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GEMS OF THOUGHT.

Sincerity and truth form the basis of every virtue.

A gude word is as soon said as an ill.—*Scottish Proverbs.*

From our eagerness to grasp we strangle and destroy pleasure.

Who soars too near the sun with golden wings, melts them.—*Shakespeare.*

Keep heaven in your eye, and the world at your finger's end.—*Charles of Bala.*

Talents are nurtured best in solitude, but character in life's tempestuous sea.—*Goethe.*

Live virtuously, and you cannot die too soon nor live too long.—*Lady R. Russell.*

Nothing is too high for daring mortals; we storm heaven itself in our folly.—*Horace.*

Always remember that freemen only can achieve the work of freemen.—*Mazzini.*

The memory never loses anything. It is only a folded leaf; only a closed book.—*Talmage.*

Innocence confers ease and freedom on the mind, and leaves it open to every pleasing sensation.

We never graduate in religion; because the nearer we are to God, the more we see there is to be learned.

To be ambitious of true honor, of the true glory and perfection of our natures, is the very principle and incentive of virtue.—*Sir Philip Sidney.*

Most men are religious by nature, until they become so bad that they give up religion rather than abandon their vices.—*Marion Crawford.*

Every individual is himself a world. A world that is born with him and dies with him, and under every gravestone lies the history of a world.—*Heine.*

I think it unavoidable for every rational creature that will examine his own or any other existence to have the notion of an eternal, wise being, who had no beginning.—*Locke.*

When, upon rational and sober inquiry, we have established our principles, let us not suffer them to be shaken by the scoffs of the licentious, or the cavils of the skeptical.

The happiness of every person depends more upon the state of their own minds, than upon any one external circumstance; nay, more than upon all external things put together.

Far away there in the sunshine are my highest aspirations. I can not reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead.—*Louise M. Alcott.*

The world runs on from one folly to another; and the man who, solely from regard to the opinion of others, and without any wish or necessity of his own, toils after gold, honor, or any other phantom, is no better than a fool.—*Goethe.*

SPIRITUALISM IN THE PAST.

Evidences Taken from Bible Records.

BY "A SEARCHER FOR TRUTH."

As far back in the dim past as the human mind is capable of reverting, with the aid of history and tradition to guide us, we can trace the foot-prints of that philosophy and phenomena which to-day is known as Modern Spiritualism; from the days when the voice spake to Moses from out the burning bush, and, later on, amid the lightnings of Sinai, thundered forth the law which was written upon the tables of stone. And we cannot overlook the wonderful physical manifestations which took place in order to protect the Israelites from their enemies: the dividing of the waters of the Red Sea; the cloud that preceded them by day, and the pillar of fire by night; the supply of manna in the wilderness; the water which gushed from the rock in answer to Moses' compliance with the conditions set forth; his mysterious disappearance, being required to meet God upon the summit of Mount Pisgah, his next appearance being recorded in the New Testament, when he appeared upon the Mount of Transfiguration, talking with Jesus and Elias; all this being nothing more nor less than grand and wonderful manifestations of the great spiritual Being we call God.

To trace from time immemorial the instances, one by one, in which this truth has most forcibly presented itself to the human mind in all ages, would involve more time and patience than either the reader or myself could command. I will therefore only bring before you a few of the most striking instances, as recorded in the old Bible, then citing the New Testament, and in another article coming on down to the history of more modern times, leaving it to the reader to draw his own comparisons, and to reply satisfactorily to the assertion made by the general believer in the Bible, that "the age of miracles is past," and that, because Christ came upon the earth bringing a new dispensation, the evidence hitherto given would henceforth be unnecessary.

This theory would be satisfactory, no doubt, to a large proportion of Christian people, but to those—by far the larger majority—who have found some things impossible to believe, those who have not this "gift of faith,"—must the evidence of a future life be withdrawn from them? I doubt whether Christ taught such a doctrine, as he himself appeared several times after his death to his followers, to establish more firmly their faith.

Even before Moses' time, we have the account of Abraham entertaining angel visitants unawares, who, before their departure, prophesied that he should become the father of a great and mighty nation, and from his son Isaac, whose birth these visitors foretold, and who afterwards became the father of Jacob, sprang the twelve tribes of Israel.

Jacob's vision of the ladder, with the angels ascending and descending, is another remarkable occurrence. The Lord is said to have stood above this ladder, and promised him that this land should be his inheritance, and descend to his posterity; and this land was the promised Canaan, the land of milk and honey, into which they were eventually led, after their forty years' journeyings in the wilderness. We then have an account of the interpretation of Pharaoh's two dreams. The king had called upon the wise men and magicians of Egypt, all being unable to enlighten him upon their significance, until Joseph being called, having been known to possess this gift, he explained to him the meaning, which referred to the seven years of plenty and the seven years of famine which came upon Egypt later on.

Further on we have the account of the angel with the sword, who appeared unto Joshua, giving him instructions to march once a day for seven days around Jericho, when the walls fell, and they went in and took the city. Again we come to the narrative relating to the voice which Samuel heard calling him "three times." He answered each time, supposing the voice to be that of Eli. Being instructed to answer, he did so, when he heard the message.

Next we come to the oft-cited incident of Saul and the woman of Endor, who

could not be induced to comply with his request until he assured her no punishment should befall her, she objecting on the ground that others possessing her gifts had suffered in consequence, and she deemed it a snare in order to take her life. However, her scruples being overcome, the wonderful appearance of Samuel, and his conversation, is recorded as having taken place.

Leaving out numerous other instances of spirit power, we will next mention the prophet Elijah, who had the moral courage, himself a believer in that which he knew to be a great truth, to face opposing numbers, and by appealing to the source from which all truth proceeds, was enabled to demonstrate the fact of a great spiritual power, thereby convincing and converting them by indisputable evidence of the reality of his assertions. This great man, we are afterwards told, was not required to pass through the change called death, but that a chariot and horses of fire appeared, parting him from Elisha, and that he was then carried away out of sight.

Next we read of Huldah, the prophetess, to whom went Hilkiah, the priest, and his friends. To them she foretold the destruction of Jerusalem, owing to the wickedness of the people, but that the king would die in peace before these events transpired. He, being a just man, was to be spared these distressing scenes.

We then come to an interview which is said to have taken place between God and Satan, in reference to Job. The Lord inquired of Satan where he came from and what he had been doing. He answered, "Going to and fro in the earth, and walking up and down in it." And the Lord said, "Hast thou considered my servant Job?" probably wishing to remind him that some good people existed whom Satan had no power to influence. Eliphaz, the Temanite, is next credited with using the following language to Job: "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and the trembling which made all my bones to shake; then a spirit passed before my face; the hair of my head stood up. It stood still, but I could not discern the form thereof. An image was before mine eyes." There was then heard a voice speaking. What was said is rather long for quotation, but I call this as good a ghost story as any that can be produced in our day.

Isaiah, the prophet, foretells wonderful historical events: the fall of Babylon, the birth of Christ, his visions concerning Judah and Jerusalem, and in his days we are told of the avenging angel, who smote in the camp of the Assyrians an hundred and four score and five thousand, showing that God can send messengers to avenge wrongs, as well as those who come bringing messages of love and beauty.

We also have an account of Hananiah, the false prophet, whom Jeremiah rebuked, telling him that he would soon be called from off the face of the earth, which proved true, he dying the same year in the seventh month.

Next we come to Ezekiel, the priest, who says, referring to a symbolic vision which appeared to him, "As I was among the captives by the river of Chebar, the heavens were opened and I saw visions. I looked, and behold, a whirlwind came out of the North, a great cloud and a fire unfolding itself, and a brightness was about it, and out of the midst thereof, as the color of amber, came the likeness of four living creatures, and this was their appearance: they had the likeness of a man, and every one had four faces, and every one had four wings." He continues in this strain at too great length for quotation. Anyone can find it by referring to Ezekiel, first chapter. I will only add that if any modern medium in these practical times should recite such an experience, it would be said that he was no doubt suffering from a severe attack of indigestion, or had a most extraordinary imagination, to say the least.

The great feast of Belshazzar, the dissolute Babylonian king, is the next illustration of a supernatural power being forcibly demonstrated which presents itself to us. We seem to see him surrounded by the nobles and princes of the realm, their minds and hearts given up to the pleasures and enchantments of the hour, to revelry and the gratification of the senses; when lo, without the least warning, the mysterious writing appears upon the wall in letters of light, bearing to the witnesses of

this extraordinary phenomenon the dread prophecy which was upon the eve of fulfillment, that his kingdom was about to pass from him; that his conquerors were already at his doors. No wonder that he turned pale, and that the courtiers looked agast; that they all felt the power of an invisible presence; no time left to scoff or reason. This was an unexpected seance, and one that they would no doubt have gladly been excused from attending. This, however, cannot be considered as great a marvel as the narrative of Joshua, the great captain, who, we are informed, commanded the sun to stand still, in order that the day might be lengthened, so that he might finish his battle without delay, and so gained the victory over his enemies. His command, it is stated, was obeyed—a circumstance which is contrary to all natural laws, which no scientist could accept. He would laugh in your face; and who could blame him for disbelieving such an unusual occurrence to have taken place. But I am not at present giving my own nor the views of any individual upon the subject. All I will say here is that it is believed by all Christian people, and yet they ridicule the phenomena of Modern Spiritualism, which contains nothing a hundredth part so improbable. It is much more consistent to be an Ingersoll, and reject every thing, Bible and all; at least it so appears to me.

In arguing this occurrence with a Bible believer, his answer, when pushed to the wall, invariably is, "All things are possible with God." Even to the disturbance of nature's laws, they mean, and yet these same reasoners assert that God, for some unaccountable reason, in "these days," finds it against his principles to manifest himself to his children in the most natural and simple ways, but that he lets the devil do it, and have everything his own way. When we ponder such a question as this, we find ourselves saying, Is it possible the world has been growing more enlightened during all these centuries, and that thinking minds must still encounter such reasoning as this from learned and gifted people, but who display lamentable ignorance in regard to the laws of their own being?

It is noticeable to any observer that the conditions required of those to whom these manifestations of spirit power were given were strictly complied with. In the Apocrypha, which is not claimed to have been written under divine inspiration, we find the account of Tobias, who, by following out the instructions of the angel Raphael, was enabled to drive away an evil spirit, which fled into the uttermost parts of Egypt; there the angel bound him. It is easy to see by all this that the Bible is very largely made up of narratives relating marvelous events, comprising prophecies, visions, fulfillments of dreams, raising of the dead, miraculous escapes from death, remarkable and startling phenomena in many phases, appearances, and interviews with beings of another world, many of whom were once inhabitants of our planet, events which, if found anywhere else except in the Bible, would in these times be ridiculed, and no sane person would for a moment credit the events here chronicled if not handed down to us as sacred writ.

The first incident chronicled in the New Testament which is of interest to us in this writing, is the birth of Christ being foretold to Joseph in a dream, which he did not attempt to question, but accepted as a truth that which was given him. We then have the account of a band of angels appearing to the shepherds upon the plains of Bethlehem, and the voices which were heard singing of his birth, that he came to bring "peace on earth; good will toward men." Then we hear of the wise men who came from the East to Jerusalem, being guided by the star which appeared at this time, and is called the "Star of Bethlehem." We pass on now to his baptism, when the heavens were opened, and the spirit of God descended in the form of a dove, and was heard speaking. We will next refer to the Transfiguration scene upon the high mountain, which was set apart; hither Christ had retired with his three disciples when Moses and Elias were seen talking with him, and the voice was again heard proceeding from a bright cloud which overshadowed them. It is so well known to every one, the performing of wonderful miracles, that it would be superfluous to repeat them here, our purpose being more to

demonstrate spirit return and supernatural manifestations; so we will pass on to the scene of the crucifixion, at the close of which we read that the graves were opened, and that many bodies of the saints arose, coming out of their graves, and went into the holy city and appeared to many.

Then we have the story of the angel, whose countenance was like lightning, and whose raiment was white as snow, who descended in the midst of a great earthquake, and rolled away the stone from the door of the tomb. The keepers being seized with fear, became as dead men. The angel said to the women: "He is risen; he is not here. Go tell his disciples he is risen from the dead." When on the way they met Jesus, who accosted them thus: "All hail; be not afraid. Go tell my brethren they shall meet me in Galilee."

We will now pass on to the book of Luke, who relates the incident of the angel Gabriel, who appeared unto Zacharias, the high priest, and foretold of the child John, who should be born unto him, and who would become great and convert many to the true God; and because Zacharias doubted, he was stricken dumb, and remained so until these prophecies were fulfilled. And this same angel appeared to Mary, six months after, and told her she would become the mother of Christ.

In speaking of the influence of evil spirits, we may be excused for mentioning the familiar and oft repeated story of Jesus being led away by the spirit into the wilderness, where he is reported as having had an interview with Satan, who endeavored to tempt him, but without success, which shows that even the best and purest may be approached by evil influences, but that it is possible so to resist that they will flee away; and we have several accounts of the casting out of unclean spirits, and which is still practiced in the Catholic church in some parts of Europe. "On the day of Pentecost the apostles being gathered in one place of one accord, suddenly there came a sound from heaven, as of a rushing, mighty wind, and there appeared unto them cloven tongues like as a fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance." (In these days this would probably be called being under control.) This being noised abroad, every one came to hear and investigate for themselves, "among whom were devout men from every nation under heaven who were dwelling at Jerusalem at that time." They were all amazed and marvelled, saying one to another, "Behold, are not all these which speak Galileans, and how hear we every man in our own tongue?" Some mocked, saying: "The men were full of wine." Peter rebuked them, saying it was a fulfillment of a prophecy foretold by the prophet Joel, who also told of the signs which should come in the last days, "when your sons and daughters shall prophecy, your young men see visions, your old men dream dreams, and I will show in wonders the heavens above, and signs in the earth beneath."

Paul's conversion is one of the most remarkable events recorded in sacred history. When on his way to Damascus, breathing out slaughter and threatenings against the disciples of the Lord, as he journeyed, there suddenly shone round about him a light from heaven, when he fell to the earth upon hearing a voice, and asked, "Who art thou, Lord?" The answer came, "I am Jesus, whom thou persecutest." Again we hear of Peter, and his wonderful deliverance from prison by the angel, Peter himself believing at first he had seen a vision. "He was sleeping between two soldiers, bound with two chains, and keepers before the door. Behold, the angel of the Lord came before him, and a light shined in his prison. He raised him up, his chains fell off, he went out and followed him. When they had passed the first and second ward, they came to the iron gate that leadeth into the city which opened to them of its own accord."

Stephen also saw a vision of the heavens opened. When he undertook to relate it, they stopped their ears, fell upon him, cast him out of the city, and stoned him to death. Jesus appeared to some of his disciples when assembled together, the doors being shut when he stood in their

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Orthodoxy vs. Spiritualism—Reply to the Attacks of the Clergy.

EDITOR OF GOLDEN GATE:

It would seem almost incredible, in this Augustan age of science and progress, that the superstitious legends of the Dark Ages should be still imposed upon educated people, who good-naturedly listen, apparently as a matter of habit, to the expounders of the "Word," who, while abusing "infidel scientists, thank God in the same breath (*vide* a late lecture by the Rev. Joseph Sasia of St. Ignatius' College) "that our lot is cast in a country where religious persecution is unknown." He might have added, not only in a country, but in an age, when "infidel scientists" can go on investigating and announcing their discoveries, without danger of subjecting themselves to the fate of a Bruno or a Galileo, at the hands of the orthodox, holy, infallible church.

The "infidel" stigma hurts no more. In fact, borne by such illustrious names as Galileo, Kepler, Humboldt, Lyell, Darwin, Ingersoll, it has become a title of distinction. Superstition has been shorn of its claws, and a mumbling anathema only excites derision; the faggot no longer kindles in the wake of the innoxious curse; and science pursues its serene studies unappalled by the maledictions of the Church.

But while Papal or Calvinistic orthodoxy still doats upon superstitious legends, which it knows to be untrue, why should it be permitted the opportunity of instilling these poisons into the minds of innocent children, under the pretense of imparting a "moral education"? teaching credence in legends, enslaving the youthful mind, and paralyzing its reasoning powers, instead of purifying and elevating its immortal faculties.

And now comes the Rev. Dr. Bain, enunciating the old pagan idea of two rival powers governing the universe; always the same old story, though under different names: Ormuzd and Ahrimanes, Osiris and Seth or Apophis, Jove and Pluto, God and Satan, the good and evil intelligences, to whom have been arbitrarily assigned by mankind all the varied events of life; spring, sunshine, and balmy airs, foliage, fruits and flowers to the beneficent deity; storm, tempest, frost and desolation to the malevolent one.

Some events, however, have been assigned to the wrong deity. The deluge, for instance, cannot be considered a beneficent act. To drown out a whole population could only be conceived by a satanic agency. Hence the Catholic Church in Wisconsin, wisely perceiving the confusion into which an indiscriminate and unintelligent reading of the Scriptures would tend, have vainly endeavored to prohibit Bible teaching in the common schools, while Protestant orthodoxy insist upon it.

The Rev. Dr. Bain contends that the study of and the implicit belief in the Bible, is the only panacea to save souls from Satan; but the Catholic clergy, wiser in their generation, recognize the danger of allowing it to be read except under priestly guidance. "Familiarity breeds contempt," and therefore, while recognizing the efficacy of the Divine Word to sustain them in their infallible claims, they also realize the danger of vulgar criticism. Wiser than Drs. Bain, Talmage, Gibson, and the rest of our Protestant clergy, who persistently contend for Bible introduction to the public schools, the Catholic hierarchy recognize the danger to their influence in submitting this book to a criticism which might result in stripping the "Word of God" of the holy glamor now enshrining it. Hence they have sought to prohibit it in the schools, and we read in the dailies that a suit of prohibition to its public reading in common schools, brought in Wisconsin by the Catholic authorities, has been decided adversely, to their great chagrin, they wisely shrinking from placing its pages under the calcium light of pure reason, clearly recognizing the conclusion to which the Protestant clergy seem blind,—that the majority of its narratives are unhistorical, unscientific, and, worst of all, most immoral.

Take for instance the story, as related in Judges, of the Levite, eulogized in a Sunday lesson at one of our fashionable churches, who, on his travels with his wife, puts up for the night with his ass, and other belongings, at a friend's house in Gibeah. While they are peacefully at supper, resting from the wearisome journey of the day, a lot of hoodlums—scripturally "men of Belial"—demand in loud tones that the stranger shall come out on the stoop and make a speech.—It was probably election time.—The hospitable host very properly remonstrates, deprecating any contemplated rudeness or affront to his Levite guest, who was possibly of opposite politics. Seeing, however, that these roughs were determined men, and would have a speech anyway, the good man remonstrates: "See you do it not." (*Vide* Judges xix., 24-27.) "Behold, here is my daughter, a maiden, and here is his concubine; them I will bring out to you now, and humble ye them," "humble" being the clerical translation of violate. "And do with them what seemeth good to you."

Here was complaisance; here was the richness of the gospel. "But with this man do not so vile a thing." Thus these helpless women were sacrificed, doubtless on the same principle that is said the

flying Russian adopts when hotly pursued by wolves, throwing out, occasionally, from his sled, members of his family—a child or two—to stay the hunger of the ravenous beasts, thus giving himself a chance to escape. This yarn, however, I believe to be a libel on the Russian; such cowardly instances of sacrificing the innocent are only tolerated in Holy Writ.

Here, in the present instance, one of the chosen casts out his own daughter, a maiden, and his friend's wife, to a worse fate than the ravenous wolf, "to do with them what seemeth good to them," and the pious read this without a wink!

Wouldn't an ordinary person think that even a priest—that even the Rev. Gibson—would blush to read such a lesson? Father and husband gave daughter and wife to save their own miserable carcasses. Then, proceeds the story, after they had turned out these two poor women to the hoodlums, they calmly retired to rest, and placidly slept the sleep of the just.

"Then came the woman in the dawning of the day, and laid her down at the door of the man's house, where her lord was, till it was light." *Vide* chapter 19, verse 26.

Did he take her in to breakfast? Not much. He hoisted her on to his ass, "and when he was come into his house," (verse 29) he did not even give her a cup of tea, but "he took a knife and laid hold on his concubine, and divided her into twelve pieces, and sent her into all the coasts of Israel."

This appears to have been the sacred Scriptural mode of mustering the clans, before the later adoption of beacon fires.

In Chapter 20, we have the meeting of the tribes. "In the assembly of the people of God four hundred thousand footmen that drew the sword. And the Levite, the husband of the woman that was slain, answered and said, I came unto Gibeah that belongeth to Benjamin, I and my concubine, to lodge; and my concubine have they forced until she is dead." He omits to state his own share in the tragedy. And here I would respectfully ask the Reverends Prendergast, Sasia, Bain, Gibson, and all the fathers of the Catholic, Presbyterian, Congregational, Methodist and Unitarian churches, to state who was to blame for this woman's death, the hoodlums of Gibeah, or the "people of God," that expelled her from shelter, threw her into the clutches of the wolves, and then killed her for their own crime, cruelly murdering her in cold blood, when she threw herself for succor "at the door of her lord?"

Of course every civilized soul outside of the Church would condemn the cowardly hounds that threw her to the wolves; but the Lord thought differently, and of course sided with the priest, and, under direction, (chapter 20, verse 12) "the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you? Now therefore, deliver us the men of Belial which are in Gibeah, that we may put them to death."

Now, it would be just as reasonable to say, "Ye men of San Francisco, turn us out the men that murdered Mrs. Bowers, or we will burn the city about your ears." And the Benjamites were evidently at as great a loss to know which were the really guilty parties; but the Lord was in a hurry, and when war was determined, the whole tribe of Benjamin being held responsible, (verse 18), they asked counsel of God how to begin the slaughter, "and the Lord said, Judah shall go up first." For they were bound to kill somebody, to avenge the insult to the Levite priest.

This scriptural kind of justice reminds one of a Chinese episode, that I witnessed during the opium war. All the shipping had retired from Whampoa, and were mostly anchored either in Castle Peak Bay, or in Hong Kong Bay, before its cession to the British. Some sailors in a row on shore had killed a Chinaman. Commissioner Lin very properly demanded the surrender of the guilty party. A long correspondence ensued, which was published in a little sheet, printed on board a lorch, and styled the *Hong Kong Register*, of which the late Mr. Cairns, of Sausalito, a member of our Academy of Sciences, was the editor.

There were two men-of-war, the "Vengeance" and the "Hyacinth," lying in the bay. The Commodore replied that, after investigating the matter, he had been unable to find the guilty party; that many men were on shore that Sunday on leave, from both American and English ships; and it was impossible to find who, in the melee, had done the killing. Precisely the dilemma of the Benjamites.

Lin replied that this was none of his affair; that a Chinese subject had been killed; and that unless some one person to meet the demands of justice should be delivered up to the Chinese authorities within forty-eight hours, he would destroy the whole fleet.

"Hear, tremble and obey an imperial edict, Lin!" precisely the edict of the Lord in the Benjamite case. Probably the Imperial Commissioner had been already converted by the missionaries, and had studied the Bible to advantage, "an eye for an eye, a tooth for a tooth," scriptural ethics not discriminating whose eye or whose tooth; the doctrine of vicarious atonement, stipulating the sacrifice of the innocent for the guilty. At any rate, that was the view that Commissioner Lin took of the matter; yet they called him a heathen, while carrying out strictly Christian principles. Somebody had to suffer; and sure enough next night the forts opened fire on the fleet, and half a dozen fire-ships drifted down with the tide out

of the Ly-e-moon passage, when the fleet in confusion slipped their cables, and most of us stood over to Macao Roads.

Now, this was precisely Chinese biblical justice, under, in fact, the law of atonement, only in our case there were fortunately no casualties; while with the poor Benjamites the Lord was not satisfied until he had wiped out the whole tribe, except six hundred, who escaped to Rimmon. But what makes the Lord's conduct so much more reprehensible than Commissioner Lin's (*vide* verse 28) Phinehas, the grandson of Aaron, had begged of the Lord to cease, saying: "Shall I yet again go out to battle against the children of Benjamin, my brother?" to which merciful prayer for his kindred the Lord inexorably replies: "Go up, for tomorrow I will deliver them into thy hand!" One would have thought that after the Canaan business, the Israelites had proven themselves bloodthirsty enough, without the Lord now egging them on to slaughter and exterminate their own brethren, who had done nothing whatever to deserve death. (*Vide* Judges, xx., 35), "And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Benjamites that day twenty and five thousand and one hundred men; all these drew the sword." "And when they had fled, the battle overtook them, and them which came out of the cities they destroyed in the midst of them." No quarter! And the next day (*vide* verse 46), "they slew again twenty-five thousand men; all men of valor."

So here we have over fifty thousand men killed in the two days' battle, together with all their families; and allowing ten non-combatants to each warrior, we have a total of half a million innocent people massacred, and their cities burned, to atone for the insult offered to the Levite priest! I will challenge Commissioner Lin to beat that record.

And now I want to know from the very reverend gentleman aforesaid, and the regents of the University, whether they consider these atrocious horrors legitimate reading for our youth of California? But the sequel to this lovely story of biblical justice, "this sweet story of old," is the most orthodox part of it. The Israelites appear to have partially repented of their unspeakable depravity in killing off all the women; not by any means on account of the poor women themselves, but on account of the remnant of the Benjamites thus left without wives. "And the children of Israel repented them for Benjamin, their brother; how shall we do for wives for them that remain?" But the Lord very soon solved the difficulty in a most characteristic manner; He says: "Behold, there were none of the inhabitants of Jabesh-gilead" that had joined in the slaughter of their brethren, therefore, (xxi., 10), "Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. Ye shall utterly destroy every man and every woman that hath lain by man!" And after the butchery of all their relatives (xxi., 12), "they found four hundred young virgins that had known no man, and they brought them into the camp of Shiloh." That was the mode adopted by the Lord to supply his beloved with virgins; that is to say, He directed the slaughter of a whole tribe of innocent people to get four hundred virgins; these to supply the place of women already murdered by His orders, the only pretense for the massacre being simply that they had not joined in raiding, outraging and pillaging their unfortunate neighbors.

Four hundred young virgins raped, ravished from their desolated homes, to supply the remnant of the Benjamites! Could satanic malignity do better? Tell us, Dr. Bain, to which of your "controlling minds" was this slaughter due? Is this your "Word of God?" Great Scott! is there anything in the wars of Alaric, of Mahomet, of Saladin, of the Modocs, of the Apaches, of the Thugs of India; anything in the annals of crime to approach, in devilish barbarity, this infamous record of Scripture? Yet this is the pious instruction solemnly advocated by the clergy to elevate the morals of the schools, while, at the same time, they have the serene audacity to denounce *Spiritualism*, and to deprecate the teachings of Infidel scientists!

The brutal allusion in the above narrative of the priest to his concubine is not, however, excelled by the clerical attacks on *Spiritualism*. And now comes the Rev. Dr. Gibson, of the First United Presbyterian Church, (*vide Bulletin*, Nov. 26th), who deposes, and says: "Spiritualism! There is nothing spiritual about it at all; it is material." What a clerical non-sequitur! How can it be *Spiritualism* if it is Materialism? "There is nothing new about it." No spiritualist claims that it is new. "It comes to me through the ages of history." So say all of us. "It is spoken of as necromancy, witchery, sorcery, astrology, and the dreamers, who pretended to have revelations in their dreams; all these are of one family and one heritage." Joseph's dream, therefore, which caused his flight into Egypt, must be included in the above category. Candor from a Gospel preacher is refreshing. "So far as *Spiritualism* is concerned, it is *fraud* from beginning to end;" now, this is scarcely a logical conclusion. The reverend gentleman quotes the Seybert Commission, who were mean enough to appropriate Mr. Seybert's \$60,000, and then their first step to investigate was a commission, *de lunatico inquirendo*, sent out to Germany to prove the insanity of the deceased Prof. Zollner. Why did

they not at the same time, if they meant clerical fairness, investigate the *living* professors, Wallace, Crookes, and Varley, F. R. S.? Are they impostors, Dr. Gibson? Scientifically they know more in a day than the whole Seybert fraternity put together.

But, as I said, be logical. If, as you say, *Spiritualism* is all fraud, how can it be the devil, as your Brother Prendergast says? You see, you should agree among yourselves.

I once heard a sermon on the subject, preached by one of your brethren, in which he said: "Do not be mistaken, my brethren, and think there is nothing in it. I tell you I have heard the raps, but it is the devil rapping with his hoofs, and seeking to ensnare you."

Now, I need hardly say, Doctor, if the conclusions of so many of your cloth are in favor of diabolical agency, it is *something*, and not, as you say, *fraud*.

In conclusion you say, "it is a curse to moral and social relations; destroys mind, body and soul," etc., but how do you know this, and how can a fraud destroy mind, body and soul? Isn't this a little exaggeration? Just think, here's a Doctor that believes the Lord was right in destroying the Benjamites, as above narrated, at the instance of a Levite priest—a Doctor who believes that Joshua was right in slaying a whole tribe of people to get possession of their land; that the Lord was right in suspending the course of nature, although he does not appear to have known whether it was the sun or the earth that stood still while the killing went on; a learned Doctor who can swallow the whole story, yet gags at a pretty, little, tiny rap which I have heard, without any perceptible mischief, in my own house a thousand times! A. Y. E.

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 in earth-land, Saidie hastens to greet you on the morning of this earth Sabbath. And while the children of men seek their earth temples to worship, they knew not what, Saidie would seek the storehouse of wisdom, and therefrom bring pearly thoughts to lay in the hearts of each child. Thoughts which endure, are firm as the Rock of Ages, and will be to each one an anchor of rest and trust, long after the temples and their worship shall have perished and gone into the grave of oblivion, leaving only an empty name.

Saidie looks abroad o'er the face of the earth she has watched with tender solicitude of one who longs to see redemption's banner unfurled o'er all worlds, and were it not for the sure light of the future, her heart would sink under a burthen of grief and apprehension. But, looking forward through the vista of the years, she sees recorded in the cabalistic symbols, her heart is able to read, these words: "This world shall yet unfold; its beauty and life shall expand in the sun of the Eternal, and its people yet shall roam the fields of celestial light and glory; for it is a child of Infinite Love, and shall never sink beneath the engulfing waves of adverse conditions. The word and law of love and progress speaks thus, and is sure as life."

Saidie has carried the thought of her children back to a time when earth was young; has given you a glimpse of the light of that far away time, when the call went forth from the heart of Infinite Love for her children to come near in obedience to the mandate of the All-wise. History has recorded much since that time—much of ill, much of wrong, which has left in the atmosphere its influence of darkness, and this has again recoiled upon the natures of the earth children, until night swallowed up the day. But Saidie has ever read the letters of living light upon the horizon of the far away future, and her soul was able to grasp, in all its fullness, the promise of the Eternal, and work on with a hopeful heart, accomplishing, as she could, the greatest good, not to herself, but to the earth she loved, and the children who are her very own.

Children, look back o'er the entire history of earth. Was ever a time of deep need that angels sent not a counter influence of good, fully able to meet that need, and bring good out of all necessities? When earth was to feel the pressure of human feet, Saidie sent far out, on the unseen wires of the soul, a call for those she loved to come and, with her, bear a part of this work of promise. The call reached the shores of far away worlds where her loved ones were dwelling in homes of peace, and these caught its tones as they were wafted to the inmost soul, and deep in their hearts caused a ripple of unrest. Looking deep down in their souls, they listened if they might interpret the meaning of the soul-echoes, and listening to the voices which came upon the breeze of heaven, there came a solution of the mystery, and back to Saidie's heart came the response: "So we come."

Think not, dear ones, Saidie knew not of the trials and conflicts that awaited you. She saw these must come. On the horizon of the future was painted, in vivid coloring, the dense darkness of midnight, and the fearful lightning betokening the tempest. As she looked into the faces of her own, all turned resolutely to the future; then looked at the prophetic symbols before her, her heart might well feel its shadows of sorrow; but in the light of

the yet-to-be her soul basked and was glad.

Children of Saidie's, to-day ye are few in number in the land. Saidie has even gathered home many of her very own; the few who remain are now walking the border-land, and Saidie bids you each one keep your eye on your bright star of hope, and sail on bravely through every storm you may meet, for the Harbor of Home is not so far away. Ages ago ye heard the voice and love of Saidie as it spoke to your hearts; ye obeyed, and it is well. From thenceforth Saidie leads home her own. We will leave light and knowledge as our inheritance to this world, but upon each and every home banner is now to be inscribed, "Redemption." Through the length and breadth of the land, Saidie's words shall go as messengers of light and peace, but her work shall be centered in the hearts of her very own. This Saidie sees as a necessity of the times, and as she thus speaks, she closes not the door of the Temple to one child of the Infinite. She would say to each of earth: "The motto o'er the door of the Sun Angel Order of Light is 'Welcome.'"

Every child who hungers for the higher truths, whose heart is weary and soul hungry for the bread of life, shall receive at the hands of Saidie and her children. But to those who cast the offered pearls into the mire under their feet shall no more be given. To this the voice of love responds a hearty amen.

Children who have borne the heat and burden of the day, to you Saidie comes with a new baptism of strength. There have been, through the ages of the past, times of war, times of conflict and of darkness. At such times the dwellers in the realms of light have sent their messengers of peace, and those who could bear thither the benedictions of High Heaven, as a counter-acting power of Good, thus saving the land from utter ruin, and the people from desolation. The presence and influence of the higher angels has ever been felt, ever will be felt in the land. While there shall be one who will respond to the call for help, the land shall not sink under the influence of peril and disaster, and thus the gospel of redemption shall not fail, nor shall the land be left in utter darkness. But many must bear burthens, must put their shoulder to the wheel, must help in tiding the angel-cared-for world over the rough seas of the present into the ocean of calm and quiet that lies just beyond these turbulent waters.

Saidie and others have seen these troublous times long coming. The effect of a cause, which lays now in the hands of wise ones to avert, and this, by becoming harmonized with the higher influences of the highest heavens.

Mankind mistake in thinking that the manifestations of a few years ago were the first indications of spirit power in the land. All through the ages have dwellers of the unseen striven to make their influence known and felt. There have been times of need in which we have inter-blended our power to save and help, and mortals have seen and acknowledged the same. Many are the records which are being, and will be given into the hands of earth's children, telling the power of the unseen.

Saidie wills that this be so, that the children of the Order may know and understand the guiding love which not only in this life has manifested itself in various ways, but in various incarnated lives has watched over and cared for them the same. All through the ages have these who are gathered together in the Order of Light, both here and "over there," walked hand in hand, and worked heart to heart.

Children, you have each borne your part; in the past have listened to the voice of Saidie; have received the benedictions of the angels as you turned your steps earthward; fell asleep in the bowers of the better land to be borne away, and waken to a new life, in a mortal home.

Saidie gives these thought to waken in each heart a new purpose—that of opening anew the book of life, with a firm determination to be diligent in searching its pages in search of hidden treasures, which will add to those now being gained, an added lustre, even the brightness of the higher heavens. Thus Saidie gives to you, while many are listening to the mythical teachings of bygone centuries, in the costly temples man has reared, as monuments of a faith fast perishing from the face of the earth.

May the blessings of the heaven of heavens be with each one, while peace crowns each life.

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

OSWEGO, N. Y., Nov. 18, 1888.

Love and respect woman. Seek in her not merely a comfort, but a force, an inspiration, the redoubling of your intellectual and moral faculties. Cancel from your minds every idea of superiority over her. You have none whatever.

Were the visage of sin seen at a full light, undressed and unpainted, it were impossible, while it so appeared, that any one soul could be in love with it, but would rather flee from it as hideous and abominable.

Remorse of conscience is like an old wound; a man is in no condition to fight under such circumstances. The pain abates his vigor, and takes up too much of his attention.

[Written for the Golden Gate.]

Theosophy.

This form of religious belief, which has been transplanted from the far East to this country, has already found many enthusiastic disciples, and their number is rapidly increasing. It contains in its form the most perfect conception of an ideal religion. It has been truly said by Sidartha, that a system of education should be upon the highest standard so as to meet every want of man's nature. It is so with religion. Theosophy is a form of religion which should find particular favor in this land of liberty and freedom. It teaches how lay the true foundation of a true individuality, by acquiring self-control and freedom from the trammels of sense, through a knowledge of God's laws and the practical application of them to your daily needs. Although this system of religion, in its entirety, is adapted to the comprehension of only those of the highest grade of intellect, it can be taught in its simpler form to the masses, and, as the soul is awakened, lead them on to the higher and nobler conceptions of the deep truths of its philosophy.

The great charm and value of this religion to people of intellect, is its progressiveness and capability for infinite expansion. Based upon the laws of God and universal brotherhood of man, it tends to make its believers form more just estimates of character according to true worth. It points out to the true method in which the harmonious development of the spiritual, mental and physical nature of man can be attained. To level the barriers which impede social equality and place the cultivation of the soul and body as the highest possible object to strive for in life, would, we think, be the result of the general diffusion of this wisdom-religion. There are many improvements, however, that we Americans can carry out in the conception of the truths of this religious belief, for India, in her degradation of women, has failed to inculcate one immortal truth of God that woman was created to be man's equal, and they were to be a mutual inspiration in mental, bodily and spiritual development; and, more than that, the conception of Christ as the offspring of an immortal love. These truths are, if carried out, the dawn of a glorious destiny, and their practical application would tend to make the victory over evil passions a comparatively easy task for future generations. —A. B.

SAN FRANCISCO, Nov. 26, 1888.

Great Feats of Memory.

Idiot have been known whose memory for names and words was so retentive that they could repeat a sermon verbatim, and indicate where the preacher blew his nose and coughed while delivering it.

Cardinal Mezzofanti, the linguist, who is said to have known a hundred languages, declared that he never forgot a word he had once learned.

To a friend who congratulated Leydon on his remarkable memory, he replied that he often found it a source of great inconvenience. On the friend expressing surprise, he exclaimed that he often wished to recollect a particular expression in something he had read, but could not do it until he had repeated the whole passage from the beginning to the expression he desired to recall.

An English clergyman mentions a man who could remember the day of the burial of every person who had died in the parish during thirty-five years, and could also repeat the name and age of each deceased person, and the names of the mourners at his funeral. But so weak was he intellectually that he could not be trusted to feed himself.

Dr. Moffat, the distinguished African missionary, and the father-in-law of Dr. Livingston, once preached a long sermon to a crowd of negroes. Shortly after he had finished he saw a number of negroes gathered about a simple-minded young savage. He went to them and discovered that the savage was preaching his sermon over again. Not only was he reproducing the precise words, but imitating the manner and gestures of the missionary.

Revival in Philadelphia.

EDITOR OF GOLDEN GATE:

The Spiritualists of the City of the Independence Bell are indebted to the Pacific Coast for the brave and true woman medium who has "come over into Macedonia to help us."

Mrs. Ada Foye is a power when she stands upon the platform and deals out the beautiful tests of spirit identity and communion, and the hundreds who fail to gain admittance to her meetings at the large hall of the First Society here, come and try again, until they are blessed with the assurance that her raps are not the result of a vibratory toe-joint, nor her written and spoken messages a clever trick to cheat the mourner and the hungry-hearted. The work that this faithful and conscientious medium has been able to do here in the East, will counterbalance all the frauds and diabolisms that cling to the cause, for verily a single grain of truth shall outlive a thousand lies.

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Cultivate forbearance till your heart yields a fine crop of it.

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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jan-21

GOLDEN GATE.

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SATURDAY, DECEMBER 8, 1888.

EDITORIAL FRAGMENTS.

If the average, self-assumed custodian of other people's morals or manners, would find a wretch that needs scourging—one that should be "lashed naked through the world" for all manner of faults—let him look within. He who would keep all the weeds and briars out of his own garden has precious little time to bother with those that encumber his neighbor's grounds. Besides, there is nothing in all the range of reformatory methods quite so potent as a good example.

The nightmare of the soul, has it not been, through all the ages,—the theology of Christianity? It has taught the separation of kindred souls for all eternity, and furrowed out of space an infinite vortex of everlasting woe for the ignorant and undeveloped. It demands what is an impossibility to many intelligent minds, under pain of eternal banishment from happiness, and then asks us to render to such a Being the love and worship of our souls! Not such the Col whom Spiritualists would adore.

Who would strike his colors at the demand of the enemy, without a vigorous effort at their defense, is no true soldier. The Spiritualist who should become disheartened because he has discovered a fraud in his cabinet, or because his religious and skeptical neighbor "makes faces" at him over the back fence, and calls him ugly names, needs a rap across his spiritual knuckles to brace him up to his duty. With the light and glory of the new gospel shining down upon us, why should any one falter. What is there in the possession of a positive knowledge of what the religious world believes and hopes to be true, to cause one to hide his head in shame, and "deny his Savior?"

The spirit world has its own ways for the spread of its golden truths among men. It bends near to earth, with its mighty hosts of angels, to lift the pall of gloom from the grave—something that the religious teachings of the centuries have not only been unable to accomplish, but which have actually added to the soul's burden the dismal darkness of a false and unnatural theology. The mighty ones who are moving upon this planet, will brook no denial. The puny opposition of man is to them as nought. The light of truth is breaking in upon hosts of the children of earth, and will continue to increase, until the world is flooded with its divine rays.

After all, what effect has opposition upon Spiritualism—what the ignorant abuse by pulpit and press—but to advertise it to the world, and make for it new friends? Hasn't such been the case with all new systems of religion and philosophy, in all times, the world over? The church once sought to punish heresy with the faggot and rack; but did the crop of heretics become any the less? Did the pagan persecution of the early Christians have any other effect than to fire the hearts of the votaries of that religion with additional zeal? So is it with Spiritualism. "Let the heathen rage" against us; it brings us strength. Woe unto our cause when it is no longer considered worthy of abuse.

Many good Spiritualists think it is absolutely imperative that we should reply to every ignorant and vicious attack made upon Spiritualism,—and that not to do so implies a surrender of our belief and claims. That is not the way we would look at it. We would keep our facts, with well attested proof thereof, prominently before the public, challenging criticism or denial; at the same time holding ourselves in readiness to discuss all fair questions relating to Spiritualism in a fair way. The insolence and abuse of such men as Gibson, Talmage, or that little South Methodist tom-tit, Bane, of Stockton, are entirely unworthy of notice. We do not choose to descend to their levels to reply to them. The same is true of our attitude towards those would-be leaders in our ranks, who delight in personal abuse, and never seem so happy as when defaming somebody. Such is not our work.

True happiness does not depend so much upon the intellect as upon the affections. In fact, the worst misery one can experience in this world is intellectual misery; that is, the misery that comes of a keen understanding of those things that conduce to unhappiness. Causes that would prompt some deeply sensitive persons to take their own lives, others, less acute to the agonies of unbridled thought, would treat as trifles. While it is always well to be sympathetic with those in affliction, we should cultivate the faculty of deriving happiness even from our sympathies. In administering to the sorrows and sufferings of others, the spiritual soul can find a sort of melancholy joy.

Until man can so school himself in spiritual knowledge,—or attain to that spiritual unfoldment wherein he can think no ill of any mortal, however much he may have wronged him, is he wholly prepared to enter upon the higher life of the soul. Not that we should love our enemies, for that were impossible; but we can excuse, and sympathize with, and pity them. We can do them good for ill. We can show them the better way of life in our own life and conduct. We can exalt them by uplifting ourselves. And this is one of the lessons of our beautiful Spiritualism—to bring man into nearness with the divine in his own nature. This is to come under the dominion of Good, which is but another name for God.

SUMMERLAND NOTES.

The Santa Barbara Press, of December 2d, speaking of our Summerland project, says: "The site chosen for the colony is just the other side of Ortega Hill, and is a most beautiful location, commanding a view of the Montecito, Carpinteria and Santa Barbara valleys, as well as the Channel and Islands. The town site is divided into 2,500 lots, of which one-third are already sold. Several of the purchasers will build at once, and a large number in the near future. Arrangements have already been made for an ample water supply, and Summerland bids fair to soon become one of Santa Barbara's most flourishing suburbs."

Owing to the mortal illness of his wife, whose transition to the other life is hourly expected, Mr. Williams has been delayed in his coming to San Francisco. But he is pushing the work of cleaning up the grounds and driving the block stakes as rapidly as possible. In a letter just received he says: "I think you can safely say in your next, that those remitting can look for their deeds in a few days—that I have been delayed in getting up to execute them." We will add that the forms are all printed and ready for his signature.

Following is the anti-liquor clause embodied in the Summerland deeds: "To have and to hold 'the same unto the said party of the second part' and to — heirs and assigns for ever: And 'upon and subject to the express condition that 'neither the party of the second part nor — heirs or assigns, will manufacture, sell or otherwise dispose of any malt, vinous, spirituous or 'other intoxicating liquors upon the said premises, or any portion thereof."

An Olympia, W. T., correspondent, who has purchased a few lots in Summerland and intends to erect two cottages thereon, writes: "I want to build as early as possible next Summer, for 'I want to go down there very early next Fall' and spend the Winter improving my grounds. 'Whenever they get the deeds made out let me know and I will send along the deucats. I am 'so glad the new town is going ahead. I think 'it will be the finest place on the Coast for re-creation, inside of three years."

There is no town property in the market to-day that can compare in cheapness with that of Summerland lots at \$30. This price will be advanced to \$35 as soon as the number of lots sold reaches one thousand, which will not be long hence.

Is it at all unreasonable to suppose that lots in Summerland will be worth double their cost in less than six months?

Attention is called to the article of Dr. Taylor on "Summerland," published in another column.

Except where special arrangements are made to the contrary, no lots in Summerland will be held upon orders to purchase later than January 1, 1889. Where so many deeds are to be made out, purchasers should come forward and claim their property as soon as convenient.

ANNUAL SOCIAL.—The Children's Progressive Lyceum will hold their annual social on Saturday evening, December 15th, at their hall in Pythian Castle Building, No. 909 1-2 and 913 1-2 Market street, for the special purpose of raising funds for their Christmas festival, at which time they propose that each member of the Lyceum shall receive a Christmas present, in proportion to their ability, deportment and usefulness during the last year. This coming social will be of a new and novel type for this Coast—a "Soap-bubble Social." It will not be a dress parade and show, but calico dresses for ladies will be considered in good keeping. Every effort will be made to make this the social of the season. Two prizes will be given to those blowing the first and second largest soap-bubbles during the evening. Tickets twenty-five cents, to be had of all members of the Lyceum, or at the door of the hall. All are invited to come, and come prepared to have the most social and fun-provoking time in your lives, and thereby show your appreciation of the children, and the progress they are making in the Lyceum. Refreshments and dancing, spiced with literary and musical exercises, will be the order of the evening. A souvenir of the occasion will be presented to every lady in attendance.

A SLOW PROCESS.

The law of growth and formation is very similar in inanimate and human nature, inasmuch as in both the process is by degrees. The great purple heights around us and the verdant valleys we inherit, were not raised nor hollowed out by a single design or effort, but by a long series of processes like those even yet going on doing the same work and which will continue and become the study of countless future generations.

So it is with mankind. They have for millions of years been working toward their present state, material and spiritual, and in the great conglomeration of races, conditions and environment, since man lived there has not been a moment when a superior mind was not known for what it was worth, and for what it did; though always better known by a succeeding generation.

No great intelligence is without honor, either in its own day or that of another, because mental impressions are a certain result of high mentality, whether it wills or no; and it is this survival of the fittest in mind that has come down to us of the Nineteenth Century, making us by the repeated inheritances of the ages, superior to all preceding ages, all things generally considered.

These prominent minds are not to be envied for their tranquility, for, standing up in the multitude like a mountain peak, they become targets of scorn, envy and vilification. There is a penalty attached to all possessions, and the penalty of being mentally above the masses is to be misunderstood by them. The growth of mind is a science, and may be read pretty much as we read the earth's history. We find that every bit of soil under our feet has a story to tell, if we only knew how to call it forth; and every step we take is but another in the long journey down through the antiquity of the race now almost, comparatively speaking, attained unto perfection, intellectually.

A CRITIC CRITICISED.

"No star is lost we once have seen; We always may be what we might have been."

"Rambler," in San Jose Mercury, says he would like to know the name of the one who wrote the above lines, and proceeds to criticise them, in what we regard as a very blind way, since he does not perceive their true meaning. He concludes by declaring "the lines to have no 'logical relation to each other, whatever,' and says, 'It would be equally justifiable to write, 'No flower turns red that once was blue; we 'always may do what we shouldn't do.'"

Now, we think the lines have a logical relation. We conceive the "star" expression to mean hope, and hope is certainly our bright star of ambition. It tells us that though we have failed in the past to attain the measure of our desires, to realize the fruition of our strivings, the future still holds the possibility of all the perfection we may aspire to, and that all we might have been we may be; aye, more, for as we journey on the way expands, and we see within our reach treasures of mind and soul that we never imagined were possible. "What we might have been" comes to be less than insignificant in the light of the soul's vision.

When we would criticise a writer, we must be sure of his meaning, for men write in parables and similes quite as much as of old. As for "no flower turning red that once was blue," the flower of itself does not; but the skillful florist can produce all colors of the same flower.

So the Infinite Florist, the Great Designer, ever working with the simple blossoms in the garden of human souls, instills into their being forces that take shape and color as fast as we perceive the spirit power within us. But we must remember that we grow and become only the thing we would be for the time. When we conceive a higher form of beauty and use, then we start upward again. No hope was ever lost that we have once cherished.

"THERE are some people who are so happy in plucking and smelling the roses about them, that they never think of the slugs and creeping things that may be at their roots."—Douglas Jerrold.

Well, why should they not be thus happy, and thus forgetful of the harmless creatures whom a kind Providence endows with life, just while these beautiful, sweet-scented forms live? It is very evident they were not put there to annoy us, to detract from our enjoyment of the roses, else they would not be hidden away beneath the lovely petals. They lie concealed, and it was not intended that we should pick the flowers to pieces to find the other life lying at their heart.

We do not believe that half the things we call annoyances were intended as such; but the majority of us are so unfortunately constituted, that we go poking with sticks and canes in the dead leaves beneath our feet for obnoxious things to complain of, and perhaps wonder at our escape from deadly harm. We big creatures that walk the earth are in small business when we fail to enjoy the visible beauty, fragrance, grandeur, and sublimity ever encircling us, because of something that is not visible.

We must not live the storms in the calm, nor anticipate sorrow in joy. In this way, many a life is robbed of half its measure of bliss; the sunshine of its brightness and life-giving force, and the roses are oft cast to the ground because of a bug.

INDEPENDENT PIANO PLAYING.—A gentleman of this city relates to us an astonishing fact that on Saturday evening last, while sitting in his back parlor with a friend and his two young children (his wife having gone out to spend the evening), the piano in the front parlor commenced playing vigorously. Knowing that there was no mortal in that room, he naturally felt a chill of terror at the weird nature of the performance. Mustering courage, he threw open the folding doors, when the music instantly ceased. He then examined the windows and doors, and accompanied by his friend, searched the house throughout, but no one could be found. He then went to the place where his wife was visiting, thinking it possible that she might have

returned to play a joke upon him. He found her undisturbed, and is thoroughly satisfied that he was not deceived. He would now like to know who or what played upon his piano.

SPIRITUAL MEETINGS.

The large gathering of the People's Meeting, at Washington Hall, last Sunday evening, is proof conclusive that Spiritualism is the liveliest dead(?)ism of all isms. The eager seeker after the truth, and the philosophy and phenomena of spirit communion, and the long, dry and unprofitable sea-sawing by the clerical D. D.'s on the stale subject of church dogmas and creeds, have impelled the intelligent and inquiring mind to forsake the pews, and seek light and truth from the great field of nature.

The meeting was of unusual interest. The address of over one hour, by Judge Swift, in reply to the scurrilous attack of Dr. Gibson on Modern Spiritualism, was most severe and scathing, in which he kindly expressed his respect for the man, but his utter abhorrence for his ignorance, his dogmas, and his creeds. The audience manifested the highest appreciation at the practical suggestions, and the comparisons and contrasts of the morality of Presbyterianism and Spiritualism, on the ground that "it is good to be afflicted." These attacks are of inestimable value to the great and growing interest of Spiritualism all over the land.

Mr. Swift, by numerous requests, has consented to continue the subject of a reply to Dr. Gibson to a finish next Sunday evening.

Mme. De Roth gave over twenty tests from the platform in her usual wonderful manner, and all were recognized by the parties. Mrs. Jennie Clark sang in her usual happy manner.

MRS. J. J. WHITNEY.—There was a large increase in attendance at Mrs. Whitney's public seance at Odd Fellows' Hall, last Sunday evening, and all present who were new to the strange proofs of spirit existence that she gives, were no little astonished at what they heard, numbers of them being brought face to face with facts that could hardly fail to excite an interest in their minds in the cause she so ably represents. The tests were unusually convincing and interesting. Mrs. Whitney is indeed a wonderful medium for platform work. She will give another seance tomorrow (Sunday) evening. Admission only ten cents.

At the New Hall.

EDITOR OF GOLDEN GATE:

The exercises at Mrs. Herbert's new hall in the Murphy Building, on Sunday afternoon and in the evening, were of more than usual interest.

The conference consisted of experiences given by different persons in the audience, with a "Review of Spiritualism," by the guides of Mrs. Herbert. There were present also three of the newly developed mediums, who gave tests to the audience for the first time. One, a Mr. Barber, who has been developed as a writing test medium, has a way of giving tests which is somewhat new and interesting.

A person in the audience will write a question and pass it to Mr. Barber's table, and the spirit will immediately control Mr. B.'s hand to write the answer. In this way many fine tests of spirit return were given on Sunday evening. The guides of Mrs. Herbert also gave some twenty-five very fine tests of spirit presence to the audience, all of which were recognized.

The band of spirits manifesting at this place will send new workers into the field as fast as they can perfect the phases with those they are developing; and judging from the amount of work under way, there will be a boom in spirit phenomena before long. Already four new independent slate-writing mediums have been developed by this band, together with three automatic writers, two trance speakers, and two mediums for full form materialization.

The first seance given by Mrs. Herbert for form materialization, was on Thursday of last week. A few select persons were present. No person sat in the cabinet. During the seance six spirit forms came into the room, seemingly from the vacant cabinet. They either came through the curtain at the doorway, or they formed in front of it. They were living, tangible, human, or spirit forms, and were recognized by all present. I could always see the dark curtain through the forms, yet the outlines and features of the spirits were perfect as in earth-life.

We have formed a nucleus by which we hope to demonstrate the truth of not only spirit return, but the possibility of their taking on the material form again, and so become tangible to mortal sense. I am informed by the spirit chemist manifesting here that he does not draw directly from his medium in order to project these forms into existence, but from a spirit storage battery of force, located in the cabinet. This battery is stored or charged with the emanations which the band gather up from all mediumistic persons coming into the room; consequently a medium in the cabinet is not necessary. In this new arrangement, it rather strikes me the fraud-hunters will have a tough time of it in locating their prey.

Next Sunday at 2 P. M., and 8 P. M., in the evening, there will be conference and tests given by Mrs. H. and some of her new mediums, with appropriate music for the occasion. All are invited. A. M. STODDARD.

MURPHY BUILDING, S. F., Dec. 4, 1888.

Note from the Ramsdell Sisters.

EDITOR OF GOLDEN GATE:

I cannot refrain from the expression of our sincere gratitude to you for your thoughtful and kind mention in your grand and loyal paper of our extremely trying difficulties, although I did not think my letter of despair to Santa Barbara would reach you. It did—I expect under angel guidance—and has been responded to in a very generous manner. My sister is much improved. We are now in the city, located at 262 West Santa Clara street.

We were four weeks at the Infirmary, and hope that the experience was of a spiritual benefit, as well as the healing which sister received; but oh, it was truly sad, and I hope may never be repeated. May all good angels attend and bless you and yours, is the prayer of

SAIDIE AND LIZZIE RAMSDELL, SAN JOSE, Dec. 4, 1888.

—Mrs. J. J. Whitney has our thanks for a copy of Mrs. Furlong's "Colenza," for our Free Library.

EDITORIAL NOTES.

—Miss M. T. Shalhamer, the *Banner's* tried and true medium, has been united in marriage with Mr. C. P. Longley.

—Just as we go to press a good brother hands us \$5 for the Ramsdell sisters. This, with the \$6 we have already sent to them, makes \$11 contributed through this journal.

—Paul A. Smith sends us nine new subscribers from Lynden, W. T. He is doing good work in that region, lecturing and otherwise spreading the truths of the gospel of Spiritualism.

—The attention of the afflicted is called to the notice of Prof. R. K. Shipley, on our 5th page. Of her success in the line of ailments where she makes a specialty, she can produce the most indubitable evidence.

—The Union Spiritual Society meets every Wednesday at St. Andrew's Hall, 111 Larkin street. Last Wednesday, November 28th, Mr. Stayner addressed the meeting for the first half hour, when Mrs. T. A. Brown gave character readings and a few tests.

—Mrs. F. A. Logan's meetings in Friendship Hall, St. George's, at 11 A. M. and at 7:30 P. M., in the same building, in Fraternity Hall, 909 Market street, are growing in interest and numbers, being participated in by talented musicians, speakers and test mediums.

—G. W. Kates and wife, the well known lecturers and mediums, intend to locate in Philadelphia, Pa., for a local work, and accept only occasional calls. They will hold meetings during December, in a hall on Columbia avenue, between Thirteenth and Fourteenth streets. Their address in that city is, Care of Henry Glazier, Wheat Sheaf Lane, 25th Ward.

—Mrs. J. J. Whitney announced from the platform last Sunday evening that she would hold classes on Monday and Wednesday evening of each week, at her rooms, 120 Sixth street, for development and healing. Not more than twenty will be admitted to each class. Admission, 50 cents. All intending to join her classes should send in their names in advance that they may be submitted to her guides.

—At the Annual Meeting of the Stockholders of the GOLDEN GATE Printing and Publishing Company, held at the office of the Company on Saturday last, the following persons were elected as the Board of Trustees for the ensuing year: I. C. Steele of Pescadero, E. W. Steele of San Luis Obispo, Amos Adams, W. H. Yeaw, and J. J. Owen, of San Francisco. The first meeting of the Board will be held on the second Tuesday of January.

—Rev. H. W. Thomas, of Chicago, says that Mrs. Ward's new novel, "Robert Elsmere," is "one of the most subtle and dangerous attacks ever made upon the Christian religion." Then, speaking of the alarm of the Christian clergy, and their rush to the front to warn their flock against this book, he naively adds: "A hundred thousand clergymen trying to defend their 'boasted orthodoxy of 1400 years against the 'words of one woman!'"

—The success of our grand medium, Mr. Foye, in the East, is truly remarkable. In Boston, Haverill, Stoneham, and other towns in Massachusetts, her meetings were crowded, some of them ending in grand ovations and receptions. She was in Philadelphia the most of November. The hall where she appeared there seats 900, and yet every Sunday hundreds were turned away unable to gain admission. During the present month she will be in Cleveland, returning to Chicago the beginning of the New Year.

—Among the graduates of the California Medical College, at their recent commencement, was Mrs. Clara L. Reid, a lady well known to the Spiritualists of this Coast as a medium in independent slate-writing. Mrs. Reid, preferring the medical profession as a means of livelihood, about three years ago abandoned public mediumship, and betook herself to hard study, and now graduates with distinguished honors. She "hangs out her shingle" at 106 Eleventh street, and makes the diseases of women and children a specialty.

—A Santa Maria correspondent writes: "What 'has become of the sweet singer, Stanley Fitzpatrick? We—my friends and I—look in vain 'of late for his beautiful verses. There is some 'thing in his poems which goes straight to the 'heart. They touch mine as no other writer's 'do. Surely he is inspired and good angels talk 'to him. We all hope he will not stop writing 'for your paper. I put all his poems in my 'scrap book, and read them over and over. 'There is one, 'The Vision,' I like best, but a 'good many of my friends like others as well or 'better. We could not do without the 'GOLDEN 'GATE.' We are at a loss to know why our grand poet remains so long silent."

Fraternity Hall.

EDITOR OF GOLDEN GATE:

The meeting at Fraternity Hall last Sunday afternoon and evening, as usual, was largely attended by an intelligent and appreciative audience. At the afternoon exercises, Mrs. Cowell gave an invocation, afterwards giving tests from the rostrum. This being her first attempt, it proved very satisfactory, as all the tests were recognized. Mr. West, of your city, was also with us, and gave a number of tests. In the evening, Mrs. Cowell was present and took part in the exercises; also Mr. Colby, who spoke on the subject of Spiritualism, and gave a number of tests, which were recognized. Next Sunday evening, Mrs. Wiggins has promised to be with us; also Madame De Roth, who is a prophetic medium, is not surpassed by anyone on this Coast.

These meetings are increasing in interest and numbers, and will be continued every Sunday afternoon and evening. We invite all friends to visit us, and investigate for themselves. We advise all who wish to learn of our beautiful philosophy to come. Meetings commence at 7:30 P. M. I remain, Yours Fraternally, MRS. DAVIS, Secy. OAKLAND, December 7, 1888.

[From our Regular Correspondent.]

Our Boston Letter.

EDITOR OF GOLDEN GATE:

The Winter season is here, and one by one we are getting settled into our various places, ready for work, and never was there more to be done than now. It is every day becoming more apparent that the Spiritualist of to-day has more expected of him than at any other period of his existence, and if he would make his power felt, it can only be by standing face to face with the world of intelligence, and being able to answer the wisest.

On all sides, we find here in Boston a manifest desire on the part of mediums to improve themselves, so as to become more fitting instruments in the hands of the unseen. By education I do not mean the simple learning of ideas and accepting of preconceived opinions, which begin and end with the text-book, and make the student a mental egotist. True education unfolds those powers that abide within, and develops—not creates—a capacity for deeper and clearer understanding. A person thus trained would naturally invite the presence of highly advanced spirits, and such powers would be able to transmit their thought uninterruptedly, without being compelled to spend their forces in overcoming the impediments that ignorance is sure to throw in their pathway.

In the medical college there are several who are busily at work learning all they can of the human system, and when they shall graduate, as some will, and others have already done, they will be able to confront the medical law matters, and go on their way, adding the new school to the old.

In the school of oratory you will find several others hard at their studies, Mr. Mansfield, Miss Nickerson, and others, who are demonstrating real dramatic power, and will become a credit to themselves and the movement they represent. So that the old adage, "The greater the fool the better the medium," is fast dying out.

I have seen an article recently in which the writer tries to throw a little shadow over those hard at work in this direction, but education is the liberator of the race, gainsay it who can. That there is much taught that is useless is quite possible, but at the same time, until some of our philanthropic thinkers go to work and establish schools and colleges upon liberal principles, the earnest student must make the best use of the opportunities at hand. I hope the time will come when every public worker will go through a course of proper training, that will teach him how to use his powers and harvest his strength.

Of the movement generally there is not much to write. All forms of mediumship are well patronized, and their respective patrons seem well satisfied.

The "Fox-Kane" affair scarcely created a ripple. She exposed nothing beyond the depth of degradation to which she had fallen. The papers only laughed at her, and her managers forsaking her, she had to receive as a gift a free pass, in order to get out of town. So the "death blow" did not kill.

Mrs. Lillie's lectures are, as usual, attracting large houses, and are doing much good; they are practical and entertaining. The event of the season has been the appearance of Mr. Gerald Massey, the great English scholar, before the Independent Club. A class of highly intelligent persons were present, and the press had nothing but favorable comment to make, and frequent and prolonged applause greeted the speaker.

I subjoin a report from the Boston Post, which will give your readers a good idea of what was said:

"Christian dogmas began with being unintelligible and inexplicable. The doctrine of the trinity was of purely mythological origin. The horned new moon, the waning moon, and the moon at full, were in external nature eternally three in one. So the origin of the theological devil could be traced back to a day most remote. Satan meant an opponent or adversary, and the great natural adversary recognized by primitive man was darkness, the constant enemy of light. Thus the power of darkness was literal before it became metaphorical, moral or spiritual. Darkness was the vast, huge swallower of the light, night after night, and, as the original devil that put out the light, was the subtle enemy, the obstructor, deluder, and general adversary of man. The crocodile was an ideograph of the swallowing darkness, and the serpent was another form of the swallower, since, according to the Egyptians, it was all mouth. Thus the mythical dragon and the old serpent were interchangeable in mythology, each being a representative of the evil of darkness. Out of the darkness sprang the lightning bolt, and in deep waters lurked another subtle foe of life, and thus the jaws, the fang, and the sting of death were assigned to the devil of knowledge, who gradually assumed the character of man's mortal enemy.

The earliest mode of representing eternal alternation of external phenomena called night and day, the good and bad, was in the universal myth of the brothers. These brothers were portrayed as in continual conflict with each other, and as in the story of Jacob and Esau, and in the struggle to get born in St. George and the dragon was

but a later form of the same mythos, typical of the warfare between good and bad, the light and the dark. When mind became an element in the manifestation of phenomena, the twins were called the bad mind and the good mind, and were thus moralized on their way to becoming the dual divinity or modern God and devil. The dark divinity in the physical, mental or moral domain was only negative or negational; the bright one, the god of light, the good mind, was the supreme being, the reality, the author of all that was finally real and eternally true. Men of to-day were thus not only contemporaries of savages in many of their current customs and benighted beliefs, but were also the victims of their leavings, since various superstitions of to-day were nothing but the primitive fetichism that still survived in the last stage of perversion.

The speaker then proceeded with a detailed account of the development of the devil, which he traced through Egyptian and mediæval mythology. His concluding remarks are outlined as follows:

"The mythical devil was pretty much dying out, until it was revived by the theology of Luther and Calvin, who doubled it, placing one at each end of their scheme of things, the upper or bright God being the worse devil of the two. The Satan of sacerdotal belief was not a being for God or man to kill, but an effigy in shoddy that only needed to be ripped up to show that it was stuffed with sawdust. In giving up the orthodox hell and ancient devil, men were doubtless giving up one of the most potent motive powers. The devil was a fundamental part of the Christian scheme. If there were no devil there need be no redeemer. Orthodox Christianity was answerable with its life for the literal truth of these stories of the devil, the fall of man, and the doctrine of a dying deity's atonement. Its life was staked upon the stories being true, and its life must pay the forfeit of their being found to be false. Still, one would like to believe in just a very little hell for their dear sake. They have so devoutly believed in a big one for ours. There was devil enough, however, but of another kind from the one that men had so long played with. The devil and hell of his creed consisted in that natural Nemesis which followed on broken laws, and dogged the law-breaker in spite of any belief of his that his sins could be cheaply sponged out through the shedding of innocent blood.

"Nature knew nothing of forgiven sin. She had no rewards or punishments—nothing but causes and consequences. His devil was the devil of heredity, working in two worlds at once. Evolution showed the continuity of ourselves, our desires, passions and characters. If men had not mastered and disciplined their lower passions here, they would be mastered by them hereafter. These old passions burned and burned, and would and must burn on till they were burned out. Men had been amused with a dolly devil long enough, whilst inside and outside and all around them the real devil was working with a most infernal activity. They had been following a phantom of faith, while the actual, veritable devil had been dogging them indeed—the devil of their own ignorance and the deification of self.

"Seen in the light of evolution, the existence of evil was no longer a mythological mystery to be made the most of for preaching purposes, but a necessary concomitant of development. This evil, for which nature was responsible, was a means of evolving the very consciousness of good. The moment men recognized evil, the responsibility for its existence became theirs. Here was something to be turned into good—a devil to be converted. It was not a doll to dandle and claim divine patronage for, but a misbegotten devil of ignorance, and a miscarriage of humanity in the past. There was no origin of evil in the moral domain that was not derivable from ignorance. There was no devil in the moral domain except in the devilish determination to do the wrong or permit it to be done, after one had evolved the consciousness that recognized the right. The reason why God did not kill the devil was because man had unconsciously created or permitted all that is the devil finally; and here or hereafter man had to consciously destroy his own work, and fight himself free from the errors of his own ignorance; not man as mortal simply, but as an immortal, marching onward side by side with those who were elders in immortality, still united with man, and lending a hand to effect in time the not altogether inscrutable, but slowly unfolding, purposes of the eternal."

The above is a very clear abstract of Mr. Massey's effort, and if the Independent Club, under whose auspices the lectures have been given, do nothing more this Winter, the placing of this brilliant man before the public has earned it the gratitude of thinking people.

Yours ever,
JOHN W. FLETCHER.
BOSTON, November 19, 1888.

For Sweet Charity's Sake.

EDITOR OF GOLDEN GATE:

Why cannot just now a beginning be made to do something towards Home making for our afflicted ones? Please find enclosed for the benefit of the Ramsdell sisters \$4.50 (from the writer, \$2.50; from two friends, \$2 each, \$2). If every Spiritualist on this Coast would assess him- or herself one dollar, we could surprise ourselves with the magnificent home we could build at or near Summerland, and we would command the respect of the rest of mankind. WATSONVILLE.

City of Summerland.

To the Readers of the Golden Gate:—

It affords me pleasure to say that an inspection of the locality of the city site of Summerland, the plat and description of which have been in the GOLDEN GATE for a few weeks, satisfies me that the projectors of the scheme have not overdrawn or gone beyond the beauties of the locality and its advantages, in their published account of the place and plan.

I took a little pains to examine two or three things, concerning which the friends will desire to know, quite definitely, before moving hither or investing money here. I refer especially to the water supply. Everybody knows that if water is deficient in any prescribed location in California, that particular location may be counted out. But with an abundance of good water, almost anything in the way of growing vegetation and preserving health, can be accomplished. I examined this subject quite thoroughly, and give it as my impression, that the supply of good, clear, mountain-spring water, is, practically, unlimited. The great mistake at Topolobampo, Mexico, was at this very point. There they went seven miles for water, brought it in barrels, warm and stagnant, necessarily, when allowed to stand any length of time. No wonder diseases made their ravages among the colonists. At Summerland it is different. Here an abundance of good water will be placed in every man's house and yard.

There is another point to which I wish to call the attention of friends: it is the peculiar topography of this location, which every one knows, has much to do with water supplies and wind currents. Many people from abroad have doubtless heard of the sand storms that sweep down from the Northwest, through and along the valley in which the beautiful little city of Santa Barbara is located. These, while they occur, are exasperating in the highest degree to man and beast. But they never occur at Summerland, and never can, for the reason that the topography of the country forbids it. Violent winds can never occur here, either landward or seaward. This fact is seen at a glance, when you remember that a valley heading at mountain canons is a great chimney or flue, through which air sweeps with great force. The Summerland district fronts the sea, between two such flues as we have described. When, therefore, the wind makes things howl in the Santa Barbara and Santa Clara valleys, filling your eyes, nose and ears, with dust, there is felt but little more than a pleasant breeze mid-way between these points.

The foregoing points are pertinent, and a thought that they would be a satisfaction to parties interested, induced the writing of the facts above given.

One word more and I close. Parties that wrote to me in response to a letter on this same subject, published in the GOLDEN GATE, from San Diego, last Spring, will correspond, if still interested in colony work, with the parties named below, the bursting of boom bubbles having defeated the purposes named in my letter last Spring. To all those, and their friends, I take pleasure in directing attention to this movement upon the part of Messrs. Owen and Williams—Mr. Owen the projector and Mr. Williams the proprietor—the former of the GOLDEN GATE, San Francisco, the latter of Santa Barbara, Cal.

The subscription to lots in Summerland is quite unprecedented in real estate transactions, and if people build, move there and establish industries of some sort or different kinds, as well as to simply have a house and lot, I know of no reason why this may not be one of the most desirable places in the world for a happy home for thousands. Respectfully,

T. B. TAYLOR, M. D.
LOS ANGELES, Cal., Box 1034.

Miss Carrie E. Downer at Gilroy.

EDITOR OF GOLDEN GATE:

We had the pleasure, last Sunday, of listening to the instructive words that fell from the inspired lips of Miss Downer, at her first appearance before a Gilroy audience, in Wright's Hall, under the directions of that grand pioneer, Dr. Brigham of this city.

At the afternoon and evening meetings, after an invocation by Miss Downer, her guides spoke upon several subjects for lectures and poems given by the audience. The lady and her controls acquitted themselves with great credit, if one was to judge from the profound attention paid by the audience. Her lectures and poems were pleasant, pointed, and of high order, and conveyed the idea of truth and sincerity, and were greatly appreciated by those fortunate enough to have heard them.

"Inspiration" was the verdict of every ear of listener. They justly deserved the verdict rendered upon them by the audience, who acknowledged them to be a rare intellectual treat. But, then, nothing short of a full text would do justice to her lectures, which were filled with close reasoning throughout, and seemed to carry conviction to hearers. Her poems were simply sublime. "Brotherly Love" and "Gates Ajar" were inspirational poems of great merit.

Miss Downer, like all whose mission it is to elevate the masses by teaching, gives us her best lessons, when she shows us the picture of our sublimer selves—our highest possibilities. It is this side of the picture of life we should all strive to see and cultivate more. This is the work of every true teacher, to awaken into active life the current of good in all. So seldom that the gentler chords of our being are played upon, that we do not wonder we so often fall short of what we might be.

Miss Downer and lady friend are enjoying for a brief period the delightful hospitality of Mrs. Trombly, that grand, noble pioneer in spiritual thought and philosophy, at her country home,

whose busy and successful life is ripening in the yellow glow of the autumn sun. Such abiding trust in the wisdom and goodness of the All-Father, and such ripe experiences in the evidences that tell to a certainty of a life to come, are good for all skeptical souls. Death, to such a noble, true, benevolent woman, is simply to "lie down to sleep," and waken in the morning to the glory of a new day. Fraternally,
MRS. MANUEL STEVENS.
GILROY, December 5, 1888.

The love that endures is independent of all outward and material circumstances; it can be killed only from within. In spite of all who disbelieve in the virtue of humanity and the continuance of love, no one need doubt who looks around in the world he knows. For we all number among our acquaintances old couples who have weathered the storms and outridden the tempests of domestic life, who have long been safely anchored in the harbor of mutual love, mutual friendship, mutual esteem, and so have become one mind and one life, their love lasting to the end.

Great revolutions are the work rather of principles than of bayonets, and are achieved first in the moral, and afterwards in the material sphere. Bayonets are truly powerful only when they assert or maintain a right. The rights and duties of society spring from a profound moral sense which has taken root in the majority. Blind brute force may create victory, victims and martyrs; but tyranny results from its triumph, whether it crown the brow of prince or tribune, if achieved in antagonism to the will of the majority.—Massini.

The shallowest human heart has depths somewhere, let them be crusted over by ice ever so thick, or veiled by flowers ever so fair.

The eye sees only what it brings to itself the power to see.

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DEAR DR. DOBSON:—We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He would often say, "That was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us, it was not on account of your being a Spiritualist that you cured him, it was the magnetic force; and we told him we would like him to perform such a cure. Some who hooted at Spiritualism when you had that seance here, now want to see the doctor who can perform such a wonderful cure. We send our lasting gratitude to you for curing our little boy. WEBSTER ELLYSON, GRACE A. ELLYSON.

Every mail brings letters with just such praise of Dr. Dobson's marvelous cures of persons he never saw. They come unsolicited from all quarters of the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures, and relieving sufferers by the scores and by hundreds. Every mail carries to various parts of the country, to nearly every State in the Union, and to distant lands, these magnetic remedies that restore health. His name is a household word in homes all over the land, and his praises sounded by thousands who never saw him, but who have been saved by his simple, yet wonderful remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellow-man.—The Maquoketa Record.

FORM OF BEQUEST.

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

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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 841 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, Nos. 909 1/2 and 913 1/2 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.

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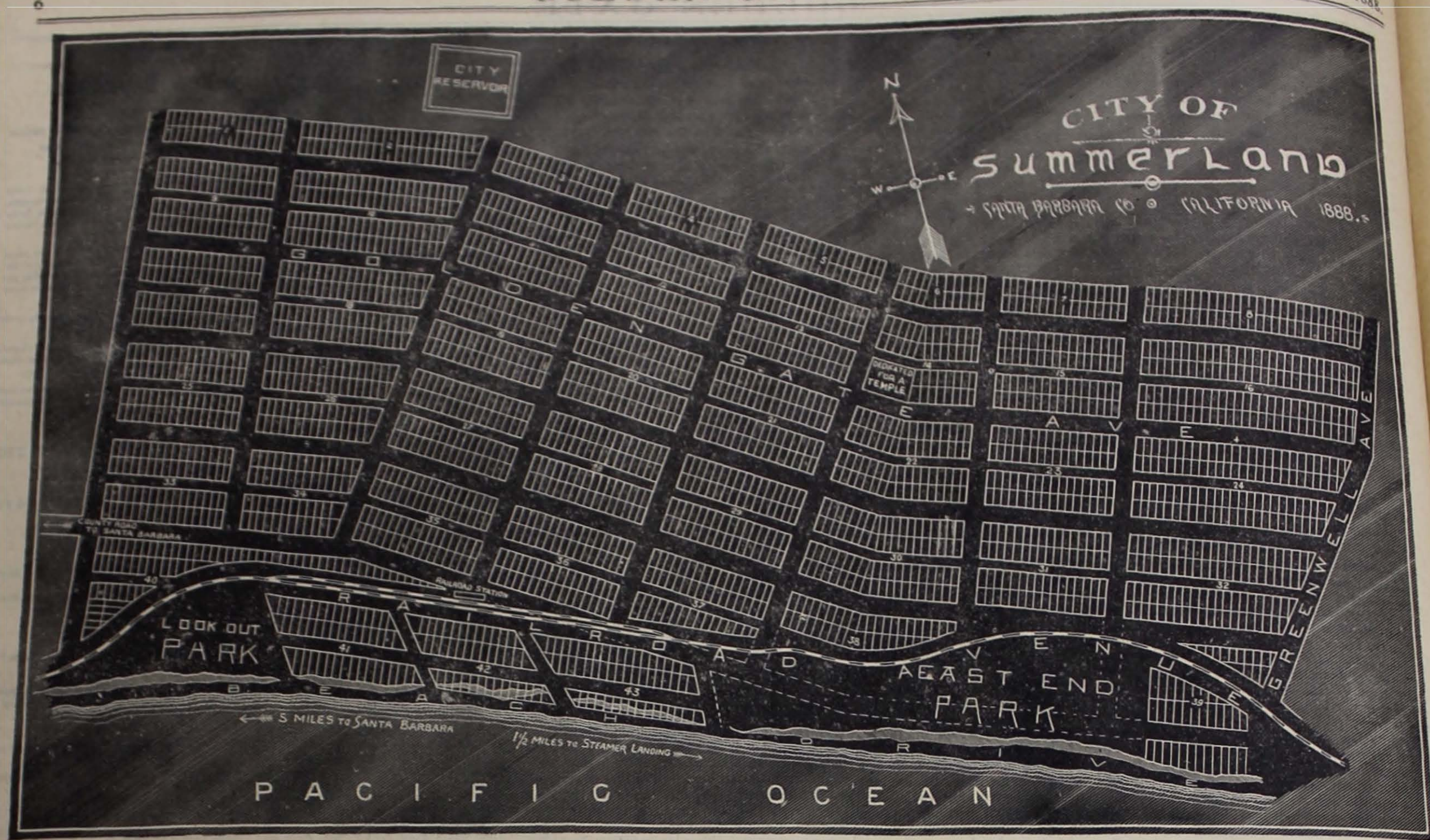
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It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on this Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in that unequalled climate of Santa Barbara, and but five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of en-

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THE ALTRUIST.

Devoted to Community Homes, United Property, and equal rights to all. Issued at St. Louis, Mo. Fifty cents a year.

(Written for the Golden Gate.)

The New Birth.

BY D. S. MAYNARD.

The scene, safely hid in mother earth,
Sleeps there in quiet its appointed night;
And darkness serves to clothe the babe at birth.
When lo! an infant oak awakes to light.

Around this latest baby of the woods,
Stand giant elms forms the blast to bear;
While love's warm ray is tempered for its good,
That strength by age be gained to bear its share.

The same is true of man's material growth,
The womb of darkness hides his mortal birth;
Yet, love's all potent power impels him forth,
When lo! a child of God is born to earth.

Strength now surrounds this child and brother too,
Love's sunshine aids his growth to man's estate;
Earth's battles then are his life's journey through,
While he in turn shields babes of later date.

The outer shell that hid the oak from view,
Dissolved in darkness ere the tree was here;
The ego of the oak and all things old or new,
Is hid behind the veil we may not peer.

Alike the tree and man are known to you,
The quickening power of neither may we scan;
And outward form of each is lost to view,
Ere the new birth is won by tree or man.

SOLDIERS' HOME, LEAVENWORTH, KAN., NOV. 19, 1888.

Two Mothers.

On either side a window
That opened to the west,
They guarded each her treasure,
A cradle and a nest.

And always when at evening
Sank down the summer sun,
Four little heads were in the nest
And in the cradle one.

Without, the feathered mother
Kept faithful watch and ward;
Within, the human mother watched;
Above them watched the Lord.

And sitting there in silence,
Unbroken by a word,
There grew to be a bond between
The woman and the bird.

So that when each had cradled
Her offspring for the night,
She looked to see that all within
The other home was right.

There came a time of storm without,
A time of grief within;
The chair stood vacant, bare the twig
Where once a bird had been.

And when once more the window
Stood open to the west,
A saddened human face looked out
Upon a shattered nest.

Ah, strange the link that bound them,
Even in grief so great!
"Poor little friend!" the woman cried,
"Are both homes desolate?"

While perched unseen above her,
Upon a woodbine spray,
The small brown bird sat mourning
Whom she thought far away.

And, seeing but the empty crib,
The mother all alone,
She only chirped, "Poor thing, poor thing,
Her little one has flown!"

The sun sank down; forsaken
Hung either little bed;
The human guardian was gone,
The sentry bird had fled.

Yet still the Lord kept watch above,
To give His children rest;
His love was o'er the empty crib
And o'er the empty nest.

—CAROLINE LESLIE FIELD.

Everyday Work.

Great deeds are trumpeted, loud bells are rung,
And men turn round to see;
The high peaks echo to the peans sung
O'er some great victory.

And yet great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lie in port until some Golden Fleece
Lures him to face the gale?

There's work enough, why idly, then, delay?
His work counts most who labors every day.

A torrent sweeps down the mountain's brow
With foam, and flash, and roar,
Anon its strength is spent, where is it now?
It's one short day is o'er;

But the clear stream that through the meadow flows
All the long Summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not the lightning flash,
From out a midnight sky.

But the sweet sunshine, whose unfailing ray
From its calm throne of blue lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.

The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

—"The Critic."

Mysticism.

"There are times

When Fancy plays her gambols in despite
Even of our watchful senses, when in sooth
Substance seemed shadow, shadow substance seems,
Where the border, palpable and marked partition,
Twist that which is and is not, seems dissolved,
As if the mental eye gained power to gauge
Beyond the limits of the existing world.
Such hours of shadowy dreams I better love
Than all the gross realities of life."

For this true nobleness I seek in vain,
In woman and in man I find it not;
I almost weary of my earthly lot;
My life-springs are dried up with burning pain.
Thou find'st it not? I pray thee look again,
Look INWARD through the depths of thine own soul.
How is it with thee? Art thou sound and whole?
Dost narrow search show thee no earthly stain?
Be thou! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes.
Then wilt pure light around thy path be shed,
And thou wilt nevermore be sad and lone.

Methods I love all common things;
The common air, the common flower,
The dear, kind, common thought that springs
From hearts that have no other power,
No other wealth, no other power,
Save Love; and will not that repay
For all else fortune tears away?

Spiritualism in the Past.

Continued from First Page.

midst. When this was related to Thomas, who was not present at the time, he refused to believe, until some days afterward, when Thomas was present, he again stood among them, and fully demonstrated the fact, showing there were skeptics and unbelievers then as now. But the doubting Thomases seem to have become very numerous.

Christ appeared many times, and did many wonderful things after his death, until his final ascension, when he was carried up into the clouds, out of sight. But before this he had given power to the disciples to cast out devils and cure diseases; then he gave instructions how to carry out his wishes, assuring them he would be with them always, even unto the end of the world.

Then we have the book of Revelations, in which John is described as seeing and hearing wonders which he said were prophecies, and which are supposed to be symbolic of events to transpire in coming ages, and which one religious sect claim mean one thing, and other sects think mean something entirely different, and which has never been satisfactorily explained, and which most Bible expounders generally steer clear of, as they fully realize they can not give a lucid explanation.

It is well known by every Bible reader that events similar to those narrated were of almost daily occurrence, and that they were generally received and believed in simple faith, and we can only infer from all this evidence that either the Bible is a fabrication, or else there is an undeniable truth in the possibility of spirit manifestations.

And now, kind reader, you who have had the patience to accompany me upon this little journey through Bible land, I hope soon to wander with you through a portion of the history of the past aside from Bible lore; and it may be that in these wanderings and searchings for light some of us may be led up out of the wilderness of doubts and fears unto the mountain-top, as was Moses of old, and catch a glimpse of that fair country, which we all feel lies in the beyond.

OAKLAND, Dec. 7, 1888.

OUR QUESTION DEPARTMENT.

MRS. HARRIS:—You are answering many vexed questions; perhaps you will kindly give your opinion on a subject that has been suggested to my mind by reading "Our Question Department." You are doing a good work, for which, as one, I thank you. My son, years since, became addicted to the use of tobacco, smoking continually. The habit was fast undermining his health. A lady friend (a good healer) treated him with the intention of making him sick whenever he smoked. The treatments had the effect desired, and resulted in his giving up the use of the weed; it made him so sick he could not smoke. For several months I hoped the habit was completely overcome, but gradually was resumed, and now my son smokes as much as ever. How shall I treat him? In the former treatment, did the end justify the means? Yours truly,
SARAH A. HARRIS, SAN FRANCISCO.

ANSWER.—"The end justifies the means," has been an error in the minds of many in days past, which resulted in dreadful crimes, such as burning at the stake, and other methods calculated to force people to change their outward professions through fear. Of course some could not be worked upon in this way; consequently, went to their death. That their convictions may have been founded in error does not change the principle. Two wrongs never made a right.

Your son was not reformed, much less regenerated; he was simply coerced, dominated, psychologized, made sick, by another individual. As the influence gradually weakened, the habit, which was never broken for a moment, became acute again. Your son is more than likely a sensitive. If you notice closely, you will find this is not the only mental dominance he will come under. Unless he is put on his guard and taught to resist, he will suffer much in this way.

This is not all. Between the healer and your son there has been a bond of sympathy that cannot be easily broken. Any strong emotion, any sickness or in-harmony on your friend's part, is more than likely to be felt by your son.

Such treatments have not the true ring, and should not be encouraged. True growth consists in overcoming weakness, not in being lifted out of it. A treatment that would rouse in your son a sense of his degradation, showing him that to be the slave of any habit is degrading to his manhood; that only as he overcomes the slavery in which he is can he know true manhood; is the right method in his case. Habit creates desire, desire brings passion, and passion enslaves.

The use of stimulants, in their various forms, is not the only slavery man knows. Any passion that makes man forgetful of the rights of others, or in the practice of which man wastes the life-forces, bringing upon himself premature, old age, and unmanly weakness, is equally degrading; but the practice of treating to in any way interfere with function should never be tolerated, for such treatments are a prostitution of the principle of Divine Healing.

Again, from a theosophical standpoint, each individual is working out his own Karma if he is enslaved by any habit; the person who coerces him does not reform him. But there is a violation of the Karmic law which will surely re-act upon the violator of the law.

The friend who treated your son in this

way took his Karma upon herself, while she did not help him, such treatments leave the person in a far worse state than they find him. If there can not be aroused in an individual a wish to reform, if he has no conviction of wrong-doing, then he is not where he can be reached by fair means, and should not be coerced by another's will, only so far as to protect people from actual violence. A true, divine healing is where the mental in-harmony is reached, and the person reforms from center to circumference, by coming into the realization of the divine power working through him to overcome.

No, I can not feel from my present understanding of the subject that the "end justified the means." To overcome evil with good, error with truth, darkness with light, is the only true healing.

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

SYMPATHY OF THE MASSES.—It is too long since the world has fought for a pure principle. Individual nations have had their struggles, chiefly internal, about what they considered right or wrong, but it is long since the joint enthusiasm of all humanity has been roused to shed blood and spend it in attacking and defending a purely moral cause. At present the thinking world is divided into two very distinct classes—those who say that principles are worth fighting for, and those who say that there should be no fighting and that the principles will take care of themselves. Neither party has the full sympathy of the masses. We may design a very good pyramid, as big and symmetrical as the pyramid of Cheops. But however perfect the design may be, we cannot build it unless the masses help us. Without the concurrence of the masses the noblest political schemes must fail.—F. Marion Crawford.

Many a man prays, "Lord, increase my faith," when, in fact, more faith than he has would be a dead waste in his possession. If he found a use for his present measure of faith, more faith would come to him through the using of this. As it is, his prayer ought to be, "Lord, stir me up to make some good use of the little faith I have."

Do to-day's duty, fight to-day's temptations; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.

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From a lock of the sender's hair.

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A TESTIMONIAL.

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Belts and Trusses cannot be bought at your office last fall, for my son, has cured him of a severe attack of neuralgia, which the doctors could not cure. They examined him and said he had the "hip disease" or something of the kind, and that it would cost me from \$400 to \$500 to have him cured; but one of your \$10 Belts cured him, and he is now a strong, healthy boy, with no sign of "hip disease" or anything of the kind. With him, Electricity is the remedy for me and the rest of my family. You will probably remember that one of your Electro-Magnetic Trusses cured me of rupture after I had suffered with the complaint for several years.

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