. I do think we fully demonstrated the old saying, "Convince a man against his will, he will be of the same opinion still," as neither side had any positive evidence that it was in the right, it is, perhaps, just as well to leave the question where we found it—in doubt—and let some of your California savants settle the matter. Although the discussion was well drawn out, the unwillingness of many to leave after adjournment, was *prima facie* evidence of an interesting meeting. C. A. REED.

PORTLAND, Or., Jan. 3, 1887.

From the Spirit Side of Life.

[From the spirit of John Whiting to his friend, Mr. Rand, of Brooklyn, New York, copied for the Golden Gate.]

Whenever I come to you it is with a subject prepared as best I can. Upon the subject of "Spirit Communication," all you have to consider is this: Is it the unconsciousness of your mind, or of the medium's, or is it indeed a mighty power, absolutely independent of you in all respects? If it is so, as you must know it is, what more do you wish? I have tried and succeeded in giving you, sir, ideas through other mediums, which show you the falsity of the supposition that the power comes from you or the medium.

Now to the point at issue in all spirit communication, how is it done? The power of spirit over matter is carried out here more fully than on your planet. This same phenomena is taking place all around you day by day, although you may know it not. Men are drawn together and repelled by this same law. Your social connections, as well as your societies, are all knit together by this soul affinity and control. Men govern and are governed by this same principle. It is carried out here only in a higher degree. Matter does not destroy this influence, and the more spiritual power and respectability you have on your side, the greater the results obtained.

So you see that man, in his physical conditions, really helps or destroys our efforts to give you spiritual communications. This is why, as a rule, we do not succeed in a company of skeptics, as we do in an assembly of those who are in sympathy with us.

Now in establishing a power between the two states of existence, under a condition of things to give various forms of power, if there is a sufficient force, and it partakes of a chemical affinity sufficient, we can often produce materialization. All around you, you have the same simple elements in common. Your atmosphere also has these elements, either as solids, fluids or gases. As I have said, when we can have chemical force enough, these elements are placed in such a condition as to form materialization. Then again, we often find that the nerve and muscular force of the system can be utilized, and we give you independent or mechanical writing, as you now see. In all cases we must first have a corresponding force to assist us in our control of that particular phenomenon, which we wish to bring out. I have given you a brief synopsis of what may be termed spirit control. The only way to produce a particular result sought after, is to find out what sort of power the medium and sitters have, what it can be utilized upon.

Some assemblies at circles are best adapted for materialization, others for writing and clairvoyance. In your family, sir, the pencil is best adapted for communications. Study, sir, to bring this out in all its perfection. In it lies the written record for reference and testimony. I may be mistaken, but I do not see around you a chemical force sufficient to produce materialization or illumination. Lastly, if all in the circle would join in, and instead of remaining cold and pensive, would try to aid us, we could do far better than we do.

Remember, that we are all fallible. The great aurora from the high and exalted spheres has not yet come to us in sufficient power to make us the great power of infallibility. Remember, also, this one thing, while communicating with us, put yourself on the track to be a power indeed when you come over here.

Like the drop of a pebble to the earth, or the lightning's flash, multitudes of spirits are coming over here ignorant and unlearned. Mark out your course, sir, determine your pursuit, and study for this life. Do not come over here with a vague notion that everything will be so different, and that you are going to assume some life or occupation which is as yet hidden from you.

Let Spiritualists learn a trade or profession, or something to carry on over here. Your facilities will be unbounded, and all the chance you desire will be given you without the risk of a failure. Whatever you are adapted for, for the love of the life to come, study up and be ready. You, my dear sir, will have ample opportunities for all the investigation you may want. I am your spirit friend,

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The Sinaloa Co-Operative Scheme.

EDITOR OF GOLDEN GATE:

As secretary of the San Francisco Club, "C. F. of S.," I am asked for information concerning the co-operative institution known as the Credit Foncier of Sinaloa. Assuming that what is required is not a dissertation on Socialism, but simply the prominent features of this particular enterprise, I will confine myself to the general facts and leading principles of the Credit Foncier, and leave the reader to search elsewhere for information concerning the philosophy of co-operation, which every earnest seeker can easily find.

The originator of the Sinaloa movement is Albert K. Owen, of Chester, Pa., a civil engineer by profession, who, in 1872, while surveying the route for the Mexican Central Railroad, had his attention called to the excellence of the natural harbor at Topolobampo, which is an Indian name, signifying hidden water. Situated on the Gulf of California, more than a hundred miles away from the coast, it has attracted very little attention, although it is probably the best harbor in Mexico, and one of the best in the world. On his return to the United States, Mr. Owen projected a railroad to extend from Topolobampo to the Texas lines of railway, with the design of securing a trans-continental short line. He procured the introduction in Congress of a bill to provide for a railroad survey which was favorably reported by the House Committee on Pacific Railroads of the 44th and 45th Congresses, but the opposition of already established companies prevented consideration of the bill. Failing in this direction, Mr. Owen organized a company in New York and Boston, and a charter was secured in accordance with the provisions of the Massachusetts railroad law, under the corporate name of "The Texas, Topolobampo, and Pacific Railroad and Telegraph Company," and in June, 1881, the Mexican government conceded the right of construction and granted a subsidy of eight thousand dollars per mile, amounting in all, for the main line and its branches, to \$16,000,000, besides a very liberal land grant. It has been asserted that the Mexican government has withdrawn its money subsidy, but if that is a fact it has not been authoritatively made known to the stockholders of the Credit Foncier. The land grant cannot be withdrawn, as it is secured by special contract signed in July last, by the secretary of Public Works on behalf of the government. This grant is made not for the construction of the road, but for the survey of the public lands along the proposed route, and for the colonization of such lands. It gives the railroad and telegraph company one-third of all public lands surveyed by it within a strip seventy-four miles wide through the States of Sonora and Sinaloa, and thirty-seven miles wide through the States of Chihuahua and Coahuila. It also gives the right to purchase another third of all land so surveyed at the rate now fixed for Mexican public land.

Although the Credit Foncier is a distinct corporation from that of the Railroad Company, their interests are so closely connected that it has been found advisable to form a combination, which has been accomplished by the purchase of a controlling interest in the railroad and construction companies. The former having, as yet, expended only about \$300,000, the arrangement at this stage is possible, whereas by delaying until very large capital had been invested, the consolidation would be more difficult. In fact it had to be done by the Directors without waiting for the sanction of the stockholders, and Mr. Owen writes to Senor Romero, Mexican Minister at Washington: "The three companies are united by a common interest to co-operate for the construction of the railroad lines centering at Topolobampo, and for the colonization and development of the public lands along the route."

It may surprise some people to learn that on a straight line Topolobampo is nearer every seaport of the Atlantic Coast, from Portland, Me., to Galveston, Texas, than is San Diego, San Francisco or Portland, Oregon, the respective termini of the Texas Pacific, Central and Southern and the Northern Pacific roads. By air line from New York, Topolobampo is 165 miles nearer than San Diego, 304 miles nearer than San Francisco, and 176 miles nearer than Portland, Oregon; but by the surveyed route it is 558 miles nearer New York than by the most direct line from New York to San Francisco.

The Credit Foncier Company do not depend entirely upon the railroad lands for homes. The land for the city site, including twenty-nine square miles, and a large tract of adjoining lands were purchased by the railroad company from Dr. Benjamin R. Carman, of Mazatlan and Senor Don Blas Ybarra, and this property the Mexican government has no claim to. Its ownership is distinctly acknowledged in the contract between the Mexican government and the Railroad and Telegraph Company. The settlement at Topolobampo is mentioned in this contract as "Pacific Colony." Article 15 of the contract is as follows:

Article 15. As a compensation for the service by the company in establishing the above referred to colonies, the following concessions are hereby granted:

1. Introduction, free of duties, for a term of ten years, of machinery for all manufactories, etc., and of agricultural implements.

2. Exemption from all taxes (with the exception of municipal imposts); and free exportation of all the products of the colonies, for the same term of ten years.

3. Introduction, free of duties—only once—of all personal effects brought by the colonists at the time of their arrival.

The remitted duties on provisions, etc., are not to exceed in the aggregate, \$300 for each family settled, (\$80 for each single man), families being defined as:

1. Husband and wife, with or without children.

2. Father or mother, with one or more descendants, constituted under their legal authority.

3. Brothers or sisters, one of which shall be of legal age, the others being minors. It shall be understood by the words "settled family"—a family having built their house, and having begun to cultivate a tract of land, or to work in some trade or industry.

Additional articles provide that the company and the colonists shall be bound to abide by the requirements of the Law on Foreigners and their Naturalization. The colonists shall be considered and held as Mexicans. They shall enjoy all the rights, and shall have all the obligations of Mexicans, as provided by the general laws of the Republic of Mexico, and those of her several states, with the exceptions specified in the Law on Colonization actually in force. The company, as well as the colonists, shall submit all their differences and disputes to the jurisdiction of the Mexican courts of justice; but the colonists, among themselves, and in all cases of dispute with the company, and the company in all its differences with the colonists, are at liberty to decide them by arbitration.

The Credit Foncier was originated by Mr. Owen some years ago, and in 1885 a small weekly paper was started at Hammonton, New Jersey, for the purpose of extending a knowledge of the scheme. This journal is edited by Marie and Edward Howland, the former of whom is the author of "Papa's Own Girl," and the translator of M. Godin's socialistic work, "Social Solutions." The name of the paper is the same as that of the corporation, and the principles put forth by the editors as the platform of the paper convey as clear an idea of the movement itself as can be given in so few words. They are as follows:

The Credit Foncier of Sinaloa presents a matured plan, with details, for farm, city, factory, and clearing house; and invites the farmer, manufacturer, artisan, engineer, architect, contractor, and accountant to unite and organize to build for themselves homes, in keeping with solidity, art, and sanitation. It asks for evolution and not for revolution; for inter-dependence and not for independence; for co-operation and not for competition; for equity and not for equality; for duty and not for liberty; for employment and not for charity; for eclecticism and not for dogma; for rationalism and not for ritualism; for deeds and not for creeds; for works and not for words; for specific payments and not for specie tokens; for one law and not for class legislation; for corporate management and not for political control; for State responsibility for every person, at all times and in every place, and not for municipal irresponsibility for any person, at any time or in any place; and it demands that the common interests of the citizen—the atmosphere, land, water, light, power, exchange, transportation, construction, sanitation, education, entertainment, insurance, production, distribution, etc.—be "pooled," and that the private life of the citizen be held sacred.

The Credit Foncier Company, although it has been so many years in conception, was not incorporated until August, 1886, under the incorporation law of Colorado. It is the design of the directors to carry on all branches of industry, but probably the most important, at first, will be the construction of the railroad. The leading object of the Credit Foncier may be said to be to secure homes for its members and employment for their maintenance. Among the principles set forth by Mr. Owen are the following:

"The highest ambition for man and woman is to have a permanent, substantial and beautiful home; constant, remunerative and agreeable employments; varied instruction; approved facilities and attractive amusements; and the ability to possess and enjoy should keep pace with their cultures and desires." . . . There cannot be correct life separated from useful and remunerative employment; therefore it is the duty of the corporation to provide occupation for every one of its members, and it is the duty of the members to undertake that occupation or those employments which he and she are best fitted for. . . . Every ruling should be general in its application; and for a member to ask for a special privilege is treason against the corporation. . . . Should there exist one member unemployed at any time who is willing and able to work such should reflect against the directors."

The by-laws provide that there shall be ten executive departments, each presided over by one of the Board of Directors. These directors are to be paid one hundred dollars per month each for their services, a sum very little greater than the regular rate of wages, which, for the present, has been fixed at three dollars per day, equal pay being awarded for equal service, without regard to sex.

Of course, it is expected that the present plan of operations will be modified as experience may direct, and it is quite probable that the various industries will ultimately be regulated by what is known as the "Serial organization of labor," by which is meant the division of laborers into groups, and series of groups, each series being constituted of the groups pertaining to a particular industry or class of industries. For instance, the agricultural series may be divided into farming, fruit-raising, gardening, etc. Each group selects its chief, and the persons so selected constitute a Council of the Department of Agriculture. The President of the Council is the general manager of the department, and should also be en-

titled to voice if not vote in the Board of Directors. In this way the wants of every part of the colony are at once known at headquarters. Of course, there must be system in co-operative enterprises, otherwise there is misunderstanding and ultimate failure. The same plan of organization by groups is adapted to the mechanical, commercial, educational and all other departments.

It may be asked why American co-operators do not select a location in their own country. The answer is, nowhere within the limits of the Union can so large a tract of unoccupied land be purchased for ten times the cost of this, and nowhere else are there such natural facilities for building up a large industrial community. The commercial advantages of the location are very great, while the climate and soil are unexcelled. Yellow fever, malarial fevers, sunstrokes and epidemics have never been known in that section, and poisonous insects and reptiles do not abound there as in some other portions of Mexico. It is a land of almost perpetual Summer, the temperature near the coast varying from fifty-five degrees in Winter to eighty-six degrees in the warm season. There are points in the interior where it is warmer than this, but in no part of Sinaloa is the temperature oppressive. All the fruits of the tropics and of the temperate zone can be grown there. The rainy season commences in June and lasts till September, the rain generally falling in gentle showers two or three days of each week. There are no high winds, excepting the gales of the autumnal equinox at the close of the rainy season.

There are many other advantages, not the least of which, in my estimation, is non-interference of the government in our local affairs. The colonists have accorded to them, by Mexico, the right of regulating their own domestic matters to an extent which would not be permitted in this country. Besides, I do not think the laboring people of America owe this government a very deep debt of gratitude. Nearly all legislation here is for property—very little for humanity. Some may say that is the people's own fault, because they make the laws. I deny the assertion; they do not make the laws, though many of them think they do. Money rules our Government, State and national; and the people, who in theory have all the power, in practice have very little. The wage-slave of America is quite as much at the mercy of his employer as is the workman of England, and the landless, homeless poor of this country are in a condition quite as pitiable as are the oppressed tenantry of Ireland. But I will not now discuss this question. Suffice it to say that the condition of many thousands of honest, industrious working men and women in America is so hopeless that they renounce, with pleasure, the place of their birth, and look with longing to a foreign land for the justice they feel has been denied them at home.

There are now about four hundred colonists at Topolobampo, and many more are anxious to go, but the directors deem it best to have only able-bodied men as pioneers, until shelter can be provided for the "angels of the household." Therefore the immigration of women and children is discouraged, yet of the twenty colonists who left San Francisco on the steamer "Newbern" January 8, three were women and seven children. Those who go at this time do so under disadvantages that will disappear a few months hence, when the Company will have a steamer of its own, and there will be no necessity, as now, for each person to take three months' provisions.

It is not the intention to live in Sinaloa in large co-operative houses, excepting those who prefer that method. The by-laws require each colonist to own at least one fully paid up share of stock—\$10 per share—and it is expected that one city lot will be taken for each share of stock. But the lots may be for separate homesteads or for a co-operative domicile, as the colonists prefer. The corporation sells its railroad lands in Sonora, Chihuahua and Coahuila to actual settlers, but it does not convey absolute title to farming lands in Sinaloa, or to Topolobampo town lots. It sells merely the right of occupancy, and improvements desired by the occupant are made either by the Company, for which a small usage is paid, or by the colonist, and the latter has the right, whenever he desires, to sell his improvements to the Company at an appraised value.

The regular hours of labor, for the present, are eight for males and six for females, but it is not obligatory on any person to work the full time unless he desires. Any one having the means to build his own home and live wholly or partly on an income derived from outside of the colony, or from money loaned to the Company, can do so, yet drones are not desirable members, and the loaning of money to individuals, other than through the corporation itself, is prohibited, as is also the building of houses for rent, and the hiring of labor. The corporation furnishes all labor required by a member which he cannot do himself.

Mexican and American money will at first be used for purposes of foreign exchange, but all domestic business transactions will be in labor notes issued by the corporation.

There are many other details which might be of interest, but this letter is already too long, and inquirers are referred to the list of publications concerning the colony, which may be found advertised on the last page of *Credit Foncier*

of Sinaloa, published at Hammonton, New Jersey. It is the intention soon to publish all essential information in a pamphlet now in course of preparation by a committee of the San Francisco Club, of which I am Secretary. The President of the Club, and California agent of the Credit Foncier Company, is Gustav Faber, 349 Fourth street. Respectfully,
W. N. SLOCUM.

An exchange says: "A new method of treating consumption, which is now attracting the attention of physicians, consists in the injection of remedies directly into the lungs by means of the hypodermic syringe, the needle of which is passed through the wall of the chest. The object aimed at is, of course, to apply the medicinal agent as nearly as possible to the affected parts. The experiments so far made in this direction have been most satisfactory. Carbolyzed iodine seems to have produced the best results, causing the complete cessation of cough and expectoration."

It will astonish many to learn that the religious societies so ably and acceptably presided over by Prof. Swing and Dr. Thomas, are not reputable, Christian bodies. But such is the fact, for Simon pure orthodox churches in this city decline to give retiring members letters to either of them. As these two preachers speak every Sunday to larger audiences than can be found elsewhere in town, and do more marrying, christening and burying than any dozen orthodox clergymen, it is quite likely they will be able to stand the boycott.—*Relig.-Phil. Journal.*

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Little Children.

Little children are the flowers
By life's thorny wayside springing,
Ever to this world of ours
Something fresh and guileless bringing.
They are fortune's richest treasure,
Honor's most ennobling fame,
Sources of a purer pleasure
Than what beareth pleasure's name.
They are wreaths of green entwining
Hoary grandfathers' withered brow,
Spring with Autumn, thus combining
Summer's heat and Winter's snow.
For their need of soft caressing
Hardy labor toils with joy;
Children are the poor man's blessing,
They his heart and hands employ.
They, our only gifts immortal,
Live when dies their earthly name;
Tho' we leave them at death's portal
We our children shall reclaim.

Mirage.

He stood by the western window,
His eyes on the peaceful bay,
With his earnest mouth a-tremble
And his boyish thoughts astray:
We leaned toward the lad and listened
To the words that he had to say:

"Out there where the white-caps glisten
My beautiful islands are,
Like babies rocked in a cradle
Just over the harbor bar;
I think I will sail to them shortly,
They cannot be very far."

And we had not the heart to tell him
That there was not an island there,
But only a phantom picture
Of a country far and fair,
Brought near by the hazy kindness
That dwelt in the magic air.

He lay by the western window
With his pallid face alight,
The glory was not of the sunset
That played o'er his visage bright,
And it was not the dew of evening
That moistened his forehead white.

His voice was a feeble murmur
That we held our breath to hear;
And his mind was wandering strangely
And we felt that the end was near,
Or rather the calm beginning,
And we had for the lad no fear.

And just as the sweet light faded
From out of his tender eyes
As stretching out his arms to the ocean
That right by the harbor lies,
And called for his beautiful islands—
And found them in Paradise!

We buried him with the breakers on the hillside
With the breakers' foam in sight,
And when the mirage is plainest
And the phantom picture bright
We think of the dear Lord's islands
And our lad with his face alight.

—FLORA L. STANFIELD, in "California Patron."

Memory's Garden.

Back on its golden hinges
The gate of memory swings;
And my heart goes into the garden,
And walks with the olden things,
The old-time joys and pleasures,
The loves that it used to know,
It meets these in the garden,
And they wander to and fro.

It heareth a peal of laughter;
It seeth a face most fair;
It thrills with a wild, strange rapture
At the glance of a dark eye there,
It strayseth under the sunset,
In the midst of a merry throng,
And beats in a tuneful measure
To the snatch of a floating song.

It heareth a strain of music
Swell on the dreamy air;
A strain that is never sounded,
Save in the garden there,
It wanders among the roses,
And thrills at a long kiss,
And glows at the touch of fingers,
In a tremor of foolish bliss.

But all is not fair in the garden;
There's a sorrowing sort of pain;
There are tear-drops, bitter, scalding,
And the roses are tempest-slain,
And I shut the gate of the garden,
And walk in the Present's ways,
For its quiet paths are better
Than the pain of those vanished days.

—ELLA WHEELER, in "Ladies' Magazine."

Somehow or Other we Get Along.

The good wife bustled about the house,
Her face still bright with a pleasant smile,
As broken snatches of happy song
Strengthened her heart and hand the while.
The good man sat in the cosy nook,
His little clay pipe within his lips,
And all he'd made and all he'd lost,
Ready and clear on his finger tips.

"Good wife, I've just been thinking a bit,
Nothing has done very well this year.
Money is bound to be hard to get—
Everything is bound to be very dear;
How the cattle are going to be fed,
How we're to keep the boys at school,
Is kind of a debit and credit sum
I can't make work by any rule."

She turned her round from the baking bread,
And she faced him with a cheerful laugh:
"Why, husband, dear, one would think
That the good, rich wheat was only chaff.
And what if the wheat was only chaff,
As long as we both are well and strong?
I'm not a woman to worry a bit,
Somehow or other we get along."

"In some lives some rain must fall,
Over all lands the storm must beat,
But when the rain and storm are o'er
The after-sunshine is twice as sweet.
Through every strait we have found a road,
In every grief we've found a song;
We've had to bear and had to wait,
But somehow or other we get along."

"For thirty years we have loved each other,
Stood by each other whatever befell,
Six boys have called us father and mother,
And all of them living and doing well.
We owe no man a penny, my dear,
We're both of us loving, well and strong;
Good man, I wish you would smoke again,
And think how well we've got along."

He filled his pipe with a pleasant laugh;
He kissed his wife with a tender pride;
He said: "I'll do as you tell me, love;
I'll just count on the other side."
She left him then with his better thought,
And lifted her work with a low, sweet song—
A song that followed me many a year:
Somehow or other we get along.

True Source of Knowledge Within.

[Read before the Gnostic Society of this city by Mrs. M. E. Cramer.]

Christ said, "The kingdom is within";
seek and ye shall find; knock and it shall
be opened unto you." No one has ever
doubted the truth of these statements;
they appeal to us above doubt, yet how
few have actualized these truths and have
worn the pearl of great price as a result of
their labor. In the face of these truths
we have not sought their realization within
ourselves; we have sought results and
phenomena outside of self, and have been
going the wrong way for ages, expecting
some foreign substance, some friend or
spirit, to make us happy—the minister,
doctor, or dressmaker to keep us well and
harmonious.

The first thing for us to do is to turn
around and go the other way. Let us
seek the light, and warmth, and genial so-
ciety of our own souls, and find the only
happiness and heaven that we can carry
with us in all localities regardless of ex-
ternal conditions, and cease knocking here
and there at the doors of sensuous seem-
ing realities, that they may no longer close
against us and fill our hearts with disap-
pointment. Our hearts will never be
satisfied, nor can we know true happiness
as long as we seek externals and expect to
find happiness outside of self. All who
do this go through life longing, thirsting,
and never fed, craving love or some one
to love, the appreciation of friends, worldly
comforts, and a constant desire for some
kind of entertainment to make them happy.

"First seek the kingdom of heaven and
all else shall be added." When we in-
tuitively realize this truth and seek
earnestly within we will find ourselves
growing harmonious regardless of circum-
stances. When the powers now expended
in the outer for health and happiness are
centered to the source of life and God
within it brings great power, for then we
are on the straight and narrow road that
will fill our consciousness with a full reali-
zation of life eternal, which would bring
us into a conscious harmony with all reali-
ties and all truth, for they all travel the
same straight line toward the infinite.

As like attracts like, let us set our
affections on things above and draw nigh
unto and into the divine of our being; let
us rise in thought to the celestial spheres
and take cognizance of the only real home
of our real self. If we sincerely and un-
selfishly aspire to a knowledge of truth and
desire that our mortal vision be illumined
with the rays of its reality, for the pur-
pose of doing good in harmony with it,
not only will health and strength of body
come to us but an extended and broad-
ened consciousness, and a clearness of
mind and spirit that will unfold to us
truths now deeply hidden. The esoteric
or inner interpretations of religious truths
do open our consciousness to the fact that
the ancients discovered great spiritual
truths and gave expression to them in a
manner denoting clear spiritual perception
and great soul unfoldment. We may
reasonably conclude that what has been
done can be done again. The grand
esoteric truths that underlie all religions
were not gained and given to the world
through seeking externals or phenomena;
they were all acquired through turning
within, seeking and delving in the very
depths of self and the invisible realm of
realities.

If we seek the voice of the soul,—"the
still small voice,"—and be guided by its
promptings, it will prove the true road
that will lead to the fulfillment of our
motto, "Know thyself"; for just as sure
as we seek earnestly and faithfully in this
direction just so sure will we find, and our
lives will be a continual rest, and we shall
find that peace of mind, which can only
come through the subjugation of our
lower self. Then will our mortal desires
be refined and we shall be fitted to re-
ceive the influx from the soul within.

What is the preparatory work, you may
ask; where shall we begin to prepare our-
selves to receive this holy of holies, this
divine baptism of the reality of self, and
the sun-rays of her sphere? I am afraid
that could we receive the full baptism in
our present condition, none—not even the
best—could bear the light; none but what
would disintegrate under the burning fire
of spirit. We are all blessed with and re-
ceive the rays of truth just in proportion
as we work for and merit them; and we
consciously receive divine wisdom just in
proportion as we seek and make good use
of it. Spirit never coerces, but waits
patiently to give; and give it will, for it
has all there is to give. We should begin
by freeing ourselves from all conditions of
thought that bind us. We should free
ourselves from the trammels of sense, and
from all prejudice, for prejudice is an evi-
dence that we value our opinion more
than we do the truth. We should do
away with the false idea of the differences
of things, for all things, great and small,
high and low (in point of manifestation),
working in harmony with the divine law,
or in opposition to it, are one grand
brotherhood and a part of the one great
life. "We should be careful to abstain
from all idle and foolish talk and gossip;
from all scandals, insinuations, and de-
famations or expressions of jealousy;" and
should endeavor to live at peace with all
mankind. We should be eager to prac-
tice small self-denials, so that we may rise
to greater self-abnegation. "On retiring
to rest each night we should critically re-
view the work of the day, and each morn-
ing resolve on the right conduct of that
day; also should we try to recognize our

besetting weaknesses, and endeavor to sur-
mount them." As a work of preparation
we should critically analyze our thoughts
and feelings daily, and endeavor to over-
come all our weaknesses, and become
broad, generous, charitable, and universal
in our feelings and thoughts; then it is
that we may hope to grow into an at-one-
ment of body, soul and spirit, which is the
true atonement; then it is that we may
hope to grow into wholeness, the per-
fected state or condition in matter, where
we become a strict unity, and cease to be
a trinity of intellect, body and morals.

All things unfold toward the absolute,
which is unity. Charity is a normal con-
dition, and should be as natural as breath-
ing, under all circumstances. When our
motives are at-one with truth and are
sanctified with universal justice, we can
see no sin or evil, and nothing to hate.
That which is now called sin, we would
perceive to be the negative of our condi-
tion, and our love and sympathy would
flow out to the tempted, and aid them be-
fore they expressed the act now called
criminal. We should control our love and
creative powers (as well as hate), by con-
trolling self and selfish love, and guiding
them into universal channels, we come
into conscious harmony with the creative
and love attribute of all nature, which
brings great power and illumination of
mind.

We should grant to every man and
woman the right to enjoy their opinion in
freedom. The right we claim for our-
selves we should freely grant to others in
thought and feeling. And when we are
suffused with the spirit of love and free-
dom, or if under the ray of our higher
self, we will love our brothers and sisters
as they are, in the conditions in which we
find them, and seek to help them, if in-
deed it is help they need. In doing this
we pluck the mote out of our own eye.

We should judge no one, for we know
not their motives. We cannot be free
as long as we are bound by any passion;
therefore as long as we hate anything or
anybody, and have prejudice, we cannot
be free. All power and growth comes of
freedom, and we cannot expect to rise to
power and penetrate the inner sanctuaries
of our souls as long as we antagonize our
higher self with any of the bonds of slavery
that narrow and cramp our possibilities.
The greater the obstacle overcome the
greater the glory of the achievement; our
trials are our grand opportunities to over-
come and become, hence we seek to
appropriate the lesson of trial.

The continual desire of the true Gnos-
tic is: "Let me know the truth, and
enable me to live it in relation to my-
self, my neighbor and to all expres-
sions of life." To know our higher self,
we must live a pure, unselfish life, as a
foundation, and then, through the sub-
jugation of all passions to the will, and
turning all force and power within, and
guiding it in its proper channels, refining
it with soul force, we may accomplish all
herein pictured for us, "he who lives
the life, will know the truth;" and there-
fore we do not so much desire to possess
occult spiritual power as to live the life,
believing that those who do and are found
worthy will know the truth, "and when
prepared receive the true baptism from
the secret and sacred fountains of living
waters."

ELECTRIC PHOTOGRAPHS.—Not long
since were recorded some interesting ex-
periments in which Mons. Ch. Zenger
secured photography in the darkness of a
moonless night through the imperceptible
phosphorescence of certain objects which
had been brightly illuminated during the
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upon a photographer's sensitive plate an
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result being obtained even when care was
taken to ensure perfect darkness and with
a current of too low tension to give any
sign of light. The theory of the experi-
menter is that a body under electric in-
fluence emits "electric rays" analogous
to the dark rays of the spectrum.

MEDIAVAL SCIENCE.—In their search
for the philosopher's stone the old al-
chemists left untold a mixture of famil-
iar or unfamiliar ingredients. An an-
cient work entitled, "The Gold-maker's
Guide," furnished this promising formula:
"Take of the gall of a black tom-cat,
killed when the night approacheth, one
part; of the brains of a night-owl, taken
out of its head when the morning dawneth,
five parts; mix it in the hoof of an ass
when the tide turneth; leave it till it doth
breed maggots; place it on thy breast-
bone when the moon shineth bright—and
thou wilt see a sight which the eye of
mortal man ne'er beheld afore."

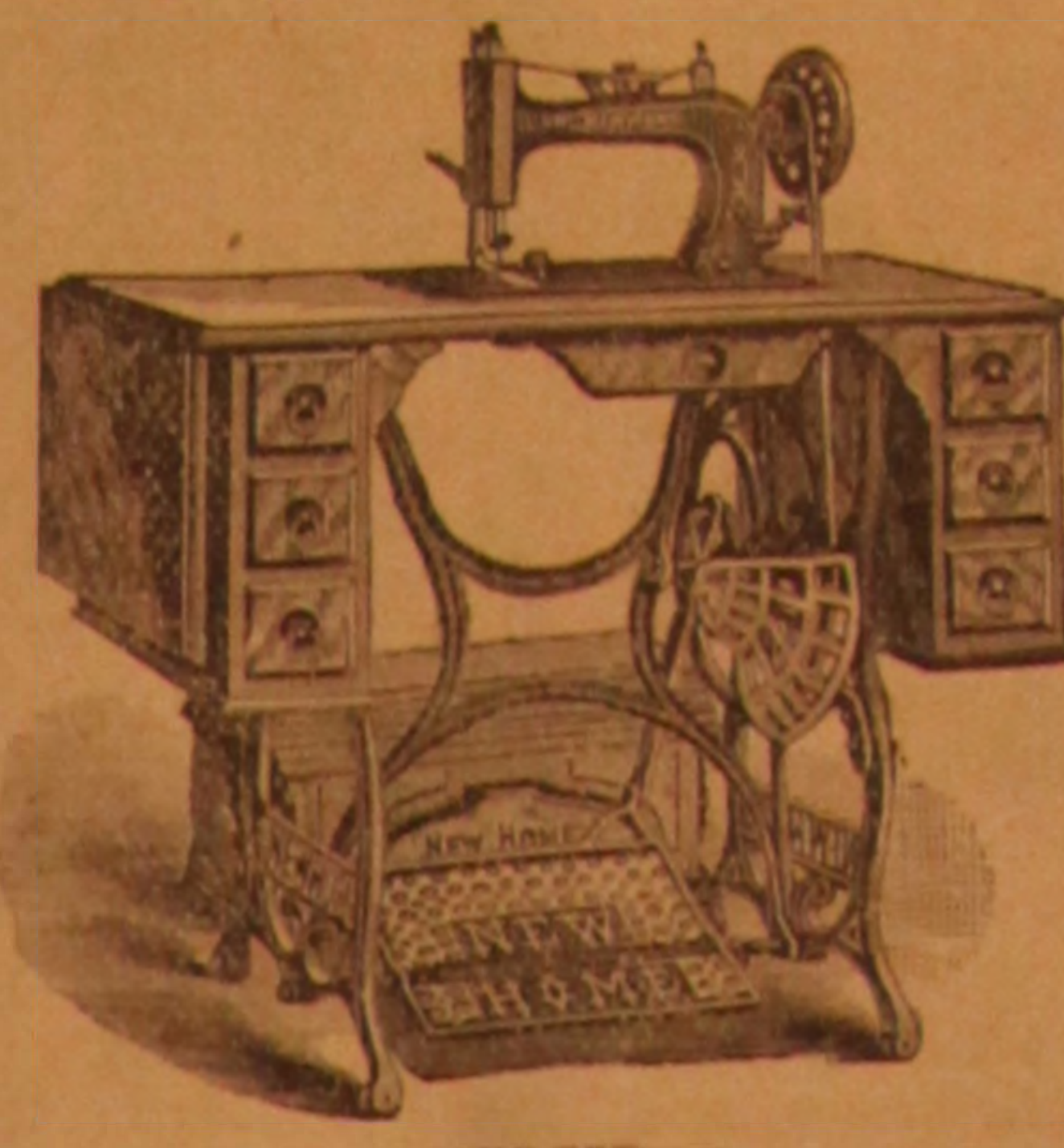
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gustine are the four authors to whose in-
fluence the "grand old man is said to
owe most."

WE owe much of what we are and what
we have to those who came before us, and in
our hands rest the destinies of those who
will come after us. It is under the sense
of universal responsibility and in that
world-embracing spirit that the higher in-
tellectual work is to be done.—Max
Muller.

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and points on Felton and Pescadero Railroad.

To Oakland and Alameda.

8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9:00 a. m., 9:15 a. m., 9:30 a. m., 9:45 a. m., 10:00 a. m., 10:15 a. m., 10:30 a. m., 10:45 a. m., 11:00 a. m., 11:15 a. m., 11:30 a. m., 11:45 a. m., 12:00 p. m., 12:15 p. m., 12:30 p. m., 12:45 p. m., 1:00 p. m., 1:15 p. m., 1:30 p. m., 1:45 p. m., 2:00 p. m., 2:15 p. m., 2:30 p. m., 2:45 p. m., 3:00 p. m., 3:15 p. m., 3:30 p. m., 3:45 p. m., 4:00 p. m., 4:15 p. m., 4:30 p. m., 4:45 p. m., 5:00 p. m., 5:15 p. m., 5:30 p. m., 5:45 p. m., 6:00 p. m., 6:15 p. m., 6:30 p. m., 6:45 p. m., 7:00 p. m., 7:15 p. m., 7:30 p. m., 7:45 p. m., 8:00 p. m., 8:15 p. m., 8:30 p. m., 8:45 p. m., 9:00 p. m., 9:15 p. m., 9:30 p. m., 9:45 p. m., 10:00 p. m., 10:15 p. m., 10:30 p. m., 10:45 p. m., 11:00 p. m., 11:15 p. m., 11:30 p. m., 11:45 p. m., 12:00 a. m., 12:15 a. m., 12:30 a. m., 12:45 a. m., 1:00 a. m., 1:15 a. m., 1:30 a. m., 1:45 a. m., 2:00 a. m., 2:15 a. m., 2:30 a. m., 2:45 a. m., 3:00 a. m., 3:15 a. m., 3:30 a. m., 3:45 a. m., 4:00 a. m., 4:15 a. m., 4:30 a. m., 4:45 a. m., 5:00 a. m., 5:15 a. m., 5:30 a. m., 5:45 a. m., 6:00 a. m., 6:15 a. m., 6:30 a. m., 6:45 a. m., 7:00 a. m., 7:15 a. m., 7:30 a. m., 7:45 a. m., 8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9:00 a. m., 9:15 a. m., 9:30 a. m., 9:45 a. m., 10:00 a. m., 10:15 a. m., 10:30 a. m., 10:45 a. m., 11:00 a. m., 11:15 a. m., 11:30 a. m., 11:45 a. m., 12:00 p. m., 12:15 p. m., 12:30 p. m., 12:45 p. m., 1:00 p. m., 1:15 p. m., 1:30 p. m., 1:45 p. m., 2:00 p. m., 2:15 p. m., 2:30 p. m., 2:45 p. m., 3:00 p. m., 3:15 p. m., 3:30 p. m., 3:45 p. m., 4:00 p. m., 4:15 p. m., 4:30 p. m., 4:45 p. m., 5:00 p. m., 5:15 p. m., 5:30 p. m., 5:45 p. m., 6:00 p. m., 6:15 p. m., 6:30 p. m., 6:45 p. m., 7:00 p. m., 7:15 p. m., 7:30 p. m., 7:45 p. m., 8:00 p. m., 8:15 p. m., 8:30 p. m., 8:45 p. m., 9:00 p. m., 9:15 p. m., 9:30 p. m., 9:45 p. m., 10:00 p. m., 10:15 p. m., 10:30 p. m., 10:45 p. m., 11:00 p. m., 11:15 p. m., 11:30 p. m., 11:45 p. m., 12:00 a. m., 12:15 a. m., 12:30 a. m., 12:45 a. m., 1:00 a. m., 1:15 a. m., 1:30 a. m., 1:45 a. m., 2:00 a. m., 2:15 a. m., 2:30 a. m., 2:45 a. m., 3:00 a. m., 3:15 a. m., 3:30 a. m., 3:45 a. m., 4:00 a. m., 4:15 a. m., 4:30 a. m., 4:45 a. m., 5:00 a. m., 5:15 a. m., 5:30 a. m., 5:45 a. m., 6:00 a. m., 6:15 a. m., 6:30 a. m., 6:45 a. m., 7:00 a. m., 7:15 a. m., 7:30 a. m., 7:45 a. m., 8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9:00 a. m., 9:15 a. m., 9:30 a. m., 9:45 a. m., 10:00 a. m., 10:15 a. m., 10:30 a. m., 10:45 a. m., 11:00 a. m., 11:15 a. m., 11:30 a. m., 11:45 a. m., 12:00 p. m., 12:15 p. m., 12:30 p. m., 12:45 p. m., 1:00 p. m., 1:15 p. m., 1:30 p. m., 1:45 p. m., 2:00 p. m., 2:15 p. m., 2:30 p. m., 2:45 p. m., 3:00 p. m., 3:15 p. m., 3:30 p. m., 3:45 p. m., 4:00 p. m., 4:15 p. m., 4:30 p. m., 4:45 p. m., 5:00 p. m., 5:15 p. m., 5:30 p. m., 5:45 p. m., 6:00 p. m., 6:15 p. m., 6:30 p. m., 6:45 p. m., 7:00 p. m., 7:15 p. m., 7:30 p. m., 7:45 p. m., 8:00 p. m., 8:15 p. m., 8:30 p. m., 8:45 p. m., 9:00 p. m., 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6:45 a. m., 7:00 a. m., 7:15 a. m., 7:30 a. m., 7:45 a. m., 8:00 a. m., 8:15 a. m., 8:30 a. m., 8:45 a. m., 9:00 a. m., 9:15 a. m., 9:30 a. m., 9:45 a. m., 10:00 a. m., 10:15 a. m., 10:30 a. m., 10:4

JOHN ALLYN