

GOLDEN GATE

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

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J. J. OWEN, EDITOR AND MANAGER,
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GEMS OF THOUGHT.

Law in the visible is the Invisible in the visible.—*Drummond.*

If the time don't suit you, suit yourself to the time.—*German proverb.*

Write it on your heart that every day is the best day in the year.—*Emerson.*

Work to-day, for you know not how much you may be hindered to-morrow.

No solitude is so solitary as that of unharmonious companionship.—*Phelps.*

All our actions take their hues from the complexion of the heart, as landscapes their variety from light.

Carry sunshine in your own heart, and, like the perfume of flowers, it will breathe a fragrance everywhere.

Good intentions are, at least, the seed of good actions; and every man ought to sow them.—*Sir W. Temple.*

I find the great thing in this world is not so much where we stand, as in what direction we are moving.—*O. W. Holmes.*

If I put some touches of a rosy sunset into the life of any man or woman, then I feel that I have walked with God.—*George MacDonald.*

You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and most delicate way, improve yourself.—*Ruskin.*

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body.—*Franklin.*

We men, who in the morn of youth defied The elements, must vanish. Be it so! Enough if something from our hands hath power To live and act and serve the future hour; And if, as toward the silent tomb we go, Through love, through hope, and faith's transcendent dower, We feel that we are greater than we know.—*Wordsworth.*

Unless a man has trained himself for his chance, the chance will only make him ridiculous. A great occasion is worth to a man exactly what his antecedents have enabled him to make of it.—*William Matthews.*

Let us beware of losing our enthusiasm. Let us ever glory in something, and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our lives.—*Rev. Phillips Brooks.*

Dr. Holland said: "No woman without piety in her heart is fit to be the companion of any man." And he did not forget to mention also that "A young man is not fit for life until he is clean, clean and healthy, body and soul."

The natural consequence of a pure mind is to see only the pure in every one. How it lightens our burdens thus to see, for it removes all responsibility for others' sins, which naturally we are apt to feel more than our own.—*Mrs. L. M. Bates.*



Willie Bushnell.

EDITOR OF GOLDEN GATE:

Please grant me space in your columns to add testimony to the already overflowing ranks to the truths of Spiritualism. You doubtless recollect that last April we had the misfortune to lose our son by death. Why do I say death? I now know that he only—

"Passed out of the shadow
Into Eternal Day;
Why should we call it dying,
This beautiful passing away?"

We had no picture of him, save one taken when he was not quite eleven years old, he being nearly fourteen years of age when he passed away. Our hearts were broken to realize that the dear, sweet face of our earthly idol must be hid beneath the coffin lid; that we should soon be bereft of all that was so dear. But the angels have blessed us beyond all cavil, all doubt.

During the illness of our son a friend called with a gentleman, Mr. S. E. W. Martin, of 37 North Wood street, Chicago, Ill. He at once became sympathetic with Willie's pains, and extended toward him much kindness.

Mr. Martin soon after returned to Chicago, and upon hearing of Willie's passing away, wrote us a letter of sympathy. In it he said: "There are mediums here with whom I sit for spirit pictures, and will try to get your son, if you would like it." I wrote him we most assuredly would. Mr. Martin sat some ten or more times in hopes to accomplish the wish, but to no avail. At last he became somewhat discouraged, as well as the mediums, and requested me to send a magnet of some sort.

I accordingly did so. In the meantime I saw my son, and said to him: "Beloved, go to Chicago and have your picture taken for mother; it will make your mother happy, oh, so happy, darling, if you will and can go. Show mother your dear little hands." They immediately came before my gaze, and clapped together as in ecstasy of joy. I doubted even then that he could go, the time is so short that he has been over there, and he was so feeble before he went; but it seems when we least expect, we are sometimes blessed beyond measure.

The medium, Mr. Foster, of 904 Fulton street, Chicago, Ill., had procured some tin-type plates, and not being versed in the process of using them, was experimenting by sitting his wife, Mrs. F. N. Foster, that he might be more successful with his patrons who should desire a picture on glass or tin. The first time she sat a face appeared beside her own; not recognizing it, they put it aside.

When Mr. Martin called the next day they turned his attention to the marvel of beauty that had so unexpectedly come on the plate. Mr. Martin did not recognize the face, but hoped it was our son's. He begged of the mediums to let him send it to us, which they cheerfully did. He accordingly mailed it with these lines: "I hope this is dear little Willie's face; but if it is not, it is some other beautiful, sweet lit-

tle boy whom I do not know. But never mind, we will yet get Willie's. The guides say he will be able to come and give us his picture for his mamma dear. It is great pleasure for me to sit for my spirit friends; I do so twice a week."

Imagine our surprise and untold joy, when, upon opening the package, there, close beside the face of a perfect stranger twenty-seven hundred miles away, was the face of our darling child, our dearly beloved son—a matured face, as it was when he passed to spirit life, not the face of the little boy of eleven. All to whom we have shown the picture recognize it as perfect of him.

In our heart of hearts we thank Mr. Martin for his unparalleled kindness to us, as well as to the cause of Spiritualism—the most glorious gift to mankind. Its illumined truths calm the troubled waters of sorrow, and bind the cords of love tighter, that reach across the boundary lines of eternity. And towards the kind mediums we shall ever feel grateful, and pray that Mr. and Mrs. Foster will continue in their good work. We trust that hosts of angels will bless and protect them, and cover the barbed edge of any shaft that is hurled at them by doubters with flowers of self-confidence and peace, whose hearts are truth and purity, till all power to wound and sting is powerless.

I enclose the picture, with a hope that you will give the numerous readers of your most valuable paper, the GOLDEN GATE, the benefit of this wonderful and beautiful phenomenon.

From the first issue of your paper, you have been charitable toward all mediums and their shortcomings. You have been high-minded and pure and true in your dealings, generous with those who did not appreciate, manly and independent with those who dared attack. You have kept its sheets clean, white and pure. The angels have been your guides and counsel; have walked by your side and blessed you.

Your cultured and talented companion is a bright star in the horizon of your every-day journey through this misty vale of earth-life. May you both be blessed in your work, and when you are called home, the glad welcome will be, "Well done, thou good and faithful; rest ye now for a season, and then enjoy the bounties well earned." Fraternally yours,

ROSE L. BUSHNELL.

SAN FRANCISCO, 624 Polk St., Nov. '88.

[Mr. and Mrs. Capt. W. E. Bushnell, parents of Willie Bushnell, are old and esteemed citizens, well and most favorably known in this community. The case here given is most conclusive evidence of the fact of spirit photography.—ED. G. G.]

Sincerity is the most compendious wisdom, an excellent instrument for the dispatch of business. It creates confidence in those we have to deal with, saves the labor of many inquiries, and brings things to an issue in a few words.

If anything should appeal to the common sense of mankind it is the divine moderation of Christianity at the present day, after nineteen centuries of existence.

WHAT IS THE HOPE OF MODERN SPIRITUALISM?

Lecture by the Guides of Mr. John William Fletcher, in Berkeley Hall, Boston, Sunday Morning, May 27, '88.

(Reported by Jacob W. Powell.)

There is so much difficulty first in understanding what Spiritualism is, so much difficulty in realizing all its various bearings, that it is not surprising that the intelligent student often turns from the right to the left, and even back again, failing to grasp the genius of the subject, or realize what its ultimate may be.

To our mind Spiritualism first teaches the continuity of life after death; that it is possible for that life to reflect its conditions upon the earth life; and last, but not least, the condition of the soul after death is dependent, not upon creed or doctrine, but upon the development of that soul itself. These are the cardinal principles of Modern Spiritualism, and every other issue is secondary to the important one demonstrating that man is to-day an immortal spirit; he is to continue after death in the enjoyment of that immortality, and it is possible for him to make that understood by those who are still in the body.

This is the position that we start out with, and we shall endeavor to show you what relationship this thought bears to the religions and the sciences of the present hour, and whether, as Spiritualists, there is any reason to hope that by and bye the Spiritualism that shall have come then, will meet the great universal demand. Mind you, I say the Spiritualism that shall come then, for the Spiritualism of the present day is marked by prejudice, as narrow in its comprehension, in many instances, as ever the Christian religion was.

We need to rise and stand outside of ourselves when we view the power of the truth, and not try to limit the truth by our comprehension of it. If the truth has any important work to do, it is not simply to amuse and instruct us; it is to break the shackles that bind us to-day, and leave our wings free, that we may fly to a broader and grander comprehension of life's possibilities.

The Spiritualism of the present moment is necessarily limited; but when our comprehension has grown larger, our minds more unfolded, our sight stronger, then will this demonstration reveal a thousand hidden beauties, that before we had failed to see. There is nothing new in the world. We thank God for living in the nineteenth century. We have no reason for thanking God for that. There is no more in the nineteenth century than there was in the first century; the only difference is that we have more brains to comprehend what there is; but it was here all the time. And so we can only hope, not for new revelations from heaven (they can never come; not for new laws in nature (they can never be given); not for more marvellous demonstrations (they will never be ours); but for what? For the intellectual development within ourselves to comprehend what there is which now we are blind and deaf to.

What has it said to the Church, or rather to religion; and I use the word religion with some considerable care, for we are apt to confound the word religion and the word theology, sometimes, so much, one with the other, as not to perceive the difference of meaning between the two. Wherever there is religion, there is no need of theology; wherever there is theology, there is small room for any religion. Therefore I take the stand that religion is the desire of the heart, while theology is a system of faith that men have devised to suit their own purpose.

Spiritualism came then to the theologies of the world, and it found them believing first, in God; and a very strange God he was, who, after having made the world, got tired of his work before it was completed; and then, seeing how badly it harmonized, he was sorry he ever made it, and repented, and was sorely grieved at heart, and ended by being angry with the wicked every day, declaring that there was none good—no, not one. Consequently the ill nature of the Almighty is everywhere apparent, and his good nature nowhere to be found.

Then from that we are taught that there is a power of absolute evil, that rules and

governs the world, as distinct from good as two opposite things can be, and that while God is the mighty king of heaven, that governs and guides the whole universe unto himself, so there is a power of evil, called the devil, that shall hold unto itself forever those that shall have walked in a certain path of life.

Furthermore, we are taught by theology that man is totally depraved in the beginning—born so—and I will admit that, as we view human nature superficially, we are almost inclined to believe that theology wasn't altogether wrong on that score; but looking down deeper into life, we can see the fallacy of this reasoning.

We are taught that there are some that are stamped with evil, and only by accepting the redeeming blood of a savior, is it possible for them to live in peace and happiness in eternity; and that heaven and hell are simply locations into which the believer shall go, and out of which the unbeliever is forever shut, one to sing to God, while the other, in abject misery and sorrow, bears the burden of eternal misery. And while those who are singing, weary with their joy and praise in heaven, they turn their eyes hellward (not earthward), and, seeing the misery of the souls there, take up a newer and a sweeter strain of music than they have ever sung before. Now, modern theology has taught you that, and forty years ago that was all there was in religion.

You may say that the Church has grown more liberal. Oh yes, it has; it has grown more liberal during the last half of a century—during the last forty years; but whether it shall be the close communion Baptist, or the Unitarian or the Universalist, or Liberal Christian, they are all the same ideas, only modified as circumstances have made it necessary, and strained through the sieve of modern thought. But when you come down to analyze them, you will find that the fundamental principles are each and every one the same. The ministers do not preach it—no. But what the ministers preach and what their creed says are two very different things. It is theology that makes the creed, and if ministers are better than their creeds, so much the better for them, so much the worse for the creed.

In the present hour we shall find that religion, or theology, as the terms may be used, hinge upon these different points of belief as the very essence of religious life. Now Modern Spiritualism came in with its voice and said unto these religions, "You are right and you are wrong; but in your being right you are as children, catching a dim reflection of the great unknown world that is around about you. Do you believe in God? is the question oft repeated. Yes; but we do not believe in the God that is angry with the wicked every day, nor a God that repents of what he has done. Our God is so wise that he never repents, for his wisdom is from the beginning to the end. And it ever we find a poor, miserable creature staggering along the street, or a man or woman faltering in the way of life, or yielding to a temptation stronger than they can bear, we see even in that failure a purpose that is serving heaven, though for the moment we may lose sight of it. As surely as you and I live, the so-called sinners of the world play as important a part in the divine economy as the saints, and in the eye of the Infinite they are each and every one the same.

We know that man can never comprehend the all in all of God, for if God is omnipotent, omniscient, all powerful and ever present, the finite mind can never comprehend the Infinite; and never, until a part shall be equal to the whole, will man, a part, comprehend the whole of the Infinite. It can never be done. Consequently, then, we do not pretend to comprehend our God; we do not pretend to limit the power of God; it requires the orthodox divines to do that. They can tell you every thought of the Infinite, and go through the world with pencil and paper and take down the number of saints and the number of sinners according to the divine mind. We have not that power, for we see that if God is the great controlling influence, and if divine law is veiled in mystery, so shall these things that are to-day darkened before us, grow brighter and brighter as the world shall roll on towards its fruition.

We do not believe in absolute evil, for we have been taught that there cannot be two infinite powers in the world. If God

(Continued on Seventh Page.)

[Written for the Golden Gate.]
The Confession of the Foxes.

In the *Open Court* for November 1st M. D. Conway has an article on "The Spiritualists' Confession," which is remarkable for the impossibility of the reader to determine which side the writer is on. With the agility of the facile-writer of long practice, writing to please, and not to offend; to be funny and yet profound, he leaves the case exactly as he found it.

The confession was a farce, presenting features more comic than were witnessed on the stage when it was presented.

The Spiritualists have by their overpraised and constant allusion to the "Fox girls" as the first mediums, and the rappings at Hydesville as the dawn of "Modern Spiritualism," led to this denouement. Another potent cause has been the disregard of the well known laws of mediumship, the reckless exposure of sensitivities to degrading influences, which has made moral wrecks of Margaret and Katie Fox, capable of any degradation which, for the time, brought them gain.

They stood on the platform and confessed that they had been for forty years most despicable deceivers and liars. They had forty years trifled with the dearest and most tender feelings of the human heart, and now instigated by Catholic priests, who had advised them to fix their prices high, so that if they deceived for gain, they might receive that gain by deceiving as few as possible, they had come to the confessional, receiving for this last greatest deception of all a larger reward than ever before!

If they have been lying all these forty years, what assurance that they are not now lying? Says Conway: "The confession is brief. The whole Spiritualist movement proceed from an cultivated abnormality in the big toe." Five "doctors" were called on the stage to hold Margaret's foot while the big toe rapped. They felt a vibration, but none saw how the toe rapped. They saw with little more clearness than the various "committees" that investigated the mother, when the girls were innocent children at Rochester.

Mr. Conway justly says: "Spiritualism has gained more converts than Christianity gained in three centuries. There must have been a continuation of favorable circumstances." He then says it was not new, for similar noises occurred a century ago in the presence of Wesley, and no noise was made of it. The world was ripe for a reaction against the deadening influence of materialism. The spiritual movement had really little dependence on the Foxes. It had been inaugurated before their coming, and they furnished merely a point of departure.

Mr. Conway acknowledges that the explanation offered by the Foxes is inadequate.

"Although this toe power seems abnormal and worthy the attention of scientists, it is insufficient as an explanation of the spiritualistic career of these sisters. Dr. Richmond announced that the younger sister assented to whatever the elder said, and Mrs. Catharine Fox-Jencken gave visible sign of such assent from her stage box. But Mrs. Jencken must have known, albeit Dr. Richmond did not, that her career is not explicable by toe raps.

To her, perhaps more than to any other, is due the deception of the English Scientific men by whose credit Spiritualism has been able to survive in that country exposures which would otherwise have crushed it. The first scientific convert there was Varley, the electrician."

"It is plain, therefore, that the confession of these sisters is incomplete. It is to be hoped that, having dismissed lying spirits, they will be possessed by the spirit of truth alone. . . . If now, as they declare, they have entered on a 'holy war' against the movement they inaugurated, let them give the whole thing away. That can not be done by the psychological curiosity displayed at the Academy of Music. Nor do Dr. Richmond's ingenuities to explain the manifestations wrought by Mr. Home and herself in Mr. Jencken's house. How did Home levitate and elongate? How did burning crystals appear on his head? How was managed that vision that Mr. Jencken attested—a figure, draped in what appeared like transparent loose gauze or veil, passed to and fro, imaged on the wall, which had become luminous?"

No wonder the audience gave a derisive laugh when the tricking doctor vociferated that there had not been a miracle in the last eighteen hundred years. "Anybody who pretends to work miracles ought to be in the penitentiary." Most pertinent is the remark of Mr. Conway: "What are the people to think of miracles of a pre-scientific age, reported only in the century following their occurrence by tradition from unlearned witnesses who could not be cross-examined, when here in our time the very experts of testimony,—lawyers like Judge Edmunds, Mr. Jencken, and others; scientists trained in experimental investigation, like Varley, Hare, Crookes, Wallace—are found at the feet of vulgar tricksters, when the fraud is veiled with unctuous sentimentalism?"

"To these judges, lawyers, scientists the community intrusts issues of life and death. The opinion of Mr. Crookes, whether a red spot on a garment be logwood or blood, might determine a prisoner's life or

death. The late Andrew Leighton, an English poet, eleven years ago demanded through the press: 'What is there in Mr. Crooke's expositions of these phenomena which renders his evidence inadmissible or incredible, while his paper on his discovery of the metal Thallium, and his latest discovery of the dynamical force of light, are accepted by the scientific world with universal acclaim? If he be a competent witness in one case, is he not equally so in the other?'"

No advocate could present the case in stronger light, and the detection of mediums in fraud, after these same scientists have been satisfied of the genuineness of the manifestations received through them, does not invalidate the conclusions arrived at.

The "Fox girls" form so small a part of Spiritualism that if it were proven that they were deceivers, it would eliminate a very small fraction of evidence. As it is, their confession is as pitiable as laughable. Through the maudlin tones of shattered moral and intellectual votaries gleams the influence of the priest, urging by threat and promise of reward.

Whatever they may be now, thousands have investigated and been convinced of the spiritual origin of the rappings, and it is too late now to stay the tide, by greed and priestcraft joining hands, to entice mediums to the confessional.

BERNAL HEIGHTS, Ohio.

Guarded by a Ghost.

Jackson (Ky.) special correspondent St. Louis Globe-Democrat.

About twenty miles east of this town is a high mountain, which, on account of the many strange and peculiar sights witnessed there, has been called "Maiden's Ghost Ridge." It is a very singularly shaped mountain, and some of the old mountaineers ascribe to it wonderful properties, alleging that its sides rise, swell, and fall, like a real live, breathing monster, and that it possesses other attributes of an animated character. The "Dead Man's" spring issues from beneath this mountain, the waters of which are supposed to contain remarkable supernatural healing qualities, and are even reported to be patronized by spirits, who are believed to resort thither to quench their thirst. A few days ago a very strange adventure happened on Maiden's Ghost ridge, which, if reports are true, is only one among the many astonishing sights that have been witnessed there.

John S. W., a respected citizen, while crossing the range saw an interesting but frightful spectacle. He was on his way to look at some timbered land on the other side of the ridge, when just as he had emerged from the forest, near the highest point of the mountain, and though the air was apparently perfectly quiet, yet almost instantaneously there came a rush past him as if a miniature cyclone had broken loose, and the trees were swayed and bent as though a furious storm were bursting over them. Not a cloud, however, was to be seen, and Mr. W. stopped and gazed at the strange atmospheric phenomenon with silence and astonishment. Suddenly, however, there came a voice from the direction of the rushing wind, and in a few moments more Mr. W. recognized the outlines and features of a woman clothed in long white garments, beckoning to him to return again in the direction from whence he came. The voice, which spoke in deep, sepulchral tones, at intervals exclaimed: "Stop! Danger!" and by motion of its hands the figure urged him to return in the direction from whence he came.

At first, Mr. W., who is quite an unbeliever in the existence of spirits, affected to disobey the voice and was preparing to resume his journey, when again the hand of the ghostly maiden warned him in a more certain manner than before to proceed no further, and immediately he changed his determination and returned to Jackson; and though he told no one except his most intimate acquaintances, yet he was deeply affected and will return home without renewing his trip. The ridge on which Mr. W. received his warning often seems covered with fires after nightfall, and the cause is entirely unexplainable. The appearance of the spirit woman on this mountain is attributable to the murder of a young man, a lover, the crime being committed here many years ago. The young man who was killed was about to be married to a beautiful young lady of this vicinity, but unfortunately he had a very jealous rival, who had vowed revenge for the loss of the young lady's affection. So one day, while the prospective bridegroom was making his way across the mountain, it is supposed that he was followed by his rival and cruelly murdered, and his body was afterward found in a lonely cave horribly mangled and crushed. The rival fled the country before the discovery of the dead man's body and thus escaped punishment. The betrothed young lady, on learning of the awful fate that had overtaken her lover, pined away and died of grief after long and patient suffering.

All who have seen the figure on the mountain describe it as of a brilliant white, and that the voice exactly corresponds in tone to that of the deceased young lady. Some fox-hunters, while rambling round in quest of the object of their sport, were among the first to observe the curious spectral lady, and though they returned to their homes declaring the wonderful sight and were quite nervous with fright, yet

their neighbors only jeered at them for their discovery, and treated their statements with mockery and contempt. At last, by frequent banterings, the hunters succeeded in getting some of their neighbors to accompany them to the place, and the same sights were again witnessed, the neighbors becoming so frightened that they ran away in haste, leaving their fox-hunting companions, and have never visited the mountain since, affirming it to be bewitched.

The Fox Piaseo.

EDITOR OF GOLDEN GATE:

Saturday and Monday's issue, of Nov. 3d and 5th, of the *Boston Globe* published in detail accounts of the recent confession of Margaret Fox-Kane, which, after careful perusal, has led to the following conclusions, viz., that a woman who, for a period of forty years, has posed before the world as an instrument to demonstrate conscious, individual identity after the change called death, and who *more* declares that *all* the results attained were attributable to trickery and charlatanism (thereby trifling, heartlessly, with the sacred hopes of the soul) can not, at this late day, be believed, whatever she says; and that her sudden spasm of virtue, transforming her into a rabid opponent of Spiritualism, without priestly coercion, as she asserts, if genuine, to say the least, is mysterious.

The toe-snapping theory, as illustrated by Mrs. Kane, may account for her part in the mighty drama of spiritual progress, being enacted in the nineteenth century, but it does not account for the millions of raps and table-tips that have vibrated with, and been the medium of intelligence from countless numbers of disembodied mortals.

Spiritualism is an established fact to the mass of its believers, not alone through public mediumship, but because, in the sacred reticacy and privacy of home life, un-called and unlooked for, sometimes undesired, phenomena have appeared in family circles (whose love for and trust in each other left no room for distrust and suspicion), and banished the darkness of sorrow's night.

The large army of such believers will not be disturbed, in their allegiance to Spiritualism, by such movements as the Fox-Kane escapade, for their house is not reared upon the shifting sands of sensationalism, and such have "tried the spirits and proved them."

I do not, because I have no moral right to do so, arraign the motives of Mrs. Kane, but certainly the spirit of vindictiveness and vituperation in which she has spoken, her unqualified assumption of the deception and fraud of *all* mediums, are suggestive of a condition in which "the last state is worse than the first."

Let Mrs. Kane speak for herself, but let her not presume, without proof, libelously to assert the untruthfulness of the many worthy public mediums; let her not invade the sanctity of home life, holding up to public scorn and opprobrium the mediums, who, without money and without price, cheerfully and conscientiously yield themselves to angel ministry, that the weary and heavy laden may be cheered; that the mourner's tear may be dried.

As I am about to lay down my pen, I recall what the Quaker said to a lady, once prominent as a public speaker, who, in the Presidential campaign, closing to-day, has figured as a political speaker.

This same lady, many years ago, when a young girl in indigent circumstances, attracted the attention of several prominent Spiritualists of Philadelphia, with whom she sat in circles until she became developed as an inspirational speaker. Her eloquence and power soon led her into an assured lucrative position, where it became convenient and politic to deny the source of her great gifts, and the means through which her lips were touched with heavenly fire.

In this condition, the good Quaker, who had been a member of the circle, propounded this question: "When did thee lie, A—, when thee said thee was controlled by spirits, or when thee said thee was not controlled by spirits?"

This is the question for the great public to settle in relation to Mrs. Kane. Whichever way it is answered, the still greater question of man's immortality can alone be answered by those who died to mortality to learn what death is. If all the rappers cease to rap; if all the materializers cease to materialize; innumerable doors from man's many-sided nature, still open outward and spiritward, and the denizens of the unseen realm have so often glided through, that those doors must remain "forever ajar." Too many eyes have seen the glory from afar, drawing near and ever nearer, to be blinded by sophistry dust.

JULIETTE YEAW.

LEOMINSTER, Nov. 6, 1888.

"I put the question (the probability of heaven) in the light of a wager," said Pascal. "If there were a God, a heaven and a future existence, I represented that a man had everything to gain by living a good life, since the blessings to be obtained hereafter would be immeasurably great as well as eternal; and I argued that even if the wager were lost, and existence ended with death, a man who had lived in the hope of heaven would have lost nothing by his goodness."—*Cranford*.

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

From the Sun Angel Order of Light.

[Written for the Golden Gate, by Spirit Saidie, leader of the Oriental Band in the Heavens, to the children of the Order of Light in Earth Land, through the Scribe of the Order, Mrs. E. S. Fox.]

CHILDREN OF THE ORDER IN EARTH-LAND:—From the realms of peace has Saidie wandered to her own, who dwell not only in the land of turmoil and strife, but in the land baptized in error, as it has been baptized with the heart's blood of its own children.

Children of Light, the time is at your very doors, when you must put on anew the armor of the higher truths, even those which have stood the tests of the ages, and are able to withstand the poisoned shafts of would-be traitors to the highest and holiest. Saidie's heart grieves, as grieves that of a mother over a wayward child, when she sees the cruel storms which must come and sweep in fury over the land—this angel-watched earth, that out of the depths of its own necessities, has evolved even the poison, the venom of unwholesomeness, that is destined to lead astray, if it were possible, the children of light.

Saidie can turn her footsteps from the inaugurated work of the angels, and for a time bask in the sunlight of yon high heaven; then again retrace her footsteps, even into the valleys of earth, where the air is filled with poison and the darkness is dense, and there diffuse the light of peace, the sweet influence of harmony. For her own are there, bravely enduring all, that the banner of love may be unfurled in the land.

There yet remains a time to come for this world—a time when its children will reach empty hands and hungering hearts for the bread of life, nor reach in vain. Angels' hearts are filled to overflowing with a pitying love for the planet of which their efforts are centered—efforts for good—even the uplifting of its children from the mire into which they have fallen, and placing their feet upon the solid foundation rock of enduring truth. Long ago their hearts sought the cradle side of the planet, watched its growth and unfolding, and then, from the very depths of their souls, each sent forth a call for the children of the infinite to come to the rescue. Earth was receiving, through the power of evolving life, the crowning gift of the Infinite, the form of mankind. In time, the spirits of those who had unfolded thus far their own divine powers, would make of earth a dwelling place.

Our call went forth upon the unseen wires of the soul, and was responded to in loving obedience. Saidie and her own looked upon the children they were leading to earth shores, as parents look upon their own, when toying with whatever pleases their fancy, and looking forward, in imagination, upon the wonders of the future, which lay before them painted in the fancy tints and bright colorings of their own brain, the future all untried. These might forget for a long time the experiences of the past, for a sleep of forgetfulness lay before them. Its mists e'en then encircled the land to which their journeyings led them; but, looking deep within our own souls, we, the wisdom guides, felt the call of infinite love echoing and re-echoing, and to that call we were obedient.

Thus our children were to enter the land of the yet to be, even as we, in the ages of our past, had wandered through the mists of a future which lay before our pilgrim feet. The children of light, life and love are not to enter the dream-land of the soul and there remain forever and aye. They will enter there, it is true, will linger within its charmed atmosphere for a longer or shorter time, but in time the waking will come, the demands of life will be felt, and those whose inheritance lies yet far away in the distance will long to be able to claim their own. And then will have commenced the toilsome ascent of the hill of progress, whose glory-crowned summit is lost to sight beyond the horizon of human thought.

Children, at this time of turmoil and agitation, in the midst of this conflict and strife, when thought meets thought in open combat, be ye, one and all, armed with wisdom, born of your highest reason. Brush away the clouds of myth and uncertainty, even as you grasp the truths revealed to you from the higher heavens.

Saidie comes not as a god to be worshipped, asks not that you build your altars and adorn them with the precious treasures of earth. She comes to you in the light of the past, it is true, but are not her teachings founded upon the rock of reason and common sense? She cares not to lay before mankind a book of wonderful events and startling records, but from the past, of which your recollections may be dim and uncertain, who so well able to call forth that which actually exists there, as one to whom these came, as to you come the events of your everyday life? And to many these will be as an open book, when the mortal has been laid aside for the robes of the spirit.

Saidie asks of her children—those who love her words and live her teachings before the world—that each one set apart one-half hour each week as sacred to the wisdom guides. She would that where there are many in a household, they sit down at eve, when care can be laid aside, and for one-half hour give themselves to thought of the higher angels.

Saidie asks not your worship, but asks your love. Enter into the very holy of holies in that half hour. Let every

thought be centered upon the work Saidie and the band are trying to do for humanity. Look deep within each soul, and see if there you are centered in harmony with the highest and holiest. Open only avenues for the pure, true and good. Think only of forming a bulwark of that which is wise. Try to let all that is of the lesser good fall away from, and entirely out of your lives, and Saidie will meet each one with blessings untold.

Saidie would have this universal among her own, and would that through the entire length and breadth of the Order, this be observed on one and the same eve. She will not name the day, trusting to make this apparent to the inner consciousness of each one. Listen for the voices which will speak to you, and act in accordance therewith, and all true-hearted ones shall have reason to rejoice that their footsteps ever entered the temple of wisdom and tower of safety, the Sun Angel Order of Light. Peace be with you. SAIDIE.

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

OSWEGO, N. Y., Nov. 17, 1888.

Distance is like futurity. A dim vastness is spread upon our souls; the perceptions of our mind are as obscure as those of our vision; and we desire earnestly to surrender up our whole being, that it may be filled with the complete and perfect bliss of our glorious emotion. But, alas! when we have attained our object, when the distant there becomes the present here, all is changed; we are as poor and circumscribed as ever, and our souls still languish for unattainable happiness.—*Gaith*.

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret, in the last hour, his useless intentions and barren zeal.

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(Written for the Golden Gate.)
The "Secret Doctrine," By the Author
of "Isis Unveiled."

BY MARIE L. FARINGTON.

The first volume of Madame H. P. Blavatsky's long promised book, announced as an explanation of "Isis Unveiled," has just been issued. It will promptly be followed by a second, and if the two first volumes are well received, a third, and even a fourth, volume will be launched upon the public.

It will be very humiliating to the numerous readers of "Isis Unveiled" to become aware that they did not understand what they were reading. Yet they can not entertain any doubt about it, for the writer herself declares, in the introduction of the "Secret Doctrine," that the first pages of her first book have remained a sealed book to the public. Then what good can result from what none can understand? We know of nothing good; it has only started a certain coterie of ignoramus, who assume a sphinx-like appearance, and who answer to the simplest questions: "I am not at liberty to answer!" wanting people to believe them affiliated with the initiates of the Delphic Ark, or with the Egyptian Hierophants.

Now, they are told that they did not understand what they were reading, and it is one point won by the shut-out public. But how will the vexed re-incarnation question be settled so easily? Madame Blavatsky says positively in "Isis Unveiled" that there is no re-incarnation except in the case of premature or accidental deaths, and she quotes Eliphas Levi, the Prince of French adepts, and the author of "Ghost Land" and "Art Magic" as authorities. Both gentlemen (the first, l'abbé Constant, died in 1865; he was the husband of the famous artist, Claude Vignon; the second is still alive) deny emphatically the possibility for a dead person returning to this earth as a human being. In the "Secret Doctrine," which is, according to her statements, the teachings of Hierophants and adepts, re-incarnation is still more fully insisted upon than in "Esoteric Buddhism," and the theosophist organ of Madras has declared lately that Eliphas Levi only groped on the astral sphere.

So far, only the first volume of "Secret Doctrine" has been received on this Coast, and it can be considered not as a corollary of "Isis Unveiled," but also of Mr. Sinnett's books. It is divided into three different parts:

The first part contains the translation, with commentaries, of the book "Dzyan," or rather seven stanzas on Cosmogony. Speaking of this now famous book, Madame Blavatsky says in her preface: "It is more than probable that the book will be regarded by a large section of the public as a romance of the wildest kind, for who has ever heard of the book of 'Dzyan?' The commentaries on cosmic evolution begin with a description of the material on which the seven stanzas were written: an Archaic manuscript, a collection of palm leaves made impermeable to water, fire and air by some specific unknown process. The readers of 'Isis Unveiled' will recognize the book mentioned in the beginning of the first volume.

In cosmogony the author gives not only the esoteric system contained in the manuscript she possesses, but also a version of other schools of philosophy, such as the Vedantin and Visishtadwaita, without neglecting the Western thinkers, Hegel, Schelling, Fichte, von Hartman, and the German transcendentalists in general. Those acquainted with Hindoo terms and Aryan literature will find cosmogony exceedingly odd, but interesting and instructive.

Here is a sample: "What is it that ever is? Space, the Eternal Anupadaka or Parentless. What is it that ever was? The Germ in the Root. What is it that is ever coming and going? The Great Breath. Then there are three Eternals. No, the three are one. That which ever is, is one; that which ever was, is one; that which is ever being and becoming is also one; and that is space." The Book of Dzyan makes up half of volume I.; the rest is devoted to the evolution of symbolism in its approximate order, which forms the second part, and Science and the Secret Doctrine contrasted, the third and last.

Referring to the evolution of symbolism, the author says that the publication of many of the facts stated in the "Secret Doctrine," has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged during the last few years, in their endeavor to, as they imagined, work out a complete system of thought from the few facts previously communicated to them.

The second part contains truly the most valuable information, based on a life-long study of the hidden meaning in every religious and profane legend. In it we are taught that no Egyptian papyrus, no Indian tola, no Assyrian tile or Hebrew scroll, should be read and accepted literally.

In the third part, the writer affirms that physicists are playing at "blind man's buff." It is a dissertation on gravitation, rotation, the coming force, and all the puzzling questions of the present day, which are handled in a free and independent manner. In the chapter, "Coming Force," John Worrell Keely of Philadelphia, the discoverer of Etheric Force, is called an unconscious occultist, and it is

said of him that should he have been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds, as easily as he reduced a dead ox to the same condition.

We are here forcibly reminded of Bulwer Lytton's "vill." Western Theosophists do not indorse all the scientific ideas promulgated to the public by Madame Blavatsky, but in this age of wonderful discoveries and rapid progress, none should laugh at any new theory, because what seems ridiculous to-day will become a scientific fact to-morrow. The first volume of the "Secret Doctrine" will certainly be welcomed by all students of mysticism.

RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced, you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil-disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from ill health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rappers, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—Emma Hardinge-Britten.

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[Written for the Golden Gate.]

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BY MARIE L. FARRINGTON.

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It will be very humiliating to the numerous readers of "Isis Unveiled" to become aware that they did not understand what they were reading. Yet they can not entertain any doubt about it, for the writer herself declares, in the introduction of the "Secret Doctrine," that the first pages of her first book have remained a sealed book to the public. Then what good can result from what none can understand? We know of nothing good; it has only started a certain coterie of ignoramus, who assume a sphinx-like appearance, and who answer to the simplest questions: "I am not at liberty to answer!" wanting people to believe them affiliated with the initiates of the Delphic Ark, or with the Egyptian Hierophants. Now, they are told that they did not understand what they were reading, and it is one point won by the shut-out public.

But how will the vexed re-incarnation question be settled so easily? Madame Blavatsky says positively in "Isis Unveiled" that there is no re-incarnation except in the case of premature or accidental deaths, and she quotes Eliphas Levi, the Prince of French adepts, and the author of "Ghost Land" and "Art Magic" as authorities. Both gentlemen (the first, l'abbé Constant, died in 1865; he was the husband of the famous artist, Claude Vignon; the second is still alive) deny emphatically the possibility for a dead person returning to this earth as a human being. In the "Secret Doctrine," which is, according to her statements, the teachings of Hierophants and adepts, re-incarnation is still more fully insisted upon than in "Esoteric Buddhism," and the theosophist organ of Madras has declared lately that Eliphas Levi only groped on the astral sphere.

So far, only the first volume of "Secret Doctrine" has been received on this Coast, and it can be considered not as a corollary of "Isis Unveiled," but also of Mr. Sinnett's books. It is divided into three different parts:

The first part contains the translation, with commentaries, of the book "Dzyan," or rather seven stanzas on Cosmogonism. Speaking of this now famous book, Madame Blavatsky says in her preface: "It is more than probable that the book will be regarded by a large section of the public as a romance of the wildest kind, for who has ever heard of the book of 'Dzyan?' The commentaries on cosmic evolution begin with a description of the material on which the seven stanzas were written: an Archaic manuscript, a collection of palm leaves made impermeable to water, fire and air by some specific unknown process. The readers of "Isis Unveiled" will recognize the book mentioned in the beginning of the first volume.

In cosmogonism the author gives not only the esoteric system contained in the manuscript she possesses, but also a version of other schools of philosophy, such as the Vedantin and Visishtadwaita, without neglecting the Western thinkers, Hegel, Schelling, Fichte, von Hartman, and the German transcendentalists in general. Those acquainted with Hindoo terms and Aryan literature will find cosmogonism exceedingly odd, but interesting and instructive.

Here is a sample: "What is it that ever is? Space, the Eternal Anupadaka or Parentless. What is it that ever was? The Germ in the Root. What is it that is ever coming and going? The Great Breath. Then there are three Eternals. No, the three are one. That which ever is, is one; that which ever was, is one; that which is ever being and becoming is also one; and that is space." The Book of Dzyan makes up half of volume I; the rest is devoted to the evolution of symbolism in its approximate order, which forms the second part, and Science and the Secret Doctrine contrasted, the third and last.

Referring to the evolution of symbolism, the author says that the publication of many of the facts stated in the "Secret Doctrine," has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged during the last few years, in their endeavor to, as they imagined, work out a complete system of thought from the few facts previously communicated to them.

The second part contains truly the most valuable information, based on a life-long study of the hidden meaning in every religious and profane legend. In it we are taught that no Egyptian papyrus, no Indian tola, no Assyrian tile or Hebrew scroll, should be read and accepted literally.

In the third part, the writer affirms that physicists are playing at "blind man's buff." It is a dissertation on gravitation, rotation, the coming force, and all the puzzling questions of the present day, which are handled in a free and independent manner. In the chapter, "Coming Force," John Worrell Keely of Philadelphia, the discoverer of Etheric Force, is called an unconscious occultist, and it is

said of him that should he have been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds, as easily as he reduced a dead ox to the same condition.

We are here forcibly reminded of Bulwer Lytton's "vill." Western Theosophists do not indorse all the scientific ideas promulgated to the public by Madame Blavatsky, but in this age of wonderful discoveries and rapid progress, none should laugh at any new theory, because what seems ridiculous to-day will become a scientific fact to-morrow. The first volume of the "Secret Doctrine" will certainly be welcomed by all students of mysticism.

RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced, you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the motions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil-disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rappers, and other forms of test-mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—Emma Hardinge-Britten.

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SATURDAY, DECEMBER 1, 1888.

EDITORIAL FRAGMENTS.

What is one man's opinion worth as against another man's knowledge? That is precisely what the denials of the truths of Spiritualism by the secular press, and all who are ignorant of the subject, amounts to. Thus the labored editorials of the *Chronicle*, *Argonaut*, and others, who write whereof they know not, to disprove our facts, are but an oft-repeated illustration of the old saying, "Fools enter in where angels fear to tread."

How many hearts there are in the world aching for a gentle word, and the sympathy of a loving thought—husbands, wives, children, brothers, sisters,—living in the chilling atmosphere of indifference to each other's presence, if not of chronic dislike. And thus this world, that should be full of sunshine and joy, is turned into a dismal abode, where all unpleasant and cruel things take root, and grow, and shed their malarious influence to poison the sweet springs of being.

The strong owe a duty to the weak—the well to the sick. Our system of competitive industry gives to the strong in acquisitive wisdom the same advantage that the physically strong possesses over the weak. We would, in the latter case, deny the right of the strong to trample upon the weak; but we recognize and encourage the exercise of those powers and faculties that enable one man to dominate the labor and acquisitions of others to his own use. But this should not release the latter from the responsibility and duty he owes to his weaker brother.

The seasons come and go—Winter and Spring with their wealth of flowers, and the hills and valleys robed in a mantle of green,—Summer and Autumn with their golden harvests and luscious fruits, to gladden the hearts and homes of men—but with all her mutations, the old, old earth remains forever young. So it is with the immortal soul, attuned to the divine harmony of existence. There is no such thing as age to such a soul. It is ever unfolding and never losing its immortal freshness and beauty. It is the end of life to grow, and not to languish and die, spiritually.

The skies are brightening,—the mists are rolling away. Spiritualists are coming to realize that if they would bar out the unprincipled people who would simulate our strange and beautiful phenomena, and trifle with the holiest feelings of poor human nature, for the poor lust of gain, they must be more careful and thorough in their investigations. And especially must they bring themselves into a spiritual state where their intuitions will be a faithful monitor in all spiritual matters. We have enough well demonstrated facts to establish our claims, and can well afford to let all questionable manifestations go for naught.

Who fails to get the best experiences out of this life, misses a golden means of happiness in the next. And there is nothing that helps one to such experiences so much as a kind and thoughtful regard for the welfare of others. Who takes no interest in his fellow men, but shuts himself up in his own shell, bent only on his own happiness, is making for himself a condition—(a Karma, the Theosophists call it)—that will be likely to cause him no little inconvenience in the life to come. It pays to be generous, to be manly, to be considerate of others, even in this life; but vastly more in that land where character is the only passport to companionship with angels.

"If we would shut up the liquor saloons, we must educate the people in the way of self-control and right living—up to the point where 'they will no longer patronize them,'" remarked a liberal but misguided soul to us the other day. This argument holds equally good against every kind of vice. Why do we pass laws against gambling in public places? Why shut up opium dens, and drive other and worse forms of vice from the public gaze? We do it for the protection of our youth, and those who are not strong enough in moral principle to resist their pernicious influence. Why, for the same reason, should we not suppress the public drinking saloon, where our young men

are being converted into drunkards and public nuisances at a fearful rate? Government should be paternal, to the extent of protecting all of its citizens who are incompetent to protect themselves.

A correspondent writes to inquire if we are "still as strong in the faith as ever," in view of the many exposures of alleged mediumship of late, and of the confession of Maggie Fox-Kane, etc. If our knowledge of occult power and spirit manifestations depended upon such a slender thread as to be shaken by the exposure of a few tricksters, or the treachery of supposed friends, we should consider ourselves entirely unfit to conduct a Spiritualist journal. Away back in 1848, we demonstrated to our entire satisfaction, with this same Maggie Fox (as since then we have with hundreds of other mediums), that the raps were not produced by the snapping of the toe or any other joints of the human anatomy; but that they were the manifestation of an independent psychic power—a power possessing knowledge of facts and circumstances, that, in the nature of things, could not have been possessed by any other person or individuality than the one by whom they purported to be given. But beyond all extraneous evidences, we have that in our home life and personal experience, which is absolutely conclusive of the fundamental truths of Spiritualism. If every medium for physical phenomena on the planet were proven a fraud, it would not disturb our faith in what we know in the least.

BE REASONABLE.

Considering the idea very closely, we cannot but be convinced that we are foolish in expecting spirits just released from the body, to be possessed of greater knowledge, or power, or perception, than when in the form. It is doubtless the recently deceased that are most among us, but we question them as though we knew they were sages on, and ancient dwellers in the spiritual realms of life.

When we stop to think that this vast throng of spirits comprises all the various classes of minds and morals that yet exist in mortal forms, we shall not wonder that many interrogators and seekers after spiritual knowledge are deceived and misled. Being invisible to the most of us, those unreliable here may yet go on in their weakness, and continue to prevaricate and misrepresent, and thereby create as much disturbance and inharmoniousness as when in the earth-form. This is but a natural conclusion, since death is no transformation nor reformation, but simply a change of condition, wherein the same law of growth holds and governs, that operates in the earth-sphere. We grow and progress by aspiration and earnest effort in one state as in the other. And just so far as the judgment and good sense and information of the material man could be relied upon, so far may that also of his disembodied spirit.

Accepting this as truth, the only thing to be assured of is the identity of the communicating spirit. In determining this, we have largely to rely upon our judgment and sense of comparison, especially when we cannot call clairvoyance to our aid. We must not be over-awed by what we cannot see; nor must we ask unreasonable things if we would not be deceived.

OUR CIVILIZING AGENT.

It seems strange that in man's progression, he must first be degraded before he can be finally elevated and truly Christianized. We, as a nation, have reached the climax of degradation through intemperance, and, with other nations, carry this agent of civilization to foreign lands, to degrade the heathen, stupefy them, then capture them for Christ.

The churches cry out against the sin of drunkenness, but their missionaries go to foreign lands in ships whose holds are stowed with rum casks. The various Christian nations combined sent to Africa, in 1887, 1,628,000 gallons of liquor. The present year will doubtless show as great export.

But the signs of the times are hopeful of better things. The popular sentiment is now against the evil of intemperance, and reformatory measures will gradually be adopted, until the giant is within the meshes of the law. We shall then find a new means of civilizing the heathen, and also for insuring our ascent up the hill of growth and enlightenment, without first being pitched to the bottom.

The time will then be that we shall not presume to instruct those whose hearts and lives are freer from guile than our heads from cunning and design. We will be sure that we know ourselves, before we attempt to study others.

A WATCHNIGHT.—On New Year's eve the Metaphysicians, Theosophists, Spiritualists, and friends of all denominations desiring to join in, will give a special entertainment. It is the aim to bring together brothers and sisters of all beliefs, that at the end of the Old Year all may be united in one joy, and at the beginning of the New Year all may commence with a universal love, that recognizes that each has his and her peculiar work to do, but that nevertheless each is working the best he knows how for the common good. The entertainment will be of a musical and literary character; the program, which will be published shortly, will contain a great variety of talent. During the interval, everyone present will be invited to partake of a light supper. Tickets, which will shortly be ready, may be obtained at the office of the GOLDEN GATE; price, twenty-five cents, including supper.

PASSING AWAY.

Our days are going by, some bright and full of hope, others somber and joyless; but happy or sad, they return not from that awful and unfathomable gulf of time that is behind us. In darkest hours we press most eagerly on, longing for that imaginable future when there will be no more groping in the gloom of mortal bondage: for that future when all strife and discussion over things differently understood, shall cease. The little band of mortals journeying on this earth, do not seem to realize that the true and real good of one is, or should be, the good of all; nor that the blindness of one may lead to the stumbling and straying of others. It does not seem to be recognized as a duty to look after these straying and falling ones, but to use their mishaps as a weapon of destruction to the cause they may have espoused. We forget there is defective fruit on the fairest trees, and blighted blossoms that come to naught. But so long as the tree produces a fair quantity of sound apples, peaches or plums, we let it stand and care for it, each year taking new pains to cure its defects. So should it be with all societies and philosophies of men; they should be judged and valued by the good they produce, and not aspersed and denounced because of the defection of a few weak ones, whose natures could not mature the fruit promised by the Spring flowering.

The work of many in the spiritual cause is nearly done here; their evening is the morning of other workers, and before retiring for the night they would put things in order for the new hands that shall take up their toil on the morrow. This hate, suspicion and scorn, must be put out of sight forever; they must stand as helpers of one another, and do their utmost to bring the day when there shall be no longer antagonism, but harmony forevermore.

FRED EVANS IN AUSTRALIA.

We received by the last mail files of *Psychic Notes*, a small, 8-page paper published by the Psychological Society of Brisbane, of which Mr. George Smith is managing editor, and in which we find full and most gratifying reports of Fred Evans' work in Australia. Both in his public seances given before the Psychological Society, and numerous private seances, long reports of which appear in said journal, we find that Mr. Evans' guides have been able to confound the skeptics, and establish beyond reasonable question, the wonderful fact of psychography, as it has been established and proven here.

In his seance with the Psychological Society, thirty-five members being present, the slates were prepared and sealed by a committee of their own number, in like manner as we have often witnessed; and the results were the same as those we have often described in these columns. Of this particular seance *Psychic Notes* states that the Committee thoroughly satisfied themselves that the slates were "perfectly clean before being fastened together; they then held them in 'front of the audience, and at Mr. Evans' request, all in the room joined hands. The result was apparent: at once a strong magnetic force seemed to surge through the audience, several of whom were violently contorted by 'the force; in a few moments Mr. Evans told 'the committee to break the seals and open the 'slates, when an exclamation of surprise burst 'from the on-lookers. On one slate was a well 'executed portrait in lead pencil on a white 'ground, and seven messages, written in five or 'six colors; and on the other slate, no less than 'thirty different messages, some in slate pencil 'and some in colors. Some of the messages are 'so finely written as to require a glass to read 'them. Most of the messages were read out 'and recognized by the members present, their 'own as well as the spirit's name often being 'used. There are also messages addressed to 'members who were not present at the meeting, 'and to others who, though not members of the 'Society, are interested in Mr. Evans' work, 'and who were instrumental in bringing him 'here."

We regret to learn that a day or two before the closing of the mails for San Francisco, Mr. Evans, while out horse-back riding over a mountain road, the road being slippery from recent rains, his horse slipped and fell, Mr. Evans receiving painful but not serious injuries. It was thought he would be confined to his room for a week or more as the result of the accident.

These facts were conveyed in a letter from Mr. Evans, and also in a note from Mr. George Smith, referred to above. It is greatly to be hoped that nothing will interrupt the grand work so auspiciously begun in the Colonies.

SPIRITUAL MEETING.—The meeting at Washington Hall, Sunday evening, although the weather was a little unpropitious, was well attended by a highly appreciative audience. The music and songs by Mrs. Jennie Clark were unusually charming. The address by T. J. Trayner on the subject of "A Medium at a King's Court," gave some interesting and practical suggestions for the guidance of our mediums; that the power that Bible mediums possessed was obtained by living pure, holy, and spiritual lives; and urged that it was essential to a high order of mediumship. Mrs. D. N. Place, the new platform test medium, gave tests to the great satisfaction of the audience. Next Sunday evening, by request, Judge Swift will reply to Rev. Dr. Gibson's attack on Spiritualism, in his sermon of last Sunday evening.

—The engraving of the spirit likeness of Willie Bushnell, on our first page, was made from a very poor tin-type, from which it was impossible to obtain an engraver's proof to work from.

Hence, it had to be produced from tracing. Of course, the likeness is far from perfect, but it is quite as good as could have been expected, under the circumstances.

A REMARKABLE CASE.

A remarkable case is that of George Ferguson, of Providence, R. I. We give it statement in our columns, because we believe the sufferer could be cured of his malady by some one of our magnetic healers; more especially since all physicians heretofore employed declared their inability to do anything to relieve the patient of his strange affliction. He is a well-to-do citizen, fifty years of age, and since he was ten years old has been the victim of a most distressing visitation that seizes him every 3d of September, and lasts six hours. He fully expects to die in one of them, and thinks each one may be his last. That he might do himself and others no harm during the attack, he had a room fitted up like a maniac's cell, into which he goes regularly when the dread time comes around, accompanied by three attendants who manacle him hand and foot to the floor, where he spends the six hours of unspeakable agony. The demoniacal spell leaves him in a state of utter exhaustion, from which he is a week in recovering.

The physicians call it epilepsy, the only name they know or recognize for such cases. The periodicity of the spasms, as well as their general character, suggests that it is something else, and more than physical in its nature.

Spiritualism is a science as well as a philosophy, and has demonstrated that all illness is not confined to the physical being; that very much of it is only spiritual inharmoniousness, and very often obsession. Spiritual treatment is the only medicine for such ills.

SUMMERLAND NOTES.

Purchasers of lots in Summerland are advised that we are now ready to make out their deeds. They can leave their checks for the amount, with us, if they choose, made payable to the order of H. L. Williams, and we will hold them subject to the delivery of the deeds. It should be borne in mind that we are acting for both the owner of the property, and the purchasers, and shall see that the titles are perfect, and the business properly conducted.

If lots in Summerland were worth, and sold readily for \$25 three weeks ago, they are certainly worth double that price now, when we have 800 lots sold, and the enterprise is an assured success. But we shall hold them until further notice at an advance over the original price of only twenty per cent, or \$30 per lot.

Those who would secure lots in Summerland at the low price of \$30 per lot, the advanced price, should send in their orders at once, as another advance will be made as soon as 1000 lots are sold. This is really the cheapest property, and will yield better returns for the money, than any other real estate now in the market.

At this writing, Thursday morning, Nov. 29th, we have sold 633 lots in Summerland, and Mr. Williams has received orders for 150 more, by residents of Santa Barbara, making a total of 783 lots! Who says Summerland isn't a success?

One-half of the advance on Summerland lots (\$2.50), will be devoted to the improvement of the streets.

Mr. H. L. Williams, owner of the Ortega Rancho, whereon Summerland is located, writes us as follows: "I have thus far only taken 'orders from Spiritualists, and have refused 'orders from others, until I could consult with 'you. I could sell a large number to others 'here, but I think they would be purchased for 'speculative purposes, and that would not be 'desirable. We want to have as many build-'ings go up at once as possible."

The following letter from Mr. Williams will be read with interest by all purchasers of lots in Summerland:

SANTA BARBARA, Cal., Nov. 26, 1888. DEAR BROTHER OWEN:—I notice in your issue of the 24th that you state you have "no doubt but that I would gladly donate grounds" for "a home for broken-down or aged mediums." As usual, you are correct. I will very cheerfully do so, if some provision is made for suitable buildings thereon. Another matter which was overlooked when the grounds were plotted was grounds for a school building. I will cheerfully donate this also. I will say that I will at once, or as soon as possible, (before building can commence) put up a temporary arrangement for putting water into a large tank upon the hill, upon which the reservoir is located, and run a pipe from it to several points on the site, so that all will be accommodated with the best of water immediately. Yours truly, H. L. WILLIAMS.

MRS. J. J. WHITNEY'S MEETINGS.—It is not often that we (editorially) have an opportunity to attend any of our public meetings, for the reason that Sunday is the only day in the week we have to prepare our editorials—the only day we can have entirely to ourselves. But last Sunday evening was an exception, and we improved the opportunity to visit Mrs. Whitney's public seance at Odd Fellows' Hall. There were many hundreds of people present, and the deepest interest was manifested throughout. Mrs. Whitney's manner is always pleasing, and her guides are careful to give no tests of spirit presence that would cause unpleasantness. She gave over thirty convincing tests, some of them to strangers who were present at her meetings for the first time, and of whom it was impossible for the medium to have known anything. In fact, most of her tests are for this class. Her next public seance will be held at the same place on to-morrow (Sunday), evening.

—W. J. Colville addressed large and very appreciative audiences in D. Street Theatre, San Diego, Sunday, November 25. The evening lecture on "Marriage," was particularly fine. Week day attendance is also excellent. Classes meet in Southwest Institute, Monday, Wednesday and Friday, at 7:30 P. M., and in Good Templars Hall, Tuesday, Thursday and Saturday, at 2:15 P. M. Sunday services in Lafayette Hall, at 2:15 and 7:15 P. M.

EDITORIAL NOTES.

—That charming little vocalist, Daisy Cressy, will sing at Mrs. Whitney's seance at Odd Fellows' Hall, to-morrow (Sunday) evening.

—Miss H. M. Young, who so successfully managed Mr. Colville's first series of meetings in this city, has returned from the East, and is now stopping in Oakland.

—A friend has left \$1.50 at this office for the relief of the Ramsdel sisters. We would be pleased to be the almoner of other contributions to this worthy purpose.

—At the request of a number of prominent Spiritualists, Judge Swift will answer the Rev. Gibson's last Sunday's tirade against Spiritualism, at Washington Hall, to-morrow (Sunday) evening.

—All notices for the GOLDEN GATE must be sent in not later than Thursday noon. The notice of the Oakland meetings, last week, did not reach us till Thursday evening—too late for the paper.

—Gerald Massey, the English poet and philosopher, addressed crowded houses during his engagement with the Independent Club in Boston, and was universally praised for his scholarly productions.

—Mr. John Wm. Fletcher, the test medium and lecturer, is meeting with pronounced success everywhere, and is fully engaged for all his time. For some years he has confined his labors to the New England States.

—Attention is called to the notice of a remarkable cure by Dr. Dobson, of Maquoketa, Iowa, published in another column. Such testimonials speak in no uncertain language as to the healing powers of this physician.

—We are pleased to call attention of the afflicted to the card of Mrs. Dr. A. C. Johnson, of 804 Haight street, this city. Dr. Johnson is a thoroughly educated physician, and entirely competent to take charge of, or give advice in the most critical cases.

—Let us give thanks for our knowledge of a future life, for the happy communion we enjoy with our loved ones on the other side of life, and for the blissful thought that some time we shall join them on the shining shore, where "sickness, sorrow, sin and death are felt and feared no more."

—The Spiritualist Society of San Jose have secured the services of that excellent inspirational speaker, Mrs. E. B. Crossette, for their platform, for the ensuing three months. We hear nought but the highest encomiums of Mrs. Crossette and her work. She is a cultured lady, and we regard her as a most valuable accession to the spiritual rostrum.

—We are pleased to state that the GOLDEN GATE, after three and a half years of hard work, has at last struck the flood tide of prosperity, and henceforth will cease to be a tax upon the generosity of the noble friends who have stood by it from the first. Surely, the promises of the angel world concerning this journal are being fulfilled.

—Bro. Bundy, judging from a recent issue of the *Religio*, seems to be strangely affected by the success of the GOLDEN GATE. He would evidently like to annihilate us. If he only realized how little we "concerned" ourselves about his opinions, or cared for his abuse, he would probably stick to his regular business of slandering mediums, and leave this journal severely alone.

—A large portion of the past fortnight has been devoted by the editors of this journal to the agonies and infelicities of moving their residence to quarters more convenient to their present office—722 1-2 Fell street. The condensed chaos of their home surroundings—the struggles and anxieties and sorrows of the situation, wherein most people have a faint conception—is quite enough to upset one's spiritual equilibrium.

THE BEASEY BABIES' CONCERT.—The grand benefit concert tendered the Beasey Babies last Tuesday evening at Irving Hall, was a rare treat to the music-loving public, and these little prodigies certainly deserved the generous applause with which their efforts were greeted. The Hall was comfortably filled with an appreciative audience, and the little artists were the recipients of many beautiful floral tributes. Their utter unconsciousness of self, while performing their truly wonderful musical feats, is their greatest charm, and little Violetta, who is not yet four years old, seemed lost to her surroundings in the sweetness of the melody she drew from her violin, while her little foot beat time to the rhythm; and the four babies responded to their encores as gracefully as though they had been before the footlights for years. It requires no prophetic voice to bespeak for these little ones a world-wide reputation, and an unparalleled career upon the lyric stage in the future.

The New Hall.

EDITOR OF GOLDEN GATE:

The opening of the new spiritual hall on Sunday evening, in the Murphy Building, corner of Market and Jones streets, by the medium, Mrs. E. R. Herbert, was a decided success. The hall, though not large, was filled to its utmost capacity, while many were turned away for want of room. There were a number of good spoken present, who took part in the exercises of the evening.

Mrs. Herbert spoke while entranced, and gave many fine tests of spirit return to individuals in the audience, all of which were recognized. There seems to be a desire on the part of the people to receive tests of spirit return, or some phenomena that is tangible to their physical senses. This new hall will form a splendid nucleus for the manifestation of this kind of phenomena, as Mrs. Herbert is a fine spirit medium, and here she will be under her own conditions for the work.

On next Sunday, at 2 P. M., and also in the evening, there will be good music for the occasion, with a few writing mediums present, who will give tests, in connection with good spoken. Those who come will receive a spiritual treat, notwithstanding Spiritualism "has received its death blow" at the hands of the Fox medium and the Seybert Commission.

A Happy Re-union.

EDITOR OF GOLDEN GATE:

I send you a brief recital of what to me was a most enjoyable and profitable occasion, which, if you deem of sufficient interest by way of suggesting a somewhat uncommon yet beautiful idea of soul communion, you may present it to the readers of your beloved paper. The twentieth of this present month (October), was the twenty-fourth anniversary of my father into spirit life. Four earth children, and one, an inhabitant of his heavenly home, represent his loving sons and daughters. A brother resides near my home, while the others are located in the Eastern States. Previous to the event of which I speak, I notified them of my wishes and intentions, viz., to celebrate this anniversary of our father's joyful release together, in spirit if not in body, and desired the presence of their thoughts and affections, asking them that upon that day, none but pure, pleasant and endearing emotions be allowed any dwelling place.

Our rooms were prettily and cheerfully ornamented with natural flowers, the most of them from my own garden, cultivated and fostered by my own hands. Our parents' portraits were also suitably decorated. Harmonious and happy influences pervaded the house. I may say just here that I am the only child that is a firm believer in the spirit phenomena and philosophy. After a pleasant and social tea, at which hour the absent ones had been particularly requested to mingle their thoughts with ours, we repaired to the pleasant room, where so often I sit in loving communion with my invisible friends, when the following address of loving greeting to our risen parent was read, and an unexpected but joyously welcome response upon some slates was received:

THE ADDRESS.

"To our father in spirit-life do we, his earth children, offer loving, happy greeting! Vastly different, dear father, seemeth this anniversary of thy departure from our temporal household than of yore! It is no longer an occasion of lamentation but of rejoicing, that the troubles and trials that so frequently overclouded thy brief earth existence, have terminated, and thy once heavy heart and tired feet are blissful occupants of that celestial home, where one by one, we shall soon happily gather, to know pain or separation *nevermore*! We have met, father dear, to mingle once again our hearts—yours and ours,—not forgetting the tiny bud scarce formed in earthly gardens, ere it was transplanted to bloom and fructify in heavenly nurseries—in a fresh baptism of love and fidelity for thee, and toward one another. Consider not less near, nor loving, those dear ones absent in the flesh but present in thought and feeling. May this brief and pleasant occasion draw still closer those invisible cords of kindred love between us as brothers and sisters, and may our affection partake more and more of those heavenly elements that have entered into and characterized thine own. May thy love and thy influence come nearer and nearer to our perceptions, and become a daily inspiration to better deeds and nobler aspirations! And when earthly meetings shall have ceased, oh, may these little re-unions have opened a little wider the portals of that heavenly mansion, thy home and ours, for our triumphant entrance, where, in unbroken union and loving intercourse, we may go in and out, evermore!"

THE RESPONSE.

MY DEAR CHILDREN:—Continue these meetings, however simply they may be conducted, but let there always be a feast of growing love that shall cease not with this life, and your parents and kindred will come in and partake of and contribute to it. This is the all pervading element of heaven, and it is all the more intense and satisfying when practiced in your earthly existence. May the richest blessings of our beautiful home, and yours, surround and bless you always, is the earnest wish of your loving

FATHER.

The evening's experience was refreshing and uplifting, and we separated feeling that the bonds of true affection were more tenderly and closely drawn than before, and I think if others feel inclined to "do likewise," they will find the result all, if not more, than I have described. It not only teaches the beautiful art of soul communion with absent earth ties, and develops the powers of the spirit, but it is a happy means of developing that element within the human soul too slightly appreciated—*kindred love*!!

Yours, Fraternally,
ELLA L. MERRIAM.
LOS ANGELES, October, 1888.

An Explanation and Apology.

EDITOR OF GOLDEN GATE:

My attention has been called to the fact that the name of Dr. J. V. Mansfield was unwarrantably omitted from the "Resolutions of Thanks" passed at the close of the San Bernardino camp-meeting, and your correspondent has been blamed by some of his friends for the omission. Allow me to say to such that the Corresponding Secretary was not the author of those resolutions. They were drafted by the President of C. M. A., and his well-known admiration of Dr. Mansfield would warrant the supposition that the omission *could have been* nothing more than an unintentional oversight caused by the pressure of work incident to the closing up of the meetings.

We all felt that Dr. Mansfield was a very important adjunct to the interest of

the meetings, and I trust that this *amende honorable* may be accepted by himself and friends, and that they may be able to pardon an oversight which we all regret.

Very sincerely,

MRS. ELLA WILSON,
Cor. Sec'y. Southern California C. M. A.
SAN BERNARDINO, Nov. 24, 1888.

Seance with the "Fox Girls."

EDITOR OF GOLDEN GATE:

The published statement of Kate and Margaret Fox that the manifestations of spirit communion given through them, commencing in March, 1848, were all trickery; that it began in sport, and was kept up by the discovery of possessing the extraordinary power to make the raps, by muscular action on their great toes and knee-joints, reminds me of a seance I attended in 1849 at the Burnett House, Cincinnati, where I then resided. The mediums were Mrs. Underhill, Kate and Maggie Fox. There were present twelve or thirteen persons; some of both sexes. One of the unmarried sisters was reading a book, the other was knitting; neither were seemingly paying any attention to what was going on. Mrs. Underhill was calling the alphabet. The raps were distinctly heard all around the mediums, on the casement of the window, behind them, and in other places, but principally on the table. The sounds seemed to come from beneath, and the vibrations could be plainly felt by all.

Every person at the seance got a communication. All were more than pleased, and some astonished at what they received. No thought of trickery or deception was expressed, or I believe thought of.

Toward the last of the sitting a very beautiful communication was given to one of the gentlemen present, purporting to come from his mother, which, when read, remarks were made to the effect that the spirit communicating must have been a highly educated person.

Immediately persistent raps were heard for the call of the alphabet, when this sentence was spelled out: "No, I could not spell." None could understand what that meant except the gentleman alluded to, who remained silent for some time, when at last, with an expression of solemnity upon his countenance, he said: "Ladies and gentlemen, I know what that means. My mother was a very intelligent woman, but she had not the advantage of an education; she could neither read nor write."

Here was an evidence, first that the spirit heard our conversation, and second that she was desirous we should not remain under a false conception. Such a test as this, and others which I witnessed on that occasion, could not be explained by any toe or knee joint theory.

There can be no doubt that these deluded women, either on account of their financial distress, or weakness of mind from sickness or from other causes, have been persuaded to take the course they have by some unprincipled person or persons, who are bitterly opposed to the cause, and who foolishly thought that, as they are considered the originators of what is called "Modern Spiritualism," their self accusation of being guilty of fraud and trickery would utterly annihilate it.

These persons, however, could not have realized the vast number of people, not only in this country but in almost every other, who have been thoroughly convinced of its truth by the most conclusive evidence, which conviction would not be shaken if every medium in the United States had become recalcitrant.

The belief in spirit return, which was born in travail, and nursed by persecution, is not only firmly established as a demonstrated fact, not only among the masses, but is openly advocated by many of the greatest minds of the present day. Nothing now can prevent its growth and expansion. In Spiritualism is found the germ of all progress in science, philosophy, morality, and religion. It has come to bless mankind, and it has come to stay.

G. H. STOCKHAM.

Fraternity Hall.

EDITOR OF GOLDEN GATE:

The Progressive Spiritualists of Oakland met at Fraternity Hall, corner of Seventh and Peralta streets, last Sunday, to hold their usual exercises. There were a goodly number present, and all seemed favorably impressed with the exercises. There are a number of new-comers every Sunday, which proves that there are many who wish to investigate Spiritualism. Last Sunday evening being our monthly social for the benefit of the Society, a number of friends assisted in giving songs, recitations, and piano duets; also, the children of the Lyceum, all of which was rendered satisfactorily. Madame De Roth gave tests from the platform, all of which were recognized. At the afternoon meeting, Mrs. West, of San Francisco, was with us, and gave a number of tests from the platform, which were recognized. Miss Lizzie Plimley, under spirit control, drew a very pretty crayon picture in the presence of a large number of persons.

Mr. Colby has promised to be with us on next Sunday evening, and, with his guide's directions, give slate-writing and answer sealed letters. We invite all friends to come and visit us, and investigate for themselves, and we will endeavor to please all. Meetings commence at 7:30 P. M.

MRS. DAVIS, Sec'y.

OAKLAND, November 23, 1888.

Advice to Mothers.
Mrs. WINDLOW'S SOOTHING SYRUP would always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

OUR QUESTION DEPARTMENT.

MRS. HARRIS:—Am I not just what I am, because I have been played upon by nature's forces? Why should I be more responsible than a flower, a rock, an animal, or a planet? I am born into circumstances, over which I have no control. My life is laid out for me; I may endure the suffering it brings bravely, knowing it can't last always, or I may repine. "It is all in a lifetime," a question of endurance, and will be over when human consciousness ceases. Is not to learn to endure the ills of life, as we would endure pain, patiently, about all we can do after all?

OAKLAND, CAL.

Yes, so long as you live in a consciousness filled with "just to endure," of course that is all you will or can do; but suppose you begin to say *overcome*—"just to overcome." Don't you see a new world would open up to you? Life would take on another hue. You, as a human being, surely are more than a flower, a rock, yea, even far more than a planet, for you have it in your power to say, "I will, or I will not." You can say, "Ought I to do this or the other thing?" and your own experience will tell you whether you have decided wisely or no.

Out of a wise choice will come happiness; out of an unwise choice misery. How else could we develop individual consciousness? If we would cease to look upon circumstances in life as made for us by others, and know that every trial is an opportunity for growth, and that to overcome (not to endure) is the triumph of the soul, we would soon find that we should have far less to "endure." "We are what we will to be." The sooner we know this, the better for each one individually, and for the world. These bodies are not the self, but that through which the self relates the I or ego to the eternal world. My real world is my own consciousness; only as I enlarge my consciousness, does the world enlarge to me. There may be, and doubtless is, an Infinity beyond, but my own consciousness is my measure or conception of this great unknown; only as my individual consciousness expands, does this unknown become mine. We invade this realm by the power of thought, and the silent unspoken word becomes the spoken through the masterful will. Faith is will that a thing is, or will is faith that a thing is. Just as one's consciousness is the measure of his world, so it is the measure of his will; and as to "think and consciously exist are one," we must try to hold our thoughts where we wish to live. By doing this we begin to mold new circumstances for ourselves. It is not necessary for one who is in poverty, distress, sickness and pain, to hold himself there in his thought unless he wills to do so. If he so wills by the power of his thoughts, he puts barriers in his own path; he makes his little world and lives in it. Just so through our own ways of thinking we relate ourselves to other people's misery by letting them call up their world in us; then we increase by one the number of dark, unhappy worlds, and become ourselves a factor for the spread of misery.

Remember nothing can have existence or outward seeming that does not first have real being in the realm of ideas. We must begin there to work, instead of dwelling forever in this world of effects. Just so far as we fear for one we love, we have in thought gone into the thing we fear for them, and may relate them, through the power of our thought, to the thing feared, and at the same time have, in a measure, made conditions for ourselves which we shall have to endure or overcome.

If this world is nothing to me only so far as I am related to it in consciousness; if what I see, hear, smell, taste and touch are states called up in my own mind, making my world, which is a subjective, not an objective state, the all to me; must I not learn to still the tempests in my thought realm before the calm of life will come to me, before I know the "Peace, be still"?

A dear good lady told me how her life was one long agony, because of the unkindness of her husband. "I have treated him for months without avail; I have prayed for him, but find no response. What am I to do?" "Poor dear heart," I said, "stop treating him; don't agonize over him in prayer another moment. Don't you see that he has called up in you his world, and you are right with him in consciousness? Like an actor in his play, you have, for the time being, become the thing you act. Treat yourself to become perfectly unconscious of that world of his. Don't let anything he may say or do annoy or trouble you. Make a thought world for yourself so far removed from his sphere that he cannot touch you unless he comes up to you. More than likely, by the time you have accomplished this for yourself, you will find that you are calling up in him your new thoughts and feelings. If you don't want to see a thing, you can shut your eyes; you can close your ears to sound. Now move out of your husband's sphere of thought and feeling; make a bright sphere for yourself first; people it with all that is good, true, and beautiful, and then in silent thought invite your husband into your new home. But remember, this home is the kingdom of heaven within."

To the mother who, with unspoken tears in her eyes, and untold agony in her heart, is living right in the same path in thought form that her boy is treading in actuality, I must say the same. You know this is not true of him in the real self. Cease to live with him through your fears. Don't go one step further with him

in your thought in this downward path. Refuse to see the pictures it suggests. Lift him in your thought into the right. Hold him there through the power of right thinking. Relate him to the good completely, and God will do the rest.

Can you trust the Omnipresent Good, which only requires that we should come into harmony with the law to realize the Good? Prayers of faith (not prayers of agony), should find place in your heart, and be spoken by your lips. "When you agonize the long night through," what have you done for your boy? You have forged his chains stronger, and hurt yourself. "What shall you do?" Why, do the only thing you can for him: first, lift yourself out of fear, by declaring that there is an everywhere present Good, and that both you and your boy are in that Good, knowing that however far he may stray from the divine center, still he is included in the One. After your own fear is overcome, then focus your consciousness as you would have your boy live. Wherever you are in thought, in the Good, declare your boy already is in the real self. Go to sleep holding him there in thought, knowing only Good is supreme. And then, when the sleep of peace rests upon your poor, tired heart, your freed spirit may, in the atmosphere of faith and trust, find your boy, and awaken in him thoughts of home and mother. In this way if you cease to live in his world in your thought, and fear, you may furnish an attraction toward the world which holds your big mother heart. The power of thought; how little we recognize it. The very motion of the soul; going out as a force, directed by our own feeling, either toward happiness or misery.

First to think, then to dare, then to will, Bidding anxious care and fear be still; First, think the right, and dare to will it, Live for the right and you will win it. Try!

SARAH A. HARRIS, F. T. S.
BERKELEY, Cal., November, 1888.

The moon, like some men, is brightest when it is full; but, like them again, it soon begins to lose its luster.—*Bishop Jackson.*

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By DR. A. B. DOBSON, ACROSS THE RIVER IN ILLINOIS.

DR. A. B. DOBSON:—One of the greatest cures has been performed by you in my family that medicine ever did. My daughter, Emma, was sick for months with a complication of diseases and was attended by three physicians until she got so low she could not turn in bed, or scarcely swallow, and all hopes gone for her recovery. At this critical period we sent for your remedies, and commenced giving them to her. In a few hours we could see a change for the better, and in three days she was up, and after taking the remedy for a few months, she is as well as any person in our country, and no one can tell that she ever had been so near the grave. The most remarkable event about the case is this: after she could get around the house she ate too many oysters, which made her very sick. The next day I wrote to Dr. Dobson, stating the case, but before I put the letter in the office, I received one from him, answering every question in the letter I had not sent, he also sending more remedies, which soon completed her cure. This showed me he could answer questions by some power outside of himself. I wish I could let everybody know the great power Dr. Dobson has in curing suffering humanity, and I earnestly ask you to write to me in regard to this case, for I am willing to give testimony under oath to the above facts.

HANOVER, Illinois.

The above was told Calvin E. Northup, a highly respected citizen of Maquoketa, by Mr. Hunt, a short time ago.—*Maquoketa Record.*

STOCKHOLDERS' MEETING.

OFFICE OF THE GOLDEN GATE
Printing and Publishing Co.,
Flood Building, Room 43.
SAN FRANCISCO, CAL., Nov. 15, 1888.

The Annual Meeting of the Stockholders of the Golden Gate Printing and Publishing Company, will be held at the office of said company, on SATURDAY, December 1, 1888, at 2 o'clock P. M. The business to come before said meeting will be the election of a Board of five Directors of said company, to hold their office for one year.

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nov 26

NOTICES OF MEETINGS.

THE MEETINGS IN ST. GEORGE'S HALL, 905 Market street, over Cullen's dry goods store, Sundays at 11 A. M. and 7:30 P. M., are for the expression of thoughts relative to Spiritualism and its benefits. All have an equal opportunity to relate their experience, alternated with good music. In the evening Mrs. Meyer gives full names and unmistakable tests. These meetings are conducted by Mrs. F. A. Logan, who desires all mediums and all speakers to have an equal opportunity. Admittance, 20 cents.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., Washington Hall, 35 Eddy street. All are invited. Admission, free. The Library and Reading Room of this Society is located at 541 Market street, "Carrier Dove" office, and is open every week day from 9 A. M. to 5 P. M.; also, Saturday evenings.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nov. 29th and 30th, Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

AT METAPHYSICAL COLLEGE, 106 McALLISTER street, Sunday, 2:30 P. M. and 8 P. M. Subject: "Spiritual Science," by Josephine R. Wilson, assisted by other prominent workers. Good music and singing are one of the attractions. All are invited.

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

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

OPEN MEETING,—ON AND AFTER SUNDAY, November 11th, at 2 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

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What is the Hope of Modern Spiritualism?

Continued from First Page.

is infinite then the devil must be subject to God. They cannot share the ruling of the universe together. And we hold that evil is but the absence of good, as darkness is but the absence of light. But no matter how dark the place is, when the sun shines the rays illumine the place; so matter how wicked the life is, when the power of human sympathy touches that life, it rises in a strength and power all its own. So we hold that there is no man and no woman so bad, in the whole realm of evil, but what there are depths of sin beneath them. You can never make a man or woman better, by proving that miserable, contemptible sinners they are; that is not the way to reform the world. The way to make a bad woman or a bad man better, is not to prove how bad they are, but to take them kindly by the hand, and show how good it is possible for them to become, and lead them along the shining pathway toward a better and a brighter life.

Now then, we see in evil but the absence of good, but on the very condemned soil the flowers will blossom and the fruits will ripen; therefore what was in the seeming evil, was only the undeveloped good in the end.

Again, too, the Church holds that the Savior stands ready to pardon, and that men must be born again before they can ever enter into the enjoyment of heavenly bliss. Have we not heard it since time began? "He that believeth shall be saved; he that believeth not shall be damned;" that belief, not life, settles the question of joy or sorrow. There are some men who to-day contend that you must be born again, and then all things will be made new unto you, and men are every day pointed out as Christian men, who have passed through this process.

Well, I have seen some of these men that have been born again; but what could they have been in the first place! And if their present condition is the result of one birth, they will need not one, but a hundred, before they can enter in upon the condition of life in which they will be able to fill its higher and better purpose. Our friends tell us that Jesus alone will save, but in the light of spirit returns we are taught that it is not on the cross at Mount Calvary that Jesus saved the world; it was by the purity and the grandeur and the simplicity of his life that he saved it, rather than by the manner of his death; and that salvation, if it ever comes to men, will not come from bending before crosses or saying prayers, but it will be by marching over the same pathway that he walked, and by practicing the same truth, remembering that all men and all women are members of God's common family.

And heaven and hell, where are they? Some say heaven is beyond the stars, and hell beneath the earth. Some say that there is no rest for the wicked, but that the true are always at rest. We have learned through the revelations of Modern Spiritualism that there is a law of spiritual gravitation, and when the soul passes through the change called death, by that law of spiritual gravitation it is at once passed to the condition that is legitimately its own.

Some now are waiting for heaven to come to them. I have seen hundreds of people who call themselves Spiritualists, who say, "Oh yes; the spirits will come for me by and by;" and as our Christian friends roll up their eyes and exclaim, "Jesus paid the debt—paid all my debts," (and it is a great surprise for some people to have half their debts paid), so our good Spiritualist friends, in the same spirit, will say, "Yes, the dear spirits will do it all." No they won't! No they won't! If there is any work done for you, you will do it for yourselves; and you are only worthy of happiness hereafter, because you sacrifice yourself along the pathway of life now.

I will tell you what it is, friends; we have had nonsense enough about this thing, and the time has come for us all to meet the important issues of Spiritualism face to face, and to deal with them with the power of intelligence. Modern Spiritualism declares that the universal law is God; that that law is expressing itself in man; that each soul is climbing along the pathway just as far as it can; and that in the other life either happiness or sorrow is the result for the time being of earthly experience. No matter how low you are, there is always a highway of progress open before you, and although you are in the shadow to-day, you can be in the sunshine to-morrow if you will.

Now this is what Modern Spiritualism has taught the Church. This was the story that was repeated years ago in every town, in every city of your fair land. And what then? Well, the ministers came against it, as you know they always do against a "growing heresy." They have one idea of these things; we have another. There is no heresy about that; there is only the liberty of individual opinion, which, I will admit, is the greatest degree of heresy in some people's eyes. We claim simply our right to interpret what we see, and to act according to that interpretation.

Only a short time ago, I found that the clergy of the land, weary of other kinds of work, tried to turn around and strike Spiritualism in the face, and if it were possible, which it is not, to insult the truth that Spiritualism contains. But the truth can never be insulted by the blows that ignorance hurls at it.

Our good friend, the Rev. Dr. Mills of

Newburyport, came out against the women in Spiritualism, and I felt inclined to answer him; but when a man gets so low as to fight the women in a cause, I think he answers himself. Therefore I pass him by. But, on the other hand, when a man like Mr. Talmage or the late Mr. Beecher comes out against Spiritualism, what answer have we got for them?

How shall we answer them in a logical and intelligent manner, and with a force of argument? It is no use for us to fold our hands and smile, and say they are not worth noticing. It is not enough for our press to write a few contemptuous lines in regard to them. They can only be answered in a fair and square consideration of the subject, guided by whatever intelligence we have on the subject.

Who has answered Mr. Talmage? Has it been the Spiritualists who from time to time meet around about the country "enjoying" Spiritualism? No, for they are too busy. They never add a single thought to it. They sit down when they are in trouble, and drink from the fountain. They fold their hands and go to sleep, and bye and bye, when some one strikes them and wakes them up, they say, "What is the matter?" And thus is no progress made.

Who has answered Mr. Talmage? It has not been the Spiritualist; it has been the phenomena that Professor Alfred Russell Wallace and Professor Crooks demonstrated to be the absolute facts, that have answered such men. Mr. Talmage says that ninety-nine out of every hundred of the things in Spiritualism are humbugs. All right; we will accept that they are, and then we will ask him to explain the one thing that he is forced to admit is genuine.

Now Professor Crooks and Professor Wallace have given these successful experiments out to the world, not as Spiritualists; not on the sectarian side of the question at all; not because they feared either God or the devil; but in the broad realm of scientific research, in seeking here and there for nature's laws, they found this law in life, which they could not explain in any other way, and, absolutely free from religious bias, and quite indifferent to the opinions of men and the world, have announced the fact that they had found, and the whole Christian Church has gone stumbling over it ever since. This is what these men have given to us, and through it has come the hope of Spiritualism.

But how did they get it? How did Mr. Crooks and Mr. Wallace learn this law? How is the great world outside to be convinced of the reality and the truth of this position? What does it all hinge upon? What is the difference between the theology of yesterday and the Spiritualism of to-day? I will tell you. The theology of yesterday depends upon the assertions of theologians; the Spiritualism of to-day is the result of demonstrations given through the power of mediumship to the hour and the man of the day. We have no believers in Spiritualism. There are ten thousand people outside that are believers in different forms of religion; but the people who are Spiritualists are so not because they believe it, but because they have seen something that makes them know; and that settles the question beyond all exposure and all fraud.

And they have learned that lesson, where from? From the spirit world, through some medium. Now, my friends, however bad, however wicked, however sinful your mediums may be, they are the pivot upon which the phenomena of Modern Spiritualism turns; and when you take mediumship out of Spiritualism, you have taken the one thing out of it that makes it stronger than any form of orthodoxy can possibly be.

What is mediumship? Mediumship is but the window that separates one world from another; it is simply the window that transmits the light from the outer world into the inner world. Why, for instance, if there were no window in this room, it would all be dark; we could scarcely distinguish one from the other; but with the window placed there the light comes through it and dispels the shadows, and all objects are made clear, distinct, and plain. Sometimes the window is broken, soiled and dusty; sometimes it is very much shattered, and the light is not as clear as it otherwise would be. Shall we blame the light, or shall we take the trouble to repair and clean the window, which? In the one instance we should see very poorly; in the other we should probably be rewarded for our effort and our undertaking. Now, that is just where mediumship stands; it is the window between that world of sunshine and this world of shadow; it is the power that transmits that higher truth to this lower life, quickening the hearts of men, and with the voice angels, saying: "However much you have now, there is something better and brighter that waits you if a proper use is made of the blessings that are around you to-day." How can we arrive at a conclusion? Where is our hope to be found?

For forty years we have done nothing. We have ploughed the ground; yes. We harrowed it very closely; yes. We have gained a foothold. We have fought a battle against old theology. Nobody believes in God as they used to believe, and the story of the devil is more like the "Arabian Nights" that you have almost forgotten, it was so long ago since you read it. And bell, why, that has cooled off a great deal, even from the orthodox standpoint; for between hell of ten years ago and hell of to-day, there is seventy-five degrees of

difference. We have not to talk about that; we haven't to talk about the Savior, because men have begun to realize that they must save themselves. We haven't to talk about heaven and hell; those ideas are all worn out. What have we to do? We have now to take our laws, to take our truths, to take our facts, to take our phenomena, and to intelligently arrange them so that they may lead to some legitimate conclusion, and have a purpose behind them.

The trouble with Spiritualism to-day is this; it is entirely purposeless. What it needs is a divine energy behind it, to have some object in view, that we can individually work for the attainment of that object. The same thing that the church has, we need. You say, What, follow in the tracks of the church? Yes; the church has very many good things; they have a system of thought; they have an interest in the work in hand; they have an individual responsibility which we would do well ourselves to emulate. Look at the power of the Roman Catholic Church to-day. It says: "Give me the child, and the world may have the man," for they stamp on the child the great truth that all the world can never wear out.

What are we doing in Spiritualism for our young at the present time? So near nothing you can scarcely see it. To be sure, we have an arrangement where we can teach a few, but where are the majority of the Spiritualist children to-day? Are they being educated in the understanding of the spiritual law for future usefulness? You will find them where you will a great many of the Spiritualists, in the most fashionable liberal church of your city, wherever that is. You need not tell me that a few hundred people in the city are all the Spiritualists there are; not by any means. You need not tell me that the few sermons that are preached from your platforms here are the only lectures on Spiritualism; for many of you know that when you go to hear your most liberal Christian minister, you hear Spiritualism strained through the Christian sieve and given to you sugar-coated because it is a Christian church.

We have no fault to find with these people, only we say, please give the devil his due; and if Modern Spiritualism has put a light into the church, label the light as "Spiritualism," just so long as you take the result of it for yourself, and fill your church with it. When your profound Mr. Savage tells you what he knows about immortality, why don't you ask him how he knows it? And when he tells you, sometimes, that he has learned it through the only avenue, the demonstrations of Spiritualism, then, claim, not that it is Mr. Savage's idea about the other world, but that it is *your* idea preached in Mr. Savage's church by Mr. Savage? And when we shall recognize our own, then we have power and influence enough; and that can never be done until we feel first the importance of educating the young, of impressing upon and teaching our children the most important lessons of life. I have had many times parents come to me and say, I have a daughter or a son attending the public schools, the high schools or some seminary, and they have many friends. Says a mother the other day: "I have a daughter; she is attending the public school, and I do not know exactly what my duty is. These children ask her if she is a Spiritualist, because everybody knows that her father and I are Spiritualists, and what shall I say in reply? If she tells them she is a Spiritualist, she would not be invited anywhere by these other pupils; and what shall we say about it? I tell her to say that she doesn't know anything about it; and when they ask her if she is a Spiritualist, I tell her to say, 'I am too young; when I get older I can answer your question.' Now, isn't that a good reply?"

I said to that mother: "No; teach your child that there is one thing better than the respect of your fellow-men, and that is your own self-respect. Impress upon your child's mind this, that if Spiritualism is a truth, anything less than the truth is not worth the having; and then with that in mind you can go forward to lay the foundation stone of your Spiritualism, which must be among the young."

Now, we have another subject to talk about, and that is that there should be some institution where mediumship could be properly taught, and mediums properly developed. The people that are mediums to-day are such because they happen to be so; that is all. Nobody knows anything about it, and when an investigator comes to ask where to go, nobody can tell. There is not a medium in the world that is not denounced by somebody as being a fraud; there is not a humbug in the land that is not believed by somebody to be genuine; therefore the investigator stands perfectly aghast; he doesn't know which way to go, or what to do. There isn't a single man who may be condemned as being fraudulent, but what our press has, times without number, advocated as being the strongest, the best and most brilliant among you. What can be done? If mediums are good friends with each other, then they are in collusion. If they are enemies to each other, why isn't it a pity they don't agree better. If you see one medium daring to point out an error, or what seems to be wrong in another, you will all raise your hands any say: "Isn't it terrible; these jealousies among mediums?" Or if, on the other hand, he never speaks a word of evil against them, and shakes hands gladly and lovingly with each one, then he is in collusion with those people to cover up their sins and their errors.

Well, now, there ought to be some different position from that, and it never can be attained until mediumship is made what it ought to be. Your ministers are educated for the pulpit, are they not? And they take years and years to study so as to be fitted for their work in public as teachers of a truth. Your physicians are educated, and pass many long years in study before they can even do the small practice that they are able to do now; and shall we when we wish to investigate the delicate and the most important of all subjects, rush in blind-folded with our hands tied, our eyes shut, and simply let chance guide our feet here and there?

Every disaster that has come to the cause of Spiritualism has struck hard upon the rock of ignorance, every single time. And if you want to relegate your enemies to the oblivion from whence they have come, and place your cause where it shall be respected, as I hold it ought to be, among the religions of the world, it will only be when, by education and intelligence, you comprehend the first demonstration of spiritual manifestations.

The world asks for what? For phenomena. There was a tiny rap heard forty years ago, and the world has not been able to explain that yet. Learn the law of the rap first, and then you will be able to comprehend the greater laws that may come after it. But there should be in every society (mind, I am not here to advise this society what to do, but I speak in a general way now,) there should be in every society a committee of people who are intelligent, who are sympathetic, who are kind-hearted, who come together from time to time, hoping to get at the bottom facts and the truth, and who may personally present that truth to the public.

Now, it seems to me that there should be in every society, as I said before, first a committee for a study of this subject, and then out of that committee will grow, what I hope some day to see, an institution where our mediums can go and be taught the laws that appertain to their mediumship; learn how to seek the most favorable conditions; learn who are ready to receive and when they are individually ready to give; then when a man walks out, or a woman, as a medium, they are possessed of that power, and they can intelligently teach you; and until then they never can.

You may think this is very strong language; but I bring the result of the last forty years before you as an evidence of what I say. Here we have been drifting here and there on all sides, making thousands of mistakes, when if we had known what was the best thing to do, we could have done it, and saved ourselves and our mediums the endless sorrow and trouble that has come. You say, Shall we not denounce fraud? There are people who have an idea that we ought always to come out and denounce people who are fraudulent in mediumship, although every other form of fraud must be covered up.

Well, there are two ways, my friends, in which to serve the truth; one way is to point out all the error that you can find; another way is to let all your strength go to build up that which is true. They are two different positions. Now, if you choose to occupy one and I to occupy the other, you have a right to yours; I assuredly have a right to mine. And while that is true, the weeds must be torn from the garden, otherwise the flowers can not grow. But there is a point here at this issue: When the Spiritualists undertake to separate the weed from the flower, instead of calling in the outside world, and the police, and everybody else to assist them, it will be far better for this same committee to which I have referred to go to work and make their investigations as Spiritualists, in private; and having settled the question, then to take issue as seems best to them.

Now, the point I wish to make is a very plain one. I say let the outside world do what it pleases; that is its affair. Let us as Spiritualists investigate just as carefully as we can, but let our investigations be to ourselves, as their investigations are to themselves; and if we find an error, and if we know that the thing is wrong, and we see the absolute fraud, and there is no explanation for it, then we are called upon, as seems best to us, to aid in tearing up and crushing out any evil that may appear before us. I again reiterate that, so far as evil is concerned, our hand and our thought are against it, as they have ever been; but realizing how little as yet we understand in regard to it, we have never yet found any one person that we felt quite equal to settling the question to the entire satisfaction of the entire world. Each person may settle the question for himself; and if Mr. Gladstone, who said the other day in his letter that Spiritualism was a matter of evidence—that is, it was not a matter of belief, not a matter of thought, but a matter of evidence; and therefore if some persons find evidence in one place, and some others in another, they will question your evidence quite as much as you question theirs; and until we have a standard, as we have in mathematics, as we have in chemistry, as we have in geology, so far as this spiritual matter is concerned, which can only be gained by careful study and the impassionate consideration of the matter, we shall be at sea, as we are now. But I hold that the hope of Spiritualism will be found in the intelligence of Spiritualists. I hold that the time is near at hand when we shall take a new departure, and instead of our fighting each other, instead of our putting our hand against any one as an individual, instead of our saying we will crucify this man or that woman, we will work to-

Continued on Eighth Page.

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Uncle John's Creed.

Uncle John with his snow-white hair,
His firm eyes, his cheek as red as fair;
Grand old man, he stood on the ground
Pleading the cause he claimed to represent;
Who asked him a friend for his creed,
"To do good deeds."
That is my creed.

He had faith in a land of good,
To make men really and good;
Knowing well what the Good Book says,
"The pure you have with you always,"
That was his creed,
Loving and true.

He never "wondered" around the throne,
Nor sought in prayer the mystic tone;
Dearly of love were his strongest prayer,
To be heard of men he didn't care;
He had more faith in bags of meal,
That was his creed,
A handsome deal.

Before others he dared not pray,
He could not think of what to say;
But when he saw a land of good,
With bread and meat and other food,
And left them at the widow's door,
That was his creed,
Piled on the floor.

His prayers were of the silent kind,
So hard and difficult to find;
He prayed with his fingers and feet,
In feeling the poor on the street;
What he was doing no one knew,
That was his creed,
Noble and true.

He made no boast of his giving,
He let his work do the praising,
But his good deeds of charity,
Were made known by their rarity;
He was known as the poor man's friend,
That is the creed,
God will defend.

"Papa, For Would You Take for Me?"

She was ready for bed and lay on my arm,
In her little frilled cap so fine,
With her golden hair falling out at the edge,
Like a circle of moon sunshine.
And I hummed the old tune of "Banbury Cross,"
And "Three men who put out to sea,"
When she suddenly said, as she closed her blue eyes,
"Papa, for would you take for me?"

And I answered, "A dollar, dear little heart,"
And she slept, baby weary with play,
But I held her warm in my love-strong arms,
And I rocked her and rocked away,
Oh, the dollar meant all the world to me,
The land and the sea and the sky,
The lowest depths of the lowest place,
The highest of all that's high.

The cities with streets and palaces,
Their pictures and stores of art,
I would not take for one low, soft throb,
Of my little one's loving heart,
Nor all the gold that ever was found
In the busy, wealth-finding past,
Would I take for one smile of my darling's face,
Did I know it must be the last.

So I rocked my baby and rocked away,
And I felt such a sweet content,
For the words of the song expressed to me more
Than they ever before had meant,
And the night crept on, and I slept and dreamed
Of things far too glad to be.
And I awakened with lips saying close to my ear,
"Papa, for would you take for me?"

A Song of Spring.

O dear little children, the Springtime is coming,
There're crocuses over the way
And down in the hollow,
The brook if you follow,
You'll find it is merry to-day.

There's a fresh, earthy scent in the woods and the meadows,
The willows are tinted with green;
The bluebirds are singing,
The grass is upspringing,
'Tis the happiest time ever seen.

For we were so weary of snowing and blowing,
Office, and the sleet and the rain;
But now Winter's over
And soon there'll be clover,
And daisies and berries again.

Then sing, little children, be happy and merry:
We elders will join in your play
And eagerly follow
By hill-top and hollow,
To gather arbutus to-day.

No heart is so old but it quickens its pulses,
Too burdened—but care slips away,
As journeying after,
We echo your laughter,
Content to be children to-day.

—LILLIAN GREY, in "Good Housekeeping."

To One in Sorrow.

Sadly you are, "Is it all in vain
That we struggle and rise and fall again,
That we do our best when our lot is hard
And our work is held in light regard,
When those who might help and lessen our load
Are walking at ease on a smoother road,
And, though the earth is so broad and fair,
It hath no bounty for us to share?"
Often, I know, will the question rise,
As the tears come fast into wearied eyes,
"Is there none to care or to soothe my pain?
Do I live and suffer and strive in vain?"
And the answer cometh, "No; for the end
To which these long sad journeys tend
Is a haven of calm, is a home of rest
That shall fully repay the weary quest.
All we have hoped for there shall be known;
There is the harvest of good seed sown,
Peace for the anxious whose plans were crost,
Love for the lonely on earth long lost.
Joy that will never take flight again
Shall gladden us after life's sharp pain."
Then, may we struggle and hope and ascend
With courage and faith to attain this end!

Golden Keys.

A bunch of golden keys is mine,
To make each day with gladness shine.
"Good morning!" that's the golden key
That unlocks every day for me.
When evening comes, "Good night!" I say,
And close the door of each glad day.
When at the table, "If you please"
I take from off my bunch of keys.
When friends give anything to me,
I'll use the little "Thank you!" key.
"Excuse me," "Beg your pardon," too,
When by mistake some harm I do.
Or if unkindly harm I've given,
With "Forgive me" key I'll be forgiven.
On a golden ring these keys I'll bind,
This is its motto: "Be ye kind."
I'll often use each golden key,
And so a happy child I'll be.

What is the Hope of Modern Spiritualism?

Continued from Seventh Page.

gather to gather up the scattered seeds, and sow them in the soil that we have ploughed and harrowed so carefully. Theosophy and Christian science and occultism, and all these other class of studies, are taking this truth out of your hands, and doing for you what you ought to have done for yourselves twenty-five years ago. Theosophy is arranging these great facts and these great truths into a consistent form, as are all these different branches of occult study; and unless you are able to use them intelligently, somebody else will take them and use them for you. There will be among you by and by some that will rise up and will make the world feel that they realize this grand old truth, and systematically arrange it so that we shall be able to separate the tares from the wheat, the fraud from the genuine, the good from the bad; and while we shall take the good to ourselves for a great purpose, we shall look down through the bad and find the good that will in time develop and unfold. For is it not strange that Spiritualism teaches all men and all women are brothers and sisters; that God is our father; that love is the fulfilling of the law? And if that is true, how is it possible for a Spiritualist to withhold the hand of fellowship from any human being on the face of the earth?

While there may be many humbugs in mediumship, which I admit, and while many frauds have doubtless been exposed, which is probably true, at the same time, my friends, the humbug is not all on the side of the medium. There are many persons who profess Spiritualism who are as much humbugs in their profession as ever mediums are in their practices, so that while we condemn the medium on the one hand we will learn the lesson on the other; and both shall make us more intelligent and more considerate, and more kindly disposed, one to the other. I simply mean this: that we are not prepared at the present stage to say for the world and all mankind, what is black and what is white, for the very people that we call black have got a record in your press and we are bound to believe that makes them white.

Again, we ought to have what? After we have taught the children, after we have had some institution or some committee where we shall be able to separate the tares from the wheat, there ought to be also a place where the weary worker can rest, after suffering and toil. It is a living disgrace in the face of Spiritualism that its mediums and its poor should be obliged to go begging from door to door for the assistance that we gladly ought to give our servants. There ought to be a home for mediums; there ought to be a place where those who have given their past life and their strength to this cause, could be carefully nourished during the remaining days of their lives. I know of no more disgraceful fact than that one of the very founders of Spiritualism should have been dragged to the almshouse only two years ago in New York, and the great body of Spiritualists around the country never raise their voices or their hands to see why this is so. When we are realizing our duty, when we are told that as we live here we shall live hereafter, when we realize the great force and power there is in Spiritualism, then to feel that the very founder of our cause, like one of old, had not a place to lay her head, why friends, Spiritualists, brothers and sisters in this great cause, there is work enough for an unborn nation to do.

Here we have started the great cause of truth on its way; and let me say this, that I feel that as mediums and as Spiritualists we ought to band ourselves together and feel from out our substances, to give a certain amount, so that by-and-bye there shall arise in every city a large institution that shall be a home for the unfortunate, sick and tired mediums, to find rest and peace in.

It can be done, and mediums are ready for it; all the workers are ready for it; their heart and soul are in it; if some one would only start it; just a few to make their hands ready, and the only thing you need to make them ready is a plan well formulated, and when that is done the work will soon be accomplished.

Now, friends, in conclusion, What is the hope of Spiritualism? The hope of Spiritualism will consist in our realizing the dignity, and glory, and the truth of Spiritualism ourselves; taking it in our own hearts and walking out into the world with it; saying "it is good for me, it is equally good for you." And then when the fathers and mothers realize Spiritualism, then will they realize that their children should understand it also, then will they teach their children the very things that they call the most glorious and beautiful; and when our hearts are touched with it we shall go to work to sift the wheat and chaff, to separate the one from the other, and we will have our pile of golden grain on the one hand and our pile of chaff on the other, and we will sow our seed broadcast; and we will tell our mediums that so long as they can work with us and we with them, the cause shall be served to a great purpose. We will make them feel that there is no warfare between one and the other. The cause of mediumship is the cause of Spiritualism, and the cause of Spiritualism is the cause of mediumship. There is no use in separating one from the other. And if, as I admit, many of us are about as bad as we can be, wicked, sinful, lost on the way, at the

same time if you are so much better, why not let some of the bright light that shines in you shine upon others, revealing the pathway over which we may in turn pass? Then when that time shall come, our investigations will be governed by no hate, by no animosity; for if it be true that like attracts like, if it be true that whenever we have arrived at a certain stage we attract a certain thing, perhaps that very law of attraction may be a foundation of many of the mistakes and deceptions we find to-day apparent in the world. Let us not be seeking wonders all the day; let us not be asking for a sign; but let us remember that the one thing that can be done from the spirit world is a thousand times better than the wonders that man may demand and call for and will have, that may not be altogether from the spirit world. No matter how small the manifestation is, there is the truth, and through that truth the light of heaven shines.

What has Spiritualism done for to-day? It has lifted the veil, that is all. It has shown us, not what there is in the temple, but that there is a temple, and that the door is wide open. It has taken from the face of the dead the death cloth; it has given to broken hearts a word of comfort; it has given to the unfortunate courage and hope; to the down-trodden it has held out a better possibility. The mother with her dead child in her arms turns to the man of science, asking: "Where has the soul of my child gone? Can you not tell me where my child is?" And the man of science says: "No; all that you loved, all that you trusted in, has ended with death; for science looks backward from the grave; it has no power of looking forward through its narrow doors; death is the end." And, in despair, the mother turns to the man of God and says: "Tell me, you who are standing so near the throne of God, where is the spirit of the child I have loved, aye, better than life itself?" The man replies: "Was your child baptized? Are you a member of the church?" "Yes." "Then I hope, I trust, I believe, that you will some day meet your child again."

Hope, belief, trust; these are all the answer that the Church has to an aching, sorrowing mother's heart; and between the science on the one hand, with its loud-mouthed pretensions, and theology on the other, with its still louder pretentious claims, comes the sweet voice of the spirit, that saith, "There is no death; the stars go down to rise upon some fairer shore, and bright in heaven's jeweled crown they shine forevermore."

And the father and the mother bow down with grateful tears above the young child; and the brave heart and the noble soul, each one that has passed through the narrow door of the grave, is standing now with renewed life, with renewed strength, and renewed power, on the border-land of the other life.

Modern Spiritualism has taught this. It has taken from the grave its sting, from death its pain, and taught us that after death comes a re-union with those whom we have lost; and with that in our heart, with their hands to guide, and the thought of one day standing face to face with them, is there not hope, is there not courage, is there not a purpose to work for? Work then, my friends, until the shackles of error are broken, the clouds of superstition are swept away, the sins of earth are conquered, and the humanity of God and the divinity of man are made to shine resplendent above the world.

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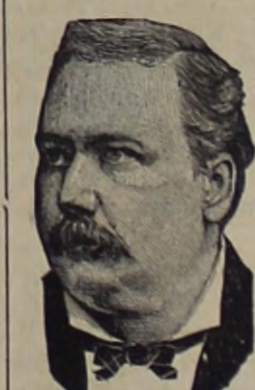
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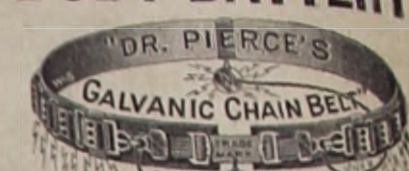
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