

GOLDEN GATE

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

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GEMS OF THOUGHT.

God plants us where we grow.
Man—a God though in the germ.
Not to hear conscience is a way to silence it.
It costs more to revenge wrongs than to bear them.
The development of a soul; little else is worth study.
Decision of character is the eloquence of life.—*W. M. Taylor, D. D.*
Let us stand by our duty, fearlessly and effectively.—*Abraham Lincoln.*
Exactness in little duties is a wonderful source of cheerfulness.—*F. W. Faber.*
We stand in God's own light and cast the evil shadow of self, and say it is the devil.
Truth is substance and is eternal. Error is shadow and nothingness.—*Mrs. C. A. Holden.*
The doing of the will of God leaves no time for disputing about His plan.—*George MacDonald.*
An eternal rest, a solid and enduring peace, closes round the soul of him who dwells in God.
There grows within each heart, as in a shrine, the giant image of perfection.—*Robert Browning.*
I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection.
Love and Peace are twins. Where love abounds, "Peace and Good Will to man," is carried out in daily practice.
Give us nobility of character, depth of purpose, true heroism, and true philanthropy, and the world is a Garden of Eden.
He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a life-time is unraveled.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self—out of smallness—out of wrong.

The eyes see farther than the feet can go; the mind can reach farther than the eyes can see; and the illimitable universe alone will suffice for the soul.

I hate myself when I find out that I have been thinking a man worse than he is. But a mistake the other way—thinking a man better than he is—does not much matter. Besides, it may not be a mistake!

Who hath a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and daily wax stronger and to make a further growth of holiness.—*Thomas a Kempis*

In all our uttered hopes for the future, let our highest ideals receive the emphasis. Let truth and not error, light and not darkness, love and not hate, be our themes. So shall we increase and perpetuate all that is good by frank utterance, while evil will decrease and disappear under the thick drapery of silence,

[Written for the Golden Gate.]

"La Lumiere" and its Editor.

BY JESSE SHEPARD.

Among the journals and magazines of Paris none impress me so favorably as *La Lumiere*, edited by that noble-hearted woman, Lucie Grange. In this brilliant publication is to be found all that teaches the student of spiritual phenomena, the surest and best methods of research, as well as the highest attainments of our most advanced thinkers. The name of

ists a certain liberty of speech and practice which thousands thank her for to-day. The eminent politician and journalist, Emile de Girardin, did not err when he said that Lucie Grange possessed a genius for representing and depicting things in their true light, and I have often thought, in reading some of her masterly editorials, that they were worthy of a Sarcey, a Hugo, or a Balzac.

It is interesting to watch the progress of a journal like that of *La Lumiere*, whose editor has so much to fight against in the form of spiritualistic hypocrisy and tyrannical leadership. The French, who

giving special items of interest in a concise and pithy manner. No space is given to uninteresting matter, or light and frivolous gossip. In this respect I can only compare it to that ably edited journal, *Le Messager*, of Liege, Belgium, which is always filled with the best kind of literature and the very latest news. I was recently much impressed, as well as pleased with the pointed and powerful criticism directed against the propaganda issued by the London *Spiritual Alliance*. I look upon it as the most effective piece of critical writing that I have seen for many a day. Madame Grange, in her

I agree with Madame Grange and applaud her fearless articles which all such themes seem to inspire in her. The idea of itself is an absurd one, that of issuing pass-port letters to mediums about to go abroad, as if they were so weak and helpless that they needed a seal of support, a prop to their character to give them a position among foreign peoples, who, otherwise, might forever remain ignorant of their true worth and real aims in life. I know it to be true that he who is possessed of gifts and a true manliness of purpose will meet with friends and success without seals and signs, and recommendations from any man, or body of men, that may formulate councils of inquisitorial information here below. Certainly a medium without the power of giving satisfaction where he may travel, and who can not make friends when placed among strangers, by his own inherent worth, has no business to travel at all. Letters of introduction, be they signed by great Caesar himself, are of no avail in a foreign country if the man be not possessed of that greatest of all gifts, the gift of being somebody and of doing something. On the other hand, these red-tape documents are a burden and a mockery to persons of self-reliance and independent thought.

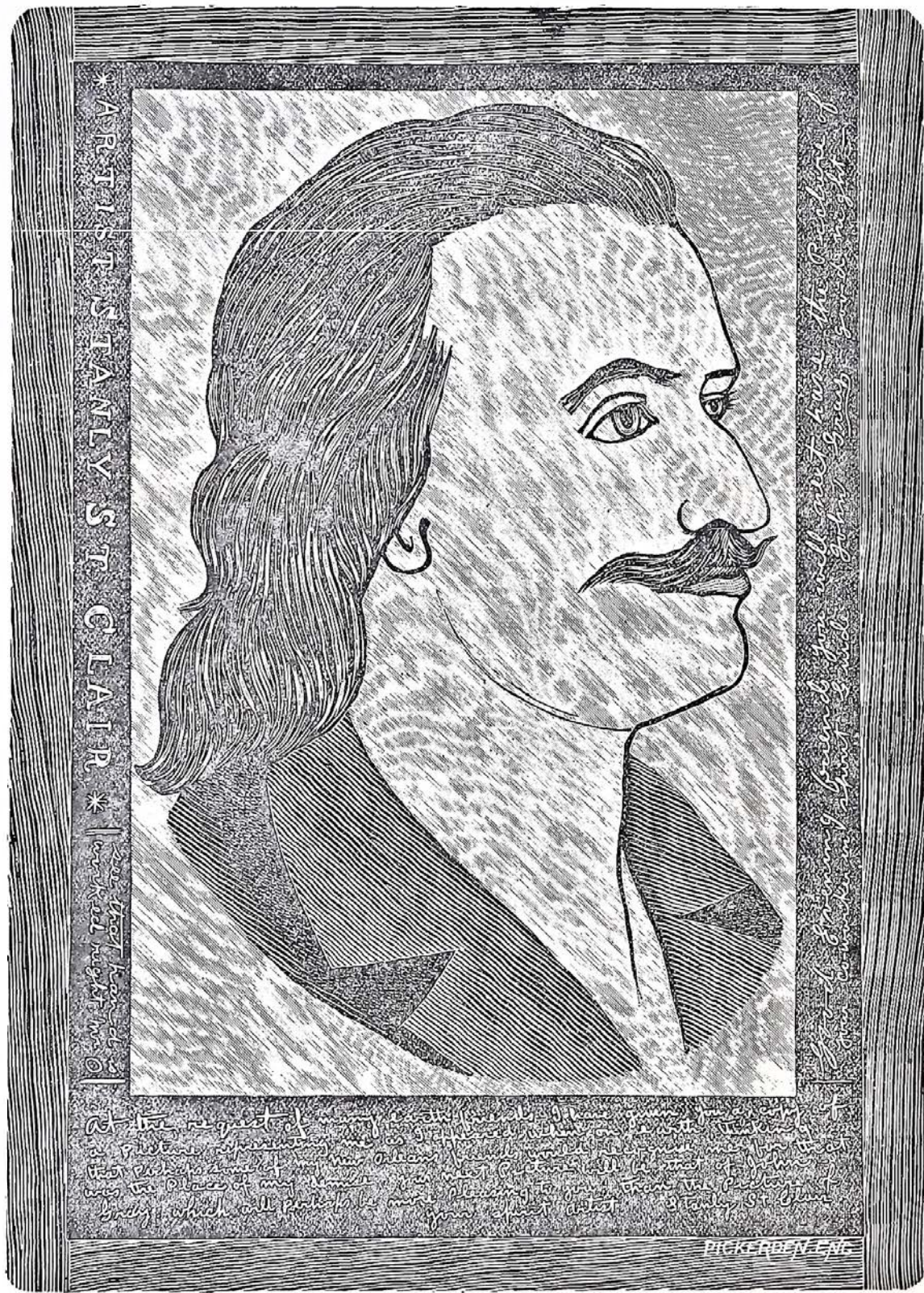
But societies, conventions, and alliances, will find that neither Spiritualism nor mediumship can be regulated and restricted to the limits of any body of men. Failure after failure has resulted from an abuse of this self-assertive influence in our ranks, and one might as well try to stop the flowing of Niagara as to put mediums under the necessity of bowing and scraping before committees appointed to sit in judgment on their personal qualifications, as men and women, and make such a custom a success. The thing is impossible for several good reasons, and one is that the mediums who have achieved fame through their own individual action, will not stoop to ask any alliance or society for letters to prove a moral standing, or in any way pay the slightest attention to the men who would like to engage in the ambitious business of dealing out in mince-pie fashion, medium recommendations and patent British-proof characters.

While the world lasts there will always be cliques formed in all walks of life, in order to gratify personal vanity and petty ambitions. Favoritism will always be a marked influence in all such bodies, and right here is another good reason that mediums should be permitted to rely on their own gifts, and do their work in the manner which each one finds most natural and most successful. In this way, and this way only, will mediums, like all other men and women before the public, be given a fair opportunity to display their powers, and thus attain their proper level, which all are sure to do if given that perfect freedom from the restraint of local societies and obscure, one-sided alliances, which have, unhappily, done much more harm than good.

All honor, then, to Lucie Grange, the brave banner-bearer of spiritual liberty in France, who, by her timely criticisms, has riveted attention on this scheme of a small body of Spiritualists, far removed from the great centers of progressive thought, to hamper and restrict the cause by devices and divisions in our ranks, already torn to pieces by a thousand petty factions, headed by a thousand petty leaders who issue orders with the air of field marshals, and sign edicts with the prerogatives of so many popes.

GOOD GIRLS AND BOYS.—In Boothbay village, Me., there lives a poor widow with three little children, whom she supports by going out washing. A short time ago one of the children was sick, and the mother had to stay at home and take care of it, so her means of support were stopped. Two little girls, learning of their needs, took a basket and went about from house to house, gathering what the people gave, and basketful after basketful was carried into the poor woman's house; but they couldn't quite understand what made her cry when they were giving her so many good things. Some boys, seeing how happy the girls were, decided to help. They went to the men and got money enough to buy a load of wood, then they mustered a big crowd and had a good time cutting it.—*Banner of Light.*

As, on white wings, the outward-going soul
Flies to a home it never would have sought,
Had a great evil failed to point the way.



OUR SPIRIT ARTIST.

[Sketched by himself, independently, through the mediumship of Eiel Evans, upon the inner surface of one of a pair of slates held in the hands of Mr. and Mrs. J. J. Owen. See 4th page for further notice.]

Lucie Grange is now a household word wherever the truths of Spiritualism are known in Europe, and not only is this remarkable writer admired for her keen analysis of men and things, but for her rare qualities of character and individuality. I regard her as one of those chosen banner bearers who always appear just at the right time, in the proper place, to fill a unique position.

Before the advent of Madame Grange, Spiritualism in France was held in subjection by a peculiar and particular clique, headed by persons who possessed but a single idea and worked in a single line of action. To speak of American theories and principles in Paris, a few years ago, would have been regarded as high treason among the disciples of the old school formulas, but the editor of *La Lumiere*, with her powerful pen, profound judgment and universal ideas of progress, opened a new sphere of thought and investigation, and gave to French Spiritual-

are ready to take up with much that is progressive in social and political reforms, are slow in the matter of spiritual progress. Until quite recently, American mediums and modes of investigation were almost unknown, or wholly ignored. Paris, in spite of its metropolitan qualities, was almost provincial when it came to a question of foreign examples in art, music, and spiritual thought. But a revolution was effected in the spiritual ranks by a few writers, of whom Madame Grange has been the most effective and successful. Freedom of conscience, outspoken advance sentiments, critical expositions of the opinions and follies of some of our would-be leaders, are what mark her writings with the characteristic stamp of real talent, practical knowledge and spiritual wisdom; and not only is *La Lumiere* devoted to the highest kind of philosophical inspiration, but it contains the news of the day as well. In its columns letters are often seen from various countries,

timely remarks on the circular issued by the London *Alliance*, showed clearly and conclusively that to give heed to the mandates foreshadowed in that document would be tantamount to the election of a spiritual pope to rule and reign in our midst with sole power to issue patent letters of recommendation to certain favored Spiritualists and mediums about to travel from one foreign country to another.

These forms and formulas may serve well in old England, where everyone bows to some one else, and where routine and precedent are masters of fashion and habit; but in France and America, where liberty of thought, combined with a republican form of government, have individualized the most intellectual minds, these patronizing privileges and old-fashioned dependencies of thought and action, are at once efete and obsolete, and can never again hold a living position among moving progressive men of these or future times.

[Written for the Golden Gate.]

Philosophy of Life.

BY REGINALD WM. NUTTALL.

The very air we breathe is intermingled with the thoughts of the departed, and the good or evil of their intentions according to development is impressed on weaker minds. Every atom in nature seeks affinity with its kind. Both mental and physical changes depend on the desire for elevation and improvement. Like goes to like throughout the universe. The trickling springs in the mountains course down the ravines forming creeks and these assuming the magnitude of rivers become blended with the ocean, and the ocean creating an atmosphere through the action of the sun covers the earth with life and moisture. It is even so with fire, and in like manner with air, beginning with light variable winds in the tropics, increasing as they proceed from the equator until expended in a hurricane, or cyclone and thus repeated forever.

In the stratification of the mineral world we find the same law prevail, each mineral substance forming a distinct body in correlation with its affinities. It is even so with passions, vices and virtues—each according to their phase of development seeking affinity with their kind, governed by positive and negative forces commonly known as God and Devil, Good and Evil, The Developed and Undeveloped.

Matter going through its revolutionary stages and coming into contact with all, has necessarily to struggle with negative forces called Devil and only succeeds by the positiveness of virtuous aspirations to a higher plane in the intellectual world, or in other words becomes a perfect God from a Devil or undeveloped matter. The electric battery furnishes us with an illustration of that kind, for electricity like the sun having a source from which all heat and force emanates, redistributes that force by inscrutable methods throughout the world and receives it back in other forms or its supplies would be exhausted. In like manner all the vices and virtues aggregated according to their kind, operating upon development, never getting more nor less but by one eternal action constituting what is termed eternity. In this wise, atom after atom crumbles away to assume new forms of usefulness, and are fructified by the sun of life into ever increasing good.

Passions of an undeveloped character form their quota of life's experiences and only fit each creature for a better and purer end. Born in the cradle of ignorance, vice forms the first groundwork of experience and virtue becomes the subsequent reward. Not having been created or born pure we cannot expect perfect beings to evolve from crude or undeveloped matter. We can however, listen to the soul whisperings of each outward monitor and guide and follow the example of nature in its efforts to make life beautiful and happy. We can exercise the spirit of inquiry with which we are endowed, and after finding out our weaknesses, apply the remedies best suited to our wants. We can think for ourselves so long as we are charged with the responsibility of wrongdoing, nor permit others to direct our thoughts and lives into channels for which we, and not they, are responsible. We need not read without questioning nor listen to theories without subjecting them to the crucial test of inquiry. Whatever is most beautiful we should love and admire—according to its worth, and whatever seems to us objectionable or ugly, we should strive in a spirit of charity to assist in its development. For as the most exquisite works of art are made from common material, so also are what are termed angels, the direct issue of which are called devils.

Perfection springs from imperfection in like manner as all the most beautiful sympathies spring from humility, penitence and self-respect. In all these things there are no waverings; the inevitable result is attained by immutable laws beyond us, above us, and around us, and teach us consistency in all things worthy of example and imitation. The various religious schisms of the world were formed in accordance with the intelligence of the age in which they existed. Wave after wave of superstition, reformed by increased knowledge has swept over the world numbering its devotees by millions, and crimes in proportion to the mistaken zeal which prompted them until now the pupil is becoming as wise as his teacher, and the teacher confounded by his own sophistry, is half ashamed of his profession. They tell us that all living things die and remain inactive until the last day of judgment, when all will be judged according to their deeds. Also that spiritual influences, breathing the noblest and broadest sentiments to humanity are creatures of the devil and of low origin. But if God be all-powerful and good, how is it that none but devils are allowed to return or wander amongst the children of men, abetting and aiding crime everywhere? Ought there not to be some good angels here also counteracting their influence and work? And if all the low or undeveloped creatures die and remain inactive until judgment day, how is their presence amongst us accounted for? As well may they tell us that the sun will cease to shine, the tide to roll and vegetation to grow, as assert that one single atom of nature can cease to perform its functions or escape the penalty of eternal evolution. Of what else

does eternity consist but never ending changes, which form the source of all supply.

In an humble manner I have thus endeavored to illustrate a portion of life's functions and ultimate aim with a graphic delineation of life as it exists; ever battling with temptation to ascend to that state of perfection where honor, truth, love and charity exist forevermore—again radiating their benign influences over and through the universe of worlds into every avenue of vice and whispering words of comfort into the ears of the weary and oppressed. Glorious destiny of universes, how feeble is the finite mind of man to divine the justice or injustice of thy immutable laws. Only this we know and feel, that we are here, produced by some inscrutable power for some wise and beneficial end. Not to rot, but to live forever, and forever progress through the countless ages of time, and worlds that have no real existence now.

To do wrong innocently is no wrong at all, and to do wrong wilfully carries its penalty for so doing. By abuse of the physical being we injure the mental, and impair its action; one is in conjunction with the other, and both suffer the penalty of violated laws. Thus will it ever be with us finite atoms of an infinite whole, each atom or being according to the capabilities of its nature, working out a separate destiny to establish eternity, struggling onward and upward to perfect its usefulness again permeating the world of matter to maintain the law of gravity. And thus we wonder as we cast our eyes into space whether good will ever absorb evil and create that condition of happiness so beautifully portrayed in figurative and theological teaching, a belief having its origin in a personal God and used to perpetuate kingcraft and priestcraft everywhere.

Because there is an undeveloped nature we place a Devil at its head instead of a God power or principle, ignoring the fact that the first controlling power formed the basis of all things or begot them by conditional circumstances, and if what we term God first evolved its life giving systems from chaos, the creation of what is called Devil, must have been the work of the same power for good and beneficial reasons not clearly understood by us. But without questioning the wisdom of an Infinite Power of love and truth, we may honestly criticize the versions of men who are equally ignorant as ourselves and wonder at the ambiguity of a doctrine which pictures heaven as a place free from sin, and in the same breath informs us that the king of hell was conceived in the paradise of God.

The vices and virtues of the human race embody all the propensities of the animal kingdom. The undeveloped matter undergoing the process of change through the influence of mind, we term Devil when it is only undeveloped good. The perfect part we designate God when it is only the result of development. We are ignorantly taught to fear what is termed the Devil, and blame undeveloped minds for what they are not responsible. We are taught to fear God also, when there is nothing to fear—for the developed part of nature conscious of its struggle, pities and sympathizes with the creatures of experiences.

As change constitutes eternity and furnishes it with never ending supplies, prayers and lamentations cannot alter irrevocable laws.

We must live, learn and suffer. Ever struggling to rise above the conditions in which we find ourselves. Aspiring to that higher destiny within and without this material world, and by the exercise of love, charity and truth, attain that place in nature to which the noblest souls are assigned. By educating the mind in the material duties of life we clothe the soul with additional purity, and by self-denial and a proper exaltation of the senses perfect ourselves for the community of Gods. Doing whatever is good for the sake of doing good without the hope of reward; assisting the weak who are imposed upon by the strong, and protecting the ignorant from the vulturous spirit of autocratic minds; kindly considerate for the wrongdoer, and charitable to the intolerant bigot who fights the battle of systems and makes his instincts brutal under the guise of religious fervor and zeal.

If a God existed with the power and inclination to stay the hand of the assassin and paralyze the tongue of the traducer and was also cognizant of the bitter enmities existing between the various creeds professing to worship him, how long would such things be tolerated? Yea, if hypocrisy as it exists in hearts professing to love God outwardly, were only known and recorded by him, what terrible vengeance would be daily invoked, and how appalling would be the scene at the judgment day when every act is supposed to be judged, not by its results alone, but by the motives which prompted it. It is said God sees and knows all things, and if he does, what a life of suffering he must endure to witness the work of his hands acting so perversely by fooling the world with an outward show of goodness which to him appears the blackest sacrifice.

This fearful destiny has however been modified by the current belief in redemption. In the last throes of mortal anguish Christians are consoled with the hope of salvation and believe that timely penitence will procure them forgiveness for the sins of a lifetime.

What a premium on crime! What a libel on natural laws, and the evidence of our senses!

If we scald any part of our bodies we suffer pain immediately and as quickly ap-

ply a remedy, for nature never permits the violation of a law without exacting an instant penalty. No wrong can be perpetrated without a corresponding good deed to balance it. No development can accrue to the individual until the desire to do good is greater than that of doing evil and each creature must work out his own redemption. Pain from a wound is not borne by the hand of another inflicting it; neither can one relieve another by the reproach of a guilty conscience.

Each tree, shrub or plant depends on its own root for support. The death of one does not interfere with the life of another; neither can any living creature give to another an experience it has not earned; for experience is gathered from ignorance and intensified by misfortune.

The crumbling to decay of mineral substances and decomposition of the vegetable kingdom is but the nucleus of new life according to the gases required for each classification or separate condition. From the smallest insect upwards, by an eternal change of form, which no eye nor mind can trace, the human race ascends to illimitable worlds, progressing according to the aspiration of each individual soul through the eternity of time and completing that *Grand System of Universes* which has filled the world with wonder and with awe, making religion a speculation and to a great extent a mockery.

In spirit and in truth we should learn to respect all things having an equal right with us to an existence, and by the exercise of brotherly love enrich our minds with charity for all and enmity for none. Then if there be a condition of happiness for the good it will be theirs by inheritance.

Of one thing however we are assured that to honor the wise, admire the good and beautiful, respect the aged, help the young and infirm, pity the ignorant, sympathize with the suffering and oppressed and exercise a spirit of charity towards all who differ with us in opinion, forms the basis of all true religion, irrespective of ceremonial and devotional systems of worship. For if we would only do unto others as we would they should do unto us, no special day would need to be set apart to remind mankind of their duty or wickedness. All days would be (and are) equally holy and the duties of professional preachers would be ended. The pupil would know as much of the *unknown* as the master and the master not able to explain the infinity of the unknown, would cease his assumptions.

VICTORIA, B. C.

The Law of Continuity.

[Extract from a message, written independently on slates through the mediumship of Mr. Fred Evans.]

"I remember you asked in your last question whether there are mountains, valleys, streams and trees, in the spirit world.

"There are mountains, valleys, streams, etc., but they appear to be only a delightful imagination, for I can see and realize all the beautiful scenery you mention, but it does not seem to have the solidity you encounter on earth. Every thing seems transparent, so that one landscape does not hide another, and passage through and among them is a matter of ease and pleasure. Just imagine, (if possible) beautiful green trees, lakes, valleys and all that you can think of to complete magnificent scenery, and all surrounded by a mellow transparency that seems to beautify a continually changing reality.

"The most delightful and refreshing fruits are always within four reach and I assure you we enjoy them.

"Many mortals think we do not have food, but we do, and we often have our travels among groves and bowers after our allotted work is done; and the more one does for humanity, the more one enjoys the pleasure just spoken of.

"The only difference is, that we eat only cereals and fruits and abstain from anything that has life.

"Our homes I have already described to you. Our dress is made of light material prepared from the sphere we inhabit, so that we are clothed according to our righteousness and advancement.

"You see when we leave the earth plane we do not throw aside all the conditions we have been taught on earth. All these are dispensed with by degrees" [according to the law of evolution or continuity.—Ed.] "so that, I suppose, the inhabitants of the upper spheres do not eat at all and perhaps do none of the things that are done in my sphere or plane.

"I often smile when I see mortals have such absurd ideas of spirits. They imagine that John Smith who was so plain and unassuming on earth, now that he is in the spirit world, has suddenly been transformed into an infallible being, almost on a par with our Great Master. They imagine he can at will turn the tide of fortune in their favor, and can foretell all future events and be in every known part of the world at the same moment. They imagine he is transformed into a different being,—something indescribable—and that they (the spirits) can do any and everything asked of them, whereas they move gradually, as I told you before. Don't you see how sensible this law of gradual progression is? Supposing we were immediately transformed into angelic beings on reaching the spirit world, how could you identify your loved ones gone before, and when your time for crossing the river comes, you would be completely lost; where by this wise Providence, you are gradually brought to realize your surroundings and to identify friends who will guide you, and assist you to understand your new surroundings."

The Opportunity of Unitarians.

EDITOR OF GOLDEN GATE.

It was my great pleasure to attend some of the sessions of the recent Anniversary Convention of Unitarians. I was glad to see that there is a spiritual quickening among them, awakening more zeal in efforts to spread the light of truth which "maketh free" the masses bound by theological error. If Unitarianism is not, or rather Unitarians are not the head center, they are at least the right wing of the Grand Army of Progress, which is to conquer the minions of error and evil, and give intellectual and spiritual freedom to coming generations. If they but keep on the march of progress, ready to improve their tactics and their ordinance, there breathes no foe of truth that can withstand them. If they will fully realize the truth of Theodore Parker's declaration, "God is immanent in spirit as in space, and inspires men and women *now as much as ever*," and if they will recognize that He is using the same method of revelation now as ever, viz., the agency of "ministering spirits" who are striving to restore the "spiritual gifts" in vogue in the apostolic age; and if they will open the doors of hospitality to entertain these angel visitants and accept their divine message, then may they utilize a power that shall render them invincible in propagandism. Can not and will not the latest born child of Christianity take counsel of the past, and not repeat the mistakes of those who despised and rejected the founders of their faith because of self-righteousness, and the belief that the last word had been spoken by Moses and the prophets?

The student of religious history can not fail to see that revelation has been progressive in the measure of human capacity to receive, and he who said he "had many other things to reveal unto you, but ye can not bear them now," well knew the good time was coming when mankind could and would receive the "other things" in store. Shall it be said by future historians of present events that again "He came to his own, and his own received him not"—or his ambassadors?

I am led, Mr. Editor, to propound these interrogatories and suggestions by a circumstance which occurred during the time of the anniversary, which I beg permission to narrate, in brief, to your readers. I met at dinner table two intelligent Unitarian ladies, and our conversation turned to the themes of discussion and the *personnel* of the meetings in session. Reference was made to a resolution introduced by a Rev. Mr. Eliot, and the ladies spoke of him as the son of a distinguished pioneer preacher of Unitarianism, late of St. Louis, Mo. At 3 o'clock P. M., of the same day, at the request of a physician of Boston, I visited a Unitarian lady in Dorchester, of highly respectable family, who has, as I learned, in a private way, exercised for some time "a gift of the spirit" as an amanuensis,—mechanically writing whatever her hand is impelled to give. At the top of the eleventh page of a very interesting personal message, she wrote in large capitals the initials "W. G. E.," followed by a dash, then the full name "Eliot." Then succeeded the following suggestive, and, I think, highly important words: "Much remains for our good Unitarians to learn. They are to be the shining stars in the world, but before they can lead the masses they must recognize the truth of spirit presence and power!"

I sat near and saw the initials and name written, but had no idea whatever to whom they belonged till after I read the message, then it flashed into my mind it might be the very person conversed about at our table. But I knew not his initials, neither did the lady who wrote them have any knowledge whatever of the same, or from whom the written words had come. So she affirmed, and certainly she knew nothing of my conversation with other persons in previous hours, nor was any thought of my mind upon the same while the message was being written. It could not be a case of "mind reading." The most probable and rational solution of this peculiar circumstance is, that the exalted spirit whose name and message were written by a stranger both to him and myself, was attracted to me at the meetings of his eminent earthly coadjutors, or while conversing about him, and that he accompanied me, with others whom I once knew and whose names were also given me, and gave me the above message, perhaps hoping that I would give it, as I now do in good faith, to his former associates.

Be all this as it may, I fully concur in a belief that the *one thing needful* for Unitarians to succeed in their proposed missionary enterprises to educate and spiritualize the world, is to embrace the opportunity to accept and utilize the higher gifts of the modern spiritual dispensation, which, I am sorry to say, many of the nominal Spiritualists, who recognize their existence, sadly neglect to use to such practical ends as lie in the power of philanthropic Unitarians to accomplish.

"The manifestation of the spirit (or spirits) is given to every man to profit withal," said St. Paul; and unquestionably these "spiritual gifts" are now revived for the good of all, and from what I have briefly narrated, it seems that an arisen leader of Unitarianism is anxious that his earthly brethren shall share in "the feast of reason and flow of soul,"

offered as the "living bread that cometh down from Heaven" to all who will receive it. In this regard will not Unitarians manifest that broad, liberal, and progressive spirit which shall constitute them the vanguard of religious progress? So mote it be, is the good will of

DEAN CLARKE.

BOSTON, May 31, 1887, 1452 Washington street.

Spiritual Progression.

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

What we call "time" in the ceaseless onward march, brings, in its course, many changes in the thought of mankind as well as in the more material objects that go to make up life. The thought of the present age all tends toward progression in a greater degree than has been apparent for some time, although progression is constantly going on in every way. But the present age is destined to prove an epoch in the world's history as the one wherein the ideas embodied in the teachings of Christ began to be more fully understood and the enlarged views taken of nature and life to be more widely disseminated than ever before in the history of Christianity.

The actual communication of spirit with spirit, whether in or out of the material form, is one of the phases of belief that is becoming better understood, and the value of which is coming to be more fully appreciated since it has been proven to the full satisfaction of so many of the scientific minds of the age (of all nationalities) that probe the genuineness of so-called tests to the bottom, that the fact can be accounted for in no other way. The communications that have come to them from those that have passed from out the line of mortal vision, upon subjects, many times, solely of personal import—many times upon subjects so far out of reach of the understanding of the personality through whom they come as to preclude the possibility of its being aught but the communication of a higher intelligence unseen to the scientific investigator. No "mind reading" theory could be advanced in explanation, since many times the matter in hand was beyond the knowledge of the investigator, and afterward proven to be correct, but the simple fact of communication in itself is valuable did it produce no other result than just to prove the future existence of the soul to continue on an on forever.

This in itself is a great step to be proven without doubt, but there are other results to be obtained that exert a powerful influence upon the progression of man's spiritual belongings that are of even paramount importance. One holding this faith with the full understanding of the grand results to be obtained by following the light that comes ever stronger and brighter with investigation and increased desire to progress spiritually, will find a larger growth of soul, while still in body, unavoidable. Conditions may hamper it to some extent, but the growth and expansion will go on with unerring precision, and the result attained be displayed in fullest perfection when the spirit is released from its narrow bounds and is free to ascend into the atmosphere wherein its development is a glorious certainty,—where its hope of a "blessed immortality" is an assured fact. The beginning of this movement in the right direction throws out many roots which spring upward into the light under many names, but all coming from the same root and tending toward the same end. Some grow stunted, it is true; some assume proportions that must be pruned and trained to grow in the right direction, but when the tangled shoots have been trimmed away, and the blemishes removed that made an unsightly growth and interfered with the full perfection of the tree of knowledge, then its grandeur will become apparent, and the leaves will be scattered far and wide for the healing of the nations, and all humanity will find rest for their souls under its wide-spreading branches, for this is the tree of life.

W. G. CLAYTON.

MAY, 1887.

Mt. Hamilton.

[In an able paper in the last Overland, on "The Santa Clara Valley," Hon. David Belden thus eloquently refers to the site of the Lick Observatory, and of those who shall "keep sentinel watch at the portals of this temple of science."]

Elsewhere, observatories are erected amid the busy marts of trade, and, among the haunts of men. Here, the rugged mountain forbids all other companionship, and sterility and solitude keep sentinel watch at the portals of this temple of science. It is fitting that this be so, for what, to the watcher of the skies, are the aspirations of life, the ambitions of men? What to him are the boundaries of nations, or the measures of time? The field of his explorations is illimitable space, the unit of his line the vast orbit of the earth. The centuries of Egypt, hoary with age, are scarce seconds on his dial. The Pharaohs are to him but men of yesterday. He gauges the nebulous mist that enwraps Orion, that veils Andromeda, and proclaims the natal day of systems yet to be. He notes the changing hues and waning light of blazing stars, and declares, when rayless and dark, with retinues of dead worlds, they shall journey on in the awful stillness of eternal night. Well may he who deals with these, the problems of the skies, dwell alone and apart from other men.

The Origin of Man and of Life.

EDITOR OF GOLDEN GATE:

In the *New Spiritualistische Blätter*, issued at Leipzig, March 31, 1887, I find an account of two communications, purporting to come from the spirits of the celebrated Doctors Hahnemann and Spurzheim through the trance medium whose utterances are regularly taken down with more or less completeness for Dr. B. Cyriax, who publishes the more valuable ones in his weekly paper above named. These two communications are upon so important matters and treated in so clear, cogent and instructive methods, that they are well worthy of perusal and of preservation. Whether coming from those whose names are given as the authors, or not, they are no discredit to their names or reputation. The condensed statements of the modern doctrine of evolution as applied to man and life in the progress of historical development from the prehistoric ages to the present time, as here presented, give a far higher view than that commonly presented by scientists and leading writers of to-day, who are almost all materialists of a rather gross stripe. The rationale and philosophy of a higher and truer view of man and life here given, is commended to all thinking minds. It is for these reasons that I have taken the trouble to translate from the German original and try to make plain to your readers the rather involved sentences of that foreign tongue. I give all the important parts, beginning with the words from Dr. Hahnemann, as follows:

W. W. T.

If you consider the high development of the Caucasian race, it is repulsive to your sentiments to believe that man belongs to the animal kingdom as its highest link and springs from this kingdom. Yet this feeling is false and must be destroyed, since it originates only in self-conceit and it is not so very difficult to arrive at a juster view. Only go back to the time of Charlemagne or to that of Augustus, and observe the great mass of your forefathers, and you will find so great a difference, that you will be as much alarmed as if in the presence of Indians, when such a tribe of Germans is brought before you. Then go still farther back into the prehistoric times, and form an image of the pile-builders and their mode of life, and of the cave-dwellers with their imperfect weapons and tools, and you will have to confess that these are separated from the present Europeans by a greater gap than are the uncultured inhabitants of the earth of to-day. And yet these cave-dwellers and pile-builders had already reached a high degree of culture in comparison with those who had preceded them by thousands of years; and if we thus join link to link in the chain backwards, we must come to the conclusion that the original men were but little distinguished in form and bodily structure, as well as in intellectual capacity, and at first hardly at all, from the animals standing next them, the four-handed ones.

The assumption that God has created man perfect, *i. e.*, in body, but without power of judgment, and that he obtained this only by transgressing a command and a prohibition, and thus by a crime, so that he first began to degenerate upon the awakening in him of the divine intellect and reason, we leave wholly on one side as absolutely contradicted by positive science, and only inquire how, then, did man originate in so low a form? There are but two answers to this question. The one is, that man was placed upon the earth by an outside power in full size, rudeness and stupidity, in order to be left to his fate there in an unknown land and to struggle for his existence with unknown animals. Or, on the other hand, that man was developed in a quite natural way, according to the law of evolution, out of the class of animals standing next below him. You are aware that we do not favor the first view, but so much the more earnestly embrace the latter. According to the law of evolution and adaptation the talents and capacities of animals were steadily changed in the course of thousands of years, following the changed relations of climate and soil, so as to fit themselves for the new conditions of sustenance and existence. In proportion as all nature became changed, so that at the end of a so-called geological period no comparison could be made with the beginning of the next preceding one, in that same proportion and measure the plants and animals had also changed, so that scarcely any more resemblance existed between these and those from which they originated. It is self-evident that amid such changes only those specimens continued to exist, which had adapted themselves in their progressive development in their organs and capacities in the best way to the new conditions of their existence. All those which had not thus changed lost the conditions of their existence and died out. But where did these organs and capacities, fitted to the newer relations, gain their form and development? In the mother-pouch of the female, undoubtedly! And of course this improvement advanced with each succeeding generation, so that animals which originally only lived in water, through gradual efforts to go on dry land also, to which perhaps they were forced to preserve their species, thereby changed the original fins into legs and later into web-

feet by which they were adapted to live in water as well as on land (amphibia).

Now likewise there was developed in the gigantic four-handed Saurians such a change in the mother-pouch of the female animals as the ever finer organized brain created, so that in the course of thousands of years, a creature was gradually developed which overstepped the last stage of the sense-developed understanding and comprehension and was in a position through the putting into activity of the upper and front brain to distinguish evil from good and to think independently. Of these creatures likewise only those survive that had in themselves the capacity for further development, while the rest perished. The survivors were the original men; those that perished formed the intermediate link between man and the brute. Thus out of the infinite efforts of nature to create a finer organized species from the four-handed Saurians, came forth not only men, but the failures, the apes. So man does not descend from the ape, but both have only one stock, which is the four-handed animals sprung from the flesh-devouring Saurians.

Thus we can settle whence man comes and how he arose, but that does not solve the problem whence comes life or how it arose, yet on this point I will give place to friend Spurzheim.

Dr. Spurzheim then took control and spoke over half an hour in his peculiarly striking, logical and convincing way, yet it is quite impossible to repeat this discourse as it was given. It ran about as follows:

Worthy friends, friend Hahnemann has just given you an explanation of the origin of man to which I have nothing to add. The question whether the egg existed before the hen or the hen before the egg has often been called an idle one, and yet it obtrudes itself upon everybody. Our eyesight teaches that the egg comes from the hen, but at the same time also that the hen is developed from the egg, and if we go farther back we are lost in infinity. The theological view that God put into the world all that exists, all animals from the smallest seen by the microscope to the largest gigantic creatures in pairs and fully grown, seems to solve the problem of the egg and the hen, but has long since been refuted by science, so that we need not further meddle with it, and so much the less as thereby the question of the origin of life is not even touched. Let us now make a violent leap from man out into infinite space and back millions of years before the origin of man upon the earth. What do we see there? Unnumbered worlds, all which, like the sun, have brought forth other worlds dependent on them, and these by their development taking place according to like uniform laws in their infinite differences in size and specific gravity, yet ever striving after the same great end, the production of beings endowed with reason, offer the most glorious picture of Godlike power and harmony. The worlds born of these suns (planets) all originated in like manner, since the parts lying along the circumference of the suns, by their motion in space cooled off the sooner, broke away in irregular masses and while contracting into globular shapes and revolving upon their own axis, yet by the force of attraction and their original motion bound to the bodies, whirl around these and with these move on in space. And though these balls of glowing gas, as the earth for example in its origin, in contrast with the mother-body (sun) are somewhat cooled off, yet is the heat of the same still so great (some reckoning it at two to six thousand degrees, while others hold it incomputable) that absolutely no life can exist within such balls of fire. But after the more solid parts are formed (granite, porphyry, etc.) gradually by cooling off and contracting, and these are fused together into larger masses, then begin the ribs of the earth-structure, the rocky foundations of the super-structure, and as soon as the development of the earth is so far advanced that oxygen and hydrogen can be formed into water, which falls down in frightful masses upon the hot rocks and dissolves them on the surface, then begins the condition productive of cells and carbon, entering into the connection, and the first plants are brought forth; the algae first, then the lichens and ferns, which are developed into gigantic dimensions. Prior to and simultaneous with the formation of cells went on the production of crystals and the mineral as well as the vegetable kingdoms were further and further developed. Contemporary with the first plant-cells the conditions were plainly offered for the formation of the first life-cells. And now the question arises, What is life? Whence comes it? Although it is certain that in the process of development of the earth after its separation from the sun no life was present.

It is asserted that life is motion and is an attribute of matter; yet that is something wholly different from what is understood by the term. Thus far science has pointed out no distinction between dead and living protoplasm, and the affirmation that the primordial cells are the source of life is not tenable, since the cell is an organization that presupposes life, and so at most the original cell could be designated as but the first expression of life. For a short time it was assumed that life came to the earth through meteors or parts of worlds that had gone to pieces, but this idea was soon given up, because neither the manifold nature of life nor the origin of the same could thereby be explained or determined, and thus the question was

only pushed farther back, since what was desired to be known, was, how life originated on the world that was destroyed.

When and under what circumstances life began on the earth can not be accurately fixed, yet it is clear that at the time when the ocean still covered nearly all the earth and was so hot that not a single one of the now existing plants and living beings could then exist, the life in that ocean and on its bottom was so infinitely grand in its proportions that men can now form no adequate conception of the same. The force of growth as well as of decay was immense, and all that was grown or made by its decay only increased the mass of life-producing substance.

There are three theories as to the origin of living beings:

1. God made all animals, including man in pairs and of full size.

2. The elements of physical nature and the forces dwelling in matter by a lucky arrangement of atoms developed living organs out of matter.

3. An intelligent, intellectual force permeates matter, and wherever this in its development attains the conditions for the maintenance of life (and so a higher manifestation of force than in the mineral) it brings forth the intellectual life in the protoplasmic germ for the finest organism. Through the laws of inheritance, of change, of the multiplication of progressive development, of natural selection and of the persistence of the most gifted individuals, living beings are developed through all classes and species up to man.

With the first theory we need not concern ourselves further, as we have already branded it as hostile to reason and knowledge, although theologians have sought to maintain that Almighty God has made the earth with all that is in it and upon it, just as it now exists, and have even gone so far as to affirm in opposition to the effect of geological discoveries, that God himself had created or deposited the fossil remains of animals found under the bed of the Euphrates (the spot where paradise is said to have been) exactly there and in a petrified condition.

The second theory seems more probable; it assumes that force and matter are one and the same, matter possessing force as a quality; but overlooks the fact that what is called matter first came forth as a product out of the glowing mass of primary gas or world-material, and hence that that matter, or world-material, to which the life-producing force is attached, is to be sought away back before the time when began the formation of worlds in their incandescent state, whereby it is, of course, conceded that life in the ordinary sense was destroyed, if it really subsisted before the heating of the particles of matter.

Another objection to this theory is this, that if organizations spring from the favorable union of atoms, this surrenders the rule to chance and excludes a unitary order of the world, while failing to explain the origin of thinking, moral and reason-gifted beings; since, if thinking, reason and moral sentiment spring from matter, they must be attributes of the same; and since the product is always less than the producer, it follows that intelligence, reason and ethics must be present somewhere in matter in a concentrated form; and this reflexion brings us quite naturally to the third theory.

The intellectual, divine principle penetrates matter as the positive element, which under definite conditions steadily works upon the negative element of the original substance and forces the same under constant changing of form and combining of parts, to realize definite, universally similar ideas, and to attain definite aims; and wherever matter in the process of development offers certain conditions, there the intellectual element produces what is called life. And this takes for granted that life may spring up spontaneously there where there was no life before; and this fact has been established beyond all reasonable doubt. The juice of mutton, beef and a mixture of gelatine and sugar have been put in separate vessels, these made air-tight and then exposed for a long time to a heat of as much as three hundred degrees of Fahrenheit, so as to be quite sure that all living germs were destroyed. Yet after the lapse of weeks in some cases and of months in others, living beings were developed in the vessels.

Under the relations of the earth as existing to-day life would again be developed, if we were in a condition instantaneously to annihilate all life; yet the same results would not be produced as in the original period, because the needed materials are no longer present in mighty masses, nor in the requisite fluid and gaseous conditions to attain so powerful effects, to which belonged also as necessary conditions the far higher temperature and the greater humidity of the atmosphere of that epoch. In the first creative period the force as well as the material were present in colossal measure and then arose those gigantic plants and animals, which laid the foundation for all later organisms. Without the colossal ferns and lichens and palm-like growths of the early ages the plants of to-day would have been impossible, and without the monstrous giant creatures of old, which became more and more refined through gradual adaptation to altered relations, the modern animal kingdom could not have arisen. This adaptation is one of the most wonderful phenomena in the history of the development of the earth and is found as well in the realm of plants as in that of animals. Originally there were only aquatic animals, but as the

relations changed so that it became necessary, partly for the procuring of food and partly for the safety of the offspring, that animals should go on land, their attempts constantly repeated to do so, gradually produced a change in the limbs fitted for motion, and so came about the transformation of fins into wings in the creatures that wanted to rise out of the water into the air, which then had far more carrying power than at the present day.

Whatever may be said about the qualities of matter and the force united with it (more truly the force manifesting itself therein), it can not be denied, that the plan of creation is a unitary one, moving on according to definite laws and striving towards definite final results. This presupposes that a conscious idea lies at the basis of the creative plan, and this implies an original consciousness which we call God. God and nature are one, just as intellect and body are one in man. Nature, *i. e.*, substance, changes according to the impulses that go out from God, but God remains unchanged. All that possesses form, all organization must be destroyed in the incandescent process of forming world-bodies, but the divine, the intellectual principle is indestructible; and when matter under the impulses that went forth from God, has reached the grade of development at which organization is possible, then the divine principle steps into force as the positive element, and that is life. This positive element works on and on, steadily producing higher forms and higher organizations, until in man it fashions itself into a self-recognizing, conscious and individual essence, which, as derived from God, is indestructible, and after the consummation of its earthly organism, is capable, as an individual, intellectual being of an infinitely progressive development.

So far man can attain by a chain of logical deductions; but to define the idea that lies at the basis of the world-order is impossible; just as also man will never be in a condition to find out or to comprehend how the working of the intellectual element upon the substance, capable of change, is made possible. Life is the self-manifested working of the intellectual element upon matter. Man never understands the laws of life, though he can understand the laws necessary for the preservation of life, since he can deduce them from the outward manifestations of life. Man must be contented with this; he can never understand God; and since life is the expression of the divine activity, its origin must ever remain a mystery to him.

[Written for the Golden Gate.]

Justice to Mediums.

BY DR. A. B. WEYMOUTH.

Powerful mediums, ancient and modern, have seldom been treated with the consideration which they deserve. The blessed medium of Nazareth, when weakened by a long fast, was confronted with a "tempter," who urged him to transform stones into bread. He was subsequently accused of being "a gluttonous man and a wine-bibber, a friend of publicans and sinners." When he relieved the obsessed, it was claimed that the beneficent act was accomplished with the assistance of "Beelzebub, the prince of the devils." For healing on the day set apart for public worship, he was denounced as a Sabbath breaker. The Pharisees and Sadducees on more than one occasion, "took counsel how they might entangle him in his talk." Like persecutors of mediums of the present day the Pharisees were "seeking of him a sign from heaven, tempting him," (Mark viii., 11.) Injustice, treachery and cruelty attended his career to the very end of his mission on the earth.

The disciples of the great teacher fared scarcely better. "Behold," said he, "I send you forth as sheep in the midst of wolves." And so it has continued in every land and in every age. The healer and the wonder-worker are universally regarded with suspicion. They are branded as imposters, or are supposed to be in league with the powers of darkness. Fraud seekers attract congenial associates from the lower spheres of spirit-life. They may "hypnotize" the passive and powerless medium, bringing about results which will generally be considered as positive evidence of gross deception.

Can any effectual remedy for all cases of injustice be discovered? Probably not, until a higher civilization and the principles of the good Samaritan prevail. Meanwhile, our mediums should endeavor to live in accordance with the golden rule. This will place them upon a plane where evil influences will be comparatively powerless and inoperative. Such mediums will be surrounded by a faithful band, ever ready to give warning upon the approach of danger. Mediums should listen to the still, small voice within; and should refuse to admit strangers of whom the guides do not approve.

In circles where the presence of angel visitors is desired, some evidence of sincerity and spirituality will be considered quite as important as the usual pecuniary compensation.

A SUNDAY SCHOOL teacher asked a little girl of her class if she had been baptized. "Yes," said the little girl; "two times." "Two times?" Why, how could that be?" "It didn't take the first time," said the little girl.—*Wide Awake.*

PUBLICATIONS.

OUR SUNDAY TALKS.

OUR SUNDAY TALKS;

—ON—

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 moral 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 Paparionian.*

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 Rochefoucauld, without any of the latter's infidelity.—*Fort Wayne (Ind.) Gazette.*

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SATURDAY, JUNE 18, 1887.

THE ART OF GIVING.

Prudent thrift—the art of saving—is a virtue that all should cultivate. The accumulation of property as a shelter and protection for old age, or as a shield against sickness or misfortune, is always commendable. But in the exercise of this virtue it is not necessary that one should be so wholly wrapped up in self as to be unmindful of one's obligations to society, or to the woes and wants of the unfortunate members of the household of our common humanity.

In the churches, everybody, from the toddling infant to the gray-haired sire, is expected to give for the support of their religious institutions. Note the costly churches, in this and other cities of California, representing millions of dollars given for their erection and maintenance; see the colleges that have been endowed, the foreign missions that are maintained, the charitable institutions that are supported. What vast sums have been, and are continually required for this work. Where does it come from but from the pockets of the charitably inclined, or from those who give as a Christian duty.

We see what Christianity is doing for the spread of its doctrines, and for the alleviation of want and wretchedness in the world. May not Spiritualists profit by the lesson? What temples are we building? What grand charities are we founding? What schools are we endowing? Are Spiritualists not as amply supplied with this world's goods as their fellow beings? Most certainly they are. Indeed, they number in their ranks many persons of exceptionally large wealth.

But it is not the wealthy alone that should give; it is a moral and spiritual duty devolving upon all alike. The exercise of charity is a necessary means of spiritual unfoldment. It enlarges one's nature, and brings one nearer to the heart of God. In proportion as we take an interest in the welfare of others, and aid in promoting the happiness of our common humanity, so shall we lay up treasures of soul that shall stand to our credit in the coming time, and far outweigh all the baubles of earth.

When one has enough for all reasonable earthly needs, what does he want of more? He can only appropriate a certain amount of this world's goods for himself and for the needs of those depending upon him. All else, which he must soon be called to leave, will go, perhaps, to feed the earthly vanities of those who have done nought to acquire it, and who are often anxiously waiting the time that shall put them in possession of their inheritance.

How much there is that needs to be done. Our periodicals and speakers need a better support. We need homes for our poor, and schools for psychical research. We need a better paid and more intelligent mediumship. We need an organized missionary system for the dissemination of our gospel. Indeed, the harvest is ripening for the sickle all around us; where are the laborers to gather it in?

Is it not time that we were up and doing, for lo, the shadows are thickening, and the night cometh apace when no man can work.

THE OLD AND THE NEW.—The world subscribes readily to the old method of the soul's salvation. To be saved from eternal burning in the lake of brimstone is to sinners a greater rescue than being saved from self. To tell them they are one and the same thing, is to create an indifference in their minds that is dangerous, because while they have a terrible fear of the one they do not consider the remorse of conscience a state to be dreaded. Missionaries who are giving their time to instructing the people in the New Gospel of Life, get but poor encouragement in any shape, while those working on the old plan can command ready aid. This reminds us of the missionary school to be opened in Chicago by Moody and Sankey. Two hundred and fifty thousand dollars have been subscribed for this new enterprise. John B. Farwell gives one hundred thousand dollars, Mrs. George McCormick fifty thousand, the balance being subscribed in sums ranging to one thousand dollars. No city is in greater need of such work than Chicago, and we suppose it does not matter how it is done, if only it succeeds. And yet it seems to us that while one is being saved, he or she might also be enlightened as to their future state and requirements. The common ideas about Jesus, the New Jerusalem, the white throne, the harps, crowns, and perpetual serenade occupation, will disappoint those who conceive of nothing else, and expect nothing else to do.

SOUL LIFE.

As some one has truthfully said, "It is not all of life to live, nor all of death to die."

There is almost as much difference between the man who lives a narrow, selfish, or animal life, and the one who lives the true life of the soul, as there is between plant life and the life of the animal.

There are but few people who get out of life what belongs to them;—they never rise to the higher levels of soul-life. They eat and sleep and grow old; they move in their little round of common things, from day to day, thinking only of their little gossips, their little quarrels, and their little selves; but that isn't soul-life—it is the life of the oyster, of the mere vegetable, of the lichen on the rock.

What does the man, wholly wrapped up in the things of earth, in money-getting, in himself, plodding along through the mists of the valley, know of the divine effulgence and glory that flash and scintillate around the mountain peaks of life? What does he know of the joys that radiate the soul in harmony with the Divine Life?

The true life of the soul belongs to no condition or circumstance of environment. The humble toiler for his daily bread, as well as the man or woman high in rank or station, may be sharers in this life—this unselfish, beautiful life, that thinks all good of all humanity—that has a tender compassion for the erring, and a heart-beat in sympathy with all that is good and noble.

This is the life to aspire to in this world, whence the largest possible remainder will be carried over into the next life, there to bear fruits of gladness and beauty that will constitute the purest joys of Being in the world of souls. Is it not something worth striving for—worth exchanging the dross of earthly ambitions and all sordid pleasure for?

OUR SPIRIT ARTIST.

We present, on our first page, a picture of our spirit artist, Stanley St. Clair, given through the mediumship of Fred Evans. It was sketched upon the inner surface of one of a pair of slates in the hands of the writer and his wife, at our regular experimental seance held on Monday evening, June 6th. We know that the slates were thoroughly clean, and we also know that they were not for a moment out of our hands or sight. The time occupied by the artist in producing the picture was about five minutes.

Our readers will understand that Mr. Evans' psychographic control is Spirit John Gray, who passed to spirit life, as a young man, about fifty years ago. He has controlled several other mediums for independent slate-writing before coming to Mr. Evans—his idea being evidently to use the best instrument he can find.

It was while experimenting in psychographic writing with Spirit John Gray, some eight months ago, that Spirit Stanley St. Clair introduced himself to us and gave us as his first experiment, a good likeness of D. D. Home; the correct autograph appended thereto being given, as Mr. Gray informed us, by Mr. Home himself. Since then he has come to us often, and as the reader will see, producing much better work now than at first.

Spirit St. Clair has given us as yet but little of his history, further than that he was an artist in earth-life, and that his demise occurred in New Orleans. In his note upon the slate he says that he has given his picture as he appeared on earth, thinking some of his New Orleans friends may recognize him. We will esteem it a favor if any of our New Orleans readers, knowing of any such person, will kindly advise us. That he lived, and passed on, as he states, we have no doubt. He will probably tell us himself, sometime, all we care to know concerning him.

It is a singular circumstance, in these pictures, that the medium's guide utilizes the margin of the slates for messages from himself and from other spirits. Thus, upon the slate we present this week, the reader will note the words, "See that hand is worked right, Mr. O." That refers to an experimental seance mentioned in our last issue, wherein, while sitting in the dark with the medium's hands joined with ours, a luminous spirit hand manipulated the pencils within the slates in our hands. We said to the guide (John Gray) at the time that we should endeavor to have the incident illustrated for our columns. He now, a week later, charges us to see that the hand "is worked right."

In our experiments with Mr. Evans, on one occasion, we were informed by John Gray that we should have no picture at that time as St. Clair was not present;—"but," he said, "I have seen how he does it, and if you wish, Mr. Owen, I will try and sketch your portrait." "All right," we replied, and in a few minutes he produced, upon a slate under our hands, a rough sketch that could be readily recognized. It was patterned after St. Clair's pictures, but the work was much inferior. "How is that," he wrote under the picture, "for a first attempt?"

The next picture promised will be that of John Gray himself.

MRS. J. J. WHITNEY.—This remarkable test medium attracted another immense audience at Assembly Hall, last Sunday evening. The Examiner says there were seventeen hundred present, which can not be far out of the way. Her tests, as usual, were of a remarkable character, and some of them truly startling. Strangers, wholly unknown to the medium, or any person in the audience, are frequently singled out, by the medium's guides, and messages given them from some friend in the unseen world—messages often of the utmost importance to the living.

On last Wednesday evening she occupied the platform at the Camp-meeting in Oakland, giving scores of tests, and acquitting herself in a most creditable manner. Mrs. Whitney is beyond question a most wonderful medium in her peculiar phase of mediumship. Her meetings will be continued at Assembly Hall until further notice.

AT THE CAMP.

We had the pleasure, on Sunday last, at the the Spiritualists Camp-Meeting in Oakland, of listening for the first time to Mr. J. J. Morse, the grand inspirational speaker who recently arrived on this Coast under an engagement with the Board of Directors of the Camp-Meeting Association. We found him, as we had been advised we should, a speaker of extraordinary merit. He has a fine presence, a clear full voice, an easy and graceful manner, and his clean-cut sentences are freighted with the grandest of spiritual thoughts. It is at once both delightful and profitable to listen to him.

The site of the Camp is all that could be desired, except that it is a little too remote from the center of Oakland population to insure that immense local patronage which was accorded to the State Meeting of last year. This ought to be no objection to the zealous Spiritualist; but unfortunately all are not of this class. There are many who would no doubt be pleased to attend the meetings, if they were only brought close to their doors. While this does not militate against the interest in the meetings to those who attend, it will no doubt diminish the receipts somewhat.

There are a goodly number of "tenters" on the ground, including several prominent mediums, whose gifts seem to be in good demand. A large and well kept restaurant supplies those not otherwise provided with good meals at a reasonable price. The President, Secretary, and the members of the various committees, are ever on duty, and ready to aid strangers, and all needing their advice or assistance.

The week day and evening meetings are of course not so crowded as on Sunday; but then the tent covers a large area, and a few hundreds more or less would hardly be noticed.

All Spiritualists who can do so should attend, and thus help to carry forward the good cause, and thus pave the way to still greater successes in the future.

WEALTH AND IDLENESS.

The only way to strengthen a muscle is to use it, and it is also the means of keeping it, which is true of the whole physical system, the brain included, but the latter is not so commonly accepted, as most persons look upon the mind as something that will take care of itself under ordinary circumstances, which idea accounts for so much unsuccessful genius in the world; it is not sustained by living work.

Dr. Farquharson argues that "the intellectual power is lessened by the listlessness in which the well-to-do classes generally spend their lives. Under these conditions the brain gradually loses its health, and while equal to the demands of a routine existence, is unable to stand the strain of sudden emergency." Use is the one natural law of our bodily possessions, and it is so simple and plain a fact that all should learn it with their A B C's. The brain is the better part of the body, and while nourished by the same fluid it is not strengthened by the same work; at the same time, manual labor is better for the mind unrelieved by mental study than mental work is without physical exertion. But in either case, both mind and body will suffer.

The prevalent distaste for reading among the toiling classes, is due to over-muscular exertion without mental effort. The brains of such are like the muscles of an infant; they can sustain no strain or exertion. We once heard a hard-working farmer declare that he would rather plow all day than read an hour,—that it would not tire him half so much.

The mind grows as clumsy in disuse as the hands do with hard work, and all who value personal resources of pleasure should give the mind its due share of vigorous exercise by some close application and concentration each day. Its growing flexibility and facility of thought will surprise one who never tried it.

CHRIST, NOT THE BIBLE.

The Cleveland Leader points to the fact there are thirty thousand promises in the Bible, not one of which does not depend upon the shedding of blood. In referring to this Dr. Pentecost says: "My friends, if you can not believe in 'blood, give up the Bible, worship Confucius or 'yourself, but do think that you can be a Christ-ian.' We think it is unfair to confound the Bible with the life of Christ, which, if all would imitate, there would be no shedding of blood and no persecution for opinion's sake. Father, Son and Holy Ghost, are miraculously made one in faith, but it is difficult to identify the life of the Son on earth with the wrathful and revengeful God of the orthodox heaven."

It appears that each writer of the Book created a God after his own mind and heart, hence the Great Inspirer is made to contradict himself, break his promises and to generally confuse his designs and intentions toward his people. Christ's teaching to the Apostles is benign and consistent, and if that alone were accepted as the guide and creed of his followers of to-day, Christianity would not be confounded with that incongruous and contradictory collection of writings compiled to form the Bible. When two or a dozen persons of to-day join their labors to produce a work of any kind, each one knows what the other is doing, the part he is performing, and when done they form a complete and consistent whole. Is this true of the Bible?

—Miss Verona Baldwin will give an evening's entertainment in readings and recitations at Assembly Hall, Odd Fellows' Building, Wednesday evening, June 3d. Tickets for sale at Sherman, Clay & Co's., corner of Kearny and Sutter.

WORDS SPOKEN AT A FUNERAL.

Little Agnes Evans, the infant daughter of Mr. and Mrs. Fred Evans, aged four months and twenty-two days, was borne away to the higher life on Sunday last. At her funeral, held at the residence of her bereaved parents on Tuesday, the editor of the GOLDEN GATE, being requested to offer a few words, spoke as follows:

"Life is but a fitful dream at best, even when full of years, and enriched by the experiences of time. He knoweth best—the Infinite Source of all light and life—whether we live or die. To our human judgment, death should come only to the aged—to the one who has lived his allotted years, and is ready to lay life's burden down, and rest on the bosom of Mother Earth. But the Good Father knoweth best.

"In the light of our beautiful faith—faith that has merged into knowledge—there is no death. This little bud of promise is but transplanted to other bowers, where it will unfold in beauty and loveliness forevermore. Far removed from the temptations and sorrows of earth, we know it will be tenderly guarded and cared for by some loving angel mother, in whose sheltering arms it has already found a home.

"The life beyond is the real life, this the ever changing and shadowy. There are no sad partings in the homes of the immortals. No sickness comes there to plant the lily upon the cheek of rosy childhood and joyous youth. Pain, suffering, and death belong to the physical body—not to the risen spirit.

"When we lay aside these earthly bodies—when we close our eyes for the last time on earth,—and our spirits awaken to the light and glory of the new day, I doubt not we shall all rejoice to realize that we have at last survived the vicissitudes of time and sorrow and come off victorious over death and the grave.

"This young mother will not need to wait for some far-off resurrection to restore to her arms her lost babe. Its resurrection has already taken place, and no doubt, ere long, it will be manifest to her mediunistic nature. Her eyes will be opened to see, and she will know her own.

"It is the experience of many mothers that their little ones, who have passed on to the other life, are often brought back to them for help and strength. In the silent hours of night these little angel spirits are brought to the yearning, empty arms from whence they have been taken, where they are lulled to sleep again and again in the bosom of mother love.

"The lesson of this, and all similar bereavements, should be one of abiding trust in the Infinite Spirit of Love of which all life is a part. He who holds the stars in his keeping, and gives of himself to every embodied soul, means, in His own good time, the happiness of all.

"There are beautiful homes, and schools, and bowers of transcendent loveliness, in the Summer Land, where the little children are reared and taught; and there are such multitudes of them as no man can number. Mothers, your treasures are all there, safely sheltered in the Father's love, 'where the many mansions be.'

"And so, with these few words, freighted with the heart's deepest sympathy for the stricken parents, we lay away, with tender and tearful care, this little casket from which the jewel has been taken. May He 'who tempers the wind to the shorn lamb,' watch over and guard them by His ministering angels in their journey through life, and bring them at last to the welcoming arms of the matured spirit of their lost darling, who will greet them with outstretched arms on the evergreen shore of immortal life."

A FAVORED SPOT.—There is still a paradise on this earth of ours, but it is not known by that name. The foot of the tax gatherer has never trod upon its soil, and that harassing and disturbing thing called politics, does not mar the peace of day, nor haunt the slumbers of night. This blessed spot is in Maine, and is a small territory called Hibbert's Gore, containing three hundred and thirty-four acres of land, and ten happy families. It is bounded by the lines of three counties,—Knox, Lincoln, and Waldo, but they have not yet quarreled over it, and hence it is left to the enjoyment of its happy and harmonious dwellers. They have not the power of the ballot, but they have what other's have not who have—well-tilled farms, fine roads, full pork barrels, bulging potato bins, and fat stock, and no one to estimate their value but themselves. They share with each other in all their products as one family, caring nothing for the doings of the wide world, only that they may be free and easy still. This is surely an ideal community, founded not by plan, but chance that led these few men to settle upon the unclaimed spot of earth. May there be no serpent to enter this Eden and drive out these latter-day parents from their blissful abodes!

SPIRIT WARNING.—The reported suicide of Lieutenant Arthur W. Clark, at Panama, is, by the request of his father, Henry W. Clark, of New York, to be further investigated on the ground of two strange dreams, or visions, given to the father two days before his son's death. At that time he had a presentiment that two deaths were soon to occur in his family. Shortly thereafter his wife's mother died, and while at her funeral the son's death took place at Panama, reported as suicide. That night he had the second vision, and saw a man follow his son till the latter entered his room on board ship, when he fired two shots, and saw his son fall dead. A letter from Paymaster Peterson confirmed the method and place of his son's death, but supposing it to have been by his own hand. As subsequently learned, two wounds were made on the body, one in the head, the other at the heart, answering to the two shots the father saw fired in his vision. The father fully believes his son was murdered, and there is little reason to doubt that investigation will confirm the correctness of the warning given by the invisibles who watch over the destinies and fates of mortals; and how often they are changed or averted by their powers, many know beyond a doubt.

EDITORIAL NOTES.

—Prof. Carpenter and wife are stopping at the Baldwin Hotel in this city.

—Our last week's edition, containing Prof. Wallace's lecture, is entirely exhausted.

—Horace H. Taylor, a clairvoyant and healer, has a tent at the Camp. Mr. Taylor is an earnest, honest healer, and we hear is doing excellent work.

—Fred Evans will be ready to receive callers for seances at his new residence on Octavia street, near corner of Haight, on Monday, June 20. Take the Haight street cable car.

—By an oversight the page date lines of our last week's issue were not corrected. "June 4" should have been "June 11," etc. Mistakes will happen notwithstanding all precautions.

—Mrs. Julia M. Carpenter, of Boston, the eminent psychometrist, who has been stopping at the Galindo Hotel in Oakland for the last two weeks, may now be consulted at the Baldwin Hotel in this city.

—Prof. Carpenter lectured at the Camp on Tuesday evening, showing the relationship between psychology and mediumship. He illustrated his lecture with the relation of several very interesting incidents.

—Fred Evans, the independent slate-writing medium, has removed from Mission street to 133 Octavia street, a few doors from Haight street. Take the Haight street cable car on Market street, and it will land you only a few steps from his door.

—No Spiritualist should fail to witness Prof. Carpenter's psychical experiments at Metropolitan Temple, as made nightly before delighted audiences. Here we are given a key to the philosophy of mediumship that can hardly fail to open the eyes of the skeptical investigator.

—While the multitudes who attend Prof. Carpenter's exhibitions in psychology go to enjoy a good laugh at the many ludicrous situations in which his subjects are placed, to the thoughtful mind the wonderful power there exhibited of mind over mind, is fraught with the deepest interest.

—A good brother at Fresno writes as follows: "Your GOLDEN GATE is really an admirable 'family paper in its elevated stand for temperance, morality and true religion; and as a 'powerful advocate for 'life beyond the grave' it certainly has no equal. I have failed to see 'in your paper any article that could offend any 'true believer in the teachings of Jesus.'"

—Dr. Oliver Wendell Holmes has written the opening article for the "Beecher Memorial," now being prepared for Mrs. Beecher and her family by Mr. Edward W. Bok, of Brooklyn, New York, to which Mr. Gladstone, President Cleveland, the Duke of Argyle and some seventy-five other distinguished Americans and foreigners have also contributed articles. Only one hundred copies of the "Memorial" are intended for the public.

—We have no sympathy with mediums who practice deception, nor with spirits in or out of the body who aid them therein. Mediums who need continual watching, or who are known to supplement genuine manifestations by tricks of their own, should receive no encouragement from Spiritualists; but they should be kindly admonished of the great wrong they are doing to themselves and to mortals, as well as to the denizens of the spirit world.

—Mrs. J. J. Whitney's test seance at the Camp-Meeting, on Wednesday evening, drew an immense crowd—some estimates placing the figures at two thousand, which is probably not too high. The tent was packed to its utmost capacity, and hundreds were unable to obtain admission. Mrs. Whitney was under excellent inspiration, and gave some seventy-five tests of spirit presence, all but one or two of which were recognized. It was generally regarded as the most successful public seance ever given by this remarkable medium.

—W. H. Tambling, a worthy old man of seventy-five years, a Spiritualist, in poor health, without friends, and helpless, appeals to us for aid. His only stay, until recently, (a younger son, with health shattered in "the service of his country"), has gone to the other life. He is actually destitute. We gave him the only dollar we could spare, and that we needed for other uses. Can not some generous hearts help to make this old man's path less rugged for his tottering feet? Any money left at this office for him will be handed to him at once.

—It is about time we heard the last of "priest-ridden Spain." There are in that country to-day about sixty Protestant communities and fourteen thousand openly professed Protestants, and hardly an important town without a regularly established church. This is the growth of eighteen years, not a flong time, considering the quality of soil to be cultivated. The light of the new philosophy also shine on the once benighted land, and with all a new and better era seems dawning for Spain and her children. With a more liberal religion, must come improvement in her laws and all her constitutions.

—We believe women naturally take more pride in doing well what they do, and thoroughly understanding it before they begin, than men do; we say naturally, but it maybe, and probably is, due to the fact that they have had a long-standing reputation of general inability to overcome. To say they have succeeded is not saying all, and they will never grow careless in their assured positions, as so many men can afford to be, simply because they are men. We are almost positive that no woman had a hand in cataloging the books of a Boston library, wherein a work entitled "The Fountain of Life," was entered under *Water*, and another book on Greek Roots, under *Agriculture*. Only men can make such senseless blunders with impunity.

The Danger and its Remedy.

EDITOR OF GOLDEN GATE:

As forcible and expressive circumstances, including riots, public and private assassinations and anarchist publications, have drawn our attention toward the fact that we have a large, increasing and sometimes dangerous foreign class among us, I thought that perhaps some extracts from a work written by Samuel Whelpley, A. M. (the eighth edition published in 1825,) might be interesting to your readers.

After commenting on the people and the government, showing the desire and the necessity in early times for greater population, he says:

"It is not unlikely, however, that the future historian will be compelled to say that our government, in relation to foreigners, erred through excess of benevolence and urbanity. In general, the incentives to emigration were both needless and unsafe. From the natural progress of population, our increase was great, almost without a parallel. Far distant from the desolating wars of Europe, our fathers dwelt in the bosom of peace and plenty and, under the smiles of Providence, had yearly accessions of strength, more to be relied on than mercenary armies or any description of foreign immigrants.

"The rapid increase of any nation, by means of an influx of foreigners, is dangerous to the repose of that nation; especially if the number of immigrants bears any considerable proportion to the old inhabitants. Even if that proportion is very small, the tendency of the thing is injurious, unless the new-comers are more civilized and more virtuous, and have, at the same time, the same ideas and feeling about government. But if they are more vicious, they will corrupt; if less industrious, they will promote idleness; if they have different ideas of government, they will contend; if the same, they will intrigue and interfere.

"The history of Rome furnishes a striking instance of the deplorable effects of an influx of strangers into a country. After the Romans had conquered Carthage, Greece, Asia and Gaul, Italy presently was filled with enterprising emigrants from all quarters. Though they came, as it were, singly and as humble suppliants, yet they, in effect, conquered their conquerors. They inundated all Italy. The evil came on by slow and imperceptible degrees; but was at last irresistible and fatal. A multitude made up of such people is always fickle, inflammatory, outrageous, vindictive and burning with ambition to level all distinctions.

"As, in our form of government, the right of suffrage is among the most important of civil rights, it should be preserved inviolate; but it should be guarded with the severest caution.

"Every foreigner, soon after his arrival in our country, by a course neither circuitous, expensive nor long, becomes a citizen in the fullest sense.

"The republic of Athens guarded the avenues of citizenship with great strictness. With them, foreigners could only become citizens in their great grand-children. Their policy, in this respect, seemed not only safe but necessary. Their state was so small, that could foreigners have gained admittance, they would soon have outnumbered them. It is as dangerous to be outwitted as outnumbered; and it would be the true policy of the United States to admit no foreigner ever to the right of suffrage. No person should hereafter become a citizen but by being born in the United States.

"It is time the people of this country were made sensible of their danger. Their progress in the path of corruption is rapid; and by holding the door to citizenship so wide, and making the elective franchise so cheap, they invite all strangers and allure all the outcasts of fortune's children to hover upon our coasts like a cloud of harpies. A storm seems to be gathering at a distance; we know not where it will fall. It, therefore, becomes all the friends of their country, to be circumspect, wise, firm and united."

That no such great calamity as Mr. Whelpley seemed to fear has come upon us, appears to me to be due to the fact that after all, humanity is more inclined to do right than wrong, to be sensible than foolish, and also, to the balance in qualities kept up by additions from many nations instead of one, the heavy solidity of one counteracting the impulsiveness of another, the happy, care-free life of one lightening the dull toil of another—all working, let us hope, toward a harmonious whole, making our mistakes stepping-stones to better things, learning by one stumble to avoid the next pitfall, if we will not profit by other nation's success and failures. Said Ben Franklin, "Experience is a dear school, but fools will learn in no other;" yet we have known some, not accounted fools, who did not learn, even then, to reason from cause to effect and from effect back to cause, thereby finding the remedy. When that is found, I think it will be labeled, self-control, and consist of a world-wide charity, free from religious, financial, sectional and individual prejudice. People of all denominations, parties and places should say to each other, "Come now, let us reason together," and cheerfully choose that which will bring the greatest good to the greatest number.

Though the strangers are sometimes dangerous and should understand well the duties and responsibilities of official positions before being called to fill them, so, also, should the native citizens. If we do what we know to be right, neither buying

nor being bought by place or favor, nor adopting the faults and follies, as well as the people of other nations, can we not make their coming a blessing to them without being a curse to us?

If we would avoid the fate of ancient republics, we must avoid the broad highway which they traveled in their dotage, when self was indulged by those who had or could gain the power, often at the expense of property, good name or even life of others, when eating, drinking and other sensuous pleasures were made the end, not the means of life, and the discovery of a hitherto unseen star considered less important than the manufacture of a new dish for the table.

The spiritual condition of this nation seems to resemble a gigantic whirlpool, drawing all things to it, not by its own choice, but by the power of its activity; or an enormous open mouth constantly receiving, and we will hope these antagonistic elements will be assimilated for the benefit of the whole body politic, instead of remaining an unabsorbed, undigested mass, causing the fever of discontent, the age of despondency or the apoplexy of revolution.

In the prevention and cure of disease, either in the domestic or the national family, what power is, or can be, so great as the watchful eye and ministering hand, sentinel and servant of the mother heart; When both love and intelligence dictate the dealing of the potion and the path of the surgical knife, deaths will be fewer and lives less lingeringly painful.

It is to be, my brothers. The masculine element is not perfect when alone in any department of life. Woman is the mother, the nurse, the supplier of needs, and, as she begins to realize her duties, to herself and her children as well as to you, and to qualify herself for their performance, help instead of hindering, for your own continuation and prosperity, as an individual or a nation depend on hers and the voluntary restraint produced by the presence of refined womanhood in official positions, will become habitual, and the association, instead of degrading her as has been feared, will improve both and save the nation from being laid in the suicidal tomb which holds the skeleton of other republics.

LUPA.

(Written for the Golden Gate.)

The Power of Spirit.

The question often arises in my mind why Spiritualists, as a body, display such decided points of character, quite at variance with their Spiritual belief.

Many societies are equally as uncharitable towards other societies, as their Christian neighbors are towards different denominations—while all societies display decided disapproval of those Spiritualists who prefer to join no organization, but remain neutral—attending each society meeting in turn, friendly with all, but a part of none. Then individually, they have decided likes and dislikes, jealousies and backbitings, almost childishness in pettiness to those looking on, and certainly not in conformity with the teachings of our beautiful Spiritual Philosophy. Of course the human family are much alike, and one's belief will never change one's actions until a true spirit growth begins and a desire to be charitable, true, pure and perfect, takes root in our hearts and we begin working for our own elevation, forgetting the misdeeds of others, only remembering our own imperfections and striving to overcome them. Perhaps I have been guilty of a like offense in seeing these faults in others, but I have tried to learn the lesson they teach us all,—that to be a true Spiritualist one must be constant—be a living example of their belief—not only as to the phenomena but the philosophy and progression of spirit as well.

How many of us old Spiritualists (I speak of old in faith, not years) have grown more charitable, loving, kind, forgiving, brave and peaceful, serene and content amid life's trials, cares and disappointments through our faith? I fear not many. In talking with one dear friend, a believer of forty years, and a brave advocate of its glorious truths, I found worldly cares and bodily needs and infirmities, subjects paramount to the spirit's possibilities in this life and I feel the need of words and argument to arouse him to a full understanding of Spiritualism's best and highest mission on earth,—the education of our spirit while still in the body and the true power of spirit over the body while in it. Are we not also, too apt to cling to the communion with spirits gone, to the neglect of our duty to our living and material spirits? I fear so. This body of ours claims so very much of our attention. Its selfish desires are so real and urgent; its food and raiment and shelter so fixed and pressing by the world's decrees for generations. Is it any wonder, few of us even recognize that we have a spirit now? And that the spirit is us, while the body is only the outward covering or shell? Our mind is the middle-man between body and soul and is recognized as an essential part of man. Civilization even recognizes the mind's needs and governments pay for the education of our children. But when is the education of the spirit to begin and who are to be the teachers? The churches are "as the blind leading the blind" save in the code of morals they teach, which are good as far as they go, but they pertain mostly to immortal life and teach a false theory of salvation which leads to a false growth of spirit and consequently a difficult and thorny path to goodness and God.

In the good time coming, I firmly believe the spirit of man will hold the first and highest place over the wants, needs and pleasures of the body. That the mind, will and bodily conditions will be subject to spirit and that this spiritual unity will so combine, that any suffering or injury to one will affect all—just as to-day no truly humane spiritual person can be truly humane, having an abundance and knowing that his neighbor is starving or in want. Or if suffering and he knew what would alleviate such misery, could he help doing so? How are we to bring about this power of the spirit? Ah, friends, by cultivating the best in us, always forgetting ourselves in others; in charitable thoughts, words and deeds, subjecting the material to the spiritual, thinking less of this world's goods and needs and more of the spirit's good. By faithful, true and earnest work for right and a forgiving, charitable feeling toward all mankind, whether they believe and act as we would wish or not, is the sure way of lifting humanity upward, and ourselves onward to this blessed realization of spirit power. Unselfish Spiritualists can best do this?

L. P. J. HERRING.

LOS GATOS.

Spiritualism in Louisville, Ky.

EDITOR OF GOLDEN GATE:

We would like to say a few words in regard to the progress of Spiritualism in our city. The last week of May, the people were instructed by the guides of Mrs. A. M. Glading of Philadelphia. Although a week-night meeting, she was greeted by a large and appreciative audience, and her clairvoyant tests were very convincing of spirit presence. Her exercises were followed by Mr. Edwin Powell, whose tests were called remarkable for their accuracy, and also very convincing to those who received them, that there was an intelligence outside of himself, his guides asking for skeptics to rise from their seats, that they might receive some evidence of a personal character that their spirit friends were present.

Our society is in a flourishing condition, organized under the law of the State of Kentucky, which organization protects our mediums from that unjust law which taxes them two hundred dollars for the privilege of exercising their medial gifts. On June 1st, we were entertained and highly blest by another public meeting, and considering the fact that an admission fee of fifty cents was charged, our people turned out remarkably well to witness manifestations through the mediumship of A. W. S. Rothermel and Edwin Powell, whose reputation as reliable mediums had already created an intense desire in the minds of our people to be present. According to announcement, the well-filled hall was called to order by Mr. Powell's guides, and for three quarters of an hour or an hour they were held spell-bound by the convincing arguments, both rational and scientific, that spirits can manifest their presence in the light and that mortals can behold such manifestations through the physical senses.

After this lecture a simple curtain was stretched across the rostrum, Mr. Rothermel taking his seat in plain sight, the audience selecting their own committee of five of the leading gentlemen and business men of our city, placing the medium under such conditions as to make it an impossibility for him to use deception. The manifestations that took place were simply wonderful. Musical instruments, placed in full view of the audience and out of the reach of the medium, were played by spirit hands, and skeptics were called from the audience and received flowers from the same source. There were also marvelous spirit communications signed by the friends who have gone before, and written on numbers of pocket-handkerchiefs. Many brought their own marked slates and paper, and they also were written upon by the unseen friends; likewise communications received by telegraphy, the mediums furnishing a machine for that purpose. For two hours the audience was held in the utmost interest by the marvelous phenomena which took place. We feel like saying to such mediums as Messrs. Rothermel and Powell, "God-speed," for in that one session there was undoubtedly more good done in convincing mortals that spirits do return, and in awakening general interest, than has been accomplished since the re-union and convention.

We learn that Messrs. Powell and Rothermel are to attend the Onset Bay camp-meeting, and after that will be open for engagements to give their light seances, platform tests, and physical phenomena in the light, on the rostrum, through the West and Southwest. Those who wish to engage their services will do well by writing them at their permanent address, 38 Wiloughby Street, Brooklyn, N. Y.

Hoping the length of this letter will not be too great to secure space in your valuable paper (as I am anxious that this work shall be made public, so as to encourage my co-workers in the cause), I remain, Yours for the truth,

DR. McABOY,
Vice-President Spiritual Society.

LOUISVILLE, Ky., June 8, 1887.

Annual Meeting of the California Spiritualists Camp-Meeting Association will be held June 27, 1887, at 10 o'clock A. M., on the Camp Grounds, corner of East Twelfth street and First avenue, East Oakland, for the purpose of electing a Board of Directors for the ensuing year, and the transaction of such business as may legally come before it. By order of the Board of Directors.

MRS. S. B. WHITEHEAD, Secretary.

J13-3t

The Camp-Meeting.

EDITOR OF GOLDEN GATE:

I drop you this line to say that every thing is moving on harmoniously at the Camp.

We see nothing but good feeling and happy hearts on all sides.

The "cold wave" that ushered in our June has passed and the weather here now is simply delightful.

Mr. Morse is reaping a harvest of golden opinions here and is winning his way directly to the hearts of all who have the good fortune to hear him.

Mrs. Whitney scored a grand success here last evening and the State Camp-Meeting Association has the honor of having drawn together the largest audience in the interest of Spiritualism that ever assembled on this coast. Our Grand Pavilion with an addition of over one thousand two hundred square feet of canvas to that of last year, was filled to its utmost capacity, hundreds having standing room only. On the outside a throng of eager ones gathered to the number of hundreds, who gave the closest attention to every word that fell from the medium's lips. The names of seventy-five spirits were given, nearly all of which were recognized.

This evening (Thursday) Mr. Morse will answer questions. It is claimed here by many competent judges who have listened to most of the great lights on the spiritual platform, that Mr. Morse has no equal in this field.

Friday evening, Mr. Morse will speak under control for a brief period. After the lecture Mr. J. H. White, of Chicago, assisted by Mr. Joseph Maguire and other local talent, will present to the audience, who may choose to remain, a free musical and literary entertainment. A "grand, good time" is expected.

Friday at 2:30 P. M., Mr. White will lecture upon the subject, "Spiritualism a Cure for Labor Strikes."

Saturday at 2:30, Lois Waisbrocker will speak on the subject, "Temperance in the Light of Spiritualism." Mr. Morse will lecture in the evening; also Sunday at 11 A. M., and 8 P. M. Lidell Baker, a nephew of the gallant Col. E. D. Baker, will address the people at 2:30 P. M., Sunday.

Our tents outnumber those of last year by fifty per cent, still we have room for more. Yours in haste,

H. C. WILSON.

SPIRITUALISTS' CAMP GROUNDS,
Twelfth Street and First Avenue,
Oakland, June 16, 1887.

Too MANY GIFTS.—What a pleasant thing it is to feel that one is needed by his fellows, that his place would be hard to fill should he be taken from life. It brightens one's existence and lightens all the loads one has to carry. While no one quite attains to the importance of an atlas, there is one person in New Jersey who really seems to hold that State upon his shoulders. This is Themyle Kelsey, who is Secretary of State, Bank Examiner, Clerk of the Board of State Canvassers, Clerk of the Court of Errors and Appeals, Clerk of the Court of Pardons, Clerk of the Prerogative Court, Commissioner of the State Library, Commissioner of the Scientific School, and State Commissioner of Insurance. There can't be much office-seeking in New Jersey, or one man, however superior, could not hold so many places at one and the same time. If they are thrust upon him, he is not to be considered fortunate, since he can call no time his own who has so much to consider for the public interest. One of these days Mr. Kelsey will be missed from one of his posts, and a search of all others shall not reveal him. New Jersey will have lost its chief head and there will be a wall in the land for the man who accepted too many gifts from a fond people.

—We are all struggling to get away from some imaginary evil, which is only undiscovered good. Should we firmly stand our ground, and take a square look at all the bugbears as they approach, we would find them harmless, if not of benefit to us. It is a mistake to run away from anything. Whatever is coming will overtake us, and whether friend or foe it is best to make its acquaintance.

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Spirit friends say that it is much more difficult to guard a medium for materialization than one of any other phase, because he or she necessarily must draw elements of strength (nerve aura) more largely from earthly surroundings to produce desired results. They also state that it is impossible for us to conceive of the intense feeling which possesses decarnated spirits to identify themselves to their earthly friends, and therefore they catch at any straw—so to speak—let the result be what it may.—Banner of Light.

MISTRESS—to new servant—"We have breakfast generally about eight o'clock." New servant—"Well, mum, if I ain't down to it, don't wait."—Harper's Bazaar.

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:

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PASSED ON.

LAW.—From this city, June 11th. REBECCA E., wife of GEORGE LAW, of Pacific Grove, Monterey, a native of Baltimore, Md., aged 59 years.

EVANS.—From this city, June 12th. AGNES, infant daughter of FRED and AGNES EVANS, aged 4 months and 22 days.

NOTICES OF MEETINGS.

PROF. WAIT'S CLASS NOW MEETS AT DRUID Hall, 413 Sutter street, every Sunday evening, at 8 o'clock. To bring the instruction within the reach of all, the price for the Course of Twelve Lectures has been reduced to \$2.50. Single admission, 25 cts.

ASSEMBLY HALL, ODD FELLOWS' BUILDING, Market Street (entrance on Seventh Street), every Sunday evening at 8 o'clock. Mrs. J. J. Whitney. Test Medium, gives Tests from the platform.

OAKLAND SPIRITUAL ASSOCIATION MEETS every Sunday at Grand Army Hall, 419 Thirteenth Street, Oakland. Children's Lyceum at 10:30 a. m. Lecture and Conference Meeting at 7:30 p. m. Dr. C. C. Peet, formerly of San Francisco, will occupy the platform until further notice.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 1 P. M., in Washington Hall, 35 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. All are invited.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrews' Hall, No. 111, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

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[Written for the Golden Gate.]
Short Chapter on God—Life.

BY ABRAHAM L. HOLTON.

NO. 4.

Science has invited the inventor to its aid and the telescope and microscope have been the result; the former with its searching eye traverses the infinite space; the latter with its analyzing glance visits the habitations of minute life on the terrestrial globe. In contemplating the ingenuity, the beauty of plan and fineness of execution of the physical world, like the prophet of old who felt the "strong wind," saw the "fierce fire," heard the "deep thunder," but knew it was only the teachings of God, and wrapping his mantle about him, went forth that he might hear the "still, small voice," so we lay our hands upon our mouth because we are astonished, cast our shoes from off our feet because science leads us on holy ground. That a super-human intelligence is embodied in the forces of physics and chemistry of nature we affirm, and as rational beings we are in duty bound to seek for knowledge of "What is life?"

In answer we must look for the thousands of undulations that cross each other in the atmosphere, for the thousands of combinations and varieties of forces that act in nature. Night and day, without rest, a universal movement carries away, brings together, marries, classifies and creates atoms and worlds. These movements can not be grasped by the eye, yet they are forever formidable; neither can the highest figures compute their wonderful motions. In all those that man has reached by mathematical agencies he is confounded with astonishment. Yet these immutable movements go on throughout the laboratory of the cosmos, without the aid of man, and the result is life.

One instance, easy of comprehension, will be given in proof of this great power. It would seem that the vapor, which is raised from the earth imperceptibly to form clouds, and descends in the form of rain, would not involve a colossal amount of energy. The average amount of rain yearly all over the earth has been calculated as thirty-nine inches, and that the mean height of the clouds has been 3,250 yards. To affect this amount of work by horse power it would take fifteen billions of horses, working seven hours daily. The whole earth could not provide them food. Such stupendous proportions are severe facts that the mind almost fails to grasp, but if a little bird would fly upon our window-sill and sing us a beautiful song, fluttering its delicate plumage in the sunlight, we would forget our study of material facts to admire the bird. Why? Because life affects us more intimately, because it is the perfection and attraction of nature. It behooves us then to know if there is a universal law pervading all life. All beings at first sight appear isolated, and it is wisdom to study and know that isolation can not exist in matter.

The chamois of the Alps seems to have nothing in common with the musk ox of Asia—the lily of the valley with the tiger of the jungle. The elephant and lion of Africa have not been raised upon the dainties of our land. Wheat and grapes do not appear to be connected with the life of fishes. If we define these more or less as analogous, still there seems to be no immediate relation between them. Man appears not as a brother to the grass and herbs, vegetables and minerals and all animal life. Yet life in all its forms that adorn the earth—men, animals and plants are the same system, "the ground the base, the air the medium."

No being can be organized as an exclusive. Daily respiration and alimentary bring aliment; and by digestion, secretions and excretions a loss of a certain amount. Thus all bodies are changed, and in a certain space of time do not possess a particle of the body that was at the beginning. Thus all life is renewed, millions and billions of beings mutually exchanging organisms. The oxygen we breathe to-day may have been expired yesterday from the trees that cover our Sierras. The atoms of carbon that we burn in our lungs may have been burned in the candles used by Kepler in his midnight studies. The phosphorus that formed the most precious fibres of Columbus' brain may now be in an oyster or in one of the myriad of animalcule, in the sea, near his island home; and the carbon that takes place in burning a cigar may have emerged, some years ago, from his tomb in Havana.

With so much dependence we are never independent; physically there is nothing that is always ours. The only thing which constitutes ourselves unchangeable and immutable is our thinking being; it alone belongs to ourselves, is ourselves. The actual material that composes our bones, our muscles, our nerves, and our flesh does not remain with us; it comes, it goes, and passes from one being and one substance to another. The earth is our foster-mother that we clothe, by our respiration of carbonic acid gas with verdure, and from these same plants we receive in return the albumen of our blood, the phosphate of lime of our bones, and the oxygen that imparts to us our beauty and strength.

Lavoisier and Liebig maintain that every animal is a hearth, every aliment a combustible. Respiration takes place in

man as the result of the active element of air, oxygen, with the carbon and hydrogen elements. If the flame is not as perceivable as the combustion that takes place when oxygen meets the carbon and hydrogen of the candle, wood or coal, it is because the activity is less; slow as it is, apparently, it burns surely and consumes in time the whole man. The amount of carbon consumed by a grown person in one day is about two hundred and fifty grains, besides a certain amount of hydrogen. Thus we can calculate that we are always consuming great amounts of oxygen and carbon. Camille Flammarion estimates that "the human race takes from the air each year one hundred and sixty billions of cubic metres of oxygen and replaces them by the same volume of carbonic acid. The respiration of animals quadruples this result. The coal which is extracted from the earth alone furnishes about one hundred billions of cubic metres of carbonic acid, and other substances augment this number considerably. Decomposition still further increases this estimate."

Now with all this unsolubrious substance thrown upon the air there seems to have been a wise master to guide it. What do we find? "Carbonic acid is soluble in water." The rain and dews dissolve it; vegetable life drink of the water and eat their full of the carbon, and the remaining waters flow on to the sea still burdened with unused salts. There it is united to the lime and there is produced the carbonate of lime, calcareous stones, marble, alabaster, onyx, etc. Crystallized carbon is diamond. Crude carbon or vegetable mineral distilled gives a large number of products, *i. e.*, gas, coal tar; coal tar distilled, give oils, aniline colors and a residual material resembling asphaltum. The vegetable kingdom is a great manufactory in which a ruling spirit that is all-powerful and omnipresent is forever at work. In this realm we find thousands of varied products, *i. e.*, "twelve molecules of carbon and ten molecules of hydrogen and oxygen form at will the principle of wood or the principle of the potato." Again we find in wheat such elements as carbon, hydrogen, oxygen and nitrogen soldered together, and the same in the active poisons, such as strychnine. Sugar can be made by adding one equivalent of water to the characteristic of wood cellulose. Nature never tires. The constituents of the air constantly passing into starch, sugar or poison which gives the fruit its pulp, the flowers their delicate odor, the leaves their lace-work, and the wood their chemical action, is forever at work.

Animals are sustained by the aliment in vegetables, and by a law of change and exchange, they convert this "solid air" again into gas and return it to the atmosphere, to be again transformed into vegetables. Thus the air is the bond between the two lives, and, by a wise providence, there is no interruption.

Buffon says: "There are two kinds of molecules, organic and inorganic. The first are living celluloses, endowed with sensibility and irritability. They pass from one being to another and make no misalliances with inorganic bodies, while the last do not enter into the general condition of life."

But chemistry has demonstrated that the same elements of vivified matter reign throughout the mineral and serial world. The elements of hydrogen, oxygen, nitrogen, carbon, lime, iron, phosphorus, etc., permeate all that is upon the earth—are the earth.

The botanist Dutrochet and the anatomist Bichat say: "Life is an accidental suspension of physico-chemical laws which always end by leveling and governing matter." To this we answer that felicity of thought and expression do not create facts, and no one can demonstrate that life is not superior to matter, and that no intelligence governs in nature. And we may add, with Humboldt, the author of *Cosmos*, that: "Life seems to be the crown jewel of all law, and wherever the observer of nature directs his gaze he meets either life or a germ ready to receive it."

SAN FRANCISCO, June 10, 1887.

SUNDAY IN FRANCE.—The day began to break as we descended into Marseilles. It was Sunday; but the town seemed only the gayer. At last the noise of bells guided me to a chapel, mean inside and mean outside, but crowded. The mass was nearly over. I stayed to the end, wondering that so many reasonable beings could come together to see a man bow, drink, bow again, wipe a cup, wrap up a napkin, spread his arms, and gesticulate with his hands; and to hear a low muttering which they could not understand, interrupted by the occasional jingling of a bell.—*Macaulay's Life and Letters.*

To live content with small means; to seek elegance and comfort rather than luxury, and refinement rather than fashion; to be worthy, not conspicuous; to be independent, not rich; to study hard, think honestly, talk gently, act frankly; to listen to birds, and brooks and stars, to babes and sages with open heart; to bear all cheerfully, do all bravely, await occasion, hurry never. In a word, to let the SPIRITUAL, unbidden and unconscious, grow up through the COMMON—this is to be my symphony.—*Farm Journal.*

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Spiritualism in Australia.

[From a private letter from Addie L. Ballou, of Melbourne, Australia, to Dr. Albert Morton of this city.]

You ask me to tell you something of how the good work has gone on here in Melbourne. Well, Spiritualism is not new here, but has had many good workers before me—among them many still in the work, and some who have gone home to the angel world. Among those kindly remembered here, who still remain among the workers of earth, are J. M. Peebles, Mrs. Hardinge-Britten, Mrs. Slade and Dunn, Gerald Massey, Mrs. Lena Clark-Cook, Mrs. Ada Foye, Mrs. Watson, J. L. York, and at present the Chaineyes are here. Among those who have passed on, who did good work here, are Chas. Foster, Mrs. John Tierman, Mr. and Mrs. Nailor and William Denton. To the last named the Melbourne Progressive Lyceum have dedicated and in honor named their Cabinet Museum.

It would be easier to tell you what others have done rather than of my own work, which seems meager in comparison to what is yet to be accomplished; but since you wish to learn of my own efforts, I will write briefly in response. At the close of my engagement, of two months or more, with Mr. Terry, editor of the *Harbinger of Light*, and two or three following Sundays at the same theater, I accepted an engagement with the Victorian Association of Spiritualists which continued through the greater part of the year, at Horticultural Hall, and where I shortly added to the lectures clairvoyant tests, giving, with great acceptance, many convincing tests, until so worn, I found it necessary to have a few months' rest, which I have taken during the lecture season of Mr. York and the Chaineyes, giving during this period only talks to the children and in other quiet ways. On one occasion, during my lecture season, I gave a benefit, or tried to do so, to a noble charity—the Home for Fallen Women—but the benefit took place on Sunday night and was devoted to clairvoyance, and as the management of the Home was orthodox, they refused to accept money so obtained, consequently it was turned to account in paying for music at succeeding meetings.

There are two quite prosperous lyceums here in Melbourne for the children with whom, you know, I feel a sort of kinship, and with whom I like to meet when I can. Last Sunday, at the close of my address before the Melbourne Lyceum, a dear little stranger was introduced and presented for christening. This being the first baby ever christened among them it was quite an event for the Lyceum, and the children, as well as adults, of whom there was a goodly number; all seemed delighted, it being such a departure from the old orthodox way, and stereotyped ceremony. So much pleased were all that if all the christenings that are bespoken already should fall to my hands I shall have quite a "corner" of baby christening, aside from the little smiling Lela Agnes of last Sunday's greeting, gifts, flowers, caresses, and music.

The Victorian Association of Spiritualists, (whose President, by the way, is an American, and formerly of San Francisco—Mr. Heath), is about acceding to what I have from the first earnestly worked for, and are on the eve of incorporating into a legal and registered body, which may hold property, and under whose auspices marriages may lawfully be performed, together with other privileges not now enjoyed.

Had you asked what proposition lay out before my near future, I might have said, "Coffee and pistols for two," in other words a duel of words with an opponent of Spiritualism. I have made an arrangement with Mr. Symes, the editor of *The Liberator*, a prominent secularist or materialist in the colonies; of course it is to be on the debatable ground of spirit existence vs. materialism. He is a very able man and scholar, else I would not "fight him." Though he says some very hard things of Spiritualists and of the "ism," yet I think he will be a gentleman in debate.

The dear faces and places of the homeland are not forgotten. I hope I am still remembered kindly among you all, when you meet sometimes in the spiritual work, as all are lovingly remembered by me.

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The New Dispensation.

EDITOR OF GOLDEN GATE:

One of your valuable papers being handed to me, a few days ago, with your permission I will say that I was surprised to see the intellectual and scientific hue of its pages, compared with the condition of spiritual literature fifteen years ago, when I was somewhat interested in this new philosophy from sympathy with some dear friends, which, however, was soon chased away at that time, after witnessing, at a circle, the most profane and sacrilegious denunciations of God and His religion by the medium who held the circle, in St. Louis, Mo., and in being lent some books to peruse of the same caste. Since that time, Captain J. (my husband) and myself have ignored the whole matter until last April, when our interest was greatly aroused at St. Louis in the new acquaintance of a lady lately arrived in the United States from a noted place near Paris, the name I can not at present bring to memory, who lent Capt. J. and myself some papers of the occult science, published in London, G. B., with their various transcriptions from the French and German papers of the same character of literature, after giving us some of the most wonderful tests in which our interests were much concerned, and where others were aided by private and free communion with the lady during her short stay in St. Louis.

My husband is a Presbyterian of the old school, straight-backed and tight-laced in orthodoxy, always entertaining a decided antagonism to anything of the kind in which Spiritualism is concerned, but is now taking a different view of matters in that line from the perusal of several papers of a deep, scientific tone in the occult, which, with the wonderful phenomenon exercised of late by the lady already mentioned, who will give it, as soon as she is duly inspired to do so, to the great masses of humanity; her health not being yet in condition, and being, under control of her guides, compelled to travel and seek warm, genial climates, and who left here (El Paso Robles) for Los Angeles last week.

We were also informed at St. Louis, by her friends, that her private and free communion in New Orleans last Winter, among all those who were interested, was something beyond belief, and until entirely prepared to hold forth her wonderful powers I shall refrain from giving her name. There will be some, however, who may at once recognize the lady on reading this notice.

This new phenomena, as my husband says, will shake the world, in its iniquities, to the foundations, and bring us to peace and good will to man, and into the millennium of promise in the New Jerusalem. Yes, sir, I feel it! I see plainly how things are going to work. The doctrine of the soul will be the new education, the renaissance to usher us into that world of peace, where all will be known to one another and no more sin; the breaking up and scattering of the old dispensation, which has cradled us in the revealed religion of God and Christ, to the new dispensation prophesied by the apostles.

Psychometry will be the unfolding instrument of this great reform, when there will be no more suffering, no more anxieties, no more alarms.

Before I close, if you think proper to issue this in your columns, I may add that the inspired lady, of whom I have spoken, is French by her father's side; the mother's Scotch. Her mother's name was Helen Bruce Grassick, from near Balmoral. She has two guides, one Scotch and the other French, both of prominent intellect when in this life, but whose names do not recur to me. There may be some Scotch people in San Francisco who may recognize the family on reading this, and who are a nation generally of clear understanding, ready to embrace lucid ideas of things, and probably forming a goodly number of your subscribers. Very respectfully,

LOUISA JAMES.

EL PASO ROBLES, June 1, 1887.

Questioning a Questioner.

[Cincinnati Enquirer.]

In a discussion of Spiritualism, a scientific gentleman asked a lecturer these questions:

"What is a spirit?"

"What are its component parts?"

"What are its size, weight, shape, color, etc.?"

The lecturer immediately conceded that these were points beyond his grasp, and yet, by reasoning from what he had seen and learned, he was able to form the idea that in the spirit realm the spirit had an objective being—could see and be seen, feel and be felt, and possessed a decided individuality. It could not occupy two different localities at the same time, could travel from place to place with great rapidity, and thus to all intents and purposes it is a real being. The lecturer was not able to speak at all regarding its chemical analysis.

The scientist pronounced this answer vague and indefinite, and said that he was a mineralogist and chemist; that when he was asked to analyze any material substance, either mineral, vegetable or animal, he was able to tell about it, giving to the utmost minimum its component parts. He furthermore stated that no

man had the right to lecture upon a subject about which he lacked the most complete knowledge. The lecturer proposed to place this alert gentleman upon the platform and ask him a few questions from a scientific standpoint. It was agreed to. Our friend then said:

"Please inform the audience what the life principle in the blade of grass is."

"What gives it its color and shape?"

"What are its gases, its acids and its alkalies?"

"What is the process of tinting the flowers?"

"What is the perfume of the rose or of the lily?"

"What are the component parts of electricity—their shape, size and weight?"

The scientific gentleman confessed his inability to answer these questions, but he thought the time would come when they could be readily responded to. The audience was quite dissatisfied with him; but this was not the view to take of his failure. The questions which we can not answer exceed by a thousand-fold those which we intelligently apprehend, and it becomes us all to reflect that while science is only in its childhood, Spiritualism is but yet in its infancy, and that most of the points relating to its scientific aspect are so far understood by the thorough investigator as to render positive conclusions upon them quite impossible, and the man who promptly recognizes this fact, when it is brought home to him, is the true friend of investigation, however much his previous acts have seemed to belie this character.

Eternity.

BY JOSEPHINE R. WILSON.

[Read before the Gnostic Society of this city.]

This word strikes a key note of the life principle. Eternal Life, in its true sense, speaks from the silence within and without, that can not be heard by the external ear, or looked upon by mortal eye. Yet, its very silence explains the inner language of this voiceless, unutterable reality. Of all things, visible and invisible, are we a part; upon the ocean of eternity we are but a rippling wave borne upon its bosom; an expression of life action caused by many environments and conditions, and as we are rushed along, we carry many a pebble from the shore, that only waited for just this wave, to make it reach another plane where, once carried, it will return no more. Thus in each change the soul doth pass, it grows and aids another in the life task, for through development, like the tiny blade of grass, are we all obliged to pass. And from the boundless limits of eternity come all forms of life, from which it must at some period of its evolution again reach the real and, like the wavelet, become an embodied unit with the whole. Each experience, however small, becomes an entity of its kind. If of a nature impenetrable (in seeming) nevertheless it is, in essence, an expression contained within the eternal source from which all forms of life proceed.

Space, time and life are all but servants to the One; no child is lost from the great fold. From this Oneness, none can run, for, within it are all parts contained. Nature's laboratory is used by the great chemist to purge the gold from seeming dross, by use of crucial cauldron, testing the difference in each grade, using all as means to end; and who shall say but that dross in time, will be a spiritualized ray to blend in harmony divine—a chord lost (in seeming) that will respond to the all powerful call to its condition from the list of orderly arrangements. The letters A and Z are of equal value, each doing its part in the system of words. The first is no greater than the last, for all are needed to make a perfect whole; and it is for man to know how to use each from first to last, for in this universal knowledge he may know all that this sphere contains. So, glean from all; learn to be wise, nor of the least should thou despise; call nothing high, for all things tend to one great end. All from the Infinite are conceived, and through finite embodiment all must proceed—an eternal procession, from beginning to grow—up through each condition its lesson to know. The mineral and plant all bled through man, forming our physical from this wise plan.

To each plane there is a graded condition; to each door there are locks of various combinations; there are teachers, advanced scholars and less advanced pupils. There are those who have earned the keys by careful investigation and labor. To them is given the privilege to lead others to the possession of the keys of the door to which he now is master. If the one having the key of Truth comes from the celestial abode, of the Angel spheres, receive and give thanks; if, from a mind still clothed with earthly form, still be thankful; for with key to unlock all doors, the soul can rise above the billows, and rest in a calm that lies there through all time. Ocean, I, a wave, expressed, would find a place of peace eternally. Deep within thy liquid depth, this restless, storm-tossed atom would—having learned the lesson, from first to last; from A to Z—become a finished entity, a One with Thee throughout Eternity.

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[Written for the Golden Gate.]

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BY CLARENCE CHACE.

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In echoes far away.

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Enchant me while I'm dreaming
In quiet on the shore.
O, liquid wealth unfailing!
How free the mariner sailing
Thy untamed vastness o'er!

The sea-bird, wildly calling,
Upon thy tide swift falling,
Delights in revelry;
Or on bright wings untrailing,
Toward heaven's own blue aspiring,
Mocks thy surer, O sea!

How many a thought endearing,
The absent loved ones cheering,
Has o'er thy bosom strayed—
Yet 'neath thy bounding billow
How many a watery pillow
Hast thou for mortals made!

Thy rushing, foaming surges,
Like Time, that fiercely urges
Onward evermore,
Cease not, through all the ages,
But roll, roll on, white sages
And bards in awe adore.

O, hidden depths, unsounded,
O, watery waste unbounded,
I dream, I dream of thee!
And from Time's shore, still gazing,
Behold depths more amazing—
Depths of eternity.

Sleep—A Sonnet.

We sleep and dream. Who has not seen and met
His heart's desire in that charmed palace, Sleep;
And hugged the happiness he could not keep,
Or kissed an ideal he could never set

In place of waking facts? Thus from the fret
And toil of life we enter, wandering deep
Through the long corridors, where dreams, that steep
Our souls with gladness, wile us to forget

That they are dreams. Here, in the sleeping place,
We come into the presence, face to face,
Of longings realized; here stretch our hands
To touch some well remembered form of yore,
And speak the words we should have spoke before
Our friends passed from us into distant lands.

Within.

Within the husk the harvest lies unfolded;
The chaff falls dead,
But the sweet life the Summer months have molded
Becomes our bread.

Within the bark all rough and deeply wrinkled
Flow hidden streams
Bearing a thousand flowers with perfumes sprinkled—
The sun's bright beams!

Within, the spirit dwells; the outer letter
Is not the whole;
'Tis but the body, or, at times, a fetter
Binding the soul!

Within the veil, beyond this world's pollution,
Are seas of light,
Giving to each enigma its solution—
The perfect sight!

"When the Tide Comes In."

When the tide comes in,
At once the shore and sea begin
Together to be glad.
What the tide has brought
No man has asked, no man has sought;
What other tides have had
The deep sand hides away;
The last bit of the wrecks they wrought
Was burned up yesterday.

When the tide goes out,
The shores look dark and sad with doubt,
The landmarks are all lost.
For the tide to turn
Men patient wait, men restless yearn,
Sweet channels they have crossed
In boats that rocked with glee,
Stretch now bare stony roads that burn,
And lead away from me.

When the tide comes in
In hearts, at once the hearts begin
Together to be glad.
What the tide has brought
They do not care, they have not sought.
All joy they ever had
The new joy multiplies;
All pain by which it may be bought
Seems paltry sacrifice.

When the tide goes out
The hearts are wrung with fear and doubt;
All trace of joy seems lost.
Will the tide return?
In restless questioning they yearn;
With hands unclasped, uncrossed,
They weep on separate ways.
Ah, darling, shall we ever learn
Love's tidal hours and days?

The Articulate Heart.

BY JULIA CLARK CHACE.

I wonder, when I hear you play
At twilight on your violin,
If all the thrilling tones you find
Are hid the instrument within;

Or does the music of your life
Find voice along the sparkling strings
And tell its secret in the dusk
To speed away on zephyr wings?

You touch the strings, and then the soul
Of sadness, where she lies asleep,
Will wake and bring the tears to eyes
That do not often cloud or weep.

Your heart is speaking, for I hear
A dual chord of bliss and pain,
A symphony of life and death;
It is love's sweetly sad refrain.

A Holiday.

Is the age sordid, impotent, and cold?
None the less sweetly shrill the thrushes' call,
None the less sweetly snowy blossoms fall
On slim young grasses and buds manifold,
Where kingcups raise their chalices of gold.
As tender breezes drift the hawthorn's pall,
None the less grandly sway the chestnuts tall,
Or royally are large white clouds unrolled.

Where up the azure mighty branches climb,
On eyes that see and hearts that contemplate
No shadow falls of days degenerate—
They reckon but by seasons' change the time.
Here the vain babblings of unlovely hours
Cringe into silence before holier powers.

[Written for the Golden Gate.]

The Origin, Development and Destiny of Man.

[Given inspirationally through Dr. O. F. Shaw.]

The question of man's origin underlies and subtends all other questions, as a proper understanding of the beginning of the life of man upon the earth will help to solve and elucidate many other problems connecting mankind with the objects and phenomena of the external world. The beginning of life on the globe has been veiled in mystery, and the only explanation of the Biblical account of creation has been from ecclesiastical sources, and that has been distorted from its true and hidden meaning to subserve the ends of a bigoted and dogmatic theology; but in the present century, thanks to a Darwin, the world has been awakened from its lethargic sleep, and intellectual minds have been placed upon the high vantage ground from whence they can survey and comprehend the origin of all life.

The theological world has never forgiven Darwin for his researches and disclosures in nature's realm; but "truth is mighty and will prevail," and will not down at the bidding of a false theology. Darwin wrote for the future, and his name will be handed down to future generations as one of the greatest minds of the nineteenth century, while his detractors will be unhonored and forgotten. Darwin was right as far as he went. He delved deep; but did not go far enough. He wrote from a material point of view. Had he written from a spiritual standpoint, instead of the material, he would have reached depths more profound and heights more grand than he possibly could by writing as he did, from a material plane; but he gave the intellectual and scientific world an impetus in the right direction from which it will never recede; but will advance until the whole vast history of the material world will be revealed.

In Genesis, second chapter, and seventh verse, it says: "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The clergy, in explaining the meaning of this passage, have given views that are an insult to man's reason. They represent God as having formed man as a potter fashions his wares, and then breathed into the mass "the breath of life and man became a living soul." On the other hand, the scientific materialists, ignoring the Biblical account of man's creation as puerile, have formulated the hypothesis that man was evolved from protoplasm, and that all external life originated in the same manner, thus catching foregleams of the origin of life, but not comprehending fully its foundation principles.

The evangelical fraternity, in their endeavor to explain the Biblical account of man's creation, have inadvertently given a materialistic origin to the human species, and this accounts for their utter failure to give a scientific philosophy of the immortality of the human spirit; they, thinking that God, in some mysterious manner, will resurrect their soul and body.

We wish to impress upon the minds of humanity that everything of an earthly beginning will have an ending; that nothing but spirit will survive physical dissolution. Therefore, in discoursing on human origin, we shall advance the bold doctrine that the spirit of man never had a beginning, but is an off-shoot from God—co-existent and eternal with God, existing from all past eternity to a never ending eternity in the future.

In tracing man's origin and development we shall deal with the subject from the stand-point of evolution, taking the ground that the Deific germ or principle of life was first planted in matter before it could be evolved. The account given in Genesis, second chapter and seventh verse, accords with nature's records and with reason. The ancient seer, who penned that passage concerning man's advent upon the earth, must have been a person remarkably endowed with an intuitive perception of truth.

Another Bible passage says: "Dust thou art, and unto dust thou shalt return, but the spirit to God who gave it." Each individual spark of Divine life flowed out from God into the boundless realms of matter, and after countless ages it travels on its way, through materiality, back to the fountain head of all life and intelligence, God. Matter, in its lowest forms, is pregnant with life. There is not one grain of any kind of material substance but what is teeming with some kind of life. Materiality is the envelope in which is contained spirit in its plastic conditions, and man "falls" upward in his march through materiality toward the source of all life.

In the formative stage, or earthly beginning, the forces or spirit gathered up particles of matter from the great ocean of materiality in the same way that the blood gathers and conveys different materials for the upbuilding of the physical structure, some for the formation of the osseous system, and some elements for other purposes, and thus the initial or starting point of a world was formed—thrown into shape by the inherent or life-giving energies of Divine Being, which is the life principle that underlies and inheres in all animate forms. Instead of the term "God being over all," a better expression would be, God in all or Inter-soul. The great Life Principle of the Universe ramifies and permeates every particle of matter, in like manner that

man's spirit through his nervous system, pervades his corporeal structure.

The spirit of man is an expression of Deity. Man is a part and parcel of God, and consequently can not get outside of the Great I Am. Man is an epitome of all below him; consequently, he is the flower and fruit of the material universe. He is on a transition plane between God and the lowest atoms of matter. "In the beginning," (that is, when the nucleus or point which formed the earth was caused by an impulsion of Divine energy or expansion of Divine Life, and when the germination took place in the formative stage of the earth) there were scintillations of life from the Deific Being which took lodgment in the earth. Each spark of Deific Life became the center of an organized individuality of its own. Every germ lay millions of years in the granite rock. In process of time the principle of Deific Life, or Monad, became segregated from the granite mass, and, by attrition, became dust, and from the fine particles of material substance, vegetation was first evolved in the form of lichens.

SEATTLE, Washington Territory.

Letter from Mrs. J. L. York.

BRO. OWEN AND READERS OF THE GOLDEN GATE:

Our trip so far [Denver] has been very pleasant and successful. At Sacramento, our first stopping place, we were the guests of Mr. N. D. Goodell, a whole-souled Liberal, whose wife and daughter, although not believing just as he does, are grand and noble women, and understand the true science of hospitality. Next May Mr. and Mrs. Goodell expect to celebrate their golden wedding, and we hope to be there to rejoice with them. Had a fair audience at Sacramento.

At Salt Lake we were the guests of H. P. Mason, one of the most extensive lumber dealers in that city. Mr. York gave three lectures at Walker's Opera House to large and interested audiences, and he received an invitation to stop with them a few months on our return. The mental soil of Salt Lake is in a condition in which great good might be accomplished. The members of the Mormon church have no fears of the orthodox churches, as they use the same book to sustain their creeds, and when a Mormon once gets tired of the Faith, he does not go to any other church, but takes the broad gauge of independent thought; hence, an aggressive Free Thought movement in Salt Lake City would prove a great educator to the youth of Mormondom. The church are afraid of it, for, after the second Free Thought lecture, the *Deseret News*, the church organ, made a piteous appeal to their members to avoid such teachings, as they had the only true light. Upon a people who believe their leaders capable of working miracles, it must have a demoralizing effect to see that those same leaders who are not in the *pen* (as they term it), are in hiding. When Brother Taylor, or any of those worthies, are inquired for, the reply is, "They are under ground to keep from arrest." Our Government has now some officers who are endeavoring to enforce the laws, and with Uncle Sam's batteries on the hill side, with their guns pointing towards the town, are making themselves felt, much to the disgust of the church. It is asserted that after every arrest polygamous marriages are entered into with renewed earnestness, but such marriages are very difficult to prove, for women will go into court with their babies in their arms and swear they are not married. "It is no sin to lie to Gentiles." As it is hardly safe, under existing circumstances, to celebrate polygamous marriages, the Ward Bishops have forbidden all marriage festivals, to save the feelings of young girls who become No. 1, 2, or 6, as the case may be.

I made a pleasant call on Mrs. Orson Pratt, a loveable, motherly woman, than whom no one knows the workings of the Mormon church better. She says the half has not been told, and that the statements in Miss Kate Field's lecture are under instead of overdrawn.

We met many friends in Salt Lake whose hearts are in the right place, and they are hoping and praying that the great boom that is moving westward may strike that place, for by a great influx of the Gentile element the government would slip from the hands of the Mormons by the ballot.

Salt Lake is a beautiful city, with its broad streets and rivers, as you might call them, dashing through the middle of some of the streets and by the sides of all. The great Salt Lake, with its pleasure resorts, is within a few minutes ride on two railroads running out of the city.

From Salt Lake we passed over the Denver and Rio Grande road to Canyon City, where we stopped over one Sunday, for two lectures to earnest, thinking people who have the bread of life broken to them only on rare occasions. We found a good home at the house of Mr. John Locke, a half mile from the old Arkansas river. Mr. Locke and his good wife have raised a family of intelligent Free Thinkers. The oldest son is at Ann Arbor, Michigan, trying, as his mother said, to make a lawyer of himself, and if we can judge by those who were at home, he will succeed. One of the sons, seventeen years of age, was expelled from school last winter, for reciting Ingersoll's Lay Sermon, and his sister, of fifteen years, for selecting some radical topic upon which to speak, but which the

pious teacher and trustees disapproved. Both pupils had been the boast of their teacher for good conduct.

Thanks for kindness are due to Mr. George. Towers and wife, Mr. and Mrs. Thomas Stafford, Sylvester Nichols, an old time friend, and wife, and many others.

An afternoon's ride brought us to Denver, where we are pleasantly situated. We have found many true friends to the cause. Mr. York spoke on Sunday night in the Mammoth Rink, the only place to be had, and it proved fortunate, for there were at least one thousand persons in the audience. We will be here one Sunday more, and friends predict that the rink

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PASSENGER TRAINS LEAVE STATION, FOOT of Market Street, SOUTH SIDE, at
8:30 A. M., daily, for Alameda, Newark, Centerville, Alviso, Santa Clara, SAN JOSE, Los Gatos, Wrights, Glenwood, Felton, Big Trees, Boulder Creek, SANTA CRUZ, and all way stations—Parlor Car.
2:30 P. M., (except Sundays, Express: Mt. Eden, Alameda, Newark, Centerville, Alviso, Agnew, Santa Clara, SAN JOSE, Los Gatos, and all stations to Boulder Creek and SANTA CRUZ—Parlor Car.
4:30 P. M., daily, for SAN JOSE, Los Gatos and intermediate points. Saturdays and Sundays to Santa Cruz.
\$5 EXCURSION TO SANTA CRUZ AND BOLDER CREEK, and \$2.50 TO SAN JOSE, on Saturdays and Sundays, to return on Monday inclusive.
\$1.75 TO SANTA CLARA AND SAN JOSE and return—Sundays only.
8:30 A. M. and 2:30 P. M. Trains with Stage at Los Gatos for Congress Springs.
All Through Trains connect at Felton for Boulder Creek 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 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