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GEMS OF THOUGHT.

Laws are like grapes that, being too much pressed, yield a hard and unwholesome wine.

As water shapes itself to the vessel that contains it, so a wise man adapts himself to circumstances.

The grandest of heroic deeds are those which are performed within four walls and in domestic privacy.

It is better to go through life like a sunbeam than to chill those around us with the frost of ill nature.

The pebbles in our pathway weary us and make us footsore more than the rocks, which require only a bold effort to surmount.

Sincerity is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear to be.

Live within your means, and nobody will know how much you have ahead; but the moment you borrow a cent people will know how poor you are.

Every mind must know the whole lesson for itself—must go over the whole ground. What it does not see, what it does not live, it will not know.—Emerson.

God sends his teachers unto every age, To every clime, and every race of men, With revelations fitted to their growth And shape of mind; nor gives the realm of truth Unto his selfish rule of one sole race.

—Lovel.

If rich, it is easy enough to conceal our wealth; but if poor, it is not quite so easy to conceal our poverty. We shall find it less difficult to hide a thousand guineas than one hole in our coat.—Colton.

All men have hours in which they see and do not think. Men of genius, now and then, are luminous in that way. From their souls they throw light upon things, and know without reason.—H. W. Beecher.

A medium may be lowly and ignorant, and also laden with every infirmity of the flesh, and yet can be the sudden, utter confutation of materialism, even when it is affecting to lean upon science, and to deck itself with the beauties of poetry.—Rev. Wm. Mountford.

What is with the treasure must fare as the treasure; the heart which haunts the treasure-house where the moth and rust corrupt, will itself be rusted and moth-eaten. Many a man, many a woman, fair and flourishing to see, is going about with a rusty, moth-eaten heart.

By living according to the rules of religion a man becomes the nicest, the best, and the happiest creature that he is capable of being. Honesty, industry, the employing of time well, a constant sobriety, an undefined purity, with continued serenity, are the best preservatives, too, of life and health; so that, take a man as an individual, religion is his guard, his perfection, his beauty and his glory. This will make him a light in the world, shining brightly and enlightening many round about him.—Bishop Burnet.

UNDER THE SOUTHERN CROSS.

Opening Lecture of Prof. George Chalmers, in San Francisco, After Two Years' Absence of Himself and Wife in Australia and New Zealand. Delivered in Irving Hall, February 26th.

Gliding over the blue silvery waters of the Pacific, on our way to Australia, one night, shortly after crossing the equator, my attention was called to the constellation of "the Southern Cross." It was at first difficult to make out the shape of the cross, as I was expecting to see it standing upright in the heavens. It is, however, lying sideways, and as though partly resting on its head. It consists of four beautiful stars, exactly in the shape of a cross. It is a favorite emblem and name for various institutions, in the world's new South, both in Australia and New Zealand.

Ten months' life in the former, and eight in the latter, have left some reflections upon my mind that seem to associate themselves with this starry cross.

As they presented to our sight stars exactly like those with which we were already familiar, grouped in a new order, so in the Southern Hemisphere, life, in its familiar Anglo-Saxon form of civilization, was presented under a changed aspect. We saw that with which we had long been familiar in England, Canada, and the United States, mingled with much that was novel and strange. One finds in both Australia and New Zealand the same remarkable and sudden growth of cities and forms of government that greet the stranger in America. Melbourne and Sydney, in Australia, are both of them cities of which any country might well be proud; and when we take into consideration the brevity of their existence, they rank among the wonders of the modern world.

Sydney is unrivaled for beauty in any city of our acquaintance. Its widely famed harbor justifies all the encomiums and pride of its citizens, though some sometimes get wearied with the constant query, "What do you think of our harbor?" Still it abides in the mind of him who has sailed about its many picturesque bays and evergreen shores and islands, presenting to the gaze a constant and ever-varying panorama of loveliness, a thing of beauty, and a joy forever. Along with the harbor we remember also the Public Domain and Botanical Gardens, as having given us great joy.

Melbourne is not so beautiful in situation, still it is a larger and finer city, and with its wide streets and splendid public grounds, it is truly the "Queen City of the South." Its citizens having had the good sense to cover the city with a network of our American cable cars, one can pass in a few minutes from its centre to its circumference in any direction; while a well-conducted railway service takes you to either Brighton or St. Kilda, its beautiful seaside resorts.

In journeying overland, from Sydney to Melbourne, one gets a good sight of the "Australian bush," and a wild and weird sight it is. The American farm clearing, with its waving fields of corn and grain, and orchards of fruit, is seldom seen. The principal pursuit of the country being the raising of sheep and cattle, it is divided up into vast sheep and cattle runs, or stations, as they are called. Labor being scarce, instead of clearing the forest, they have simply girdled the trees, in order to increase the growth of grass by destroying their foliage. So the whole country is covered with the skeletons of trees, that look like spectres, lifting their gaunt, white, bare arms upward, as if pleading with heaven for vengeance against the rapacity of man, that has thus robbed them of the joy of life, in order to increase the gold in his pocket. At the time we made the trip, the bush was aflame with the yellow wattle, a species of acacia. Thus life and death, beauty and deformity, to an extent almost unequalled, greeted us at one and the same time.

I am sorry to say that this is truly symbolic of life in Australia. A country vast in resources and opportunities, fearfully abused by misgovernment, the rapacity and selfishness of man. A beautiful climate and soil, capable of producing every variety of fruit and grain, yet these so little cultivated that the people live, morning, noon, and night, on an almost exclusive meat diet; and hence the animal is cultivated and the soul neglected. The

natural companion of this is drunkenness.

One sees more drunkenness in the colonies in a month, than in a year in America. Every corner has its saloon or public house, generally presided over by young ladies, who chaff and sport with the crowds of drinkers demanding their services. Drinking as a social custom is almost universal. The most respectable people put the bottle before you, as an essential act of hospitality, before you have been in the house ten minutes. No wonder that prisons and asylums are crowded to repletion and that crimes against women are frequent and of the most flagrant nature.

In either Sydney or Melbourne, the streets, at night, swarm with young men and women, out of whose bleared eyes and sensual faces looks not one ray of moral or spiritual aspiration. In the churches, creed and form oppresses and destroys the life and spirit of religion. Spiritualism, so far as cultivated, has not yet, to any appreciable extent, risen above the phenomenal plane. You will readily understand that this would be a difficult field in which to sow the seed of the new illumination—the Gnosis and subjective life of the ancient Gnostics. Still we have done what we could.

In Sydney and Melbourne, Dunedin and Auckland, Wellington and Napier, one or both of us have lectured every Sunday. We have also taught between two and three hundred different people in our classes of psychic and physical culture. Some of the seed has fallen on stony and thorny ground, but some, at least, has taken root, and in every place a few bless us for having led them to the true fountains of health and life. I had rather do such service for one soul, than to be the most victorious general of armies, or king of greatest nations.

Though as yet "the new illumination" shines, but dimly in these countries, a few have seen and welcomed the dawn, and many other earnest and true hearts are waiting for its fuller revealing. The great psychic wave that has thrilled the heart of Europe and America shall, like our trade and commerce, yet lave these Southern lands with refreshing from immortal shores.

In Ancient India, the light of the East has risen again, and thousands are seeking its light on the path of truth and purity that leads to Nirvana. In Palestine, the sacred heart of the world, from which came forth, of old, the Divine Light and Life of the kingdom within, there is many a sign that the Christ-truth is once more to bring peace on earth and glad tidings to all people. All nations are waiting and watching in trembling expectancy for great changes, that all feel, in some dim way, are pressing forward to the birth hour.

As I have gazed on the Southern Cross, it has seemed to me a fit emblem of the present state of the truth it symbolizes. Many think that the Christ-truth is thrown down. In Australia those who scoff at and deny all respect to it may be numbered by the thousand, while even the churches have so misunderstood it, that they have, to a large extent, reversed its meaning, by taking the letter for the spirit.

But, though "the Southern Cross" appears to have been thrown down, still the stars shine as brightly as they would if it stood erect in the heavens. So the failure and denial of Christianity is only in appearance. In spite of science, of doubt, of scepticism, of scorn, of materialism, of agnosticism, of atheism,—in spite of cant and hypocrisy, of bigotry and superstition, and all that have tried to drag it from the heavens of truth, it shines on in reality, as undimmed in its first-born splendor of wisdom and love as the eternal stars. Whatever the mind of man in its searches for truth on the external plane, may deny, the heart of man, the intuitions of the soul, the still small voice of God within, holds the world true to this wisdom religion, waiting for the hour when the spirit shall be freed from the bondage of the letter, and the glory of its truth, so long hidden, like a seed in the ground, burst its prison bars, and refresh the heart of man with its divine and perfect beauty.

In all these new lands, in the newest towns just springing up out of the wilderness, the finest houses are built and dedicated to God and the wants of man's immortal and divine nature; and though as yet there is but little dispensed therein besides the letter, we believe the day draws near when the spirit will once more find the voice of the prophet to reveal it to all.

For a long time we have been develop-

ing and building the external. As the doll with which a child plays develops the spirit of love, that finally watches with sleepless patience above the cradles of little children, so all the outward forms of religion are unfolding the subjective life of man, and the day draws near when he shall know himself Divine, as well as human, Immortal as well as mortal. It seems to many a materialist, who sees only the outward cost, a great waste of material good to build, in every city and town, so many costly churches and temples for the worship of God. But nature is a wise economizer of force, only when viewed from the standpoint of eternity.

How much waste of effort such would have thought centuries back, to produce and bury under ground vast forests of valuable timber. But the dependence of the modern world upon its coal mines,—this treasured light and warmth of the sun centuries old—is to-day the superb justification thereof. A long time since, beautiful forests of the Kauri pine, in New Zealand, were destroyed by fire. What waste, from the narrow standpoint of a materialistic economy. To-day, in that country, they are under fearful pressure of hard times. Hundreds of men are thrown out of work. As a last resort they can always repair to the tracts of country thus once destroyed by fire, and by digging a few feet in the ground, make good wages, by recovering the tears shed by these trees when burnt, in the shape of beautiful lumps of the amber-like Kauri gum, which to-day is one of the principal articles of export from that country.

Thus the tears of the world's suffering to-day turn into beauty and service to-morrow. The beautiful pearl found in the oyster sometimes is the result of a wound or sickness. So does God turn our sorrow into joy, and our poverty into wealth.

We need to cultivate this larger faith and wider vision which now, thank God, is coming to the world. All the outward and external, the devotion to creed and ceremony of the past, the dim groping after God, if aptly they might find Him, the far-away trust in the Soul, as something to be recovered by the omnipotence of God, out of the grave, at some future end of the world, has laid the foundation and prepared in man that wealth of love and of soul power, out of which is bursting to-day the first buds of a fresh spring-time, of consciousness of the divinity of life.

Still, after ages of preparation, the soil on man's heart, the depth of his love nature, is as yet so thin that it is only the few out of the many, who, to an appreciable extent, are capable of yielding these first fruits of the Soul's long tillage. This is especially true of Australia. The people there are mostly those who have been driven out from England by poverty. Before they came their recognition of God and worship had been largely in obedience to external authority. Though this is better than none, yet the soil of love accretes but slowly under such conditions. In addition to this, the majority are people who had hitherto envied those whose means enabled them to have all the meat, wine and beer they could consume.

In Australia, owing to larger wages and the cheapness of meat and wine, they find they can have as much as the richest, and, as a consequence, have, by over-indulgence, deteriorated morally and spiritually. Thus we see that while evil may be turned into good, good may be turned into evil, and that which we desire, thinking God unkind for not giving, would, if obtained, prove a curse rather than a blessing.

Whatever may be the future of this country, it will be some time before such methods as the mind cure and the higher truths of soul culture will find any large and popular welcome. The majority who have come to us for help have been especially weak and undeveloped at the moral or love center of being, both physically and spiritually. Physical weakness here means dyspepsia, a tenderness over the pit of the stomach, and a condition of nerves anything but enviable. Spiritual weakness means a lack of sympathy, an inability to look at things from aught but your own standpoint, and a tendency to speak evil of others, owing to your own poverty of love. I know of no way in which such can be helped save by methods of psychic and physical culture that strike directly at the root of this evil.

Though we rejoice in and are thankful for all the experiences that have come to

us under the Southern Cross, we feel a greater joy in once more having our feet on American soil. Here it is we have the greatest development of soul growth to be found in the Western World. Why this is so, is quite evident to every thoughtful man or woman. Our worship is always the free impulse of the worshiper. Our social relations are freer and more elastic. Love has been less bound by the iron manacles of man-made laws. The soil is mostly in the hands of the people, and by the culture of a greater variety of grains and fruits diet has been reformed, and physical conditions improved.

Though there is much change needed in our educational methods, still they are the best in use so far, and intelligence has reached a higher level. The principle of patriotism and of devotion to country, both in peace and war, has been free and spontaneous. As a consequence the soil of love is deeper. To teach people how to heal the sick by thought and prayer, who have no unselfish desire to do it, is like giving them poison. To teach them the laws of soul culture through physical methods, unless they have the consciousness that holds the body subject to the Soul, is only to puff them up with pride and vanity. Those who grow the fastest in our classes are those who have the largest love nature, who can easily forget and forgive, who never cherish or bring to light the evil, but always see and report the good.

We have yet to learn the meaning of the great truth that "God is Love." The love of God, however, finds its fullest revealing to the world through the loving, unselfish hearts of his children. This is the straight and narrow path that so few find. This is the field in which is hid the pearl of great price. When a wise man finds this field he goes and sells all he has in order to buy it. What does this mean? The living at every cost a life of unselfish love and devotion to humanity. It means that you will not sustain your life by compelling someone else to degrade their own moral nature by cutting throats of sheep and oxen, and wringing necks of fowls to supply your table with unhealthy and barbarous food. It means that if you are engaged in any business that does harm to your fellow-man, physically, mentally, or morally, you will abandon it. It is not necessary to say what business or pursuit would be inconsistent with the perfect heart.

Out of the heart are the issues of life. Make the heart or love of life perfect, and you will know if there is aught in your life and daily work that must be put aside.

In gazing upon the Southern Cross I found other encouragement and ground of hope symbolizing, as it does, man's four-fold nature,—Body, Astral Body, Soul, and Spirit. The perfect life means the unfolding of both the upper and the lower dualism,—our Divine, as well as our human consciousness. The Soul is not something unfolded out of the body, but the body out of or from the Soul. Each has its own sphere. In the Southern Cross there are four stars shining, each by its own light. So, though we may be unconscious of it on the physical plane, the astral form is shining on its plane, and the Higher Soul in its celestial home, while at the summit of all shines the eternal Spirit—Lord of all.

The body is for the sake of the soul, and though, when viewed separate from the other members of its constellation, we are oppressed with its weakness and isolation, yet, when we relate it to the higher principles of being, it becomes a part of a perfect system. We can not know for what purpose always a Soul relates itself to one of the darkened, imperfect physical forms we see about us.

As the wound produces the beautiful pearl in the oyster, as the destructive fire of one generation furnishes food and raiment for another, as the forest growth of centuries warms and lights other centuries long after they are lost to history, as the filth of a muck heap is translated into the beauty and fragrance of flowers, so I believe that the intense physical life of to-day, its external absorption in trade and commerce, sport and pleasure, its pains and diseases, its sensualism and vice, will prove to be a storehouse of vast spiritual energy yet to make beautiful and God-like the life of man in coming generations.

In Australia, to-day, life is mostly physical. To be absorbed in the spiritual

(Continued on Third Page.)

GOLDEN GATE.

(Written for the Golden Gate.)

Psychometry.

BY MRS. L. M. CHAMFORD.

Psychometry is falsely termed the science of the soul, or soul measurement. What is known as psychometry is, in fact, the science of spirit, or the quickening of the spiritual forces of being, whereby we are enabled to enter into the spiritual realm of existence, and define the constituent properties and the relative relations of the manifestations of physical nature to each other. To this relative relation, that is co-existent in all things, belongs the divine harmony of the universe.

The psychometrist, in giving psychometrical delineations, is supposed to define this divine harmony, relegated to each individual existence, whether possessed of a conscious, sentient, humanized, organic structure, or belonging to the mineral, vegetable, or animal kingdoms. Life is the principle by and through which all existence manifests itself. Through the life forces all the elements composing each manifestation have been co-related to every other manifestation in the spheres which gave them birth. The co-relation of man to every other manifestation of physical life, places all upon the same plane of psychometric or spiritual force; which co-relation will exist throughout eternity.

Each and every human life represents a switch-board, to which are attached all the electrical chords of the great infinite reserved forces of nature, from which emanates the divine harmony of universal law that is sweeping the keys of this musical instrument with a masterly hand, in keeping with the infinite purposes of a munificent creative power. It is impossible for anyone to enter into the realm of the spiritual forces of the universe, and read from each manifestation of nature's immutable law, their co-relation to every other manifestation, or to analyze definitely the spiritual essences, or physical elements, of which each is composed.

Why this cannot be, is obvious to a close observer and discernor of the laws by which all things partake of the attributive characteristics of the psychometrist, and those handling whatever may come under their observation. For instance, a piece of rock given into the hands of a psychometrist, by one whose sole desire is to derive from a delineation of it the information as to where it was found, that the mountain, canyon or ledge from which it was taken contains gold, the treasure for which he has given up all else in life. Is not that rock surcharged with the electrical or spiritual forces of the person desiring the delineation? The psychometrist may tell clearly the component parts of the rock, may describe the location from which it was taken, and also delineate the character of the person wishing the reading. Does not the latter prove that the person wishing the reading imparts to the rock enough of the essential elements of his own spiritual forces to cause the psychometrist to reflect his desire, and give him exactly the conclusions he himself has previously arrived at? If he is disappointed, he blames the psychometrist, when, in fact, he has given a clear and definite reflection of the action of his own spiritual forces.

This proves the corollary that it is impossible to draw the dividing line between the action of one's own spiritual forces of every other manifestation of human existence upon them. It is, in my opinion, impossible for any one individual spiritual force to act independently. In fact, there is no such thing in the great infinite universe as absolute, independent freedom of action. Each and every individual manifestation of existence is so closely allied by the electrical chords of infinity, that each reflects the essential elements and emanations of all things else.

Another important fact in nature is that there is not in this great universe of matter and spirit an individual manifestation of infinite law, that is composed of one single element, essential quality or property. Each individual manifestation is co-existent with every other, is co-related to every other, and possesses all the forces, elements, and essential properties of every other manifestation, in a greater or lesser degree. This fact brings us again to estimate the power of the psychometrist to analyze and define the spiritual essences, forces, and co-relations existing in any individual manifestation of nature's divine laws.

If it were not a fact that within every human organic structure there is embodied and represented all the essential properties and forces of every other organic manifestation of infinite law, there could be no sympathy, and no divine harmony could be established. There would be no co-existent relations to bring them into the great arcana of scientific and philosophical research, where they now find themselves in harmony with all the manifestations of nature and her immutable laws. This divine harmony is based solely upon the relative relation that man sustains to all else in the universe, and is entirely dependent upon it. This fact proves that the psychometrist must possess infinite knowledge, in order to be able to enter into the spiritual realm of all things, take cognizance of their essential properties, define their co-relation to all things else, and analyze their attributive characteristics as independent individual entities.

The infinite diversity, the universal law of adaptation and eternal progressive de-

velopment and unfoldments that is written upon every leaf and flower, every rock, mountain, star, and planet, every manifestation of nature's divine and immutable law, establishes the fact that changes are constantly being wrought in every evidence of the creative power of the universe. This clearly demonstrates that the rock that is to-day held in the hand of the psychometrist, to-morrow may tell a different story from what it presents to-day. Its electrical and magnetic relations may be changed, and through the action of the invisible forces of nature playing upon it. Its electrical and magnetic relations to the psychometrist may be changed, and the true harmony of its co-relation to the location from which it was taken, may be so changed, that the psychometrist may not be able to locate its original place of deposit, except through the magnetic condition imparted to it by the one wishing a psychometric delineation. Thus the elemental spiritual forces constantly playing upon all the manifestations of nature, and ever producing changes in all the essential properties, qualities, and spiritual forces of all things in the universe. The divine harmony relegated through the action of the spiritual forces in the realm of infinite law ever keeps the balance of an equilibrium of forces in the universe of spirit and matter.

This divine harmony blends the within with the without, and thereby establishes a sympathy which radiates through all the manifestations of nature. This divine sympathy is played upon by each and every individual manifestation within the realm of spiritual existence.

The innumerable worlds that revolve in illimitable space seem to relegate to us a knowledge of a real and positive contact, through these sympathetic, electrical chords radiating therefrom. By this seeming contact we are brought into harmonic relations with them, which enables us to compute their distances from this planet to define their relative position to each other, and to the earth; to tell what their relative position will be a thousand years hence, as well as to define their relative position to us a thousand years ago.

The wonders that exist in this great universe bring us into the marvelous realm of infinitude, stripped of all vanity, searching for knowledge, humbly bowing before the powers relegated to all through the divine laws of life. We stand with uncovered heads in contemplation of the sublimity spread out before us in this realm of scientific and philosophical research.

The clouds in their marvelous beauty, their fleecy mantles burnished with the golden rays of the setting sun, or touched with the rosy hues of approaching day, as they lightly rest upon the mountain side or bird-like skin above their hoary crests, each have their specific sphere in the realm that gave them birth, and are as great a necessity in the divine economy of nature as the glorious sunshine that kisses the tiny buttercup with its golden rays, and leaves an imprint of its beauty as a legacy of its power to brighten the pathway of the child in its play.

The cloud and the sunshine each have their especial work to perform, and one is as essential as the other in the divine harmony of the universe.

From the cloud and the ray of sunshine we find a lesson imparted. We can not separate the corporate molecules that are the divine factors of each. We can not draw the dividing line between them and the material elements, without which the rays of sunlight could not penetrate to this earth, or the clouds pour forth from their downy nests the gentle rain, both necessary factors in awakening into life the sleeping energies of nature, and of quickening the electrical forces that sustain the law of divine harmony in this sphere of existence.

Man, know thyself! Can we comprehend this problem? Can we define the elements composing the physical organic structure? Can we analyze the occult forces entering into and making up the spiritual nature, and the forces playing upon this outward manifestation of life that maps out for us our mental, moral, and spiritual, as well as our physical status, that regulates to each individual the color of his hair and eyes and his facial expression?

It is impossible to analyze, define, or reduce to their primaries the elements, forces, and properties of our physical, organic structure, and still more impossible to enter into the spiritual realm of an individual existence, and give a clear, concise and analytical diagnosis of its constituent and component parts, define its co-relation to all things else, or even to the manifestations of physical life with which it is most closely associated or allied.

We do not say that there is no power in the human spirit by which we can take cognizance of surrounding objects, and measure and estimate their properties. Some possess the power to do this in a degree, but not with accuracy or certainty. But we, being infinite and living in an infinite realm, have an eternity before us in which to rest our claim of infinite wisdom, and we may sometime possess sufficient knowledge to enable us to more clearly analyze and delineate psychometrically than at present.

We may betold that we are not infinite, that we do not live in an infinite realm, and can not make any claim to infinite knowledge. It is an anomaly in ethics and physics that an emanation from any source is unlike in essence, attributive

characteristics, or essential properties the source from which it emanates.

Therefore, if the creative power of the universe is infinite, and the purposes of creation are infinite, if we are immortal, which is only another word for infinite, then we must partake of the attributes of the infinite. In fact, we must be infinite; must live in an infinite realm of thought, and can justly make a claim upon the great storehouse of infinitude for infinite knowledge in the eternity that awaits us.

Momentous Twin Incidents.

EDITOR OF GOLDEN GATE:

In my last communication I noted the fact that the advent of Modern Spiritualism and the discovery of gold in California, occurred in the same year. Whether these two events are to be considered among the chapters of accidents, or fore-ordained and decreed by the powers above, we do not know. In a general view of the question, I hold, no great and important event occurring on this mundane sphere effecting the destinies of the human race, but what was designed by the higher-directing powers above.

There was, undoubtedly, design and method in the fact that the old eastern countries of Asia and Europe were passed by, and the young, great Western Hemisphere of North America, should be the first place where the veil suspended between the two worlds should be partially hoisted, in order to afford the denizens of earth life an intelligent rendering of those mysterious rappings and knockings which had been occurring all along down the ages.

It does not require any very great depth of forethought to forecast what is to be the future ultimate of the Western Hemisphere's influence and effect upon the destinies of our planet.

Intelligent enquirers often propound the query, why, if modern Spiritualism be true, it did not occur a long time ago, for the benefit of our forefathers. The answer, from our stand-point, is, it came just as soon as man was prepared to receive and accept it. For centuries past, the various phases of spirit phenomena had been experienced with, but they were all rejected by the people, down to the burning and hanging of witches, two hundred years ago.

The last century has developed more gigantic strides in the enlightenment of the human mind, in the higher civilization, in the arts and sciences; and consequently more liberalism and toleration had become infused into the general mind of mankind than has characterized it in the previous centuries.

At the period of the discovery of gold in California, it was generally believed by our ablest theologians and statesmen, reasoning by analogy, in contrast with the effect produced upon Old Spain after the adventure of Cortez into Mexico, and Pizarro into South America, followed by the discovery of gold in those countries, and the sudden large flow of the precious metals into Spain so dazed and intoxicated the Spanish, that the people and government became corrupted, and degenerated into a condition of the dead rot.

The discovery of gold in California, however, produced a different effect. It was the material side of the case, the hand-maid to the spiritual side, running parallel together, in the elevation and enlightenment of the human family spiritually, and in all the elements of progress and greatness. The discovery of gold in California caused to be opened up a vast empire of territory, lying between the Missouri river and the Pacific Ocean, which was settled by a cosmopolitan race of hardy adventurers, who have made it to bud and blossom as the rose. America is to become the future home of the millions of the oppressed and down-trodden of European despotism. To a great extent they will leave behind their old obsolete teachings, emanating from an ecclesiastical despotism, and under the present new era of events, with a free government to overshadow them, where the mind is left free to indulge in thought and action, the truths of Spiritualism will have to be considered. We can imagine what the effect must be in moulding the future status by a liberal and harmonious religion, in the healing of the nations.

JOHN EDWARDS.

WASHINGTON, D. C.

QUEEN VICTORIA has sent for one of the Fox sisters to afford her consolation for the many friends she has lost. The Fox sister referred to is one of the girls who acquired a world wide notoriety in connection with spiritual rappings in Rochester, New York, about forty years ago. She is now Mrs. Kane, the widow of the Artic explorer. This proof that the Queen is thinking so seriously of the other world indicates that there may be truth in the rumor that she has thoughts of having a Regent appointed to relieve her of her burdens of government.

Most people think, if they keep all the best rooms in their hearts swept and garnished for Christ, that they may keep a little chamber in their heart's hall for Belial on his occasional visits; or a three-legged stool for him in the heart's counting-house; or a corner for him in the heart's scullery, where he may lick the dishes. It won't do. We must cleanse the house of him, as you would of the plague, to the last spot. You must be resolved that as all you have shall be God's, so all you are shall be God's.—Ruskin.

Theosophic Buddhism.

BY MR. JOHN ALLEN.

If God should hold all truth enclosed in His right hand, and in His left only the ever-active impulse to the pursuit of truth, although with the condition that I should always and forever err, and should say to me, "Choose!" I should fall with submission upon his left hand, and say, "Father, give! Pure truth is for Thee alone."—LESSING.

This question is placed at the head of this article to emphasize the idea we wish to express that there is much truth in all systems of religion that have been received by any considerable portion of mankind, and that no system contains all truth. Of follies and errors none is greater than to suppose one system of religion is a special revelation of all truth to man, and that all other religions are impostures or inspired directly by the devil. Of these narrow-minded devotees are those sectaries who collect the nickles of children to send flannel petticoats and testaments to the children on the banks of the Boora-boola Gah, while in their own city are hundreds growing up criminals from sheer neglect.

In the GOLDEN GATE of the 17th of March, we have a very sensible article from the pen of Alfred Denton Cridge, nephew of Alfred the Great, on "Theosophy." He seems to penetrate to the very essence and spirit of the subject, which many have failed to do. There is Sir Oracle, who, like Dominis Sampson, is overloaded with books, his active brain so smothered with much learning that if he ever had any capacity for original thought it is crushed out, has failed to comprehend the genius of theosophy. He has been champing away at great gusto at the shell of the coconut, but he never got a sip of the milk, or told us how it got into the said nut. What if Moses made mistakes, or Blavatsky resorted to tricks? What we want to know is the character and genius of a system of religion or philosophy that has somehow to get revealed—made known to mankind through fallible men and women.

The object of our physical existence on this planet is, to gain a growth and proper development for a stage of existence that is freed from the clogs of crude matter. The objects of systems of religion and philosophy is to aid in this life-work. Some systems are best suited to some people and individuals; other systems are best suited to others. Let dogmatism and persecution cease, and let there be freedom for each to seek that which helps him the best.

But do you not believe that there is such a thing as truth, and that it is valuable? Most certainly, I do. No doubt the system of soul development in which we are placed is as regular and exact in all its intricate connections and movements as clock work. But we are learners. No one knows but an infinitesimal part of this system, and therefore while all should seek, none should dogmatize.

Two centuries ago John Locke wrote his treatise on the "Human Understanding," in which he took the ground that there is nothing in the intellect but what comes through the gateway of the senses. This treatise was much celebrated in his day and has done much to shape the intellectual development of the English people since. Nearly a century later Emanuel Kant, a German, wrote the critic of the *Pure Reason*, which opened up a new line of thought, and has had wide influence.

These two systems of philosophy may indicate the difference between theosophy and Spiritualism. It is not so much a difference of belief as a difference in the method of developing our spiritual nature, which is the main work of this terrestrial existence. Spiritualists would learn phenomena, and those who do not stop there, climb up from these to a knowledge of facts and philosophy beyond. Theosophy would begin by more directly developing the mind by contemplation; to this end it will place check on the passions by abstaining from stimulating food, hence, it is a tenet of Buddhism that they shall not eat animal food nor take animal life. This is an extreme that theosophists are not bound to follow, but it indicates the tendency in the past.

The thought I wish to emphasize is, that in the present stage of human development, a universal religion or philosophy is neither desirable nor possible as a finality. They are necessary as a working hypothesis, as a help to human culture, and each people, and each individual, must seek that best suited to that end. Hence, "with malice toward none, and charity for all," we should tolerate all sincere beliefs. Universal love and good will is the fulfilling of the law. All criticism not based on this ground is fallacious.

The doctrine of re-incarnation is no more a part of theosophy than of Spiritualism. I have not sufficient evidence to form an opinion. It throws light on many facts of life that are dark without it, and the objections to it are mostly mere prejudices. Better to wait patiently for more light. Millions of intellectual people who have risen above their prejudices, have accepted it as a part of the economy of spiritual development, and it does not become us to denounce it as a "vile thing."

Don't get old. You talk and think too much about old age, gray hairs, and dying. Don't be always dying. Live! Live cheerfully and happily until death issues its decree, and imprisons you in the grave. Do not fear death as a conqueror, but greet it as a deliverer—as the King's

chariot sent to translate you to His kingdom to feast with Him. Don't hurry off on foot; wait until the chariot comes, and go like a hero and a conqueror, bearing the trophies and spoils of a victorious life.

Universal Register.

(Read at the opening of Home College of Spiritual Science.)

It is our privilege to bring under your notice this evening a measure that has been taken to secure the co-operation of all Spiritual Scientists, Metaphysicians, Theosophists, and others, in all that concerns the advanced teachings of to-day, to the end that both teachers and students may be strengthened and benefited.

The measure alluded to is not a cumbersome or expensive piece of machinery, and it will be put to work in every part of the world where practicable. It is simply a Register in which all uniting in advanced spiritual thought may have their names and addresses written. By openly combining our strength in this way we shall have power to carry out for universal good what separately might present insurmountable difficulties. It is not my intention to say much about this Register, as it is easily understood, and its benefits are almost manifest. However, we will draw your attention to a few of its advantages.

Although in thought like combines with like, still conscious combination on the earth plane is a very necessary additional power, and it is intended that the highest truths shall be the greatest power on earth. And if these highest truths are to reach the people in the best possible way, then we must set about our work in a business-like manner, and carry it on just as we would any successful business. Also, we must make it our business to protect our interests; and so it becomes the duty of all to unite.

All co-operating in this work are requested to set apart a short time every week, during which to meditate on their real being, and of how they may best help all to express the divine nature that is within all.

There is nothing more helpful in developing into consciousness of the divine within us than a union in mind, or united meditation. In the world around us we can see what united thought will accomplish. Life's experiences are given us that we may learn from them.

If the children of this world want to bring about important changes or revolutions, they organize in thorough business fashion, and concentrate all of like mind on the accomplishment of their objects, determined to carry out what they have set their minds on doing. Success in anything depends on the amount of undivided attention we give it. Jesus commended business men for their methods, and advised his followers to take example from them.

The more wisdom we use the more successful we shall be. And as work and experience are necessary to gain worldly wisdom, so work and experience are necessary to gain heavenly wisdom. So to work is wisdom, and to unite is strength; and to work unitedly for universal good is to use our five talents so that they make other five.

Life is made up of a series of problems, and the object of existence only becomes clear as we solve the problems of life. Now, suppose we take some one else's solution of any problem for the true one, we will believe such solution to be the truth; but some one else may come along with another solution of the same problem, and we may change our mind and believe that. And we shall keep on in beliefs until we solve the problem for ourselves, and then we shall no longer believe, we shall know. Belief is uncertain and changeable, but knowledge is certain; it is truth. Now we must want to know before we can know. And this Register is open to receive the names of all who want to know, whether they be Metaphysicians, Christian or Spiritual Scientists, church members, Theosophists, Gnostics or Hermetists, or otherwise.

The Register is known as "The Universal Register," and is under the management of a Committee. All who sign the Register become members of the Committee.

San Francisco is the headquarters of this movement, and one center where copies of Registers may be seen is 324 Seventeenth street.

There will be a Register kept in every city. Every center will be kept posted in whatever of importance transpires. At regular times a printed list of all names and addresses on all the Registers will be sent to each center.

Initiatory steps have been taken to connect various parts of Great Britain and other localities with different parts of the States; and the work of concentration is proceeding rapidly and satisfactorily.

Wherever a Register is established the members of those interested in the advanced spiritual thought of to-day will be known. To teachers and lecturers such information will be invaluable. To members who are travelers into strange lands it will supply the names and addresses of friends.

To pay for the cost of the Register, exchange of names, etc., all joining in the movement are asked to pay ten cent each; this will be the only expense you will be put to in the matter.

Good thoughts are no better than good dreams, unless they are executed.

Under the Southern Cross.

Continued from First Page.

there is to feel (so far as your immediate surroundings are concerned) lonely and isolated. To be a prophet trying to rouse man to a sense of his true and higher self is to feel sometimes as though your solitary word was too feeble to be heard. But to be one man with God and the angels is to be in the majority. Those who are for you are more than those who are against you. Though to you all unseen be the result, it is your duty to cast your seed, thought and word, for the soul into the great world's life, knowing well that it will vibrate from its center to its circumference.

All who are doing this to-day may take comfort when they remember that the great epochs of history are not those that have been ushered in with clash of trumpet and beat of drum, with plan and foresight of system and of organization, but rather the silent influence of some lonely life passing through among men, despised and rejected, slandered and persecuted, but heroically confronting life afresh, opening his heart to the eternal truth larger than all creeds, communing with his own soul, and steadfast and loyal to some great ideal, of noble service to humanity.

Long after the death of such a one the world wakes up to the fact that he has parted the curtains of eternity, and brought humanity forward to a larger, richer, and diviner life. Then they build the sepulchres of the prophets whom their fathers stoned. Toil on, then, ye faithful few, amid the noise and din of sects and systems, claiming the victories of life, commune with your own hearts and be still until God speaks to you face to face, and you know as you are known. Purify and perfect your own bodies, and by living for and from the Soul you shall help to bring near that glorious day yet to come, when not one star shall shine alone, but when all the stars in man's glorious constellation shall be seen and revered.

The perfect cross means the consecration of the lower to the Higher Self, the offering of the life of sense, and also of the astral sphere as a perpetual oblation to the Soul and Spirit. This does not mean that you are to despise and neglect the body. In the first flush of a new illumination and devotion to the subjective or soul plane of being many rush into an extreme of asceticism and neglect of all things physical. They thus deplete and weaken the body until sensitive and irritated nerves or sickness and death leave them without a foundation on which to build. The body is our chamber of ordeal, the outer adytum through which all must pass before they can reach the innermost center of being, the holy of holies where God dwells. It must be purified, but not weakened. It must be refined, not destroyed. Nor can we afford to neglect or be ignorant of the astral plane of being. It is an integral portion of the whole, and without its light shining on our path our constellation will never be perfect in the beautiful heavens of blending wisdom and love. In discovering that it is not all—that it also is material and perishable—a realm pregnant with delusion and deception, let us not be so unwise as to discard it. It has many a lesson we all need to learn. He who would climb to the heights of divine love must do so over the lowlier levels of human love and sympathy.

Though there is something higher than clinging to the memory of husband or wife, father or mother, sister or brother, and constantly seeking phenomenal evidence that, though dead, they have never died, yet even this may be the only way in which some can reach the higher altitudes of love, and know, without doubt or objective proof, that love can never lose its own in all the boundless universe of God. In this relation I have noticed the fact that the brightest stars in the heavens of the new illumination have ascended there through experiences that have come to them on the astral plane.

The Higher Self or Divine Spirit of man assumes many forms, and makes the medium of communication conform to our state of development.

Another thought that came to me as I gazed upon The Southern Cross was the immensity of life. Though I have looked upon the starry heavens from Europe and almost every part of this great continent, yet here were stars I had never seen before. So life is constantly opening new worlds to our vision. What a vast multitude of stars we can see on a clear night. To pass from our world to any one of them would be a far greater change than to pass from the northern to the southern side of our own star, and no doubt each change would reveal thousands of stars unseen before. How immense the universe to which we belong? Can there be limit? Thought can not realize that there can or there can't. It is beyond us. It is the Infinite. That we can feel the infinite thereof, and not shrink from it; that the heart burns and glows with a new warmth whenever it confronts us, and that there is in us a sense of unity and harmony therewith, bespeaks our Divinity. As the stars above us, life, however we look upon it, is sublime in its immensity and infinity.

We are constantly sailing over the wide and solemn seas of thought and feeling, and discovering fresh and virgin worlds therein. These are the days in which many run to and fro, and thereby knowledge is increased. Thousands of people live like birds of passage, always on the

wing, roaming from city to city and continent to continent. All the great steamers are full of these globe trotters, as they are sometimes called. All lands are knit together by the ever flying shuttles of trade and commerce. All this is suggestive of the growing spirit of cosmopolitanism. All is the necessary preparation for that glorious time when nations shall learn war no more; when a system of international law, enacted by a federal congress of nations, shall settle all national disputes. All growth of freedom and co-mingling of nations helps to promote this. As the stars of heaven mingle and exchange their light to chase from us some of the gloom and darkness of night, so must the enlightened nations of earth unite their forces to disperse our moral night. It is similarly, since slavery was put down in these states, that is uniting the people into a fraternal union that makes civil war almost impossible.

Our vast system of railroads and telegraphs helps to make us feel in California that the people in Maine are only our next door neighbors. When we have this feeling for all the earth, for all peoples and tongues, the visions of saint and seer, of peace on earth and good will to all people, will have passed from the Ideal to the Real. God-speed the day.

There is another great thought I wish to get from these stars—each shines in its own light. They are not planets revolving about suns, but suns that are no doubt the centers of planetary spheres. To become self-luminous is the end and ideal of individual and national as well as of world life. I doubt not that every sun is the abode of self-luminous, divine, and immortal beings. Every part of nature shows that all tends to this end. The dividing line between all growth and decay is here. The moment you cease to be self-centered and self-reliant you begin to decay, to go backwards. Nations and individuals are both subject to this law. Health is the polarity or harmony of every cell in your being with a common center, and that center physically is the Solar Plexus. Decease is rebellion in some part of the body, a break in the harmony of the magnetic lines of force. So moral and spiritual health is dependent on the polarization of your mind to God or your own Higher Self. If you have any lesser ideal or devotion than this, you are wrongly centered. If the rulers and law-makers of a nation do not seek in all things to make it the kingdom of God, they are worse promoters of Anarchy and disorder than the professed Anarchists.

As yet the colonies of Australasia have no true center in themselves; they are clinging like children to the skirts of Mother England. Everybody speaks of England as home. It would be a blessed day if they could have such a tea brewing as led to the Declaration of Independence in this country. Colonial countries are always a blight upon the original genius. They are always more conservative than the mother that gave them life. The official classes think they must maintain things just as they knew them when they emigrated to the new world, forgetting that at home things have changed since they left. They keep all the old laws and make many new ones. As a consequence they are both misgoverned and overgoverned.

Next to intemperance the greatest evil I saw in those countries was a tendency to regulate everything by law. If you walk on the streets you are confronted with a sign, telling you to keep to the right or left of the sidewalk. If you have a shop and sell anything after six o'clock you are liable to a fine. If you employ a man to work more than eight hours a day you break a law. If you go into a park you are confronted with a string of regulations that will take you a half an hour to read before you can know how to take your walk and not break a law. Where you go for freedom you find bondage. There is no spontaneity; everything is regulated from without. This is a most rudimentary condition.

Salvation and growth is not from without, but from within. I do not mean that this condition is confined to the colonies. In a less degree the same evil is everywhere. Even in this land of the free and home of the brave the majority are looking without instead of within. So many think that if something could be done, some new law passed, all would be well, and so they wait. Thousands are waiting to-day for new life, new hope, new faith, new religion, looking for a redeemer or Christ, a spirit or an angel, something they can see with their eyes and handle with their hands. Should one come it is just such people who would persecute and crucify him, for in every age every true messenger of God, every redeemer, every giver of life and joy, has said, The Kingdom of Heaven, of Nirvana, of God, is within.

Wherever man has turned his attention to his own life, making just and merciful his own conduct, purifying his own life sphere, physically and mentally, obeying the still small voice within until conscience has ripened into intuition, and he has learned from his own soul to know himself as Immortal and Divine, there is redemption, there is faith, hope, and love, there is religion, there is God. We know only what we are, and we are only what we know or understand from within.

To make this principle the *Alpha* and *Omega* of your life is to be a Gnostic—one who knows himself as divine, and through that knowledge knows God, for, as Jesus said, ye also are gods.

This is the truth that we have taught

from day to day, and from hour to hour, under the Southern Cross. All outward conditions have been strongly against us, and with all these odds against us we have led many to look for salvation from within instead of without.

We know that our work will be like bread cast upon the waters, returning after many days. This also is the one great truth we voiced from our first coming to San Francisco. As Moses lifted up the brazen serpent, so we lifted up this truth amid a people dying of a blind devotion to the fiery serpents of the astral plane. We published the *Gnostic* and organized our school and society to teach it.

While absent our hearts have often been rejoiced to hear of the triumph of this principle in San Francisco and its espousal by the other brave workers in the vineyard of spiritual truth. Though at the time we first gave outward form to our hopes in our magazine and school it was like one born before its time, yet we knew that our justification would come, and when we knew that the time had not yet come for the actualizing of our ideals, we sailed forth with brave and hopeful hearts to bear the message of glad tidings eight thousand miles across the rolling billows. We return now to water and nourish the seed better planted, and to deposit it in a soil better prepared for its reception.

Under the Southern Cross our hearts and minds have often turned back to the sun-kissed shores of California, building fair hopes of the time when we should again return and see the realization of our fondest dreams. If there is that in your hearts that says amen to these truths, we beseech you to hold up our hands in this great work, subscribe for the *Gnostic*, and ask your friends to do the same, and so help us to place it and the Gnostic School on an enduring foundation. A greater hope than any I have yet unfolded to you, and yet depending on the success of this enterprise, is calling to us from all the stars and the mountains to give it birth and fruition. We would cure the sickness of the world. We have no interest less than that of humanity *en masse*, and no school or church smaller than the world itself.

If you stand without at some point on the circumference of a circle, you can see only a segment. If you stand at the center you can see the entire circle. This is the Sacred Heart, the Heart of Man, the Heart of the Planet, the Heart of History, the Heart of Romance, the Heart of Poetry, the Heart of Heroism, the Heart of Truth, the Heart of Duty, the Heart of Beauty, the Heart of Happiness, the Heart of Love, the Heart of Christ, and the Heart of God.

It will be my joy in coming lectures to unfold this great truth in its relation to universal life, and so to teach all who will be taught how to find the Kingdom of Heaven, of Nirvana, of God, *within* THE SACRED HEART.

Worry.

(Good Housekeeping.)

Worry is the cause of more trouble than any other one thing, not excepting alcohol; for it leads men to murder, suicide, embezzlement, insanity, drink, family estrangements, quarrels, and business difficulties. Worried people can not make good bargains; their judgments become so warped or twisted, through dwelling too long on the same subject; with those subjects, they are no clearer at the end of their thinking than they were at the beginning. There are multitudes of deaths every year attributed to regular specific diseases, as typhoid fever, dyspepsia, consumption, and heart disease, which have for their cause worry. Worry induces such a condition of body that it readily receives the germs of disease.

To one who was accustomed to worry, a friend said, who avoided worry as much as possible, "What would you do if you stopped every time to consider the possibilities of every act. I knew of a woman who walked carefully across a smooth carpeted floor; she fell, broke her hip joint, and died in a few days. I knew of a neighbor who ate his dinner, and fell dead as he rose from the table. Another went to sleep well, and never woke; another rode out and was killed." Thus instance after instance might be mentioned, for every daily act, if we had traveled, or read much, or met many persons.

Occasionally we meet people who can truly be called born fretters; they fret at everything, and seven days and seven nights scarcely give them time enough during the week to do all the worrying they are capable of doing; as for any one living with them, it is their worst punishment that they have to endure themselves.

We daily meet faces that show the results of worry; they are seamed, and wrinkled and full of lines. They should be a warning to us. If the time and strength spent in worry could be used in self-improvement and benefiting those near us, there would be many changes in every community.

ADVICE is like snow; the softer it falls the longer it dwells upon and the deeper it sinks into the mind.

MAKE it the interest of others to be your friends. Command honors as well as bestow them.

HAPPINESS is a ball, after which we run, and we push it with our feet when it stops.

Review.

[Inaugural Address on the opening and dedication of the Home College of Spiritual Science by Mrs. M. E. Cramer.]

The address under review is, we believe, being published in pamphlet form, as the first of a series of lessons in spiritual science or metaphysics. Of this we are glad, as there is much in it that can not be understood by merely listening to it. The subjects, as dealt with, introduce new elements into the problems of science. We will take, for example, the subject of evolution. Scientists teach that evolution pertains to form; that forms are the result of "race memory," "natural selection," "survival of the fittest."

In the address, Mrs. Cramer defines evolution as soul unfoldment. True, the different stages of unfoldment become manifested to the senses in form; but this form is not the result of race memory, i.e., memory belonging to all of the same species,—but is the result of experience obtained in previous forms. So that the soul is able to express itself in the form of man, just so soon as it has gained sufficient knowledge on the animal and lower planes, to enable it to do so.

"All soul unfoldment," says Mrs. Cramer, "or manifestation, may be said to be the result of divine will, expressed in true aspiration, which moves alike in the seed, the plant, the animal, and man. It is impossible to perceive our innate principles, or realize our divine nature, except through manifestation, for to perceive three facts are necessary—the perceiver, the perception, and the thing perceived; and thus the human soul declares her power, or demonstrates the divine principle of life, and proves her immortality, and that the spirit within is her life and light, and that the two are one. That is, through self experience we come to know the truth, and to acknowledge 'no other God before Me,' the one Infinite Spirit. For then we know that individual life and will are included within the Divine and Universal. Then the outer becomes as the inner, and His will is done on earth as it is in heaven. And we realize the kingdom of heaven within, which is the spirit of God, who dwelleth in His holy temple. When we thus recognize His presence, and acknowledge the perfect good, and realize that our divine and eternal nature is His life within, we have found the truth and are freed. For the law is fulfilled, and the individual will has become universal, and the seeming struggles of life are finished. What we most need to know in our present degree of unfoldment is,—where and what truth is, where and what good is, or where and what spirit is; and of our relations to them, and of the relations of each to all, and of all to each. These are basic principles in spiritual science, and without them we can not correct our errors of thought, and guide our minds to blend and unceasingly harmonize with our inner light, which alone quickeneth and giveth us truth and wisdom. Until these most important truths and principles are clearly understood, the light shines in darkness, but the darkness comprehendeth it not, for God dwelleth at all times, in all places, irrespective of our opinions, misinterpretations and actions."

Wisdom teachers all affirm that there is no higher religion than truth; and we maintain that all mankind, whatever be their occupation or inclination, are consciously or unconsciously reaching for the truth. Some seek for it in matter, and deny spirit, and some seek for it in spirit and deny matter; between these extremes lies the mind, restless in its search for truth. As to the oneness of truth, how to reach it, and how to speak it, we must refer our readers to the address itself, as we have not the space for all we would like to extract.

As to the purposes of organization and methods of teaching, Mrs. Cramer says: "This college is organized for the purpose of instruction and practice in spiritual science in its broadest and most liberal sense. Including a system of self-training that will discipline and educate the mind to perceive truth, and speak the word of truth by thought, word, and deed. For the purpose of giving silent lessons or treatments to pupils who believe in sickness, inharmonious, and evil. For the purpose of preparing pupils to become competent teachers and practitioners; and of issuing diplomas to graduates as a recognition of fitness.

Evening classes are being formed for pupils in universal theosophy, embracing the science or truth underlying all religions. Also classes in metaphysics, or the science of health and healing. Methods.—One course of instruction will consist of twelve lessons. The metaphysical instruction will embrace lessons upon Being or Reality, or its manifestation and unfoldment; upon thought, its relation to spirit and matter, or the inner and the outer, as the creative or revealing principle.

Also a lesson on the attributes or qualities of mind, and how to adjust our thoughts in harmony with them, and become conscious of our unity with the universal; upon true prayer and faith, as being knowledge sought and gained; upon spiritual perception and intuition, and how to unfold them; upon the power of the divine word, its symbol and sign; and upon the spoken word, and the purpose of life in creation. These lessons are arranged in such a manner as to discipline the mind, and enable the students to perceive and realize the truth for themselves." The above speaks for itself. We have

only further to add, by way of prediction, that this first spiritual science college in California will be a growing institution. We wish it and all connected with it every success. And as to the address, we recommend all interested in this subject to purchase a copy. F. E. C.

[Written for the Golden Gate.]

Wayside Gleanings.

BY MRS. L. A. COFFIN.

Minds accustomed to observe the relations between the inward and the outward are struck first of all with the duality that pervades everywhere, the universal presence of a masculine and feminine principle. For instance, understanding and will, or thought and affection, light and heat, time and space, words and tones. That tones indicate the affections or feelings, needs no proof, for everybody knows that the meaning of a word may be entirely changed by the tone in which it is expressed. In proportion as the sentiments are refined and elevated, musical inflexions run through the voice, and, perchance, are heard by the spirits of our departed ones as a musical accompaniment to speech. Words conveying truth are divided into many dialects, and nations can not understand each other's speech; so it is with the opinions and doctrines of mankind.

Light is dual, for it is always accompanied by warmth, which is of the affections; and therefore it vivifies and produces growth, as well as makes growth visible. In its origin, too, we find the feminine producing principle. Spirits are surrounded by forms and colors, beautiful according to their degree of advancement; and their speech being in correspondence with their affections, not only musical to the ear, but is very delightful to interior perceptions. Lucretia Mott has given us her motto which is, "Truth for authority, not authority for truth." A teacher can not teach a boy more than he can learn. Spirits must have been governed by the same law of limitation in their revelations to Swedenborg. He says that once, when he was walking in the world of spirits, he saw an angel under a tree eating figs. He said to him: "Give me of your figs." He did so, but in his hand they became grapes. "How is this?" inquired he. "Did I not ask you for figs?" He replied: "We gave you figs, but you *took* grapes."

We have all experienced something similar to this when we have tried to talk on spiritual subjects with minds differently constituted from our own. We often give figs to others, and see plainly they take grapes. Mediums say, I see, I hear, when they do neither. They sense, perceive, but use a language best adapted to the understanding of the receiver; or, in other words, using their own manner of speech. The poet was inspired when he wrote the following:

Thank God that I have lived to see the time
When the great truth began at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that all *revelance is crime!*
That man is holier than a creed; that all
Restraint upon him must consult his *good*.
Hope's sunshine lingers on his prison wall,
And *Love* looks in upon his solitude.
ONSET, MASS.

Progressive Colonies.

EDITOR OF GOLDEN GATE:

In the issue of March 31st of your valuable paper, H. B. Foreman makes some suggestions and inquiries concerning the establishment of a Spiritualists' colony in this State. While there are none avowedly of a spiritualistic nature, there are, on this Pacific Coast, three very progressive co-operative colonies, very largely composed of Spiritualists, persons inclined that way, progressive radicals, and liberal people generally. Their plans of organization and government differ in many points, but I think that spiritual unfoldment and development will be found to a greater degree in these communities within a few years, than in any other sort.

I have reason to know that in one spirit is taking considerable interest, and have aided, to some practical extent, already.

The most materially advanced of these three colonies is that located at Port Angeles, Washington Territory. To dwell upon its advantages and prospects would occupy too much space. The colony's weekly paper, the *Model Commonwealth*, is published for that purpose.

The Keweenaw colony, in Tulare county, Cal., is not yet in a sufficiently advanced state to issue papers or solicit members, but it has valuable property, prospects, and men, and will take the lead within a few months. Most of its members are Spiritualists, or interested in the philosophy.

In the State of Sinaloa, Mexico, a colony is established, and making some progress that is gratifying, considering the difficulties at first experienced. The intention is not to have churches, or a paid ministry, but free halls and platforms. The members are liberal, in the true sense of the term, and a Spiritualist would not be alone there by any means.

In none of these are organized churches expected or allowed, and the persons composing their membership will not be likely to change on such questions.

A. D. CRIDGE.

GOLDEN GATE.

GOLDEN GATE.

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SATURDAY, APRIL 7, 1888.

EDITORIAL FRAGMENTS.

It is a positive injury to any sensitive spiritual nature, to attend seances for spirit manifestations where the circles are composed, to any considerable extent, of suspicious, skeptical, or evil-minded people. The jarring and inhospitable magnetisms of such circles are sometimes positively painful, and not unfrequently leave their bad effect upon mind and body for days. Those who would seek for the best and highest in psychic unfoldment, will avoid such circles.

True Theosophy and the higher teachings of Spiritualism are one and the same. The former can no more dispense with the phenomenal facts of Spiritualism than the arms can dispense with the legs and feet. Neither is it disposed to. But there is a kind of alleged Theosophy, which is nothing more nor less than self-conceit gone to seed, that assumes a sort of pompous arrogance over Spiritualism, reminding one of a turkey gobler admiring its strut, which is not genuine Theosophy.

The wonders witnessed at some of our harmonious circles, in the presence of good mediums—in circles in which the general public, and all incongruous elements are religiously excluded,—are often of so marvelous a character that it would hardly do to relate them. To do so would be to subject the narrator to the suspicion of lunacy. And yet these marvels of psychic power, with their wonderful lessons of life and duty, are within the reach of all who approach the inner shrine of the temple in the right attitude of spirit.

"How can I best and most completely adjust myself to the universe?" should be the question that every intelligent mortal should ask of the divinity within his own soul. He needs to know what he is here for—what is meant in his creation. His mortal life, he must realize, is but a point of time in which to prepare for an eternity of existence; and he must know that to secure the largest measure of happiness here or hereafter, he can not well afford to let the present opportunity for doing good to others pass by unimproved.

The old idea of death, with its horrible uncertainty of happiness in a future state of existence, and its remote prospect of a physical resurrection, is no longer generally believed in by the Christian world. The fearful picture of a burning lake of actual fire as the abode of lost souls, is no longer presented from any intelligent pulpit in the land. To Spiritualism is largely due this transformation of public sentiment on this question, at the same time it holds man to a strict accountability for all his acts. There are worse hells than lakes of fire.

There is, we regret to say, one class of persons in the world who seem never to learn anything by experience, and that is the mediums for the manifestation of the psychic form. The wonderful creations witnessed in their presence are seized, abused, and made the victims of man's ignorance in various ways, all reacting with more or less injury to their mediums, and to the sacred cause of Spiritualism; and yet these mediums keep right on admitting that class of persons to their seances, just as though it were the right thing to do. When they shall close their doors to all such persons, (we are glad to know some are beginning to do so), the occupation of the fraud-hunters will be gone, and peace will reign in our ranks.

"Do you recognize it?"—the likeness of your spirit friend—taken by spirit power. This is usually the first question asked of the happy possessor of such a picture. How would you expect or wish your spirit friend to come to you? As he appeared, and was emaciated, in his last illness; or as he now is in the full flush of health and life? While there are in these pictures, usually, many striking points of resemblance to their originals,—in the color of the hair and eyes, general contour of the face and head, and in other particulars,—yet they are intended to represent the *spirit* form, not the old mortal body, and their recognition must come mainly from the interior consciousness. The mother will recognize her spirit child in a picture where perhaps others would see but few points of resemblance.

THE "IRON BOYS."

A few weeks ago a party of four men, employed in an iron foundry in this city, secured a front seat at a materializing seance given by a medium for that phase of the phenomena.

These men, whose knowledge of the fact or philosophy of the psychic form might be compared to that of a chimpanzee's knowledge of logarithms, went to said seance for the purpose of seizing the forms and breaking up the circle.

At a given signal, when a certain "cabinet spirit" was out, the aforesaid "boys" rushed upon and seized it, or she, (for it was the form of a woman), by the arms and waist. A light was instantly struck, when it was seen that the form suddenly disappeared—"through a trap door," says the astute blockhead of a *Chronicle* reporter,—when it was afterward shown that there was no trap door, or other secret mode of exit from the room. The testimony of some twenty good people who were present is that the form dematerialized—"vanished into thin air."

Our friend, Joseph W. Maguire, who was present at this seance, comes out in an interesting letter in the *Examiner* of March 31st (the *Chronicle* refusing to give him a hearing), in which he explains the philosophy of spirit materialization, and shows up the utter and impenetrable ignorance of all those who would undertake to disprove the fact by seizing upon the forms. Two things invariably follow upon such seizures—the medium is either brought to the form and the two are found in the outcome to be one; or, if that is impossible, then the form drops to the floor and disappears like a flash, as we have often seen them do, where the conditions were favorable for such experiments.

We are inclined to think that our good brother is wasting words in trying to explain the phenomenon to the "Iron Boys," as he calls them. They can not comprehend him, any better than the party above named can comprehend the mathematical subject alluded to. If he would refuse to sit in circles where "Iron Boys" or other psychic scientists (?) of their drift of thought, are freely admitted, he would avoid such shameful disturbances as that to which he was an innocent and inoffensive spectator, and in which he received an unspiritual whack in the mouth, which, as he says, "loosened his front teeth."

We are tired of these alleged exposures of mediums. We can see no way of correcting the evil except by Spiritualists taking the matter in hand and positively refusing to sit in circles where strange people are admitted who are not fully vouched for by some competent person present. Neither should good people be admitted to such circles who are utterly ignorant of the first principles of psychic phenomena. The materializing seance is no fit place for the novitiate.

"STRAINING AT GNATS."

A story comes from the *American*, of Baltimore, about a couple of stoves that are said to "walk." The suppositions as to the cause, and the methods employed to discover it, is what strikes us as being a good example of "straining at gnats and swallowing camels." The stoves in question belong to one of the many Mr. Jones of our country, living about eight miles from Baltimore, one being a cooking and the other a simple heating stove.

Some three or four weeks ago these stoves began sliding about the room; fire flew about, although the stoves were closed tightly, destroying carpets, bed covering, and setting the clothes of the inmates on fire. This not having the desired effect,—for the witnesses attributed the doings to the kind of wood being burned—the agents at work varied the performance by turning the stoves over three times; and, moreover, in contradiction of the wood theory, they were just as active when cold as hot. Neighbors were called in to contribute their forces in quelling the obstreperous pairs, but all to no purpose.

News of the stoves' antics spread in all directions, bringing hundreds of people, and with them Mr. C. R. Coulbourne, proprietor of the electric light plant; Mr. C. O. Melvin, editor of the *Record and Gazette*; and the *American* correspondent, took an electric test battery to ascertain if there were any electric disturbances or ground current to which the manifestations could be attributed.

Finding nothing in that direction, the same test was applied to the old lady and little girl of the house. Nothing was to be found for the thousand or more "investigators" to do, who flocked to see the wonderful freaks in iron, but to come to the conclusion that it was due to some "weird and uncanny agent from the depths below." Surely what camels the average disbeliever in spiritual phenomena is prepared to swallow!

THE THIRD ONE.—The third electrical human phenomenon that has interested and puzzled the scientific world in the last year, is one Mr. Baldwin, of Lexington, Ky., of whom it is declared, by the best authority, that his body emits a steady light that is visible in the darkness at one hundred yards. The scientists did not at once pronounce the manifestation to be electrical, but for lack of a better solution they have settled down to it; and now the way is open to physicians, philosophers and electricians who are to find out the cause of this wonderful effect. If it is possible for man to become an electric storage battery, he ought to know it. But unfortunately these electrical conditions of the human system seem to elude all scrutiny, by disappear-

ing as mysteriously as they come, leaving no one enlightened, not even the mysterious subjects themselves. Another odd feature of these cases is that all hail from the South.

IRON CLAD THEOLOGY.

Our Methodist friend, Brother E. R. Dille, of Oakland, read an essay before his friends of the cloth, last Monday, on the subject of probation after death, in opposition to the views maintained by Professors Newman and Egbert Smyth, of Andover, Drs. Dornier, Farrar, and others known as progressive orthodox divines. These views, as we learn from the *Chronicle* report, he undertook to show, were neither reasonable nor Scriptural, and he maintained it to be folly to say that God has not already done his best for men. He always did his best. His scheme of salvation by the cross was perfect. It was his ultimatum. He had exhausted his resources. Future probation, if allowed, would be at a great disadvantage compared with probation in this life, on account of the evil habits and sinful character developed here, which the soul must attain. In reply to the argument from the goodness of God, he said if God does not put an end to sin and suffering here, what reason is there to believe he will hereafter?

"It is in the power of man, dowered with 'moral freedom, to go on sinning forever, and 'it is the solemn truth that God will see him 'hell to all eternity before he will save him by 'any act of power in spite of himself."

The essayist reviewed the passages of Scripture which were cited in support of the new doctrine by its advocates, and quoted some which he considered as diametrically opposed to it, concluding by saying that probation is confined exclusively to this life, and that the door of hope and mercy was closed at death to all who were not saved through Christ in their earth life.

That, of course, lets all the heathen out, and all others who do not accept Christ as their Savior. The poor wretch, conceived in sin, born in iniquity, and educated in vice, has no more chance for reformation, in the light of such an iron clad theology as Bro. Dille preaches, than a helpless infant would have in the presence of a cyclone!

WHO THEY ARE.

Who most appreciates the sunlight, the bright sky, the grass and flowers beneath, and the thousand voices of Nature that are wafted on every breeze? We perhaps should say those who have been their associates, whose every sense is trained to appreciate their glories and varied beauty. This, because the common idea is that one must be highly developed, endowed, and privileged to fully estimate all grandeur at its true standard; all excellence and goodness at its true worth; to the body, mind or soul. But we are inclined to think that tameness is something often seen by that favored class, than by another less fortunate. There is most beauty in objects to eyes that first behold them; more brightness of the sun and sky; more sweetness in song and flower, to those whose daily lives are spent amid scenes of dull unloveliness and dust-begrimed walls. We think their souls must open as does the flower to the rays of the morning sun, when first their eyes behold God's acres undeffiled by the greed of man. Do they not see a thousand lights and colors where we, the blest of earth, see but one—the white glaring sunlight?

That thing called life is so beloved, by even the least favored of earth, that in the city of Paris twenty-seven thousand families cling to it in windowless abodes, while in London sixty thousand families live in cellars. The same condition of life is in all cities, but as yet in less degree. Could that wretched mass of humanity be set down beneath the skies of California to-day, they would think God had called them.

HOW SHE DID IT

A pretty story of independence, making the circuit of the press, shows that Vassar has one of the most sensible young women we have yet heard of. She is a young girl from New York, whose tuition and board were paid by a good relative; but money for all other purposes she had in some way to make herself. She, doubtless, like the shrewd Yankee she is, had her plans all laid before entering the institution, for she confided to the "girls" the fact of the above circumstances, which seemed to prepare them for what speedily followed.

One morning there appeared on her door the following advertisement: "Gloves and shoes 'neatly mended for ten cents each. Breakfast 'brought up for ten cents. Hair brushed each 'night for twenty-five cents a week. Beds 'made up at ten cents a week."

The many helpless daughters of millionaires that are sent to Vassar at once hailed that brave, sensible girl as a veritable angel of mercy, and henceforth made her useful to them, to the extent of one hundred and fifty dollars the first year. So she not only earned her clothing and pocket money, but paid not a small part of her tuition.

The girl or woman who understands how to make herself useful at all times and in all places is a fortune unto herself. The time is coming that these will be few, unless a sudden revolution of ideas and opinions comes into the lives of the wealthy sons and daughters of the country. The idea that work is disgraceful to the rich is one that wise young women will turn to good account. Work is always preferable to poverty and dependence, and the only legitimate means that will help one above them.

PERVERSION OF GOOD THINGS.

It seems that Nature herself is against temperance. Everything that grows will yield a certain quality of alcohol, and to man is given the intelligence that enables him to devise ways and means for obtaining it. Grains, fruits, and vegetables have all been made to contribute to the great streams of alcohol that flow from one end of the land to the other, and the world over; and now comes the most startling statement that has ever been made regarding the fiend.

We believe there is a special aptitude in the French for making evil discoveries; it was a Frenchman who first made alcohol from sweet potatoes, and now he, or another one, has discovered that wood is the material superior for covering the dizzy fluid. A French chemist, of Erie, Penn., is reported as having patented a crematory for wood, by which he extracts from a cord of any of the hard woods eight gallons of alcohol and two hundred and fifty pounds of the acetate of lime, besides leaving sixty bushels of the best charcoal. The alcohol is said to be equal to any distilled from grain or fruit, and readily commands the highest market price for that spirit.

It is further stated that several establishments have been erected in Pennsylvania and one in Alabama, where the business is conducted most successfully, and in view of the large profits realized, the destruction of vast acres of forests, and consequent sterility of the country's timber naturally comes into the matter of its preservation, and we do not believe this perversion will be allowed to long continue. If it is, we deserve the consequences.

THE VAST MAJORITY.

More than one mind is spending its energies in trying to demonstrate to the age that this or that creed is rapidly gaining the upper hand of Christendom, and that certain ruin will come upon all others as a natural consequence. In one's opinion it is Infidelity, in another, Catholicism, in another, Spiritualism, that is working the world's social, political, and moral ruin. These, with all other relations, have a common interest in the so-called sinner, and do not allow their greater fears to crowd him out for a moment.

The influx and efflux, however, of creeds, doctrines, and philosophies seems to be between themselves rather than between them and the worldlings, and judging from the tendency of the times' thought and independence, the latter stands in a fair way to outnumber the former through the processes of intellectual evolution.

The latest religious statistics in the United States give the Protestants a membership of about ten millions; the Catholics six million eight hundred thousand, while those thronging the so-called broad road—those who subscribe to no creed or attend no church—are set down at thirty-four millions.

In case of the long predicted religious conflict, it is not supposed that this vast army of neutrals would remain so; but it does seem probable that they would join the side that advocated freedom and liberty of speech, press, and our public institutions. In this they would find themselves side by side with Infidels and Spiritualists, whose motto is, "Liberty to all, harm to none."

LONG MAY IT LIVE!

Persistence in the pursuance of a right principle is certain to meet its reward, inasmuch as patience bends all to its will and service, while time is rounding all things to its end.

Cornell University, founded upon the principles of co-education, is a fitting example of the above reflection. It not only had unpopularity to contend with, but debt and the sectarian press that dubbed it a "Godless institution," on account of the option given the pupils regarding their attendance at religious service. Its debt and poverty that grew out of its endowment being in timber lands of Michigan that were, at its time of bestowal, almost without market value, has been all changed after long years of conflict and disadvantage with no funds. Its lands are at last of great value, and the institution has seven millions at its command.

From three hundred pupils, five years ago, the number has swollen to one thousand two hundred.

The results of co-education at Cornell have proven most beneficial in every respect, and never from the first has there been a desire in any mind of its faculty "to turn the girls out."

No other institution of learning in our land is so fully deserving the name "American," for in it alone is there given absolute freedom of choice of study, and an equal opportunity to all of going as far toward perfection as one may by book. Though scarcely a score of years old, it has demonstrated its ability to cope with its aged predecessors, besides proving its worthiness to outlive them.

The vitality of Spiritualism is something which exposures seem powerless to affect. The Seybert Commission report was conclusive as regards the ablest American mediums, and it found them one and all impostors. Yet crowds of people, eager to get any word from dear ones who have died, swell the audiences of the professional mediums and accept as genuine the rankest imposture that ought not to deceive a twelve-year-old child. This popular delusion would be ludicrous if it were not made mournful by the wrecks of mind and body that follow its indulgence.—S. F. CHRONICLE.

The ignorance displayed in the above extract is simply monumental. Isn't it about time that the thirty thousand Spiritualists of San Francisco, more or less, should unite in teaching the *Chronicle* a lesson of fairness and decency in the treatment of Spiritualism, in the only way in which the conscience of that journal can be reached, viz., through its patronage? The above language, if applied to Christianity, would shut that journal out from every Christian home in this city. Why should Spiritualists tamely submit to such unjust denunciation of their faith?

—St. Andrews' Hall was well filled, as usual, to overflowing, last Wednesday. Our gifted,

well loved medium, Mrs. M. J. Hendee, held the audience spell-bound for an hour. Her guides seemed to really outdo themselves; their discourse was not only instructive, but scientific to a great degree, and highly appreciated. It is to be hoped that every week we may be entertained in like manner.

WHAT GOOD?

It is to the interest, no less of nations than of individuals, that the memories of dark wrongs and bitter conflicts should be buried and forgotten. We never truly forgive until we forget. But there is a disposition in both cases that inclines to the preservation in memory of those things it were surely profitless to carry along on the toilsome journey of life.

We grow not in considering and hoarding the past, only as it shines brightly with truth and wisdom. There is no wisdom in war and carnage, and why do nations treasure its black and bitter fruits? They serve no good purpose, but transmit to coming generations the spirit of their undoing.

Outside of our own country the last most notable example of this human perversity is the work now going on toward the reconstruction of the French Bastille, which, it is intended, shall be the most inspiring feature of the Centenary Celebration of the French Revolution.

Inspiring, indeed! but of what? Can this grim fortress, with its false aspiring towers, its crenellated and machicolated battlements, its drawbridges, moat and cells, awaken any good that may yet lie dormant in the French nation? Why not upon its sight have reared a beautiful temple of peace, indicative of that for which its dark predecessor was razed to the ground?

Ah! but we take strange means of expressing our triumphs! An enlightened soul from the spheres must view them as demonstrations of hostility.

OUR ANNIVERSARY.—The Fortieth Anniversary of Modern Spiritualism was duly celebrated in this city on Sunday last by rousing meetings at both Washington Hall and Metropolitan Temple. At the Temple, both morning and evening, a most interesting program was carried out, Mrs. Watson joining with Mr. Morse in adding to the inspirational feature of the entertainment. William Emmette Coleman delivered the Anniversary Address at the morning service. The platform was beautifully decorated with flowers, and the audiences at each meeting were large and most attentive. The Society of Progressive Spiritualists held their celebration at Washington Hall in the afternoon, the hall being packed to its utmost capacity, and hundreds turned away unable to obtain entrance. The program was a long and varied one, lasting in its execution from 1 o'clock to half past four. Most of the time was filled in with ten minutes' speeches, interspersed with music, recitations, etc. John Slater gave tests from the platform, with his usual excellent success, and the entire entertainment was highly enjoyed by all present. We should be glad to devote more space to these meetings, and would but for the great pressure upon our columns of other matter.

A QUESTION OF FACT.—Father Gleason, the learned Catholic priest, in an open letter to the *Oakland Tribune*, among other pointed replies to certain ministerial fabricators of alleged facts of an anti-Catholic character, takes Bro. Dille down several pegs. It seems that our Methodist friend had stated as a fact that, "there are more Protestant than Catholic pupils in the Notre Dame 'Academy at San Jose.'" The priest says in reply that "while there are eighty-six Catholic 'pupils in that institution, there are only about 'twenty Protestant.'" This tendency to misrepresent the truth, in little matters, does not add to the public estimation of our friend's judgment in the treatment of so important a subject as that of Spiritualism. "*Falsus in uno, falsus in omnibus*," is a rule that should apply to the cloth as well as to people in the humbler walks of life. We are sorry that Bro. Dille has allowed himself to fall into this careless way in the matter of telling the truth. We prayerfully commend him to the perusal of a certain little work by Mrs. Opie.

OLD FELLOWS' HALL.—Among the Anniversary celebrations in our city the first appearance of Miss Ida M. Colby was one of the interesting features. Although Miss Colby was suffering from the effects of a severe headache and the nervous incident upon her first appearance in public, she gave several excellent tests, and promises to become one of the leading lights in her field of labor. W. R. Colby gave many interesting tests and messages, and succeeded in a phase of phenomena rarely produced in public—the production of writing with material chemically deposited upon the finger. Miss Stringham gave three selections of vocal music, which were highly applauded. These meetings will continue every Sunday evening, commencing at 8 o'clock sharp.

—A New York dispatch of April 4th states that Hermann, the prestidigitator, having challenged in the papers, Mme. Dia Debar to give him an audience, declaring that he would produce pictures as she does, only he would not claim supernatural aid, the lady has accepted. She says, in a letter printed in the *World*, signed by her manager, J. W. Randolph, that she will meet Professor Hermann in public on Sunday evening, April 8th, and if he discovers any necromancy, or offers any plausible theory for the presence of the picture other than spirit power, she will present him with one thousand dollars.

—The *Alta*, of Monday, has no notice whatever of the interesting anniversary meetings of the Spiritualists on the preceding day—meetings that were attended by thousands of the best people of San Francisco and vicinity; but it contains its usual accounts of dog fights, base ball matches, pigeon shooting, "chicken disputes," and other interesting reading of that character.

EDITORIAL NOTES.

—A line from Mr. Colville, received just as we were going to press, says: "Please remove Mr. Heath's advertisement; he is dead."

—Any medium-sized lady going East soon can save half a year or more, and go first-class, can get some information by calling at this office at once. Are you going East?

—Spiritualists wanting nicely furnished rooms, or pleasant home, for a long or shorter period, in an excellent family of the same glorious faith, are referred to 114 Turk street.

—Eliza A. Pittsinger, the poetess, is receiving many compliments for her fine poems, which appear from time to time in *The World's Advance-ment* and the *GOLDEN GATE*.

—From a private letter from San Diego we learn that it is authoritatively announced that Jesse Shepard and his secretary, Mr. Tonner, were about to unite with the Catholic church.

—Dr. Aspinwall will open circles for development Thursday afternoon and Saturday evening of next week. Mrs. Huston will assist, and will also give tests. Parlors, 917 Market street, second floor, front.

—The Society of Progressive Spiritualists hold their Annual Meeting to-morrow, Sunday, at 2 P. M., at Washington Hall, 35 Eddy street, for hearing the reports of officers for the past year, and the election of a Board of Directors to serve the ensuing year. Every member upon the roll is urgently requested to be present.

—Mrs. Briggs, of this city, will speak before the Spiritual Society that meets at Curtis Hall, in Oakland, on Sunday evening, April 8th. Admission free, also free platform. Mr. C. Everhart, who assumes the responsibilities of these meetings, kindly invites all lovers of the cause to assist him in making the meetings a success.

—Bro. S. P. Channell and wife, of Minneapolis, who have been spending the Winter on this Coast, expect to leave in a few days for their Northwestern home. Three families of God's poor Spiritualists, to be selected by ourselves, may thank Bro. Channell for the privilege of reading the *GOLDEN GATE* for the next year.

—In our next issue we hope to be able to present a beautiful spirit picture, copied from a life-size bust in oil, produced by independent spirit power, on Thursday last, through the wonderful mediumship of Dr. Henry Rogers, of this city. The picture is a likeness of Cora, the lovely spirit daughter of Mrs. E. W. Bushhead, of San Diego.

—Mrs. B. Huston, the excellent medium for the psychic form, as well as for other phases of mediumship, under instructions of her guides, assisted by Dr. Aspinwall, is about to organize classes for development in spirit gifts. This lady is said to possess developing powers of a high order. Notice of time and place will be given at Washington Hall to-morrow (Sunday) afternoon.

—The excellent instrument for the spirit world, Mrs. B. Huston, will probably remain in this city until after the coming Camp Meeting. Her seances, which are held on Monday, Wednesday and Thursday evenings of each week at 917 Market street, second story front, are often fully engaged for days in advance. She will consent to go into private homes, where harmonious conditions are furnished, not hesitating to subject her gifts to any honest scrutiny. On Sunday evening last she gave a strictly private seance to a very small circle, at the residence of the writer, the forms appearing as at her own rooms.

—Mr. and Mrs. Fred Evans returned from Stockton on Monday last, and again may be seen at their home, 133 Octavia street. The Stockton papers, the *Mail*, *Press*, and *Independent*, all gave them fine notices. Their Sunday meeting at Avon Theater was well attended. The sates, which were covered with messages, in presence of the audience, while in the hands of a skeptical committee, were nailed to the *Mail* bulletin board, where they were examined by thousands. In fact, they had to be removed on account of blocking the sidewalk. These excellent mediums have sown seed for a good spiritual harvest in that city.

—We would like to ask Bro. J. L. York, who, in a recent issue of the *Boston Investigator*, comes to the defense of the late Dr. Abram Bronson, who lately passed on, disinheriting his family and leaving a small fortune to build a "Freeman's Hall" in the city of San Diego, if he intends it to be understood that because said Bronson "walked fifteen miles" to hear him lecture, on a certain occasion, and paid him a \$20 gold piece for the privilege, he is therefore to be justified in abandoning an invalid wife and three helpless children to the tender mercies of the world? If such are the teachings of "Liberalism," then most people would naturally prefer some other "ism."

Mediumship.

(Remarks of J. J. Morse at the Anniversary Celebration of the Society of Progressive Spiritualists, at Washington Hall, Sunday, April 7th.)

The occasion that has called us together in the city of San Francisco, and which is calling our brother and sister Spiritualists together in the cities of this great Republic, is one of the most momentous and important that has affected civilization during the nineteenth century; nay, one of the most important and momentous occasions that has affected civilization from its dawn down to the present time.

We have got into that happy position of knowing something about the next life, something about the people living in the next life, and possibly something about the kind of reception that may be waiting for us there. Now this is a great advantage. We are not believing in it now; we are not taking it upon the say-so of the

Rev. Dr. So-and-so; not as an article of creed or a matter of doctrine. We are having it brought to us as a matter of fact, with which we are as familiar as we are that there are people over in Oakland. The value of that knowledge can not be properly estimated, because it can only be determined by the use each one of us puts it to. You give a watch to a child and it will smash the works; you would not find fault with the child, but blame yourself for being a fool. A great many people are like children; they are endeavoring to smash up their spiritualistic watch by all kinds of fancies and speculations. But it should be used for telling us the immortal time of day; it should be the means of informing us upon the great problems of life here and hereafter, and if it can so inform us, it will be a useful time-piece.

I think philosophy is entirely out of place at this time. I think it is best to be retrospective on such occasions—to think of the facts that came to us forty years ago, and what they mean, and consider the practical side that pertains to them.

You must remember that when these rappings first came forty years ago, and opened up communication with the unseen world, it laid the foundation of what is called mediumship. Now we have to recognize, on such an occasion as this, that mediumship is the foundation stone of our facts, and the corner stone of our philosophy; that if we take mediumship out of Spiritualism there is only the husks of it left, for that is the main-spring of the whole question. Therefore, like every good and useful main-spring, it should be maintained; it should be properly tempered, kept easily and freely working, and should be surrounded by every possible protection, to avoid its injury or its destruction. This is a work which lies just as much with the mediums themselves as in the hands of the Spiritualists. It is a work we should have no cause to regret, because mediumship is the foundation upon which Spiritualism has erected its structure.

As a medium, I speak emphatically and feelingly upon this question, because I recognize its value and importance. This is an occasion where all mediums ought to be recognized, and stand to the front, for they are the apostles on the mortal side of life, of this new and glorious faith we call Modern Spiritualism. Then I think we ought to remember that this matter is not confined to the city of San Francisco, with its sundry thousands of Spiritualists, nor to the State of California, nor even to the thirty-two States and Territories of the United States; but that it is world-wide; that it has gone all over the civilized countries of the world; and that it is a strong and subtle uniting all people. Therefore we ought to remember that the hearts of the great body of Spiritualists throughout the civilized world are beating with ours, and that their pulses thrill with ours, as with us they celebrate this glorious day. And there ought to go forth a sympathy, and love, and respect, and esteem, that shall make us realize beyond all question the brotherhood of man.

If we can feel this we shall feel we are part and parcel of millions of others throughout the world. And we shall learn an important lesson from this fact, and that is that our little puddle is not all the world, and that our splash is not all the mark that is going to be made on the pages of history. We may differ; we can not always agree upon our methods; but in spite of all our differences we are aiming at the one end, and are striving to get at the one truth; and on this occasion, at least, we should lay aside our differences and stand shoulder to shoulder, all united in one earnest and determined purpose of making the realization of immortality a blessing to the world at large; show to the world that Spiritualists are thoroughly alive to the best interests of this present life, and not alone content in dreaming about heaven over there, and not altogether blinded by the angels, whose coming makes the work to be done here all the more important.

I am pleased indeed as a stranger, virtually, although, of course, I have been with you for several months, to stand with you and share in the celebration of this anniversary, and in the name of my English brethren beyond the sea, permit me to extend to you their hearty greetings on this occasion, and say to you for them that their hearts beat with yours, that they are in harmony with you in these great truths, and that they say, in loving and fraternal tones, "We are glad to know that in the City of San Francisco Spiritualism has so firm a hold and can present so beautiful a showing as we see here this afternoon."

The Chairman reminds me that time has gone. I can't touch old Father Time—my arms are not long enough. I wish you Godspeed and abundant success in all your efforts, and trust ere long the Spiritualists of San Francisco will be able to have a great Mechanics' Pavilion, and laying aside their swords and spears and cutting one another, will practice the Golden Rule and be able to say at last, "We are united, and earnestly labor in the ranks of truth."

FORM OF REQUEST.

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

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

Theosophy.

EDITOR OF GOLDEN GATE.

It may seem silly, if not worse, to occupy valuable time on subjects apparently so remote from present duty as theosophy, and its doctrine of re-incarnation, when so many duties relating to our present embodiment, when so many evils arising from conflicting interests, are so constantly staring us in the face.

If theosophy were simply a speculation, relating chiefly to re-incarnation, it would be a criminal waste of time, if that time could be used to a better purpose.

Whatever strengthens anyone in the fierce struggle for existence through which the most of us are passing, is not to be despised, but welcomed. Even Christianity, in its most bigoted form, is deserving of praise, when it has been a beacon light in darkness, or a solace in sorrow, as theosophy has been to me; though even that does not prove it true. So, in speaking of theosophy, I do not wish to reflect on Spiritualism, or any other form or conception of truth.

In making a distinction between theosophy and Spiritualism, let me venture a definition of each. Spiritualism is simply the communication between spirits and mortals. Theosophy is the communion of man with his own soul. To many this definition of theosophy will not be very intelligible, and will only be understood by the experienced. I know this: that it has been to me a solace in sorrow, and a support when I needed strength. Spiritualism might have done the same; no doubt has been so to many. In fact, many will assert that my position is included in Spiritualism. Let it be so.

Science proclaims the dogma of the eternity of existence. For if ever there had been a time that nothing existed, the conception of something ever coming into existence would be impossible; but something exists; therefore there never was a time when nothing existed. There is then no beginning to existence nor an end. Spiritualism has demonstrated that there is a spiritual state of existence, which carries forward, in a continuous line, the life experiences and memories of our physical existence, in a spirit organism or body.

Material experience teaches me that every organic form can be disorganized, and philosophy leads me to infer that every organism must sooner or later be dissolved. Therefore, to the spiritual form I can no more attach the idea of immortality than I can to the physical form. A continued life is not necessarily an immortal life. I know this is getting into deep water, and I dare say, Mr. Editor, that you and many of your readers have also ventured into the same depths, and asked the questions I have asked, concerning what lay beneath.

I shrink from the idea of spiritual dissolution; I somehow feel that I am an individual indivisible, and that I can not be disorganized. Then I reflect that if I can not be disorganized, then I—this indivisible I—never was organized; just as the indivisible atom of chemistry has been and will be eternally the same.

It may be the peculiarity of some to be able to think of the intellectual and spiritual potentialities of a man springing into existence a few years ago. I can not. If the physical atom has necessarily an eternal existence, with greater force the same idea can be predicated of the spiritual force or monad. I know I am talking about what I am profoundly ignorant of, nevertheless, I must think and reason, in spite of ignorance, in order to rise to knowledge.

There is an organizing power which organizes and is greater and prior to organization. What is it that guides the organic idea from the protoplasm, all along the line of animal existence, following the same idea of structure, till man is reached? The theologian says God. In saying so, he, like me, is simply acknowledging his ignorance. Whatever that Power may be which we call God, we are never permitted to discover. We have no more right in the present instance to explain than the chemist would have in reference to the atom. Along the animal line we see a progressive evolution which last reaches manhood. That which commenced the idea and carried it forward must have comprehended all that is in man. Must have been man.

Evolution implies involution. Something will not come out of nothing. Nor will atoms and atomic forces evolve anything greater than themselves. But man, with a spiritual destiny, has been evolved. Thus I am driven to think that my spiritual being has been forced along this line by that eternal essence, which I believe to be my indestructible self.

Having thus reached the conclusion that my essential self is not organic, but has always existed, I naturally ask, What have I been doing the eternity of a past existence? I can only wonder and question. At present I see what is going on, from which, and with the rational powers I possess, I can only question, reason, and conjecture till more light comes.

When I think of myself as an eternal entity belonging to the society of the eternal Godhead, I feel myself strong and lifted nearer to the holy ones who are yet farther on in the journey, through matter and spirit, to the Central Home from which we have all departed, and to which we are all going. But that is emotion, perhaps hallucination, not logic, and can not be logically demonstrated by me. But that emotional feeling has been a comfort to

me when I really needed comfort. Fellow Spiritualists, you may not see this as I see it, but as your road and mine is the same, give me your hand and let us travel together, enjoying the poesy of spiritual life in sweet concord. And if we overtake fellow-travelers on the way weary and foot-sore, no matter if their feet be torn with brambles in forbidden by-paths, let us help them, as best we can, to find rest, refreshment, and guidance into better ways.

J. W. MACKIE.

TULARE, March 24, 1888.

A MIRACLE—DR. A. B. DOBSON AGAIN.

If the following cure had been performed in Bible times, it certainly would have been called a miracle. We will leave the father and mother of the little girl to tell the story:

Our little girl, twelve years old, had the diphtheria of a malignant type, and it left her in such a state that it affected her mind and spine, and was in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians, and they could not do anything to relieve her, and advised us to send her to the University at Ann Arbor, Mich. As we were preparing to send her to that institution, a Mrs. Potter, of Albion, came to our house and gave us one of Dr. A. B. Dobson's circulars, stating he had cured her, and believed he could cure our little girl. We said we would not send her to Ann Arbor until we first consulted the hubcap at Maquoketa, Iowa. We wrote to Dr. Dobson, he answered immediately, he called her disease a fearful case of St. Vitus' dance. We lost no time in sending for his so-called spiritual remedies, and in two weeks after she commenced taking them she was perfectly well and we soon sent her to school. This naturally created excitement, and the sick flocked to us, asking who cured our child. We told them, and his address, and we wrote him many letters ourselves for the sick in this place, until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the person that brought health to our child. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November, for two days. He came, and so did the sick; and his rooms were full all the time of his stay. Over one hundred took his treatment. Our little girl met the Doctor several times, (she and us would naturally love the person that brought health to our child.) Whether this cure was done by spirit-power, we know not; but one thing we do know that our little girl was terribly affected until death's door, and now she is as well as any member of our family, and by her getting well it has been the means of many more of this town sending to him and getting cured. If you have any doubt of the above facts, write to us or any responsible person of this place, and we will willingly answer your letters.

J. C. KIMMEL, MARY KIMMEL. Mr. Kimmel is a prominent merchant, and he and his wife are members of the Presbyterian church, of Mason, Ingham county, Mich. Hundreds of good cases as this, Dr. Dobson and his band are curing monthly, among them many old school physicians.—*Maquoketa Recorder*.

ANNUAL MEETING.

The Annual Meeting of the Society of Progressive Spiritualists will be held Sunday, April 8, 1888, at Washington Hall, 35 Eddy street, at 2 o'clock P. M., for election of a Board of Directors, and such other business as may be properly brought before it.

MRS. S. B. WHITEHEAD, Sec'y.

ADVANCE TO THE FUTURE. Man, without "spiritual" power, would always be used when children are out of the world. It requires the little sufferer at once; it produces mental, quiet sleep by relieving the child from the pain of the world, and awakes as "bright as a button." It is very pleasant to see a child, who has been suffering from the pain, relieved, and the mother, who has been so long known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

PROFESSIONAL CARDS.

METAPHYSICAL COLLEGE, 105 McAllister Street, San Francisco.

MRS. SARAH A. HARRIS, F. T. S., Conducts the School in Theosophy, Sunday at 3:30 P. M. Mr. Ramford will speak at 8 P. M.

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NOTICES OF MEETINGS.

HEADQUARTERS OF THE GNOSTIC SCHOOL and Society—Room 77, Flood Building, Market street. Sunday Lectures, 11 A. M. Mrs. Chas. W. Chasney will lecture and give psychometric readings, 7:45 P. M. Prof. Chasney will lecture. All seats free. Voluntary collection. Sunday class in Theosophy conducted by Mrs. Chasney at 2:30 P. M. Day class in Physical Culture, Oratory, Education, and Dramatic Art conducted by Prof. Chasney, Mondays at 8 P. M. Day class in the same, Fridays at 2:30 P. M. Night class in Psychic Culture, Psychometry, Mental Unfoldment, Mental Science, Chasney, Tuesdays at 8 P. M. Day class in same, Thursdays at 2:30 P. M.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Theosophical Society, every Sunday, at 11 A. M. J. J. Morse, the celebrated inspirational speaker, will answer questions in the trance state, and will lecture in the evening. Children's Lyceum at 12:30 P. M. All services free.

PSYCHOLOGY AND SPIRIT PHENOMENA.—Phenomena and development of mediums at 357 Tenth street, Oakland, every Sunday evening, at 7:30 and Sunday afternoon, at 2:30. Pupils may be psychologized, the quickest way of development. Admission, 25 cents.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet Sunday at 2 P. M., Washington Hall, 35 Eddy street. Free Spiritual Library, of 700 volumes, open every Sunday from 1 to 3 P. M. All are invited. Admission to class.

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

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

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[TITLE PAGE.]

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"A. Y. E." and His Critics.

EDITOR OF GOLDEN GATE:

I had closed my former letter before I obtained your interesting number of the 3d inst., in which I was pleased to find that my views on the subject of re-incarnation were sustained by thinkers so distinguished as Messrs. Coleman and J. J. Morse, with whom, however, your talented correspondent, Mr. Frederick Whitaker takes issue; and suggests to those gentlemen that their "statements regarding the doctrines taught by Allan Kardec and others an impertinence to re-incarnationists," "who have already accepted those teachings on evidence!" This is rather cool to say the least of it; the assumption that a skeptic may not criticize any empirical theory is scarcely tenable. Of course Mr. Kardec in spirit or mortal, together with all the distinguished names enumerated, have their undoubted right to their opinions, especially having as alleged the conformity evidence of Eon, nee Fox; and, of course, Mr. Fox has a right to inculcate his doctrines, and, as Mr. Whitaker justly says, he has the inalienable right to "re-incarnate five times, eight hundred times, and on one planet, or on fifty planets;" and his disciples have a perfect right to believe him; but they have no right to censure common sense people, who choke at these abnormal experiences, and above all they have no right to saddle these vagaries on to Spiritualism;—no right to subject it to ridicule by tacking on mystical jargon as an integral part of the philosophy;—no more than had the advocates of Mormonism and Free-loveism to bring it into obloquy, as Parley Pratt endeavored during his proselyting tour on this Coast in 1854, when I exposed his fallacies through the columns of Nesbitt's *Chronicle* of that day. For my part, I have no quarrel with Mormonism, nor with Islamism, with Buddhism, nor with Adventism, with Occultism, nor with re-incarnationism, nor with any other ism; but their mystics, prophets, priests and seers, shall not make me *particeps criminis* by hitching on their vagaries to Spiritualism without my protest.

The Brother says: "The whole question of re-incarnation is one of evidence solely; and the experience of a single spirit who remembers his or her former re-incarnations, and is prepared to relate the same, is worth all the writings of every philosopher or medium on the earth!" Under this ruling Balaam's memorable conversation with his obstinate mule becomes admissible in a court of equity.

Again the Brother charges that the "anti-re-incarnationists are as bigoted in their unbelief as the religious skeptic." But surely bigotry is inapplicable to skepticism. No one ever thinks of accusing Ingersoll of bigotry. He simply refuses to believe except on proof, while the bigot not only believes himself, but insists upon every one else believing on pain of damnation. Spiritualists deny the re-incarnation theory, because it is illogical, and has not one authentic instance in evidence outside of Christian or Buddhist mythology, and even the spirit Sadie, quoted in this connection, says, in the article published in your March 3d number, "she would convey the idea that not only on planet earth had she robed in materiality, but on other planets." This is very different from re-incarnation; "she had robed herself in materiality," *id est*, she had materialized; she does not say, however, that she had been reborn several times.

The brother proclaims himself an enrolled member of the mystic order of San Angel Order of Light, whose bare assertion must be unquestioned. But in mathematical minds occultism and mysticism stamp themselves with incredible; those statements, therefore, must be taken *cum grano salis*. Mystical brotherhoods have always arrogated wisdom incommunicable to the common mind; but as Spiritualism appears to have made its advent especially for the common mind, I don't see why occultists have not discretized themselves from it. Two simple children, certainly not conversant with Nirvana or Karma, on the one side; and a poor murdered peddler on the other, appear to have been the chosen instruments of the spirit world, and surely now, if hierophants or neophytes condescend to join the humble ranks, it must be simply as Spiritualists, not as mystics.

Spiritualism did not make its advent in the Temple of Isis, nor in the Mosque of Santa Sophia, nor in St. Peter's, nor in St. Paul's, nor in Oxford, or Cambridge, or Andover. Literally born in a manger; its birth was denounced and derided by priests, occultists, and quasi-scientists, and now that it has attained manhood it needs no mystical dry nurse.

But if re-incarnationists are so touchy about their ranting, why not explain the *modus operandi*? Why does not Mr. Fox, who is quoted as authority, condescend to explain the steps he proposes for his next re-incarnation?

1. How does he propose to introduce himself into the form of the unborn infant?

2. Will it be necessary to obtain the mother's consent?

3. What becomes of the disinherited spirit child of the bereaved parents?

4. Mr. Fox being a full grown spirit, can he condense himself into the bulk of an infant?

5. Will Mr. Fox retain his memory,

and during infancy be conscious that he is still Mr. Fox?

6. Are these re-incarnated beings of the same order as the biblical Melchisedek?

7. Has Mr. Fox any children? and will they join him in the summer land? and are the ties of affection and friendship so fragile that their loss can be comforted by a new lot as readily as Lot of biblical memory found solace in a new family?

8. Should Mr. Fox, or any other discontented gentleman in spirit land, desire to re-experience the sweets and bitters of mortal existence, why not materialize and seek through the arcana of Nature some mordan that will permanently fix the material used? Surely some spirit chemist can find such chemical in Nature's laboratory. And such a consummation would desirably obviate the tiresome experiences attending childhood, teething, measles, etc.

Any theory or ism that resents rather than invites criticism can not be based upon tenable foundations. A Spiritualist is ever ready to defend his facts, and never shuns controversy; but he naturally declines to stepfather the vagaries of every visionary that falls into the ranks; and until the Allan Kardec school can verify their assertions on demand let them remain patient and modest, and refrain the attempt to saddle their myths on to Spiritualism.

Spiritualism, in common with the kindred sciences, came to clear away ignorance, not to mystify. When the chemist announced the law of definite proportions, he at once and forever stripped the hieroglyphic robe from the shoulders of the alchemist.

When Kepler announced the discovery of his grand planetary laws, he did that which all the theologians and theosophists that ever lived had failed to do—he demonstrated the existence of Deity! No holy temple veiled his sacred mysteries; his temple was the face of day; with his instruments he measured the planets in their courses; and when he proved, after tedious years of observation and calculation, that the squares of the time of their revolutions were to each other as the cubes of their solar distances, he simply exclaimed, in the exultation of his sublime discovery, "I have found the secret of the universe." Here was true science, not occult science,—science which mathematically proved the existence of a controlling intelligence; for either those planets comprehend mathematics, and revolve with a preconcerted plan, or they are governed by mind. There is no escaping the conclusion—matter or mind. And as it requires mind of an intellectual order to understand mathematics, it still takes mind of a loftier order to work mathematically. Mind, call it what we may, Jehovah, Jove, or Lord, behold a thinker rules the universe. In view of such a revelation, whose pages are the heavens, how puerile and pitiful appear the "sacred writings" of so-called inspiration.

In sight of those benefactors of their race, Kepler, Galileo, Newton,—the latter modestly declaring that he had only picked up a few pebbles on the shores of immensity,—with these, how pigmy appear the prophets, priests and mystics of the ages. These have covered the earth with despair, while those have opened to the world the philosophy of life, elucidating the causes of phenomena, and bequeathing to us charts and sailing directions, by which we are enabled, instead of groping along in the dark without a star to guide, to so shape our courses, that we may steer intelligently for the port to which we are bound; and as my dying brother said to me, clasping my hand, "They never leave me now, and it is always light."

A. Y. E.

A Spiritualistic Performance.

[San Bernardino Times.]

Liberal Hall was crowded to the very sidewalk last evening by an audience gathered to witness the promised performance by Mrs. Whitney, the celebrated "trance medium." At two bits per head Mr. Whitney, the husband of the lady, acted as doorkeeper in the house of the Spirits, and levied contributions upon the votaries.

Every seat was filled and even the steps of the rostrum were crowded with ladies and gentlemen. Chairs were brought from neighboring houses, and even then a large number were forced to stand.

Mrs. Whitney prefaced the "trance" condition into which she was to go by an account of the manner in which she became a Spiritualist. She then went into a trance, and while in this condition called the names of a large number of persons who have long since joined the silent majority. Most of the names were recognized by persons among the audience as being those of deceased relatives. After thus calling over twenty or thirty names and giving messages purporting to come from the other world, the medium came out of the trance and the audience was dismissed.

We doubt whether a more satisfactory entertainment was ever given here. Everybody was satisfied with his two bits' worth, and most of those present would have been satisfied with even less, while the remarkable manifestations had the effect of confirming all in their convictions regarding spirit phenomena.

THREE things too much and three things too little are pernicious to man. To speak much and know little; to spend much and have little; to presume much and be worth little.

At "Sunny Brae."

EDITOR OF GOLDEN GATE:

On the morning of March 21st a few of Mrs. E. L. Watson's friends could have been seen wending their way toward her charming suburban home, "Sunny Brae," situated about ten miles from San Jose.

We were cordially welcomed, and the hours were most delightfully passed, for Mrs. Watson is without a peer as a hostess, having that happy faculty of placing her guests at perfect ease, which but few possess, entertaining without any apparent effort on her part. The time was spent in music, conversation, etc. Early in the afternoon we were invited to the dining-room, where we found a sumptuous repast awaiting us. After the wants of the inner man had received due attention the guests scattered in different directions, giving themselves up to the enjoyment of the beautiful home, and beauty and harmony reign within and without. In all its apartments is displayed a refined taste which harmonizes perfectly with its fair proprietress. Her son acted as host, filling the position with a dignity and courteousness that we shall not soon forget. We all regretted the absence of her daughter who is attending school at the University in San Jose.

Just now Mrs. Watson has her hands full, for added to the ordinary cares of her household, she has the care of Uncle John Watson, (I think they called him Uncle) who has been an inmate of her home many years. Just now he is in a feeble condition, demanding constant, tender care and attention. He is eighty-four years of age.

It was with a feeling of deep regret that we realized that the time had come for us to leave this peaceful, restful spot. The day had passed all too short. Our only consolation was that we promised ourselves a speedy repetition of this visit.

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Do

[Written for the Golden Gate.]

Spiritual Organization.

(Through the Sun Angel Order of Light.)

The organization of the spiritual movement has long been under the control and guidance of the angels from the higher realms of spirit life, and thus will the angels ever control and govern the heaven-born and heaven-sent movement, until every child of the Infinite is free from the fetters that bind them.

The spiritual movement that has blessed our world has long since been organized in the higher realms of spirit life by the angels. The leaders of the movement have been invisible to man. The mighty movement has risen from an unseen ocean, and like an irresistible tide, has swept over our world, and carried its grand truths to the millions of earth's children, who are to-day rejoicing in a knowledge of life eternal, and a future and unending happiness.

The dark and dismal religious teachings of the past have covered our earth with ignorance, superstition and bigotry. The dark pall of ignorance by angel hands has been lifted, and light from angel spheres has penetrated many of the dark places of earth, and the angels rejoice. Long have the angels anxiously waited the time when they could bring to earth a counterpart of their heaven-born Order, and establish it in earth-life for the benefit of earth's children.

This they have now accomplished, and they wish to benefit every child of the Infinite by teaching them the lessons they bring from celestial spheres. Every child of the Infinite is dual in its nature. Male and female are they all, and twin souls and soul mates from eternity, and somewhere in earth-life or spirit spheres lies the mate or guardian angel of the one who dwells in the valley of their present incarnation. Through spiritual unfoldment the guardian angels or soul mates will be attracted to each other, and the relationship recognized and acknowledged, and then united for a never ending eternity, and will stand in the presence of the Infinite, full orbited angels, with the powers that have governed them, subservient to their masterful spirits on this plane of love and wisdom. They are free to roam over all fields of the Infinite, and work on all worlds wherever attracted.

In earth-life and in the lower spheres there are comparatively few who have any knowledge of this relationship, and the great design of the angels of the higher spheres is to teach eternal matchhood, and demonstrate the fact by bringing them face to face through their loved Order of Light, thus uniting the soul mates while yet in the earth valley, and at the same time uniting the two worlds in love and wisdom. Already many celestial brides and bridegrooms have been brought face to face and united to their loved ones while yet in the valley of their present incarnation.

This Order is established to bless all the children of the Infinite who hunger and thirst for knowledge from the higher spheres. In this Order each member can look in the sunlight of angel love, and hold such converse with their angel loved ones, and receive their angel teaching and loving guidance through the mist covered valleys of earth-life. Each member of this Order can receive messages from their guides or guardian angel (if they so desire), by remitting fee of one dollar for the Scribe of the Order, who devotes her time to writing for the guides or soul-mates.

I speak safely when I say that every one who has developed the spirituality, and is reaching out for light and truth from the higher life, would desire to know something about their guardian angels or soul-mates by a loving message or otherwise. Members of the Angel Order can be gratified in this, as the soul-mates keep their own records, and can give to their loved ones facts that reach far back through many past ages.

Many men and women who have joined the Order write: "We have found the truth which we have sought for years in vain; and we are now basking in the sunshine of angel love, and rejoicing in peace. One writes: We have guides coming from far above those spheres of strife and inharmonious; angels from that pure Elysium, where no whisper of anger or clash of opinion ever comes. To know that we can depend on their teachings; to feel that somewhere among them moves the angel that throbs responsive to our individuality; that suffers with us; that joys with us; that knows every thought of our heart, and that is with us to eternities of eternities, is enough. But to know that the time will come when the angel, by and through the grand Order of Light, shall manifest to the dual soul here in the valley of trouble and unrest, is far more. But let it rest. I have found it at last, the pearl of great price, and what might have been lost in what is and shall be."

Blessings on Saidie and Rona, and all the grand souls who have spent themselves for humanity through so many ages. Bless them all for what they have done, if only to one in the crowd of unhappy ones.

It is the wish of the angels to receive into their sacred Order every child of the Infinite who is hungering and thirsting for light, love, and truth from the great beyond; they also desire that each member of the Order should receive a copy of the *GOLDEN GATE* from week to week, in which is published the teachings of the

Sun Angel Order of Light, and wish each member that is able to pay for the *GOLDEN GATE* to subscribe for the same, that they may be in possession of the angel teachings, [and the *GOLDEN GATE* is a welcomed visitor wherever it appears.

All the children of the Infinite that hunger for spiritual food will be received in the angel Order, fed and attended by a band of influences from the higher realms of spirit-life, who will be commissioned to attend them in connection with their guardian angel or soul-mate, who will labor to unfold their spiritual nature and develop their highest mental powers and possibilities, and teach them lessons they bring from celestial spheres to bless earth's children.

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

OSWEGO, N. Y., March 13, 1888.

Can the Spiritualist and the Materialist Harmonize?

Several attempts have been made since I came to Portland to bring what is called the liberal element into co-action with the Spiritualist, but thus far the effort has been barren of good results, and I very much doubt if any good can be gained in this effort; not that the Spiritualists are, or claim to be, any better men and women than the materialistic element. It is said that one can not make oil and water mix. As a Spiritualist, while I hold in high esteem what is called the liberal element among which are men and women I admire, yet I would about as soon undertake to unite the Roman Catholic or the Methodist with the Spiritualist as I would the materialist. And why? Because each is tenacious of his or her opinions. And while I would hold out the open hand to them, and invite them to examine and investigate, I would not think it wise or profitable to receive them into fellowship in any thing like organization, for our ideas are as far apart as the poles.

We both agree that the Christian religion is defective, and should, as far as its dogmas are concerned, be obsolete. But when you mention the future life question, you will find them, as a rule, pulling from us. "A house divided against itself must fall."

You may, it is true, be able now and then to convince and convert one of them, but you will be quite as liable to do this if they are kept on the outside of the organization as they will inside. Therefore, I, for one, hold that this pledge should be taken from every person before uniting with us: "I believe, or desire to believe, that we survive the change called death. I believe that the so-called dead can, and do, hover around us, and under favorable conditions can, and do, communicate with us." Without this avowal on the part of the applicant, sincerely made, I feel assured that the experience of the past that any person received into fellowship will prove more of a stumbling block than a help. I would then, as a matter of course, everywhere and on all occasions, raise high the standard of "Life Immortal," nor trade nor connive it with any other commodity.

C. A. REED.
Portland, March 31, 1888.

He, and he only, possesses the earth, as he goes toward that kingdom of power by being humble and cheerful, and content with what his good God has allotted him. He has no turbulent, repining, vexatious thoughts that he deserves better, nor is vexed when he sees others possessed of more honor or more riches than his wise God has allotted for his share; but he possesses what he has with a meek and contented quietness, such a quietness as makes his very dreams pleasing, both to God and himself.—*Isaac Walton.*

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Our Golden Chain.
Our Beautiful Home Over There.
Our Beautiful Home Above.
Oh! Come, for My Poor Heart is Breaking,
Once it was only Soft Blue Eyes.
The Golden Gates are Left Ajar.
Two Little Shoes and a Ringlet of Hair.
Who Sings My Child to Sleep?
We're Coming, Sister Mary.
We'll All Meet again in the Morning Land
When the Dear Ones Gather at Home.
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And most diseases of the Stomach, Bowels, Kidneys and Liver and Blood.

Purely Vegetable—Contains no minerals, no alcohol or discovery, also record of wonderful cures.

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PRESERVING BODIES WITHOUT ICE. A SPECIALTY.

Cleopatra's Dream.

BY J. J. OWEN.

Let by Nile's languid waters
Fades the dreamy Summer day,
Whereon couch of gold and crimson,
Egypt's royal daughter lay—
Dressing lay, while palm and pillar
Cast their length'ning shadows now,
And the lotus-laden rephers
Lightly kiss her queenly brow.

Soft, the evening stars upon her,
As behind the curtain'd west,
Sinks the Day God in his splendor—
Folds his wailing arms to rest.
Drowsy shapes of dusky Egypt
Homeward, slow, their burden bear,
While the boatman's lay challenge
Falls upon the quivering air.

Dreams she of her Roman lover—
He who cast a crown away—
Country, kindred, fame and honor,
In her captive arms to lay?
Aye! of Antony, her hero,
Sharer of ships and thrones—
He whose heart now homeward sailing,
Bear her all of love alone.

Starts she in her sleeping glory,
And her brown arms, jeweled, bare,
Round and rich in queenly beauty,
Wildly cleave the slumberous air.
On her matchless woman's brow,
Tell her parted lips in anguish
Will heart pangings now may know.

Sure, some vision, dire and dreadful,
Falls upon her eye and brain,
Piercing to her being's center,
With a fiery shaft of pain.
Like a sea, her full orb'd bosom
Swells and falls with pent up ire;
Then her spirit breaks its threshold,
And she shrieks in wild despair:

"Charmian, quick, unloose my girdle,
Give me breath—I faint, I die!
Ho! slaves, bring my royal galleys,
Let us hence from Egypt fly.
O, for vengeance on the traitor,
And upon his Roman bride—
Let him never dare—ah, Charmian,
Stand you closely by my side.

"Do I dream? Is this my palace—
You smothering frowning Nile?
Ah! I see—O, great Oasis,
How I thank thee for thy smile!
O, I've had such fearful vision—
He, my Antony, untrue:
And my heart was nigh to bursting
With its fearful weight of woe.

"But 'tis over; yet I tremble—
On what brink of fate I stand:
What prophetic bird of evil
Hovers o'er this sacred land?
What if true should come my dreaming,
And no mere my love returns!
Ah! the thought my heart's blood freezes,
While my brain with madness burns."

Then she listens, gazing outward,
Towards a dim futurity,
And the Nile, forever onward,
Bears its burden to the sea—
And she catches from his whispers—
Echoing whispers in her soul—
That her reign of love is ended,
And her life is near its goal.

Epigrams from Herrick.

To get thee kind, lay bathousness aside;
Who fears to ask, doth teach to be denied.

The seeds of treason choke up as they spring;
He acts the crime that gives it cherishing.

Live with a thrifty, not a needy fate;
Short snails paid often waste a vast estate.

In man ambition is the commonest thing;
Each one by nature loves to be a King.

Beauty no better thing is than a beam
Flashed out from between the middle and extreme.

To conquered men some comfort 'tis to fall
By the hand of him who is the General.

What though the sea be calm? Trust to the shore;
Ships have been drowned where late they danced before.

He that may sin, sins least; leave to transgress
Effectless much the seeds of wickedness.

Though good things answer many good intents,
Crosses do still bring forth the best events.

Though hourly comforts from the gods we see,
No life is yet life-proof from misery.

Our honors and our commendations be
Due to the merits, not authority.

Each must in virtue strive for to excel;
That man lives twice that lives the first life well.

If well thou hast begun, go on for right;
It is the end that crowns us, not the fight.

'Tis not the food, but the content
That makes the table's merriment.

Consult ere thou begin; that done, go on
With all wide speed for execution.

Other men's sins we ever bear in mind;
None sees the fardel of his faults behind.

If little labor, little are our gains;
Men's fortunes are according to their pains.

Wrong, if neglected, vanish in short time;
But heard with anger, we confess the crime.

That happiness does still the longest thrive
Where joys and griefs have turns alternative.

Who, after his transgression doth repent,
Is half or altogether innocent.

Consider sorrows, how they are aright;
Grief, if be great, 'tis short; if long, 'tis light.

If none were sick and none were sad,
What service could we render?

I think, if we were always glad,
We scarcely could be tender.

Did our beloved never need
Our patient ministrations,

Earth would grow cold and mis, indeed,
Its sweetest consolation.

If sorrow never claimed our heart
And every wish were granted,

Patience would die and hope depart,
Life would be disenchanted.

OUR QUESTION DEPARTMENT.

EDITOR OF GOLDEN GATE.

As questions are continually being asked in regard to theosophical subjects, it has occurred to me that there is no reason why I should not at once move into my temporary corner in your valuable paper. Once in and settled, I trust harmony may prevail in the "theosophical quarters," for even though there may be difference of opinion, there need be no discord; since "opinions are not criminal or virtuous, but the manner in which they are maintained or combated may be."

My own experience has often led me to the discovery of truth in the friendly exchange of thought. There is so much honest, earnest inquiry into these "wisdom principles," that it seems but the duty of those to whom there have come glimpses of this all-embracing philosophy to let their light shine.

"For to give is to receive more abundantly," and, although the space so kindly accorded to the consideration of this subject may, for the time being, emit but a feeble light, still I feel assured that persistent effort in this direction will be productive of a vast amount of good. True, the seed sown will often seem like bread cast upon the waters, only to return after many days; yet return it must, for truth is eternal and shall prevail.

Humanity, even now, seems to be struggling against an increasing tide of woe, an almost universal discontent. Should there not be an effort put forth by those who think they see clearly the road which must ultimately lead to a better condition for humanity? There are beacon lights all along the "path," that have been left by those who have already "attained," and we who still grope blindly for these great truths may look to these lights and be guided by them, even though we must individually take every step in the thorny way. Again, is it not a prophecy of the final triumph of all who really "try," when it is known that there are those who have gone before and reached the sought-for goal?

"What is to be gained by theosophical research?" is one question that has been presented to me for consideration. In a general way I may say, "everything is to be gained," even eternal self-consciousness. For have we not been told by the "Master" that if we "seek first the kingdom of heaven and its righteousness, all other things will be added thereto." What is this "kingdom of heaven," which holds potentially so much of good for those who seek it? Nothing more nor less than the Divine Immost, the *Real Self*, the God (Good), which is both centre and circumference of the individual existence. Man is a finite limitation of the universal, and has a creative power. He is exerting this power continually, unconsciously to himself, but may become a conscious working factor in the creative realm. "Theosophical research" discloses this truth to humanity, and man need no longer look upon himself as an instrument to be played upon by nature's forces, while he is powerless to resist. Through study in this direction, man comes into the knowledge that he is (under certain limitations) individually responsible for his present condition, as he will also be for his future state. An individual conviction that man holds within his own being the power of the "spoken word," is the first requisite for the attainment of the conscious use of the "word."

To call up out of the silence the formless, the good for himself and for others, is one of the results attained by theosophical research. Gradually, as man pursues this study, there are disclosed to him his weaknesses and his strength; and as he knows a chain is no stronger than its weakest link, he seeks to develop his own power of resistance, thus overcoming his downward tendencies, and thereby consciously increasing the sum total of good in the universe.

Conscious of his innate power, he moves with a definite purpose, and achieves his purpose, where before he moved flatteringly and thus defeated himself. Theosophy declares for individual development, and gives such instruction as to accomplish this result. This wisdom which to know brings power, and expresses itself in love, does not deal with creeds—looking upon creeds as the man-made forms which measure the mental and spiritual development of the time which gave them birth. The Theosophist looks through the superstitious traditions and forms of the great religious systems, and finds that in principle they are a unit; but while he does not deal with creeds, he does recognize the innate religious instinct in man, which seeks to make the finite conscious of its relation to the Infinite.

Thus theosophical research discloses the fact of the One Life, which includes all; the one law, which is love. It also teaches charity, and a full recognition of universal brotherhood, Om.

SARAH A. HARRIS, F. T. S.

BERKELEY, Cal.

EDITOR OF GOLDEN GATE.

The Progressive Spiritualists' Association of Oakland celebrated the Anniversary of Modern Spiritualism last Sunday, at Fraternity Hall, on short notice. In the afternoon the children's lyceum gave an entertainment consisting of recitations and singing, and considering the short preparation, the whole affair was very good.

After the lyceum a business meeting was held, and the following officers were elected: President, T. W. Lockwood; Vice President, W. Davis; Secretary, Mrs. W. Davis; Treasurer, John Thompson; Executive Committee, Mrs. Knott, Mrs. Thompson, and T. W. Lockwood. In the evening the new officers assumed their positions. The exercises of the evening consisted of congregational singing; invocation by Mrs. R. Cowell; short addresses and recitations by members, and a history of modern Spiritualism and tests by Mrs. M. Miller of San Francisco. Mrs. Miller will occupy the platform next Sunday evening.

At Curtis' Hall, on Sixteenth street, Dr. C. C. Peet delivered an interesting lecture to a good audience.

T. W. LOCKWOOD.

Pentacostal Season in Brooklyn.

EDITOR OF GOLDEN GATE.

Mr. and Mrs. J. T. Lillie have been ministering to the Brooklyn Society of Spiritualists for the last two Sundays of March, and we have had a Pentacostal season concerning which your readers may enjoy to hear, as they are so soon to visit your city. They intend leaving Boston May 25th for San Francisco, to be present at your camp-meeting during June. Mrs. Lillie, then Mrs. Sheppard, visited Brooklyn for the first time nine years ago this coming June, and was the speaker for the First Society of Spiritualists during that month. Her inspirations were so acceptable that the Society engaged her for the months of September and October, when the adjourned meetings would be reopened. It was my good fortune to entertain Mrs. Lillie on her first monthly engagement here, and have always found her, both in private and public life, a noble, good, practical and charming woman and most excellent medium; and when she was married to Mr. Lillie they made their home with me, and Mrs. Lillie helped to form the "Church of the New Spiritual Dispensation," which Judge Dailey and S. B. Nichols organized, and it can truthfully be said she became the corner-stone of that Society which was so successful in convincing hundreds of the truth of spirit communion; but this Society is no longer in existence, seeming to go into dissolution when she resigned her position as speaker. Many Spiritualists of both these Societies have not taken any active interest in meetings for some time, but now their once familiar faces are seen again in our midst when Mr. and Mrs. Lillie came to enlighten us with logic and eloquence the one, the other with music and song to charm and to cheer us, and aid us in holding our fortieth anniversary of Modern Spiritualism.

We celebrated Sunday, March 25th. In the morning the exercises commenced with invocation by Mrs. Lillie, and songs by Mr. Lillie. "Is There a Spot Where Sorrow Is Not?" and "The Web of Life." Mrs. Lillie answered questions from the audience, viz., "Man's True Saviors—Who are They?" "Can Infinite Wisdom Commit an Error?" And Dr. Dix, Rector of Trinity Church, New York, in his last Lenten lecture on "Some of the Moral Sins," said man alone can do "nothing against sin." Its destruction and the taking away of the horrible thing in its present effects, and its future consequences, is a superhuman work. It calls for the interposition of a God. Is this not a false and misleading statement? Mrs. Lillie answered these questions to the complete satisfaction of her large audience, judging from the frequent applause, elaborating and elucidating all the ideas involved in a rational and logical style characteristic of her inspirations.

In the evening of our anniversary exercises, Judge Dailey made the opening remarks, which were most felicitous, as his speeches always are. But some of us were astonished, while pleased that he should say that he believed that fully one-half of the population of Brooklyn were Spiritualists, in the sense that they had a belief that our spirit friends could communicate with us, and that a friend of his, holding a prominent political position in this city, had said to him a few weeks since, "I believe the time is soon coming when there will be only two parties,—the Spiritualists and the Materialists."

Mrs. Lillie then gave the address of the evening, her guides selecting the subject, "Modern Spiritualism, its Past, Present, and Future,"—a masterly and exhaustive effort, which held the audience in closest attention for over an hour. Mr. Lillie sang, "Do Not Drink To-night, my Boy," to the delight of everyone. (I never knew how much pleasure could be had from a piano and vocal music, until Mr. and Mrs. Lillie spent the winter in my house.) Mrs. Lillie closed these interesting exercises by improvising a poem upon "Heaven," a subject sent up by a stranger, who, with others, had never attended a spiritual meeting previously.

Brooklyn people have said good-bye forever to Mr. and Mrs. Lillie, until they return next October from your sunset land. We bespeak for them a hearty welcome in your hospitable spiritual homes, knowing they will return measure for measure all the blessings you bestow.

The Golden Gate comes weekly to refresh and gladden many families in Brooklyn. Having been so overwhelmed by many duties, the blizzard detaining my son and his wife for a season with us (to our joy), has prevented me from con-

tributing my mite to your glorious paper; but as the names of many friends are appearing as correspondents, I feel to rejoice that all will be impelled to give their best inspirations to your columns.

Fraternally, EMILY B. RUGGLES.

BROOKLYN, N. Y., March 26, 1888.

Some fairly respectable people imagine it beneath their dignity to pray, and they declare they will not do so under any conditions. Still, there is not a person in all the world who omits prayer entirely, for even a week—probably not for a single day. Every honest, earnest wish is a prayer, whether expressed in words or by silent aspiration.—*The Better Way*.

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For Nervous and General Debility.

COUGH BALSAM,

A Sure Cure for Coughs, Colds, Bronchitis, Croup, and all Throat and Lung Complaints.

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Cures Sore Throat and Diphtheria.

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For All Affections of the Kidneys and Bladder.

In liquid form and in powders for mailing.

SURE CURE FOR RHEUMATISM.

A sure remedy for Chronic Rheumatism.

In powders for mailing.

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ADVERTISEMENTS.



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9:00 a.m.	Menlo Park.	9:15 a.m.
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7:30 a.m.		8:00 a.m.
8:00 a.m.		8:30 a.m.
8:30 a.m.		9:00 a.m.
9:00 a.m.		9:30 a.m.
9:30 a.m.		10:00 a.m.
10:00 a.m.		10:30 a.m.
10:30 a.m.		11:00 a.m.
11:00 a.m.		11:30 a.m.
11:30 a.m.		12:00 p.m.
12:00 p.m.		12:30 p.m.
12:30 p.m.		1:00 p.m.
1:00 p.m.		1:30 p.m.
1:30 p.m.		2:00 p.m.
2:00 p.m.		2:30 p.m.
2:30 p.m.		3:00 p.m.
3:00 p.m.		3:30 p.m.
3:30 p.m.		4:00 p.m.
4:00 p.m.		4:30 p.m.
4:30 p.m.		5:00 p.m.
5:00 p.m.		5:30 p.m.
5:30 p.m.		6:00 p.m.
6:00 p.m.		6:30 p.m.
6:30 p.m.		7:00 p.m.
7:00 p.m.		7:30 p.m.
7:30 p.m.		8:00 p.m.
8:00 p.m.		8:30 p.m.</