



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

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CONTENTS:

FIRST PAGE.—Gems of Thought: Theosophy, compiled by Theo. G. Ed. Weller, F. T. S.; An Appeal, etc.

SECOND PAGE.—The Origin of Evil, by Hudson Tuttle; Letter from Portland; Letter from Dean Clark; Signs of the Times; W. J. Colville at Los Angeles; Miscellaneous Advertisements, etc.

THIRD PAGE.—Letter from Orest; Brotherly Love, by D. S. Maynard; Professional Cards, etc.

FOURTH PAGE.—(Editorial) Editorial Fragments: The Colville Reception; The "Golden Gate" and Summerland; Oakland, Alameda and San Jose; Metropolitan Temple; Summerland Notes; Clouds; College Hall; Editorial Notes, etc.

FIFTH PAGE.—Spiritualist Colony: Mr. Colville's Work; Liberal Spiritualists; Letter from A. N. Aspiwall; The River, Harbor, Canal, Dredging and Land Company; Curtis Hall; Note from Mr. H. Williams; Fraternity Hall; Advertisements; Professional Cards; Notices of Meetings, etc.

SIXTH PAGE.—Geological vs. Biblical Facts, by A. Y. E.; Not that Kind of a God; Publications, etc.

SEVENTH PAGE.—"Cui Boni?" by Morris S. Liden; The Difference, by J. K. Moore; Advertisements, etc.

EIGHTH PAGE.—(Poetry) To Be or Not to Be; or, Shall We Live Again? Summer Land Homes; Stand Upright; Aspiration. Our Question Department; The Fox Family, by Jane M. Jackson Buck; Advertisements, etc.

GEMS OF THOUGHT.

Books are embalmed minds.—Bovee.

Gradual gains are the only natural gains.

Men often judge the person but not the cause, which is not justice but malice.

The best way of avenging thyself is not to become like the wrong doer.—*M. Aurelius Antonius.*

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.

No one so old that he may not live a year, none so young but he may die to-day.—*German Proverb.*

The purest treasure mortal times afford Is spotless reputation; that away, Men are but gilded loam or painted clay.—*Shakespeare.*

No accidents are so unlucky but that the prudent may draw some advantage from them.—*Rocheffoucauld.*

Four things come not back—the spoken word, the spent arrow, the past life, the neglected opportunity.—*Haslitt.*

The man or woman with agreeable manners will make headway in the face of the worst difficulties.—*Lord Palmerston.*

There is in effect no virtue properly so-called, without victory over ourselves; and that which costs nothing is worth nothing.

—Take joy home
And make a place in thy great heart for her,
And give her time to grow and cherish her;
Then will she come and oft sing to thee,
When thou art working in the furrows; aye,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad.
—*Jean Ingelow.*

He who is unconsciously selfish is not so dangerous as he who is consciously so; the former betrays his selfishness, the latter conceals it.

He who, meeting a pleasant temptation, stops to shake hands with it, will generally end by going with it wherever it chooses to lead him.

Great is he who enjoys his earthenware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware.—*Seneca.*

Wouldst thou fashion for thyself a seemly life? Then fret not over what is past and gone; And spite of all thou mayst have lost behind; Yet act as if thy life were just begun; What each day wills, the day itself will tell, Do thy own task, and be therewith content; What others do, that shalt thou fairly judge; Be sure that thou no brother mortal hate, Then all besides leave to the Master Power.
—*Goethe.*

What a thing is it for a man to have said of him he has no heart! No heart. Then he is hardly a human being. He is like an oyster, a potato, a stick, a stone; like a lump of ice, only he is never in the melting mood.

Pride may be allowed to this or that degree, else a man cannot keep up his dignity. In gluttons there must be eating, in drunkenness there must be drinking; it is not the eating, nor it is not the drinking that is to be blamed, but the excess. So in pride.—*Selden.*

THEOSOPIY.

Its Objects, Aims and Relations.

(Compiled by THEO. G. ED. WELLER, F. T. S., for the Golden Gate.)

During the last thirteen years a new current of thought, or rather nearly forgotten old one, which had its source in India, made its re-appearance. Scarcely noticed it was, slowly its influence increased, and now it is forcing its way through the boulders of ignorance and through the swamps of indifference. We mean the theosophic movement, for which the harvest is ripening, for which thirsty souls are waiting. A vacuum existed and slowly it is filled. Can a progressive mind be satisfied with the dogmas of the church or with the axioms and deductions of science, as far as they concern the relations of the seen with the unseen, the why, wherefrom and whereto of human existence? Both religion and science have not yet been able to bridge the gulf which separates the material from the immaterial, the real from the imaginary, the fact from the illusion, nor have they been able to answer fully and logically old and new questions which an inquiring, suffering or puzzled mind is ever apt to propound. "Thus sayeth the Lord," "Such are the dogmas of the Church of God," is the answer of the one; "Such are the facts recognized by our senses or deduced by our reason and accepted by science," says the other. And both fail to establish on a firm basis the existence of a Supreme One and its relations with the Universe, fail to explain the real, ultimate cause of the existence of everything perceived by our senses or deduced by reason. Even the question nearest our hearts remains unanswered, or rather answered in so many contradictory and unsatisfactory ways, that confusion, or contempt, or despair is the dire result. The wherefrom, the whereto, the what of man has been expounded by countless theories and vagaries, but remain unsolved. Will these most important questions ever be solved to the satisfaction of not only logic, but also of the innermost aspirations, longings and necessities of mankind? We expect so, yea, it must be so, for a deep feeling of unrest, of instability, or of emptiness pervades that part of the human family, which can, and does live above the common phases of material existence. An indefinite longing has taken hold of the honest thinking mind, because it can find neither a rational basis in dogmatic religion, nor a soul satisfying answer from science to its noblest and dearest aspirations. We are in the midst of a general decline of faith; it has no longer any firm hold upon the progressive intelligences of Christendom, nor upon the majority of the masses, its very foundations being undermined by materialistic science. Belief in a future life and in the consequences of the present one is also disappearing. All religious systems seem perishing by a sort of internal decay, a spiritual dry-rot, losing day by day all vital hold upon an ever increasing proportion of their nominal adherents. Day by day as religious sects decay, do divine laws lose their hold upon the minds of mankind, and with this comes inevitably a loss of respect for human laws also, and thus the so-called civilized world is becoming rapidly demoralized.

Science is apparently on the verge of a final separation from the spiritual; in matter alone does it seem to find the promise and potency of every form of life, and is satisfied with its own conclusion. It will not and cannot recognize the spiritual bond, that holds the Universe, the All in All, together; cutting itself deliberately loose from the study of true psychology, it ignores and even denies the existence of a spiritual force, and declares dogmatically, that the Universe is composed of atoms and ether, and that there is no room for "ghosts" in it. It either denies what it cannot solve, or proudly ignores certain facts of human consciousness, and imagines nothing but a blank, or at most, unconscious cerebration and delusion where there is really a world of most difficult psychic phenomena which it will neither notice nor try to explain. It comes to the conclusion that

The world rolls round forever like a mill;
It grinds out death and life and good and ill;
It has no purpose, heart or mind or will.

Man might know one thing were his sight less dim;
That it whirls not to meet his petty whim,
That it is quite indifferent to him.

Nay, does it treat him harshly, as he saith?
It grinds him some slow years of bitter breath,
Then grinds him back into eternal death.

Brothers, what a dark and depressing conclusion to arrive at! What incentive to self-control and progression, what light in or darkness, what strength in temptation what comfort and consolation in sorrow and suffering can poor and weak humanity derive from such a gloomy, hopeless and debasing doctrine? Those who have suffered may answer.

Does this much vaunted Western science make mankind happier, better, or prepare it for this or for another life? It diffuses knowledge—this is true—the world seems to grow brighter; but discontent and poverty replace ignorance, and human misery keeps step with human material progress. Yet is materialistic philosophy some steps in advance of blind religion, as it enforces a stern feeling of responsibility for man's own actions, takes from him the comfortable but false and demoralizing doctrine of the atonement, of the possibility of his escape from the penalty of his error, ignorance or wrong-doings by penitence, prayer or absolution, and holds him to the strictest account for his actions. So far, this is good theosophic doctrine. Nevertheless, there hangs a pall of darkness over modern science as to spiritual things, as it fails to unravel the tangled mystery of life. Neither can religion do it nor lift for us the veil of past and after life, though it pretends to do so. What science and orthodox religion have failed to do, Spiritualism has tried, and tries yet, though its attempts and efforts to found a scientific system and to give a firm and rational basis to its phenomena have not been successful nor proved entirely acceptable thus far. The study of the higher phases of Spiritualism, teaching and proving some of the relations of a superior, sometimes inferior world or state and manifestations of mind with our mundane sphere and consciousness, constitutes a branch of the Theosophic system, which at this juncture reappears with the promise of a logical solution of the problems which have agitated humanity since its awakening into intellectual existence.

Theosophy is the science of unseen spiritual causes and their effects, of super-physical consciousness, of cosmic evolution both material and spiritual; it is the science of all that is divine in man and in nature; it is the study and analysis within the known and knowable of the unknown and otherwise unknowable.

In relation towards the Infinite, Theosophy holds that all which is written and asserted on the nature of God, of the Absolute, the Great First Cause, the One Eternal Perfection, only reveals the depth of human ignorance, since the nature and essence of the Supreme Being is absolutely incomprehensible to the human mind; its state and condition being entirely beyond the possibility of any proof—unless assertions be such—therefore it rejects all ideas of finite attributes with which man has clothed or surrounded the conception of the idea of the Infinite.

The essentials of Theosophy in its relations towards humanity are charity, fraternal love, virtue, morality and kind sympathy with every living creature, the practice of the Golden Rule; but it despises that virtue which prudence and fear alone inspire and direct.

The subject of the relations between mind and matter, spirit and body—one of much difficulty and subtlety—Theosophy submits to close examination and analysis. The theories and phenomena of mesmerism, Spiritualism, psychometry, thought-reading and others of an allied nature, it analyzes, defines, classifies, frees from the dross of credulity and error, and finally makes the phenomena subservient to conscious man. It holds that the so-called spirit manifestations of the last forty years are only an occurrence to arouse humanity out of that torpor and darkness into which it is plunged by sensuality, selfishness, indifference and the Christian doctrine of the atonement.

Theosophy realizes that the tendency of the present education is to make mankind materialistic, is to enthrone skepticism and to imprison or even possibly root out spirituality—that the earth is the battleground of moral no less than physical forces, and that the boisterousness of animal passions under the stimulus of the rude energies of the lower forces of nature always tends to quench spirituality—that ignorance is the most formidable and dangerous foe with which humanity is

compelled to contend; it teaches that just principles are the result of just knowledge and just actions the result of just principles.

In its relation to religion, Theosophy ascends to the fountain-head of all, the Aryan cosmology, because therein it finds the germs of all creeds, the origin of all religions. It does not separate religion from science. Its religion is scientific, and its science religious. In both it not only unmasks error, but offers a foundation upon which the soul can build, realizing that mankind cannot rest satisfied with bare negations. It teaches that this life is but a single link in the long chain of existences which every spirit individuality must pass through, and that the destiny and future of man is determined by his own merit or demerit alone, and that the upward course of his immortal principle can only be assured by an intelligent and persistent mental and moral discipline; in other words, that immortality is not a gift, but a possibility, and that it must be earned through man's own efforts.

Relative to science, Theosophy holds that physical science has merely laid down the physical basis concerning the constitution of man and of nature, and the relations between each. It recognizes the existence of a far higher and deeper knowledge than modern science has attained, and finds in the cradle lands of the Aryan race an occult science, far exceeding in extent, profundity and importance, anything thus far achieved. Unlike science, it does take cognizance of the quality and amount of evidence in support of the reality as phenomena, of those manifestations which are ascribed to the souls of the departed.

As a resume: Theosophy is the study, knowledge and practice of spiritual things; it means the realization of man's spiritual nature and powers; it aims at the subjection of matter unto mind, body unto spirit; if persistently lived it is a regeneration of man, crowned by a life of charity, purity and self-abnegation, and is eminently progressive.

A Theosophist worships the Infinite as a necessity of his soul; and through his love of mankind, he tries to comfort the sorrowful, to animate the weary, to keep the temple of the spirit pure and undefiled, to cherish the Divinity within him, to be faithful to the intellect and to the inner voice, to educate and develop those powers entrusted to him, and to employ them in the service of humanity; he cultivates spirituality as the highest kind of intellection which takes cognizance of the workings of nature by direct assimilation of the mind with her higher principles. The cultivation of occult power over the forces of nature, and the investigation of her subtler secrets as regards the inner principles controlling physical results, are worthy of his notice, although regarded by him as occult science of a not high aspect.

The teachings of Theosophy from the standpoint of common sense can be briefly summed up thus:

1. That there is a principle of consciousness in man which is immortal.
2. That this principle is manifested in successive incarnations on earth.
3. That the experience of the different incarnations are strictly governed by the law of causation.
4. That as each individual man is the result of a distinct causal necessity in nature, it is not wise for one man to dominate the life and action of another, no matter what their relative development may be. On the other hand it is of importance that each individual should ceaselessly work for the attainment of the highest ideal that he is capable of conceiving. "Be ye perfect as your Father in heaven is perfect."
5. That it is wise and just to practice the most ungrudging toleration towards all our fellow-creatures.
6. That as absolute unity of all nature subsists forever, self-centered actions are bound to end in pain to the actors on account of their opposition to this fact. The foundation of morals must therefore lie in the feeling and practices of Universal Brotherhood of Man.
7. That the harmony of the unit with the whole is the only condition which can remove all pain, and that this harmony is attainable only through the individual's own exertions.

The Theosophical Society is meant to be a platform of universal and enlightened

brotherhood, founded on the basis of mutual tolerance; an investigation of the nature and powers of the human soul, with the primary object of self-growth, and secondly, of increase of human health, goodness, knowledge, wisdom and happiness, and consequently the decrease of the causes of misery and crime; it aims to trace back to their source the currents of an occult science, which force themselves from time to time upon the perceptive and receptive minds, bearing on their surface the promise and possibility of a higher knowledge than has hitherto been vouchsafed to mankind. Its scheme embraces the study of occultism, especially Asiatic occultism, the investigation of oriental religions and systems of philosophy, the elucidation of the Aryan mysteries, the restoration of the ancient knowledge which gave to its possessors abnormal power over nature, and ultimately the solution of the momentous problem of man's ultimate destiny.

An Appeal.

EDITOR OF GOLDEN GATE:

To the Spiritualists of America and the world, I have a proposal to make through the columns of this GOLDEN GATE, which makes its weekly visit to our home.

Warren Chase has been an earnest, and I am sure honest advocate of the cause, which alone proves our souls immortal, for forty years, and has journeyed all over the country, and generously lectured, when called upon, wherever he went. He now asks for the modest sum of five hundred dollars to build a cottage where he and Rachael can quietly spend their days. Are the Spiritualists so careless as to neglect this duty? and can it be they will not respond? What can those who are called upon to work at present hope for, when an old war-horse like Warren Chase is not cared for in his later years, when he should be made comfortable and happy, for the work he has done. Wake up, friends, and think if it were you, what would you like for people to do. Only a few cents from each person, would soon fill the call, and I make this proposal, that each Spiritualist who reads this article, send to Warren Chase, Coben, Ill., twenty-five cents at least, and as much more, as circumstances and a generous nature prompts. How long do you think, dear friends, it would take to raise his five hundred dollars? And not one soul of you would miss the little donation.

"Little deeds of kindness, pleasant words of love,
Make this world an Eden like the worlds above."

Try it, and when in the land where we are going when our weary toils are o'er, you find a rich, golden crown of love upon your brow, you will be happy to learn that the generous acts of earth have placed it there, one of which has been your small gift to Warren Chase.

We like the GOLDEN GATE, and wish it success. May its hinges never fail of allowing it to open and reveal the glories of a higher life to the soul-hungering, heart-aching children of this earth, is the prayer of
M. S. TOWNSEND WOOD.
STONEHAM, Mass., Dec. 25, 1888.

ORTHODOXY.—With reverence, and yet with fearlessness, I dare to say that the human mind can conceive of no greater crime than the creation of the world on the Orthodox theory. To make a system, the outgrowth of which is irremediable misfortune to the majority, is something of which only fiendishness is capable. Here we are, enmeshed and involved in this network of evil, and for the fault of a man who lived thousands of years ago, with no provision for the salvation of any but the few millions of Christendom, and with the certainty that only a few of these will be saved! And yet God is sovereign and able to save whomsoever he will, and on this sovereignty revivalism is based, and men cry and plead and agonize in the endeavor to induce him to save a few more; and he hears a church and takes pity on a dozen or two, when their other engagements permit the court favorites, Moody and Sankey, to be present. Merciful heavens! are men with hearts and moral natures and brains expected to believe such stuff as this?—*M. J. Savage.*

The Oakland Methodists propose to raise \$50,000 this year for church-building purposes.

The Origin of Evil.

BY EDWARD WITTE.

There is a tendency of the human mind to accept its ignorance of a subject as involving a problem. And after research has shown that what it mistook for profundity was only vacuity, the devotee holds to his opinion with a tenacity inversely proportioned to the nothingness of its cause. At one time astrology was believed to present problems, the solution of which would unravel the grand enigma of the stars in their relation to man. In another age, the Philosopher's Stone and the Fountain of Youth were as eagerly sought. We now know that astrology, the Philosopher's Stone, the Fountain of Youth were not problems, but chimeras. In like manner, moral problems have been imagined, and the welfare of man, not only in this life, but in the future, made to depend on the solution. These imaginary problems have probably engaged more attention and discussion than those which have a reality.

Of these, the origin of good and evil, redemption, predestination, free-will, and the existence of Satan, are examples, each having called forth the keenest thought, and many having served as subjects of controversy for ages, yet all actually being names standing for nothing.

Of these, the existence of evil has probably received the most attention. Out of it has grown the overshadowing systems of theology, and the wonderful cosmogonies—childish dreams of infantile man—to account for the phenomena of nature.

Man is placed in a beautiful world where the grand and inspiring sources of land and ocean, boundless forests and plains, the stormy grandeur of the sea, the dreary expanse of the prairie, constantly excite activity of thought and profoundest emotion. Nature with bountiful hand spreads happiness and enjoyment on every side. Man plants the grape, the corn and olive, and genial showers and sunshine mature the harvest. Nature works expressly for him. The uncultured savage is impressed with the presence of a good Deity who governs for the express purpose of bestowing happiness on his children.

He is met, however, by counter phenomena, which seem impossible to refer to a good being. The sunshine and shower; the abundant harvest, the exhilaration of health are mingled with the rush of storm, with swift lightnings and terrible thunders, prostrating in a moment the labors of years of repose; the parching drought, withering and destroying the efforts of man; pestilence dark and fearful, and famine preying on friend and foe. There is an antagonism which cannot be referred to one source. There must exist an inferior or equal power delighting in subverting the designs of the good and benevolent one.

This belief is not of a tribe or race, but is common to all at a given stage of advancement. It is not a question of time but of development. Although widely differing in the trappings which surround them, there is slight difference in the countless myths of the world, viewing nature through their animality. Savages have beheld reflections of themselves, and unbiased by geographical position or age, arrived at similar conclusions. They are constantly impressed by this antagonism. Storm and zephyr; sunshine and cloud; health and disease; life and death, speak in unmistakable language, and as fear is stronger than love, the god of evil receives by far the greater homage. They view with apathy the blessings poured forth by the good Deity, but become frantic with fear and servilely prostrate themselves in the dust at the approach of the evil. Days of sunshine, bounteous harvests, years of health, are effaced by an hour of storm, the failure of a season or an hour of pain.

What is evil? It is imperfection. We are not to inquire why an all-wise, omnipotent Creator did not create perfectly in the beginning; we must accept the fact. Our improvements acknowledge nature's imperfections. We would destroy noxious weeds, venomous reptiles and insects, thereby lessening our toil and ensuring the harvest; we would abolish whirlwinds and earthquakes, equalize climates, demolish mountains, fill up rugged places and drain marshes and lakes. Such to us are physical evils, to other children of nature they are not. She loves the reptile of the slime, as well as the eagle of the crag, and is equally attentive to their wants. She will correct her failures in due season, imperceptibly without convulsion or revolution, while man must await suffering from his imperfect surroundings and organization.

Out of imperfection grew the evils of individual action. The savage barely able to fashion a bow and spear, as little feels the impress of a higher law as the lion or tiger, and as well might we say to the latter as it leaps on its victim, "Cease, it is wrong!" Both act in accordance with their organization. It is just and honorable according to his standard for the Carib to refresh himself at his cannibal repast.

The passions being first developed and unguided, there is, previous to the growth of the intellect a period of great excess. This is overcome by growth, and one by one, errors none the less necessary because false are discarded. The mind matures as the limbs of an infant are enabled to walk. Progress is the evolution of inherent qualities. Its source is not external revelation. To understand a revelation there must be

answering faculties in man's mind, else the revelation would be unintelligible; a revelation of morals to a totally depraved being would be in an unknown tongue. Man is organically moral, else he could not have moral ideas, and possessing innate moral capacities he has no need of a revelation.

The first conception of evil originated in an imperfect knowledge of nature, and the personification of this imperfect knowledge is the god of evil. The attainments of a later age, by indicating its origin, demolish the dogma. If the good Deity is infinite in benevolence and power, and created everything as pleased him, he could not have created evil. Then if evil exists, it must be self-existent, a supposition conflicting with the infiniteness of the good Deity. Evil is the friction of nature's activities working for external good.

As man advances, he is torn less and less by the thorns against which he is thrust by ignorance, and he realizes that the only divine life is that wherein he comprehends nature and gladly does her bidding. The Evil God is an impersonation of a false conception of nature, originating in ignorance, and the doctrine that evil is the antagonist of good, a positive principle, is equally baseless.

However great the inharmony observed after a time the equilibrium is gained and the good flows placidly on, leaving the evil, the antagonism behind. The great unitizing spirit flows through all, making all one expression of perfect thought. Accepting this truth, the soul becomes emancipated from bondage to all and every creed, and walks forth in the strength of freedom, which leads continually onward to higher levels and broader views.

BERLIN HEIGHTS, O., Jan., 1889.

Letter from Portland.

EDITOR OF GOLDEN GATE:

Portland is under heavy press of sail just now, figuratively speaking, on account of the advent among us of the renowned revivalist, Moody. It is quite interesting to see how the people are affected by the words spoken by one man. I have not heard Mr. Moody, but I rather like him, and I am of the opinion he is doing much good. He has apparently converted some of our hardest sinners; let us hope they may stay converted.

The First Society of Spiritualists are in a flourishing condition and walking right along. East Portland Society is also prospering finely. Our Philosophical Society that holds meetings in Central Hall, are progressing finely. Last Sunday evening we had several very good speakers. Mrs. Miner, a new Portland medium, spoke entranced; and if I mistake not, she will yet be heard from on many rostrums through the length and breadth of the land; but the best of the wine was held in reserve for the last of the feast. Mrs. Sophia Seip, late of your city, took the platform, and after apologizing for not feeling very well, and giving us a most eloquent little speech, she proceeded to give psychometric readings of character; and I think the finest she has ever given in this city. If I was a prophet I would predict for her a world-wide reputation, both on account of her eloquence and clairvoyant powers. She is still tarrying in this city for how long I know not, as I understand she expected to have been in Chicago ere this; but man proposes but God disposes. Her loss in not leaving us works to our gain, for she is making a fine impression here and doing much in waking up the dormant mind to thoughts and action.

C. A. REED.

PORTLAND, Or., Dec. 27, 1888.

Letter from Dean Clark.

EDITOR OF GOLDEN GATE:

For five weeks I have been speaking in this pleasant and wide-awake manufacturing town, and have one or two more Sundays to remain. The Spiritualists here own a church of their own, costing about \$10,000, built principally by the munificence of two or three worthy Spiritualists. Unfortunate disagreements have at times retarded the progress of our cause by a suspension of the meetings, but a few zealous workers have recently revived them, and now while I am here Sundays, Miss Jennie B. Hagan is employed for a course of six week-evening lectures. The rainy weather of this most peculiar season has impaired the success of the meetings, but select and critical audiences have received both of us with hearty evidences of appreciation.

Spiritualism, at present, makes rather slow progress in conservative New England, owing to too much apathy among Spiritualists, and the chronic prejudices and silent but united and determined opposition of the churches that use every artifice to draw in the people.

Many professed Spiritualists are unwilling to undergo social martyrdom and shrink from any public support of our cause, and as truth cannot win its way without human agency, old theological error still "holds the fort," into which moral cowards go for hiding and protection. But, thanks be to higher powers, the heaven is stirring the mental elements and in time "the right shall come uppermost and justice shall be done."

I am awaiting calls westward, where I may labor in succeeding months. I wish the compliments of the season to all the managers and readers of the GOLDEN GATE.

DEAN CLARK.

WILLIMANTIC, Ct., Dec. 18, 1888.

Signs of the Times.

[Written through the hand of S. P. Channell, Minneapolis.]

"Signs of the Times, denote coming events." There never was a more interesting age than this, or one more richly invested with good to humanity, or more wonderfully progressive in mental or spiritual development. Therefore the time has arrived, when theology must be made to harmonize with the enlightened reason of man; spirituality must be better understood by all classes of people; knowledge concerning the immortal soul should be taught as a sound inductive philosophy, and not be controlled by creatures of creeds, and theories in church or State.

The religion and philosophy of nature are never antagonisms. The essential harmony seen in all things natural, teaches not only that life is immortal, but that nature is a true revelation of the divine spirit permeating all forms of animal and vegetable life.

God's laws are natural and their meaning does not depend in any sense upon the significance of terms, applied by the learned minds of men, who think they know everything. God's laws of immortality were never changed, never transcribed, or translated by scientist or theologian; nor was it ever revealed to philosophers in a manner to suit the peculiar conditions of the church, or to aid, or sanction the schemes of creeds and dogmatists. The truth remains as it was in the beginning of human life. It was written by the Infinite Creator upon the forehead of nature by the finger of God, that all who watch the seed time and harvest, might read the truth of continued life in the original language. The law divine was there written upon leaf and flower, upon fields of fruit and grain, long before creeds and churches were even dreamed of. The truth still shines clearly through all theological clouds and shadows of humanity's creating, and woe to those who attempt to invalidate nature or nature's God. St. Paul admonished his brethren, to beware of all vain philosophy, and the church makes a great handle of Paul's warning, but Paul did not mean the philosophy of immortality, nor the truth of ministering angels. He knew spirits embodied ministered to and communicated with the living. He meant those creeds and beliefs that do weaken faith in truth, and cast discredit upon the revelation coming direct from angels. He meant for them to beware of evil teachers, who mislead the honest, who desire the truth to be hidden, and use all their schemes end false creations, to successfully diminish man's confidence in God and immortality. Those who denounce revelation and communion of spirits are among those who are termed vain philosophers. I am here with you to-day, and am a living proof of spirit communion, and my being here is not a miracle, not unnatural, nothing beyond the power of natural facts.

The coming and going of disembodied souls is not a deviation from the established laws of God and nature which govern the universe as well as living immortal souls.

Spirit return, angel ministrations, was created a law in the beginning of life, and therefore, manifestations of spirit power, more real and glorious than modern minds can comprehend, took place thousands and tens of thousands of years before those floating straws on the surface of time were known or thought of. I speak of the Fox sisters and all who denounce revelations that are, and must forever be, beyond the comprehension of little souls and narrow minds. The changes seen and events developed in nature are shown through the law of correspondence in the affairs of the world. Those events are usually preceded by certain visible signs from which the philosophic minds are led to apprehend their approach.

It is so with spiritual events, mediumistic souls are made aware of coming revelations by sight and sign impressed upon both eye and mind, by unseen powers made real by the inner consciousness, animal magnetism, clairvoyance, and that soul force known as psychology combined with spiritual intuition are only instruments in the hands of angels to complete and make truthful their revelations to humanity. In the living realities of the present may be seen the signs of coming light. Past developments of Spiritualism are but the rudiments of greater revelations yet to come. The Kingdom of God, which is the spiritual, has come to earth in answer to humanity's prayer. "Let thy kingdom come and thy will be done," has been as will be answered, and it is a little strange that those who have uttered that prayer the most loudly are the first to condemn its answer. They refuse to receive the kingdom and place obstacles in the way of spiritual revelations. See you not how the old passage is verified? "He came to his own and they received Him not?" It is made manifest now in this age. A desire to prove all things false, presents itself as a peculiarity of this age, and the most learned are the greatest of doubters. Verily, verily, "much learning maketh the people mad," and they are bewildered, they refuse to see and hear, and the countless number of strange ideas which are advanced in favor of their own theories cloud their reason. Everything must resolve into truth and living realities, elementary principles must develop and become the perfect embodiment of Divine reality. The sphere of interior cause must become manifest in external effect. Those who seek for the hidden mysteries of immortality must not disregard visible phenomena.

In their searching investigations, scientists, theologians and philosophers stumble over the proofs they seek, and the stumbling blocks in their way are Theory and Hypothesis.

The true believer is a spiritual minded man, who unites observation with discovery. He receives his revelation simply as a natural spiritual law, and is enabled to embody his revelations, and with methodical arrangements, harmonize them with his own conceptions of the beautiful in nature, the pure in humanity, and the glorious truths of immortality. And by so doing creates an atmosphere which attracts to him a crowd of angel ministers.

Teach this philosophy to the people; tell them to live right, and to be just to man and God.

ANCIENT PROPHET.

W. J. Colville at Los Angeles.

EDITOR OF GOLDEN GATE:

AN OLD YEAR'S MEETING.

Los Angeles, December 31, 1888, at Masonic Hall, 29 South Spring street.—Prof. D. Allen was called upon for a few remarks before the address. He said:

"Friends:—To-day is an auspicious day—the close of the year, 1888. Eleven more days, like to-day, fills the record for the Nineteenth Century. What grand events have been written in the history of man upon the walls of time, since the dawn of this century. Looking back through all the years, we may review its resources. Looking away through the open doors of the future from this vantage ground of the past, we claim a grand unfoldment for all men in the coming years.

From the march made in science and art, mechanical and intellectual, noble monuments have been built in the hearts of all good men and women. Upon these monuments we read the legend of a future, who, with soul alive to genius, grasped from nature's forces the power that in the iron hearts of our great ships, drive them o'er the seas with the speed of the wind; laid the iron track across a continent where the horse, with sinews of steel and breath of fire, runs o'er the plains with long trains, that makes the earth tremble, sounding his shrill blast among the hills, till the echoes ring, onward climbing the mountains, till his mane of smoke and steam is lost in the clouds, his head-light the star of progress that leads the van. But the achievement of this century is the Truth that is being born again. Way back in the years the star of Bethlehem shone forth in Judea. The inspiration of Jesus brought light and truth to all men from the Mount of Transfiguration. From the sermon on Mount Olivet men were brought to a higher knowledge of being. He healed the sick, the blind and lame. His inspiration was the power of love that has carried with it an influence greater than that of any one man among all nations. This power has again been brought to man as the grandest unfoldment of the Nineteenth Century, teaching him wisdom, self healing, and knowledge, that makes him free indeed. With the workers in the van do we find your speaker, W. J. Colville, holding high the banner, whose broad folds are inscribed with the letters of light, truth and progress. He will speak to you from the soul, words of wisdom and gladness. You all know him. His words are the highest ideal of truth and love."

W. J. Colville took for his subject "The Old and the New." His words carried us into the past. He said, "We are to-day standing upon the monument of the years, looking into the future, and we must glean from the past wisdom, to make the future grand." The lecture was one of deep interest to all present, and all felt truly glad to have the privilege of again hearing this inspired speaker. At the close, a poem was rendered, impromptu. Subject from the audience, "The Christmas We Hope to See." Words cannot do it justice. All felt that truly it was good to be there.

NEW YEAR'S EXERCISES.

January 1, 1889, at 2:30, P. M., W. J. Colville commenced the exercises with music, followed by a few appropriate remarks, after which he called for questions from the audience. A large number were answered, to the edification of the people. Evening exercises commenced at 7:45, with singing by Mrs. Stanzburg, beautifully rendered, followed by invocation by W. J. Colville. Subject from the audience for lecture: "What Constitutes True Riches?" The lecture was one that all present will long remember. The speaker portrayed the selfish man and the poor man. He proved that the truly rich were those who made the right use of their earthly wealth; also, that poverty was no virtue. He said, "That a dirty man could not be a truly good man. That a man who ascribed virtue to filth, was poor indeed." And again he proved "that the man with immense worldly wealth, who lacked the quality of human love, was the most miserable creature in existence. The medium ground was between these extremes of life; hence, true riches were those qualities and conditions in which we conserved the most good. Poverty was not necessary to exalted virtue." It was a most valuable lesson. Ecomiums were received from the audience. A poem at the close was finely rendered on "Why Do We Live?" and "How to Live Nobly." The attendance was good and highly appreciative.

January 2, exercises of the Metaphysical College were conducted by W. J. Colville, at 2:30 P. M. After music an invocation was given by Prof. D. Allen, who was followed by W. J. Colville, who answered a number of questions on spiritual science. He took the broad ground that discussion was not the way to teach the science. Many clear and terse thoughts were expressed. A good audience was in attendance. The exercises lasted fully two hours, and none were tired.

At 7:45 P. M., the exercises commenced with a vocal solo by W. J. Colville, after which Mrs. Nickless made a few inspiring remarks, which were heartily applauded by the large audience which completely filled the hall. These were followed by a vocal trio, exquisitely rendered by Mrs. Paulina Stanzburg, assisted by two other members of St. Vincent's Choral Society, and accompanied on the grand piano by Signorita Reina Bieber, who is truly a brilliant performer. W. J. Colville then took the stand, and asked for suggestions for the topic of discourse. The following subjects were proposed: "Is a False Religion Better Than None?" "The Origin and Destiny of Man," and "What Constitutes Heaven?" The lecturer dexterously wove them all together in the course of his eloquent remarks, which presented the ideal and practical aspects of spiritual science clearly and forcibly to the minds of all present. The point made in the course of the lecture was this, That it mattered not the name; that we should not worship individuals, but should look to the spiritual principle taught, which was what made all religions blend into one grand ideal. Every one felt that the time was dawning when all men could see one God, one truth, one heaven.

We felt that we could hardly spare W. J. Colville just now, as we need him to continue the work in this place. At the close there was a perfect ovation from all present. We had been held enchained by the eloquence of the orator till time had passed unnoticed, the meeting closing fifteen minutes past 10 o'clock, P. M.

At all the meetings, Mrs. Paulina Stanzburg, with the voice of one highly gifted, entertained the audience with the best of music; she was finely accompanied by Senorita Reina Bieber. These meetings we shall long remember. Yours truly,

MRS. CORNELIA HARPER,

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LOS ANGELES, January 3, 1889.

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Letter from Onset.

EDITOR OF GOLDEN GATE:

It is several months since my voice has been heard within your pages, as my time has been occupied in other ways. Yet my thoughts have often been sent across the vast expanse now separating me from those California friends whom I love so dearly. Although the busy camp-meeting season has long since closed at Onset, the winter finds me still occupying my little cottage by the sea; here I remain in order to complete the manuscript of my coming book, "The Origin of Woman." I can find the necessary quiet here at Onset, which would be wanting, had I resided in the city. Onset is lovely even in winter. Our trees are mostly of the oak variety, and while wandering through the woods, one is showered by the fall of acorns, and bussels are lying on the ground. At night we are startled by hearing them strike the cottage roof. The checkerberry plant, which covers nearly every lot on the grounds, is now full of ripe, crimson berries, and we love to go forth and seek them. Fortunately, there has been no snow in this locality, as yet; our winters on the sea coast are much milder than farther inland, and the sun always shines, just the same, whether it is summer or winter, and the golden glory of water and sky is before us the year round.

The San Francisco medium, Mrs. Whitney, was fully appreciated while sojourning here last summer. She left pleasant memories with us and the hope that her feet may again be led on the trail toward Onset. I never pass the cottage occupied by her, the Golden Gate cottage, without regrets at her absence.

The new camp-meeting grounds at Santa Barbara are selling rapidly; such a camp-ground was needed on your coast. I am tired of the inharmonious now prevailing at Onset, and that is why I bought four lots in your new colony. There is no chance, as far as I can see, of a settlement of these difficulties; the two factions have combatted until Onset is fully demoralized. The cottagers feel the inharmonious greatly, and are indignant at the poor state of our streets and wharves. I shall sell my cottage here and build on my lots in your new camp-meeting colony. In forming your Board of Directors or stockholders, I hope you will look to after results which are sure to prevail sooner or later, among camp-meeting corporations, and try to avoid litigations and difficulties. It would be well to study the cases of the Lake Pleasant, Onset, Sunapee, and various other camp corporations, that you may learn a lesson from their defective systems, and improve on your own. A camp-meeting without harmony is sure to result disastrously. We also have a clause inserted in our deeds prohibiting the sale of liquor on lots, but we are not protected just the same. Onset comes within the jurisdiction of the town of Wareham, our nearest and largest neighbor, and which votes the liquor license; therefore, our Onset hotels are easily granted a liquor privilege by Wareham. A plank walk extends along the water front, which was paid for by those cottagers whose land fronts the bay. When myself or children are promenading on this plank walk, we are often obliged to vacate it to give way to some drunken brute, who staggers on his way, deeming Onset made for his especial benefit. Mark you, we who pay for that plank walk, are obliged to give it up to the travel of drunkards, and our children are made to behold such examples of besotted manhood. A complaint which I made to one of the Wareham select men, was met thus: "We are obliged to grant liquor license in our town, because the population mainly consists of foreign elements who have been used to the free use of liquor in their own country and demand the use of the same in this."

So Onset is suffering to-day from the sins and curses of foreign rough-scut. If this evil is the highest aim the President and other fathers of the country have for growing humanity, then the quicker the country comes under woman rulership, the better for all. Man, in his eagerness to gain money by commercial traffic with foreign countries, has entirely overlooked the welfare and necessities of the growing youth. Money has been his search and aim, and he has also admitted into his cities, the scum of the earth, instead of the intelligent—those who would be a gain to citizenship instead of a curse.

Think you the mothers of the country would so have lost sight of the interests of her offspring? Nay, she would have seen, intuitively, the evil result soon to follow, and the welfare of humanity would have been dearer to her than the accumulation of dollars. Look at your own city, populated by thousands of Chinese, who amount to nothing as citizens, having no aim but the gain of money and the final resting place of his bones with his fathers in China, these are the highest aims in life. He has brought his vices also to your city, his gambling fan-tan, his opium joints, and his horrible leprosy. He has instituted his slave system in your cities, and the degrading sight of slave (woman) prostitution may be witnessed daily in your streets. Think you woman would tolerate such shameful practices were she in power? Nay, Boston is slowly accumulating just such a drama of horrors as that witnessed in your cities. Already Chinamen have bought and encroached upon the district known as Harrison avenue, and it will not be long before the same female slavery will

exist in answer to the growing Chinatown demand.

Man sneers to-day at woman's advance and aspirations, deeming the country lost, if allowed to come under a partial female administration; but let us tell you that the country can never be more utterly demoralized, lost, than it is to-day under corrupt male management. Man's intellect has depraved a world, and sunk it into an abyss of liquor horrors from which it will never recover until woman is allowed to use her influence and vote in dispelling the same, and then it will be a generation before good fruit is visible, so slow is the acceptance and growth of needed reforms.

But I have wandered from my subject. The fault of most camp-meetings is that after a number of years, the legitimate object for which the corporation was inaugurated, namely, the study and discussion of religious ideas is entirely lost sight of, and efforts made to turn the grounds into a summer resort. If you have a summer resort, you have rum and bums, and a rough crowd of lawless men. They will come for a good time, and if they can't procure liquor on the grounds, they will bring it with them. You can not have orderly meetings in a hilarious summer resort; yet this has been the fate of Onset. After large hotels are built at camp-meeting resorts, good bye to peace and quiet. For these hotels must have a bar in order to pay; then the owners must have illuminations, bands and other devices in order to attract the drinkers, and by that means a rough element is introduced into every camp-meeting ground. The hotel keepers don't care for religion after they once gain a foothold, bottled spirits are of more use to them, than disembodied spirits in their speculations. Had you inserted a clause in your deeds, prohibiting the building of hotels which are erected for gain, the liquor nuisance would have taken care of itself.

There are two factions struggling here at Onset; those who want Onset made a summer resort (and many so-called Spiritualists are among them) and those who desire it a camp-meeting ground, and I am willing to sell out and leave them to fight it out. The serpent has crept into the Eden and harmony no longer exists. I know of five other cottagers who will sell and invest in your California camp-meeting. I have already had one offer for my Onset property, and next October will see me on my way to California to do a little prospecting before erecting a building on my Pacific Coast lots. Yours is a lovely location, in the beautiful valley bounded by the Santa Inez mountains, and bordering on the sea. It will be nearly like Onset, won't it? Only the people will be more harmonious, I hope. I hope your correspondents will take up this subject, and agitate the question of a model camp ground, so that every loop hole for dissension and discord may be guarded against, and wisdom only guide you in your councils for incorporating a Spiritualists, camp ground, which shall be an example of excellence to the whole world, and show that in union only is there strength. With kind regards to my many California friends and anticipations of a speedy reunion, I remain,

Sincerely yours,

MRS. EVA CASSELL.

ONSET BAY, Dec. 29, 1888.

(Written for the Golden Gate.)

Brotherly Love.

BY DR. S. MAYNARD.

It will be a glorious day to the children of earth when the truth dawns upon their understanding, that self-improvement and the acquisition of good, that the same may be liberally shared by all who may be benefited thereby, is recognized. Too prone we are as individuals, communities and sects, to endeavor to search out the wrong in others, and apply some favorite, personal, communistic, or sectarian remedy to the wrong-doer, that righteousness may prevail. Would that all mankind were intent on seeking the good only, and judge charitably always the acts of others that in their esteem are wrong. All reform is based upon individual effort at self-improvement, and in the exact ratio of success attained, does the world become wiser and better conditioned as a whole. Spiritualists ought to recognize that all are spirits to-day, always have been, always will be.

That our common origin, and common destiny bind us with the indissoluble tie of brotherly love, and that being our relation, our interest in each other should prompt us to be good, and do good; the good acquired, fixing the limit of the good we may accomplish in bestowing.

The truth of Tupper's line, "Now is the time all glorious deeds are done," is obvious and worthy of our consideration every day and hour. Some of us are conscious of that clear light within that is all-sufficient to guide our feet in wisdom's way. To such let me say, follow that light loyally, encouraging and aiding others to join you who may not yet clearly discern that inner ray; while you in turn look up to those in advance for a share of the choicer blessings they have attained to. Thus aiding, thus striving, all in the line of effort more in harmony, and each step beats in unison on the endless highway of progression.

SOLDIER'S HOME, LEAVENWORTH, KAN. Dec. 28, 1888.

The piety that does not give is piety that will not "pay."—Congregationalist.

Our men of science do not seem to have learned, even after forty years' experience, the simple fact that misrepresentation and the suppression of evidence will not kill out Spiritualism. Such biased reports as that of the Seybert Commission only stimulate the curiosity of outsiders to witness for themselves the wonderful phenomena, and the zeal of Spiritualists to bring the truth before the world. Indirectly, therefore, they promote the cause of truth, and only leave the schemers to be laughed at by posterity.—H. S. Olcott, in the Theosophist, Madras, India.

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aug13

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Six

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SATURDAY, JANUARY 12, 1889.

EDITORIAL FRAGMENTS.

A bad digestion and a diseased liver have turned many a very fair article of Christian into a confirmed cross-patch and wretched human porcupine. It takes a fine quality of spiritual grace and goodness to enable one thus afflicted to turn the better side of his nature to the sunlight; thus, when your enemies abuse you charge it to their deranged internal economy and pass on.

He who seeks for the highest and best in his own life is sure to find it. He will certainly develop those spiritual faculties in his nature that will draw him nearer to the divine life. But to do this, he must rise above all unkind thoughts, all domination of evil, into an atmosphere of unselfishness and harmony. He must "enter the path" and "live the life." Then will peace, like a river, flow into his soul, and happiness and rest—the rest of persistent endeavor for the welfare of others—be his forevermore.

There was a beautiful spirit influence went out from the delightful reception entertainment given by the ladies at Irving Hall one evening last week, in honor of Mr. Colville's return to spiritual work. The ladies who managed the affair worked in such loving harmony, that we are sure they all felt better therefor. Their labor of love connected them with uplifting spiritual currents that brought them closer to angel hearts, and nearer to each other. They all felt the force of these currents, and have been happier ever since.

When will man learn that all bitterness, rancor, unkindness—that all manner of ungenerous thought and feeling—are but clogs and bars to the spirit's advancement and growth. And then these moods of minds grow upon what they feed, until all the springs of charity and gentleness, that ought to gush forth in every human nature, are dried up, and the fallow ground of the heart becomes parched and arid as a desert waste. What a dark and wretched karma some people are creating to carry with them to the other life. The lesson of love and good will should be learned here, and not wait till we get "over there."

To the man who has no knowledge of astronomy, the idea of the rotundity of the earth is a foolish delusion. Can't he see that, with the exception of the unevenness of the earth's surface, that it is flat? Doesn't he know that if the earth "turned over" it would spill all the water out of the ocean? Should we deride him for his ignorance, or endeavor to enlighten him as to his errors? That is just where the great mass of mankind stand with regard to spiritual truth. The spirit-world is to them an undiscovered country, a great flat, resting, in a figurative sense, upon the backs of four elephants, etc., with the balance of the foundation not clearly defined! That is the condition of most of our clerical defamers.

Shall mediums who practice dishonesty in any phase of mediumship, be encouraged in giving what may be genuine spirit manifestations? This is a serious question, and one upon which there is a wide divergence of opinion. Some hold, that as mediumship is not a matter of morality and honesty, and that as spirits are disposed to come to their mortal friends by whatever road they can find open, no matter how deep the mire, that therefore we should not bar them out; that if the spirits can put up with such mediums, we ought not to object. But we do not think this the correct view. Mediumship is not so rare a thing as to allow us no choice in a matter of such importance. If spirits cannot find clean channels of communication they should wait till they can. We don't want mediums that need watching, or who will stoop to the dishonest methods of piecing out their powers with deceptive practices. Spiritualists owe it to themselves and to the Cause they love, to cut themselves loose from mediums of this class, and have nothing to do with them, except to work for their reformation. Spiritualism can never command the respect of the world so long as Spiritualists are indifferent as to the honesty of their mediums.

It takes a high spiritual unfoldment—a fine quality of grace—to enable one to recognize in the man that reviles you and your opinions, the same degree of honesty as you claim for yourself. That is just where the inspirers of W. J. Colville stand. The Gibsons, the Talmadges, the Bains, and others of the evangelical clergy, who delight in reviling Spiritualism, Mr. Colville's guides regard as entirely honest and conscientious in their denunciations. He holds that they are simply ignorant in their conclusions, and hence are entitled to the charitable consideration of those who excel them in a knowledge of spiritual truth. It is evident in this, that he possesses far more of the Christ spirit than they.

Who would willingly be a slave to any hurtful habit or passion? The animal or physical nature of man is gathered together from the elements and given shape, beautiful or otherwise, merely as an instrument for the expression of the spirit, to be used for a little while, and then to be cast aside, and rendered back to the elements whence it came, and to which it belongs. To obtain the best expression the instrument should be kept in the most perfect order. But how many there are who misuse and destroy their bodies by mischievous indulgences, to which they are held in bondage. What worse slavery can there be than this—the miserable slavery of the spirit to the perverted appetites of the body.

If man could only realize how much his happiness here and hereafter depended upon the unfoldment of those faculties for which only will he have use in the life beyond, think you he would be a laggard in well-doing? What use in the beyond, for instance, will he have for the exercise of the acquisitive faculties—for the knack of money-getting, to which so many devote their lives—a very useful faculty, we concede, when coupled with generosity and benevolence, but when not, a very millstone about the neck. What use will he have for unkind thoughts, for uncharitable behavior, for meanness of any kind? A nature trained to the indulgence of evil thoughts or habits will find itself sometime and somewhere, compelled to pass through furnace fires of discipline to fit it for the better life.

THE COLVILLE RECEPTION.

The ladies constituting the committee of management of the reception given to W. J. Colville at Irving Hall, January 4th, are to be congratulated on the grand success of the entertainment, and Mr. Colville may well feel complimented by so large and enthusiastic a welcome. The friends in Oakland, Alameda, San Rafael and San Francisco worked in perfect harmony, and the result was one of the most delightful spiritual gatherings ever brought together in this city.

The floral display was remarkably fine, and called forth exclamations of admiration from all. The program was rendered throughout in a highly satisfactory manner. Mr. Colville, of course, was the center of interest, and his poem, singing and brief remarks were each greeted with most hearty approval.

Hon. Amos Adams opened the exercises by a short introductory address which was timely and suggestive. Mrs. Wilson followed in a few appropriate words of welcome; Madame Fries-Bishop sang "Coming Through the Rye," in a most artistic manner, calling forth rounds of applause; Miss Alice Goff rendered "The Song that Reached My Heart" charmingly; she has a sweet voice which is full of promise. The cornet solo, "The Magnolia Serenade," by R. H. Whiting, was one of the most enjoyable features of the evening, as was also Miss Kittie Lange's piano selection, which certainly was most admirably executed. The Del Sarte Movements, by Mattie Hughes, received much commendation, for the ease and grace with which they were given. The master-piece of the evening was the recitation of "The Vagabonds," in costume, by Mrs. M. J. Bradley; the character was so perfectly made up and portrayed, that it was difficult for many in the audience to realize that it was not a man, and a real character. But everything Mrs. Bradley does is done in the style of a true artist. Mrs. Flagg recited the beautiful story of the "Painter of Seville," very pleasingly. Little Jeroma Fenn won golden opinions for the really excellent rendering she gave of "Victor Galbraith;" she has dramatic talent of a fine order. The evening passed without a jar to mar the spirit of harmony and good feeling which prevailed, and Mr. Colville's work in San Francisco and surrounding sister cities, never opened under more favorable auspices.

OAKLAND, ALAMEDA AND SAN JOSE.—W. J. Colville, commenced a series of Sunday afternoon services in the Oakland Synagogue, Thirteenth street, January 6th, at 3 P. M., amid beautiful flowers and in the presence of a crowded congregation. The subject of discourse was "Walking, Running and Flying, or Three Degrees of Spiritual Activity." The lecture was based on the concluding paragraphs of the Fortieth Chapter of Isaiah and abounded with practical instruction. Lectures and conversations on Theosophy commenced Monday, January 7th, at 7:30 P. M., and will be continued till further notice every Monday and Thursday at the same hour. W. J. Colville's subject next Sunday, January 13th, at 3 P. M., will be "The Star of Bethlehem." A class in Spiritual Science was successfully started in Odd Fellows Hall, Park street, Alameda, January 7th, at 2:30 P. M., and will be continued regularly Mondays and Thursdays of each week at the same hour. The price of admission to a single class lesson is invariably twenty-five cents. The Sunday service is free to all comers; expenses met by voluntary collections.

THE "GOLDEN GATE" AND SUMMERLAND.

There are many people in this world who, when looking at their neighbors, wear spiritual goggles of a color symbolic of mistrust, suspicion and jealousy. It is through just such goggles that some Spiritualists are disposed to look, who ought to stand shoulder to shoulder with us in making the proposed Spiritualist Colony and beautiful seaside resort of Summerland a grand success, as, without their assistance, it is surely bound to be.

The building up of a first-class spiritual journal on this coast with its comparatively small field of patronage, is a task that but few experienced journalists would care to undertake. It is a task that no journalist should be expected to carry out single-handed and alone. He would need the cordial support of all in sympathy with the Cause; and also the solid financial backing of those able to assist him.

The GOLDEN GATE has reached the last half of the fourth year of its existence. That its upholding has been a hard and incessant struggle, and at times so discouraging as almost to overwhelm us, it is needless for us to say. Hence, when the opportunity (brought about in ways that only the true Spiritualist can understand), presented itself whereby we could place our paper in a position where we would broaden its field of usefulness and at the same time accomplish a greater work for Spiritualism in establishing a spiritual and educational center, with a home for the worn-out workers in our cause, as well as a most desirable seaside resort for invalid Spiritualists from all parts of the world,—a place where we could hold our annual camp-meetings, free from the annoyance of the rum traffic,—when this opportunity occurred, we were not backward in accepting it. We claim that it was a proper thing for us to do; that it was directly in the line of our work, and the grand success of the enterprise we have undertaken abundantly demonstrates the wisdom of our course.

We are asked by some, who really ought to exhibit better sense, "What will the Spiritualists who locate in Summerland do for a livelihood?" We might answer, Yankee fashion, with the question, What do the Methodists who located at Pacific Grove do for a living? Or the people of Long Beach, Santa Monica, San Diego or any other seaside town? We have known some people who were not obliged to live by the labor of their hands, people who would like a quiet and beautiful home, in the most charming country and climate on the globe. Several of the purchasers of lots in Summerland are of this class. There are others with less means, who will go there to grow up with the place. If the lots that cost them only \$25 and \$30 are quadrupled in value during the present year, as they are quite likely to be, the owners will not be apt to complain of lack of means of livelihood.

Some will erect cottages upon their lots, where they will spend their summer vacations, renting the same to Eastern tourists for the winter; thus deriving a profitable revenue from their investments. Many people who come to this Coast to escape the rigors of an Eastern winter, would no doubt prefer a cottage by the seaside at Summerland to the more expensive luxury of a tourists' hotel.

But for those who are competent and willing to work, there will be enough employment ready at their hands. Houses are to be built and furnished, streets are to be opened, and various industries to be established. With Summerland a success,—as it surely will be and is,—purchasers of lots will have no ground of complaint. Those who stand outside and "concern" themselves about how the residents of Summerland will manage to live are performing an entirely thankless and perfunctory task.

METROPOLITAN TEMPLE.—On Sunday last, January 6th, W. J. Colville's new season of work in San Francisco was most successfully inaugurated in Metropolitan Temple, at 10:45 A. M., in the presence of a large and delighted audience. The platform was magnificently adorned with flowers and evergreens, and presented a singularly festive appearance. A superb programme of Christmas music was rendered by Prof. Eckman, who made the grand organ literally speak; Mme. Bishop who sang more beautifully than ever; Mr. K. H. Whiting whose performance on the cornet surpasses praise, and W. J. Colville, who entered with great feeling into the soul inspiring Christmas anthems. The invocation, lecture and poem were all in perfect harmony with the season and the occasion. The lecture was admirably adapted to the first Sunday in the year, as it was replete with valuable suggestions for practical, noble living. W. J. Colville will lecture next Sunday, at 10:45 A. M., on "Robert Elsmore, or the Old Fetters and the New Faith." Everybody freely invited. Plate at the door for visitors' offerings.

—Attention is called to the notice of the "The River, Harbor, Canal Dredging and Land Company," in another column. The lands of this Company are the tide and marsh lands bordering the upper portion of the southern arm of the San Francisco Bay. These lands, when reclaimed, as some of them have been, comprise some of the richest farming lands in the world. By means of Boschke's wonderful Steam Dredge, which is the property of the Company, it is

claimed that 12,000 cubic yards of earth can be removed in a working day of ten hours. With this machine the leveeing and draining of these lands is entirely practicable. This is a grand work, and one that promises important results.

SUMMERLAND NOTES.

We present this week a new map of Summerland showing the lots sold up to the 8th of the present month. Several lots have been sold since then which do not show the letter "S." This is a copy of a tracing from the official map as recorded in the office of the County Recorder of Santa Barbara County. While the first map was generally correct, it was unofficial; besides, it was found necessary to make some changes in the plat below the railroad, which are now indicated. It will be seen that we have numbered the lots in one block, to assist purchasers in locating their lots. All of the regular blocks contain 64 lots. The irregular blocks are numbered in the same way, commencing at the upper left hand corner and counting to the right.

Lumber is on the ground for, and work commenced on, the first new house in Summerland. It will be a \$1,500 cottage, and is located on the four lots at the lower right hand corner of block 30.

The project of establishing a grand Sanitarium and hotel on Ortega Hill, is gaining headway. It is in the hands of energetic and influential men, who are thoroughly enthused with the idea, and are pushing it forward with very satisfactory results. It is the intention to incorporate the Company with a capital stock of \$500,000. There is not another so advantageous spot for a health resort on the globe. As Summerland is bounded on the West by Ortega Hill, the success of the United States Sanitarium, as it is to be called, will be a "big thing" for the new town.

Examine the new and official map of Summerland which we present this week. The names of all the streets and avenues, except the narrow streets running through the blocks, are here given.

CLOUDS.

How loth are clouds and mists to clear away these wintry mornings! The sunlight bursts through where and when it can, spasmodically, but is speedily shut out again by the fog. The world is in about the same condition. A new morning has come, but its light is proportioned by the influence of false education and superstition. The sun of right and righteousness is shining full behind the clinging mists, now and then sending beams of promise through the gloom. The world has penetrated the mystery of death, has found out the true way of salvation and the true religion. Yet it is in clouds, for it does not heed its new instruction. It still goes on damning its children who vary from fixed regulations in their lives, though all are now more truly informed that each must atone for his own sins, and that we can injure no one without first injuring ourselves.

We are told, also, that no one shall be eternally lost, and instructed that the time to help another is now, not in some far-off, indefinite future when the angelic wings of the very good may begin to grow. We are all told this, and some of us believe it, but few live up to it.

We have spiritual ministration, and while we are listening to the inspired words of kindness, charity, and forgiveness, we think we can live it all; but Monday comes, and we still turn "the cold shoulder" to those "more sinned against than sinning," and we curl the lips in scorn if we chance to meet those whom our new religion tells us to offer the cordial hand of friendship. Oh! yes, these are cold mists that chill many a noble heart, and end many a life prematurely. The mists cling closely to the old world this new year. Who shall help to clear them away and help our religion to grow as beautiful in practice as it is in theory?

COLLEGE HALL, 106 McALLISTER STREET.—The above popular and pleasing place of meeting was crowded to the doors last Sunday evening, when W. J. Colville delivered a remarkable lecture on "The Star of Bethlehem," the association of angels with the star furnished a fruitful theme for introducing sublime conceptions of spiritual ministry. The music rendered by Mme. Bishop, W. J. Colville and the congregation was very pleasing, and a most agreeable and sympathetic feeling pervaded the assembly. W. J. Colville's class for practical instruction in Spiritual Science, opened Tuesday, January 8th, at 10 A. M. Lectures and conversations on Theosophy the same evening, at 7:45. These instructive and interesting sessions will be held regularly on Tuesday and Friday of each week till further notice. N. B. Next Sunday, January 13th, W. J. Colville will lecture, at 7:30 P. M., on "The Blessing and the Folly of Religious Revivals," a study of Moody and the secret of his influence. All seats free. Collection for expenses.

—The Spiritual conference meeting was held last Sunday, at 11 A. M., in St. George's Hall, 909 Market street. Mrs. Logan stated the object of the meeting to be free interchange of ideas; however much one might differ from the other, the meeting would be carried on in the spirit of brotherly love. Dr. Boughton interested the audience for fifteen minutes on Psychometry and other sciences; Hon. Mr. Collins (whose far reaching and broad humanitarian views would unfold all humanity in his great beneficence and kindness of heart); Mr. John Slater's versatile and unique speech was very acceptable as were also the many tests given. These conference meetings will be held every Sunday morning in the same place. The evening meeting was addressed by Mr. Fair in a philosophical speech; tests by Mrs. Meyer were rapidly given to the delight of all present. Mrs. Logan will suspend the evening meetings this month to give herself and others an opportunity to hear Mr. Putman, Mr. Colville, Mr. Slater, Mrs. Whitney, Mrs. Miller and others. All are invited to the conference, at 11 A. M., every Sunday.

EDITORIAL NOTES.

—Judge A. Swift will speak at Washington Hall to-morrow (Sunday) evening. Subject, "Spiritualism and Evangelism;" Mrs. Place will give platform tests.

—W. J. Colville lectures every Sunday in Metropolitan Temple. Services commence precisely at 10:45 A. M. Organist Prof. Eckman, soprano Mme. Marie Bishop. Everybody invited.

—Mrs. Harris will give instructions in the principles of Theosophy, and the cure of disease through the power of Spiritual thought. Absent treatments a specialty. Address Mrs. Sarah A. Harris, Berkeley, California.

—Metaphysical College, 106 McAllister street, W. J. Colville lectures every Sunday, at 7:30 P. M., and conducts classes for thoroughly practical instructions in Spiritual Science, Tuesdays and Fridays, at 10 A. M. Lectures and conversations on Theosophy Tuesdays and Fridays, at 7:45 P. M.

—Mrs. M. Miller, who has been close to the border land for some weeks past has again recovered, and able to enter the field of spiritual work. She desires to thank all the kind friends who gave her their sympathy and support, during her sore trial, and cordially invites their presence at her meetings.

—On Wednesday, January 9th, W. J. Colville visited San Jose, and commenced a series of meetings in Rutherford Hall, to be continued as long as seems desirable. Exercises commence at 2:30 P. M. Arrangements are also in progress for a course of popular evening lectures if a suitable hall can be obtained.

—At a meeting of the new Board of Directors of the GOLDEN GATE Printing and Publishing Company, (a full board being present), held at the office of the company on Monday last, Amos Adams was re-elected President, I. C. Steele, Vice President, W. H. Yeaw, Treasurer, Mattie P. Owen, Secretary, and J. J. Owen, Editor and Manager.

—"Alcyone" has entered upon its third year. It has been enlarged to twenty pages. It is full of excellent matter, treating upon the phenomena and philosophy of Spiritualism without theological controversy. It is published monthly at one dollar a year by the Star Publishing Company, Springfield, Massachusetts. It is sent free for two months, to all who enclose ten cents in stamps with their orders.

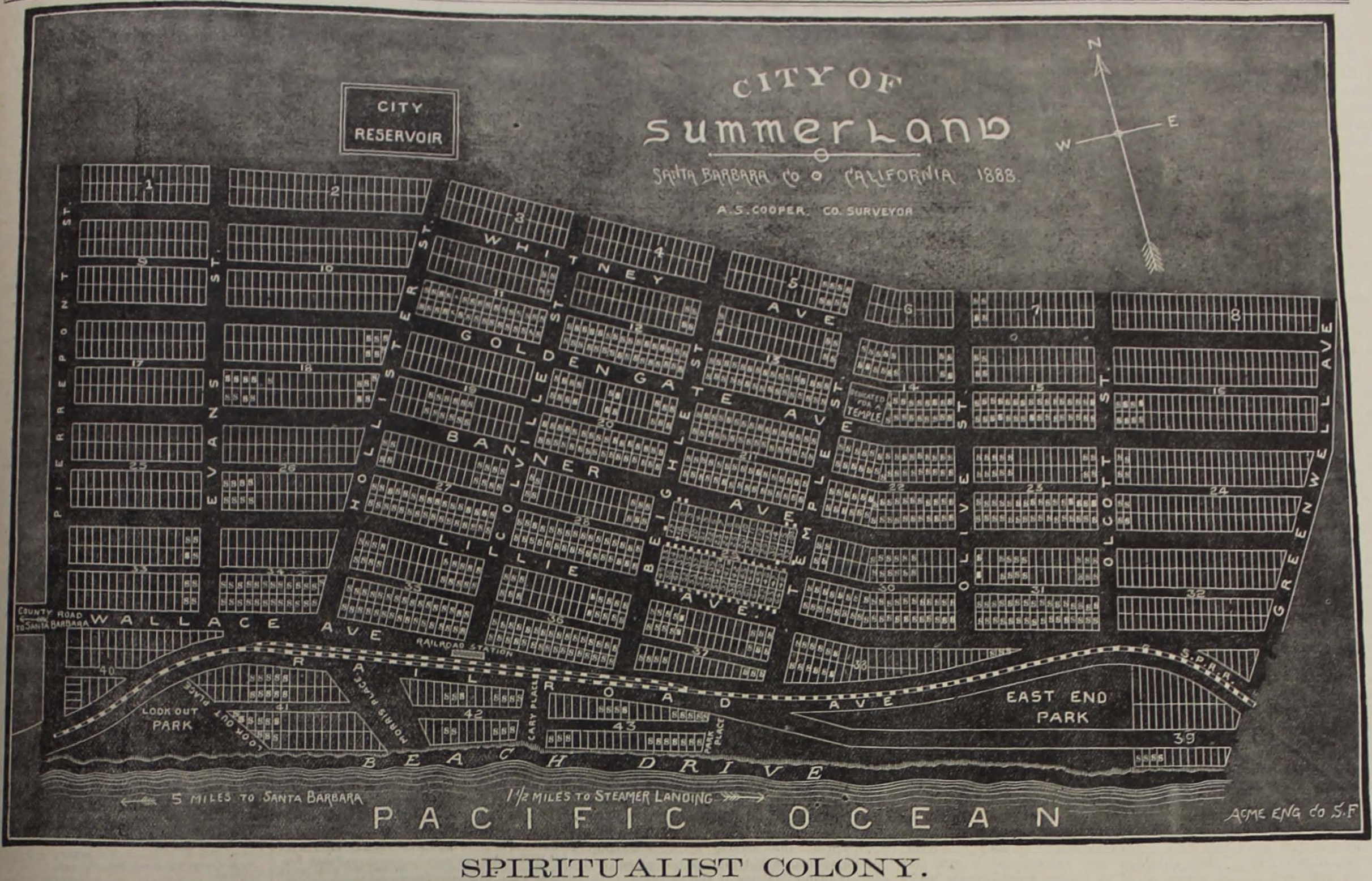
—Samuel P. Putnam will lecture at Irving Hall, 129 Post street, San Francisco, Sunday evenings, January 13th, 20th and 27th. Subjects: January 13th—"Evolution and Creation." January 20th—"The Religious Conspiracy." January 27th, 28th and 29th—Convention of Liberals of California, and Paine Anniversary Celebration. Many prominent speakers will be present and address the meetings. All are invited. Seats free.

—Spiritual meetings were opened in Grand Central Hall, corner of Market and Sixth streets, under direction of the guides of Mrs. M. Miller, Sunday evening, January 6th. These meetings are for the purpose of giving the public an opportunity to witness the power of spirit control, and are designed for the up lifting of mediumship, the instruction and elevation of humanity. The music, of superior quality and choice selections, by Mrs. Clarke and Miss Wheeler was a very pleasing feature of the meeting. Another meeting will be held to-morrow (Sunday) evening. Admission 10 cents.

—All interested in that marvelous book; "Robert Elsmore," which is now exciting so much interest all over the country, will doubtless be glad to learn that the next issue of this paper (Jan. 19th), will contain a full report of the lecture to be delivered by W. J. Colville to-morrow morning in Metropolitan Temple. A large extra edition will be published, and we trust that friends will embrace this excellent opportunity of introducing our paper to new readers. One hundred copies of the same issue will be sent to any address in the United States, for \$3.00. Carriage extra; single copies, five cents; six copies, twenty-five cents.

—Mrs. J. J. Whitney's platform work at Odd Fellows' Hall, on Sunday evenings, never fails to attract large audiences of the best class of people. No church in the city can make a better showing of well-dressed, well-behaved and orderly intelligence. On Sunday evening last there was an unusually interesting meeting, and the tests of spirit presence and identity were never more promptly or definitely made. Strangers visiting the city should not fail to take in Mrs. Whitney's seances. They are a truly singular and unique feature, and often of the utmost importance to persons who are brought face to face with spiritual facts for the first time. Her next seance will be held at the same place to-morrow (Sunday) evening. Admission only ten cents.

—The People's Spiritual meeting, last Sunday evening, at Washington Hall was quite interesting. Hon. J. P. Dameron, spoke on the subject with a good audience, considering the other spiritual ject of "Good and Bad Spirits," followed by Mrs. A. L. Ballou, who in her ready and easy manner, offered some very pertinent and practical suggestions, showing the power of good spirits over the bad. We are glad to announce that our friend and earnest laborer in the field of Spiritualism and progress, Mrs. Ballou, after her long journey to other parts has concluded to permanently settle and abide with us, and we will hope to hear from her often. Dr. Mead spoke briefly, contending, that the great work of Spiritualism was to rid the world of bad spirits. Mrs. D. N. Place gave tests from the platform in her usual manner. Such honest and convincing tests as is given by Mrs. Place are truly appreciated. The feature of the evening was the music by Miss Evangeline Ballou which was finely executed, showing fine musical culture, and was greatly appreciated by the audience. Miss Ballou is permanently engaged to sing and play the piano at these meetings. It is expected that Mrs. Ballou will speak next Sunday evening.



SPIRITUALIST COLONY.

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 enjoying—the most equable climate in the world. It is located on the

Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road.

The site constitutes a part of what is known as the Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

Orders for lots in Summerland may be made through the office of the GOLDEN GATE, or of H. L. WILLIAMS, Santa Barbara. Price,

\$30. Orders for lots will be received and entered, and the lots selected and located by the editor of this journal, where parties cannot be present to select for themselves.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc.

The plat presented above shows the number of lots sold up to the 8th day of January, 1889. A number of sales have been made since which are not here indicated. The lots in one block, as will be seen, are numbered. This will assist purchasers in locating their lots in any block.

MR. COLVILLE'S WORK.

W. J. Colville's special course of instruction in Spiritual Science and Theosophy commenced in the College Hall, 106 McAllister street, on January 8th, at 10 o'clock A. M. and 7:45 P. M., and will continue every Tuesday and Friday for six weeks. Terms for full course of instruction, either morning or evening, \$2.50. Admission to single session, 25 cents. The following is a complete list of the subjects treated in both series:

10 A. M., MORNING CLASS—SPIRITUAL SCIENCE.

Tuesday, January 8th—"A Concise Statement of the Theory and Practice of Spiritual Science, as Applied to the Production of Moral, Mental and Physical Health and Harmony."
Friday, January 11th—"The Idea of God According to Spiritual Science."
Tuesday, January 15th—"The Idea of Man According to Spiritual Science."
Friday, January 18th—"A Consideration of the Relation Between Being and Existence and Between Truth and Fact."
Tuesday, January 22nd—"Faith, Prayer and Fasting as Essentials to Spiritual Development."
Friday, January 25th—"Conversion, or the Spiritual Meaning of Regeneration."
Tuesday, January 28th—"Hereditary Influences No Obstacle to Spiritual Growth."
Friday, February 1st—"The Mission of Pain and How to Conquer Suffering."
Tuesday, February 5th—"Chemicalization, or Crises, and How to Meet It."
Friday, February 8th—"The Apostolic Method of Healing as Opposed to Mesmerism and Medicine."
Tuesday, February 12—"How to Alter Circumstances and Secure Success in Every Lawful Enterprise."
Friday, February 15th—"Explicit Directions for Treatment and Self-Protection, and the Value of Formulas Elucidated."

7:45 P. M., EVENING COURSE—THEOSOPIHY.

Tuesday, January 8th—"Theosophy; What It Is and What It Is Not."
Friday, January 11th—"The Mystery of the Ages, or the Secret Doctrine of All Religions."
Tuesday, January 15th—"Theosophy in Egypt; The Hermetic System."
Friday, January 18th—"Theosophy in Persia; The Zoroastrian Idea."
Tuesday, January 22nd—"Theosophy in India; Brahmanism."
Friday, January 25th—"Theosophy in India; Part II. Buddhism."
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MINNEAPOLIS, Jan. 2, 1889.

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A. BOSCHKE, C. E.
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Will you kindly say, in your next issue that I will leave here on the night of the 15th, and I would much like to have the balance of the subscribers for lots in Summerland, call for their deeds. I will have so much to do there in putting the water upon the site, superintending some buildings, etc., that it may not be convenient for me to come up again soon for this purpose; and again, it is but good faith on the part of subscribers, that they make their subscriptions good before I incur the above expense.

H. L. WILLIAMS.

SAN FRANCISCO, Jan. 9, 1889.

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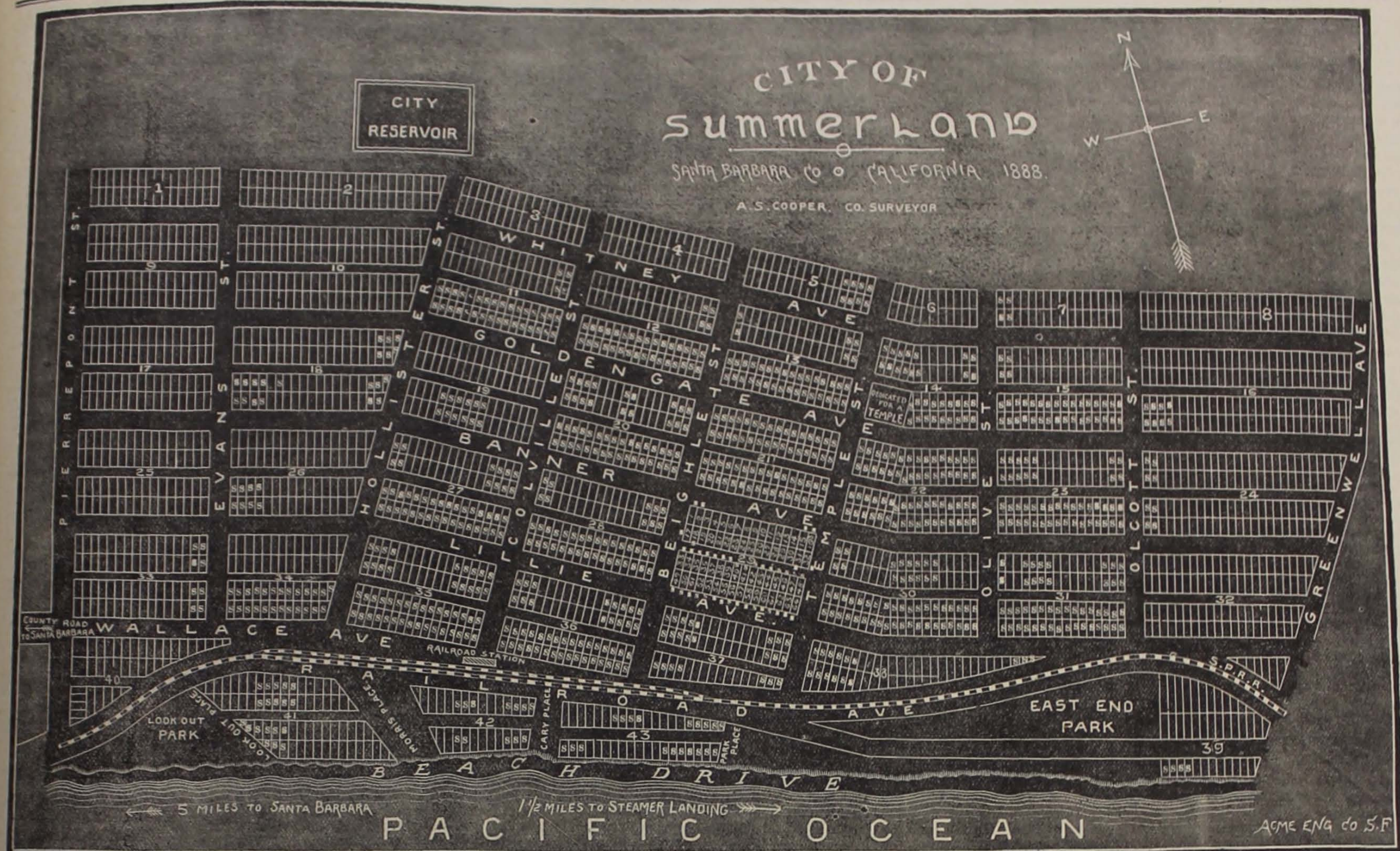
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LIBERAL SPIRITUAL ASSOCIATION—MEETINGS every Thursday evening, at 909 1/2 Market street. All are invited. Admission, 10 cents. Capt. A. A. Stout, President; Mrs. E. C. Swift, Secretary.



SPIRITUALIST COLONY.

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 enjoying—the most equable climate in the world. It is located on the

Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road.

The site constitutes a part of what is known as the Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

Orders for lots in Summerland may be made through the office of the GOLDEN GATE, or of H. L. WILLIAMS, Santa Barbara. Price,

\$30. Orders for lots will be received and entered, and the lots selected and located by the editor of this journal, where parties cannot be present to select for themselves.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc.

The plat presented above shows the number of lots sold up to the 8th day of January, 1889. A number of sales have been made since which are not here indicated. The lots in one block, as will be seen, are numbered. This will assist purchasers in locating their lots in any block.

MR. COLVILLE'S WORK.

W. J. Colville's special course of instruction in Spiritual Science and Theosophy commenced in the College Hall, 106 McAllister street, on January 8th, at 10 o'clock A. M. and 7:45 P. M., and will continue every Tuesday and Friday for six weeks. Terms for full course of instruction, either morning or evening, \$2.50. Admission to single session, 25 cents. The following is a complete list of the subjects treated in both series:

10 A. M., MORNING CLASS—SPIRITUAL SCIENCE.

Tuesday, January 8th—"A Concise Statement of the Theory and Practice of Spiritual Science, as Applied to the Production of Moral, Mental and Physical Health and Harmony."

Friday, January 11th—"The Idea of God According to Spiritual Science."

Tuesday, January 15th—"The Idea of Man According to Spiritual Science."

Friday, January 18th—"A Consideration of the Relation Between Being and Existence and Between Truth and Fact."

Tuesday, January 22nd—"Faith, Prayer and Fasting as Essentials to Spiritual Development."

Friday, January 25th—"Conversion, or the Spiritual Meaning of Regeneration."

Tuesday, January 28th—"Hereditary Influences No Obstacle to Spiritual Growth."

Friday, February 1st—"The Mission of Pain and How to Conquer Suffering."

Tuesday, February 5th—"Chemicalization, or Crises, and How to Meet It."

Friday, February 8th—"The Apostolic Method of Healing as Opposed to Mesmerism and Medicine."

Tuesday, February 12—"How to Alter Circumstances and Secure Success in Every Lawful Enterprise."

Friday, February 15th—"Explicit Directions for Treatment and Self-Protection, and the Value of Formulas Elucidated."

7:45 P. M., EVENING COURSE—THEOSOPHY.

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[Written for the Golden Gate.]

Geological vs. Biblical Facts.

BY A. T. B.

It would be considered waste of time to enter into the discussion of geology, of chemistry, of astronomy with disputants not conversant with those sciences, or to discuss navigation and lunar distances with landmen; equally futile it would be to discuss humanity and philanthropy with Joshua and his admirers, for with piracy ashore or afloat, the only comprehensible arguments are those that I once offered to the consideration of the pirates of Banca, grape and canister argument, which it would have been most delightful for chivalrous men to have presented to Prince Joshua and his ruffian cohorts, when on their march to murder helpless women and innocent children.

In a former letter I protested against the Sunday-school laudation of these primitive monsters of Holy Writ, and ventured in preference to suggest a chaldean hymn, "Oh, ye Stars of Heaven," found in the Book of Psalms, but by whom written makes no difference. The question is not on the authorship but on the sentiment expressed. If written by David when sheep-herding, great credit is due not only to himself but also to the Judean district school that educated him; however, whether written by him or by some later poet, makes no difference. My proposition being, that for a children's school the contemplation of the starry heavens of the Creator's works would be a loftier theme, a more ennobling thought, than the consideration of the wicked outrages of Joshua or any other Bible hero; and more humanizing than the study of Biblical legends, whether carried into Assyria by the Captive Hebrews, or written there by Ezra to whom many have attributed the authorship of the pentateuch, which books Bishop Colenso designates as unhistorical; and of which Arch Bishop Whately says, "He who propagates a delusion and he who connives at it, both alike tamper with truth; not to deceive, is to deceive; the giving or not correcting false principles, fostering false sanctions, or conniving at their being held forth, or believed are all pious frauds. These spring from, will foster and increase a want of veneration for truth and is an affront put on the spirit of truth." But what would he have said of those who defend villainous outrages only because they find them in the Bible? Narratives condemned as "unhistorical" by Colenso, Hengstenberg, Farrar and other Bible commentators, one of whom says, "that he has a right to expect that as he has employed arguments, he will be answered with arguments and not with quibbles, and to suppose that we can serve God's cause by shutting our eyes to the light, or to suppose that we can serve Him by asserting that we see what we do not see, is simply intellectual atheism. And when men declare that there can be no belief in God, no religion, no laws binding on the conscience, no principles to purify the heart, unless these old stories of the Scriptures are received with implicit faith; as literally, morally and historically true, is in however disguised a form, the very depth and degradation of infidelity."

I had hitherto supposed that it was generally admitted, that the whole remnant of the Hebrew people were in captivity, when Darius invaded Chaldea, about 538 B. C., and were still in captivity 200 years later on, the advent of Alexander, and as Aristotle, born in Thrace, 384 B. C., was appointed by Philip of Macedonia, tutor to his son Alexander, who was succeeded 323 B. C., by his half brother Ptolemy. We have concurrent testimony to show that the Jewish priests and prophets had ample time to concoct their Holy Scriptures, while loafing around in Babylon; but whoever the author, whoever the inspirer, or whoever the writer, my question would still remain, is the Book of Joshua or the Book of Judges from which I have so copiously quoted, fit and proper reading for children? Could Moses, or Ezra, or the arch angel, Gabriel, himself make holy or justifiable, these records of rape, robbery, arson and indiscriminate murder, as related in those books, and blasphemously attributed to the most High, with minds that can assert that these horrors "are God's message to his creatures?" I can have no controversy, no thought in common, our modes of thinking must remain as irreconcilable as those entertained by myself on the one hand, and by the afore-said Malays of Banca on the other. And as concerning this notion of an infallible Bible, and its historical truth, I feel like that eminent Divine, who writes:

"It is but fighting with a shadow to attack the doctrine of Scriptural infallibility, a thing of the past, which has already died, or is fast dying away under the influence of Modern Science, and amidst the growing intelligence of the age. Geological science absolutely forbids, for instance, the possibility of believing in a universal deluge, such as the Bible relates; indeed, without any appeal to science, if a child is taught only to think upon the subject, and to realize in its own mind the necessary conditions of the supposed event, he will need only a common practical judgment to convince him that the story, as related in Genesis, is utterly incredible, making of its author a petty, malevolent tyrant, guilty of a cruel catastrophe, impossible to conceive in the Beneficent Author of the Universe."

We hear weekly harangues on the beggary array in churches of empty benches, but when the pulpit desires to save the world from corrupting influences, let it look at home, and refrain from the license of scurrilous attack, in which we are told that "Spiritualism is a blasphemous jugglery, and that a visit to a medium is as a visit to the devil." I will not further note the vile stuff, but when the Rev. Gibson attributes divorces to Spiritualism, he knows that he is fabricating; however, one word about this divorce business. The Reverend gentleman thinks that a woman is religiously bound to remain with any brutal ruffian whom she may have unfortunately married. I, for one, differ with him; whether joined together by his Lord or a priest. Take the case related in a late *Chronicle*, where the affectionate husband took his wife to a dentist because she complained of the toothache, and then after extracting the decayed tooth with brutal violence, insisted, in order to stifle future complaints, to have every tooth in her head extracted; amid her shrieks for mercy, the loving husband held her, while the brutal dentist plied his forceps, till finally, after thirteen extractions by these pious church members, insensibility and death,—more merciful than Dr. Gibson, released her from the cruel bondage pronounced by the holy church to be "indissoluble."

When the church becomes merciful; when it can produce brilliant orators untrammelled by obsolete fictions, capable of lashing gilded vice and hoarded wealth, selfish palaces as well as squalid slums; when it shall offer human teaching, instead of miraculous nonsense; when it shall teach wisdom, love, pity, hope, and immortality, in place of ignorance, superstition and hypocrisy; when it shall advocate "infidel science" instead of monkish fables; then its temples will be thronged with the intellectual members of society; when, instead of puerilities concerning Moses in Egypt with his disgusting snakes and lice tricks, the heavens themselves shall be questioned and the scriptures of the ages explained; scriptures indelibly stamped upon the pages of the irrefutable Book of the Rocks, then the church will be filled by reverent multitudes.

Here is one chapter by Lyell from the volume described, referring to a landslide of Cromer Cliff on the Suffolk coast: "At its base exposed the stumps and roots of an ancient forest, among which were found the bones of extinct mammalia, the *elephas antiquus*, the rhinoceros, the hippopotamus, the *equus fossilis*, together with flint arrow-heads of ancient man; above this forest bed a stratum of finely laminated sand containing twenty-six varieties of tropic shells, some of which are now found in the West Indian seas; again above, strata above strata, in which the varieties of shells gradually diminish, until we come to a thin layer of lignite coal, then again layers of sand and gravel.

"Below the lignite in the Red Crag, only thirteen specimens of tropic shells appeared, these gradually disappearing, until in the Norwich Crag above the lignite, in place of tropic shells, twelve species of Arctic shells appeared; and above these the 'glacier boulder till.'"

Thus the successive steps through untold ages which marked the coming on of the increasing cold, are matters as well authenticated as any fact in geological research, affording incontestible evidence of a gradual refrigeration from tropic heat to Arctic cold, extending over long ages of duration. From the miocene to the later pliocene period, from the time of the ancient forest bed and tropic shells to the lignite era, and continuously from that era to the period of the Arctic shells and glacial drift; again succeeded by a gradual resumption of heat, until in the latter part of the post pliocene period, appeared the evidence of a flora similar to that of the ancient lignite found below the glacial drift, involving geologic periods of incalculable extent, from the period of the ancient forest bed with the crude weapons, the flint arrow-heads of tertiary man. But where on the pages of this infallible Book of the Rocks can be found place for the biblical deluge, where all of these subsidences might be called more properly, successive immersions, through vast periods and climatic changes, through tropic heat, and Arctic cold, periods which must have involved thermometric changes in the sun itself; for when we consider the great mass of materials in its vast laboratory—800,000 miles in diameter, composed of elements of chemical diversities endless in number, immeasurable in extent, as revealed to us in its spectrum, some of them analogous to those of earth—of the most combustible description, combining, decomposing and recombining in endless variety and intensity throughout this mighty ever-changing conflagration, is it not certain that such changes must involve changes in heat, as we know that in other suns, they have in color. Certainly Sirius which was known to the Romans as a red star, had later changed to white, was so classed by Humboldt, and in my frequent observations when at sea, I classed it a white star. Subsequently it was observed to be violet, by Julius Schmidt, director of the astronomical observatory at Athens. And now as anyone may observe, it is a brilliant blue-green. Schmidt also observed that Arcturus classed for years by him as one of the reddest of stars, ranking in color with Mars, became to his surprise in 1852, a pale yellow, lighter than capella, and again in 1863, changed to orange; and according to the observations of Donati, Humboldt, Ennis, Riccioli, Mackay and other astronomers,

eight stars of the first magnitude, have changed color within historical periods.

Hence when we consider that these stars have undoubtedly undergone changes of such vast significance, is it not inevitable that our star, our sun has been and will be liable to like changes? The sun's inflammable elements carried hither and thither by terrific currents throughout its seething mass, combining and recombining in boundless differences, and infinite diversities throughout that vast vortex, must result in changes of light and heat, commensurate with the magnitude, of those causes and in the glacial period, we have incontestable evidence of some such changes. Change of color in other suns, implies change of heat, and in other suns, then inferentially in ours; and surely the gradual refrigeration of climate from a tropical temperature to one of intense cold, would denote in the glacial era, a gradual diminution of heat in the sun, and no other satisfactory solution can be found.

Many scientists however, and among others the late lamented Professor Denton, have attributed the glacial era to a change of the poles of the earth's axis. But this theory appears to me untenable, in view of the long and gradual duration of the change; and of the fact that the *Moraines* of the Southern Hemisphere, as described by Humboldt, appear to have approached the equator as nearly as those of the Northern Hemisphere; Hence, during that frozen period, only a small belt within the tropics remained free. Incontestably demonstrating that the sun had gradually declined in emitting its life-giving heat, until the culmination of the glacial period, involving long ages of arctic cold, during which period human life could have only survived about the equatorial regions; yet of this marvelous era of desolation, of these stupendous geologic ages, subsequent to the advent of man, the infallible scriptures have not a word. And Moses is dumb as an oyster.

Yet how strange that intelligent men are still found to discourage in our youthful students, the study of these sublime, these stupendous phenomena, revealed in that book, whose chapters and pages, are blazing suns, and circling worlds, enforcing in its stead, the poor substitute of a book of fables, written by the Lord knows whom, and offering to their worship a frivolous, local tyrant, in the place of the Ineffable Majesty of the universe.

Not that Kind of a God.

[Minot J. Savage.]

Were there no criticism to tell us that the Bible is not infallible, to tell us of the natural origin of all religions; were there no criticism to tell us of the natural origin of creeds; were there no science to tell us that the old conception of the universe was as a baby's playhouse compared to the infinite majesty of what we now know to be true, to tell us that man has been on this planet hundreds of thousands of years; had it not been demonstrated that man has been developed from lower forms of life,—were these things all unknown, the growing civilization of the world, the goodness of the human heart, would have made it impossible for the world any longer to believe in the cruel egotist sitting on the throne of the universe, and governing all merely for his own glory. The world is too good for that kind of a God any longer.

So you find that the churches of every name, though they claim to hold the creeds, do put on one side more and more those things that the reverence and tenderness and sympathy and love and goodness of the human heart will no longer bear. And so we hear men like Whittier saying, "Dear friends, my human hands are weak to hold your iron creeds." The revolt of the heart demands at last that the infinite God of the universe should be as good as a good man. These are the reasons why there is a break-up of the old Orthodoxy, why men do not any longer believe in and accept it.

And what is the significance of these reasons? Does it mean that the world is less religious, less moral, less reverent? Does it mean degeneracy, decay? It means that this human race of ours, starting as a child, is on the road towards manhood; that it is growing, that it has grown too intelligent, too tender-hearted, too good, any longer to bear the intellectual contradictions and puerilities and crudenesses and cruelties of the old theories of religion. We shall find, I believe, that the world has not outgrown religion, not even outgrown the church or the church idea, but that all we love, all we care for, not only remains, but is to go on, becoming ever more and more.

The essence of all fine breeding is the gift of conciliation. A man who possesses every other title to our respect except that of courtesy is in danger of forfeiting them all. A rude manner renders its owner liable to affront. He is never without dignity who avoids wounding the dignity of others.—Lord Gratton.

Curiosity in children is but an appetite after knowledge. I doubt not but one great reason why children abandon themselves wholly to silly pursuits, and trifle away all their time insipidly, is because they find their curiosity balked, and their inquiries neglected.—Locke.

Temperance is the moderate use of good things and total abstinence from bad things.—The Voice.

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[TITLE PAGE.]

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SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., in 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. 909½ and 913½ 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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[Written for the Golden Gate.]

"Qui Bono?"

BY MORRIS S. LIDEN.

That is the question oftenest asked and the easiest answered of any that is put to the intelligent Spiritualist.

For who does not know of hundreds of cases where much good has been wrought—even lives actually saved, through the ministrations of our spirit-friends and through our knowledge of spirit-return and communion?

Many startling instances can be cited by almost any honest investigator of any experience, and thousands by our public workers, especially such as Dr. J. V. Mansfield, Mr. Slade, Mrs. Whitney, and others to whom mediumship is not something effervescent, but a life-work.

To those who say that all mediums are frauds or emissaries of the devil, I would ask of you, go look at the face of the old "dyed in the wool" medium and Spiritualist, Dr. Mansfield; then tell me if the Delsarte system is true; if all of our treatises on physiognomy are not downright lies, how is it that such an honest, genial face can be placed on the shoulders of a rogue? His face shows the results of a long, well-spent life; one not devoid of that hardship which only public contact can bring, but through the subjecting the flesh to the spirit, through abstinence and right living, he has been able to live out his years with a face free of wrinkles than many of our young men of twenty-five.

It is our duty to notice these things, and "give honor where honor is due," when men like him have stood the test of nearly half a century and their mediumship just as good as ever; it utterly disproves the lie, that it breaks one down mentally and spiritually. It is a fact, faithful, yet true, that people will rush to hear some young, sensational medium give a great deal of abuse and a great little of tests in preference to one who secludes himself from the "maddening crowd," so as to be a fitter instrument for the angels' mission. When that mission is to restore the peace of mind to one distraught, racked by being placed in a compromising position through weakness or the combinations that circumstances seem to take at times to wreck us mentally and physically.

Now here is an incident, related to me while spending a pleasant hour in the parlor of Dr. Mansfield, that is "just in point" and "to the point." He said: "If you will consult the records of the Criminal Courts of Chicago for the year 1857 or 1858, you will find one Henry Jumpert was condemned to be hung three times, and at last acquitted. My knowledge of the affair is this: This Jumpert was a barber, a German, who, disliking boarding houses, had furnished himself woman and employed a young servant woman named Sophia Werner, as house-keeper. It seems that he had promised her marriage, and that for some reason the mistrusted he would not keep his promise. So in a fit of despondency she deliberately hung herself in his room, and her manner of doing so compromised the one she loved better than life itself. She drove a large nail immediately over the door he had to enter, and taking a skein of yarn, hung herself several hours prior to his return.

When he opened the door it was first to be startled by the sound of the heavy body falling upon the inside; then horror of horror, to discover the one he actually loved, lying stark and cold at his feet. His heart smote him, first for being the indirect cause, next because the public would say he was the direct cause, in fact the murderer. So his first impulse was to dispose of the body without delay. His method of doing so was more original than safe. He deliberately cut up her body, placed it in a flour barrel, and shipped it by freight to an imaginary address in New York. It was before the time of our fast freights, and as in the due course of time, nature set about to restore the body to its natural elements, the odor of the decaying flesh caused the employees of the railroad to break open the car and then the barrel; there was the trunk of the hapless girl, minus the head. Word was sent to find out the receiver. The answer came that it was a fictitious person it was addressed to; so they had to ferret out the senders. A drayman was the cause of Jumpert's arrest, as he remembered the hauling of the barrel. Jumpert was apprehended and tried. He acknowledged the cutting up of the body and stated his reasons. But denied having any hand in the murder. He was tried three times, and three times sentenced to be hung.

It was a few days previous to the last time set, when a lady, God bless her, would there were more like her, visited him in prison to give or do, to in any way ease either mind or body of an unfortunate. She asked him why he murdered Sophia Werner. He with the tears coursing down his cheeks related the story just as it was. When he had finished she said: "I believe you, but why don't you get her to tell it her self and if she corroborates you then you must be cleared. He looked at her aghast, hereafter telling her the whole story, and carefully too; going into each horrible detail, first of her suicide; next of his dismembering her; then of finding her; then of his trial, and that moment sitting in a murderer's cell with death inevitable; was she mocking him? Was this a further trial inflicted

ed upon him, or, happy thought, she was insane? How could an intellectual, educated woman, one whom the world raved about nightly, as she majestically trod the boards before an audience, how could she wish to torture a poor unfortunate like him? Surely, she must be insane.

"No, Henry," she said, "I am not insane; I am not jesting; this is no time for such; your loved one still lives, yes, lives; but not here, her home is in a place where she can easier see, and more readily progress beyond the environments that held her down in Earth life." Then she told the doomed man a truth far more comforting than the "old, old story." She told him that not only would he be saved, but that Sophia was, and that she was living and working to undo the mischief she had done in her haste and ignorance.

He listened with ill concealed impatience, not that he would not like to believe it true; but it could not be true for it was against any and everything he had ever heard, and was he not map grown; it was against the teaching of the bible and priests, and did not they who had spent their lives in study of the future life understand it better than a woman, no matter how good her intentions were? But the lady had been so kind to him, had till this unfortunate idea had undertaken to dethrone her reason, talked in a manner so different from the rest, from the ministers, from the dear old lady who wanted to know if his soul was "saved," from the mere curious and others. It seemed as if she understood his case better and knowing this could console him. But now she too had developed a foolish idea that threatened to usurp all the good opinions he had formed of her. She asked him if he would write to the dead Sophia. Oh! no! he could not; well, then, she would. She sat down in that prison-cell and there wrote a few words of her own, also some of Henry's dictation, to Sophia. Sealing this, she sent it to Dr. J. V. Mansfield, then in Boston; he, not knowing of its connection with the affair of Jumpert, placed it with the others that daily came to be read. But a strong influence caused him to write, and in German, a long letter to Henry, to tell him that all of the juries and judges in the United States could not hang him, that he would be saved and in time become prosperous; also thanked the dear lady, etc., and signed by Sophia Werner! Henry read it, seemed to recognize some familiar writer; but it was not of much use, for the gallows was then in the process of erection, and the ringing of the workmen's hammers as they nailed timber by timber the structure that was on the morrow to usher him into eternity—to kill! drove all of the sentiment out of the letter. And why should he not doubt, when Dr. Mansfield, who knew that Sophia wrote this letter, doubted the respect of him who waited? The morrow came; there were three others to be hung besides Jumpert, when at the last moment the respite came; new evidence had been discovered and he walked out a free man.

Two years after this event, Dr. Mansfield was in St. Louis on professional business; a gentleman came in and looked at the Doctor a moment then threw himself on the floor and clasped the Doctor by the knees and cried out: "Doctor, had it not been for you, this day I would have been in hell!" He was working in St. Louis at his trade, had changed his name and was doing well. But in a few years a telegram came to him from Germany (Berlin), stating that he had fallen heir to 60,000 florins.

Oh! how can those who have not investigated or do not care, to cavil at anything that will help men to face death without a tremor, and to live pure lives here. Would it not be better to spread rather than confine?

Let us do all we can to aid our mediums, and so advance the cause; not wait until they have passed over, and then discover how great they were. When any one says to you, "What good is it?" repeat to them the story of Henry Jumpert.

To believe that happiness exists in a feverish ambition, rather than in a tender and simple affection, is to believe that the immensity of the sea will more readily quench thirst than the pure, limpid water of a humble fountain.—*Emilie Castilar.*

We have duties so positive to our neighbor that if we give more of our time and of our attention to ourselves and our own matters than is our just due, we are taking what is not ours, and are guilty of fraud.—*Bishop Butler.*

[Written for the Golden Gate.]

The Difference.

BY J. K. MOORE.

The difference between Spiritualism and Spirituality is the same as the difference between sectarianism and the truth. The truth is a state in which a man is in a state of liberty in himself and towards man. It is a state in which good predominates over his war hereditaments—a state of unity, peace or co-operation, a state of self adjustment in which a man is "a law unto himself instead of the law of tyrants, knaves and fools. Spirituality is the truth practicalized.

Spiritualism is one of the isms, a condition of bias or antagonism with the other isms, in which the military spirit of pride and greed partakes of the profession of faith. The military spirit is externalism, ritualism, animalism at war with good truth or Spirituality. The military war spirit or externalism arose from clanishness, narrowness or selfishness induced by spiritual starvation. Spirituality is born of psychology, mind force or will force pictures. Ritualism is military, or psychologic education. Spirituality is born of the freedom of inspiration. It is the spirit of love and wisdom, "soul communion."

There can be no inspired mediums. Mediumship is psychologic transmission. Inspiration is "open communion" between souls in which is liberty. "The truth shall make you free." A new law give I unto you," announced the spirit of truth.

Most Spiritualists deplore the want of morals among Spiritualists. This is not strange, where only phenomena is announced. Forty years must suffice. The truth has come to divide, define, draw lines and show by scientific principles, relations and conditions. Plato said: "He who can rightly divide and define shall be as a God to me." Emerson said: "Progress is from brute force to accuracy of spirituality, or truth can separate the bone from the marrow, and the soul from the spirit." "Philosophy," said Emerson, "is the account the soul gives of the eternal universe."

Soul manifestation is vision and trance, that so far transcends the common state, it is called transcendentalism. This occurs when the spirit is made whole, called in the old testimony, the "holy spirit." The spirit of the world is the military spirit and is at enmity with good or happiness, as hate destroys love, spirituality, "brings to light, resurrects life and immortality" from the grave made by the military spirit. Emerson says: "Our system is one of war, a struggle for supremacy," the mammon spirit is its manifestation—monopoly its inevitable result—the light of the love-light, the soul almost wholly eclipsed for ages.

It is not strange that spirits who have received their experience from such conditions as the earth has afforded can only teach from their own experience. Higher or solar spirits must come with a quickening power to inspire the love life. Inspiration to give the basis or scientific principles which will civilize without war. *Intuitive Science* teaches how to adjust every relation of life in accordance with its function, or use to the individual soul, or it is the wisdom of *Divine Providence* applied to the affairs of man, hitherto hidden by the mammon or legislative spirit of pride, aristocracy, tyranny, lunacy, selfishness or lust.

Spirituality is the impelling power of Intuitive Science, comes to make "peace on earth with good will to all men," and can never be monopolized by any class, sect or name. It is no ism, and no man, or woman can use it except he or she is "lifted up." It is a two edged sword that defines and divides, to each according as he merits justice is its work. *Psychometry* is the light of the man and woman soul co-operating in scientific adjustment of "inalienable rights." The "Judgment Day" is when judgment and reason aroused to readjust human relations. Spirituality is the parent of the "child of the skies." Spirituality must soon learn of its responsibility as parent. The parent may be despised but the child shall rule and bless all nations with unspeakable joy and blessings. J. K. MOORE.

SAN JOSE, Dec. 25th.

The cats that drive away mice are as good as those that catch them.—*German Proverb.*

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DOVOTIM* Clinton, Iowa

(Written for the Golden Gate.)
To Be or Not to Be; or, Shall We Live Again?

BY H. A. LAWRENCE, JR.

If a man die shall he still live?
Just asked when earthy life
Terminated with all earthly bliss,
His soul is sought in vain,
In there a land beyond the veil?
A world we cannot see?
Hush! he is not in the veil,
To be or not to be?

If a man die is that the end
Of all his hopes and dreams?
Will his spirit ever find
Reward in after years?
Are those dear souls who suffer long,
With hearts still kind and true,
Who deeply feel all such wrong,
To be or not to be?

If a man die does death end all
Beyond the silent tomb?
Is there a world where justice reigns?
Where flowers ever bloom?
The savage wild, the wildest sage,
Alike on land and sea,
This question ask in every age:
To be or not to be?

If a man die—these many years
This thought has racked his brain;
At last the problem has been solved?
The soul shall live again?
When we throw off this mortal coil,
From pain and sorrow free,
Released from weary care and toil,
To be or not to be?

If a man die we know he lives,
This truth mankind must learn;
Not only does the soul live on,
But now it can return;
This fruitful knowledge we have found
On life's immortal tree,
The form may moulder under ground,
To be or not to be.

If a man die, he yet shall live
Throughout unending years,
A just reward each soul shall have,
Let this hope dry all tears!
When these frail bodies fade away,
Long last loves we shall see,
And with them spend an endless day,
To be or not to be.

If a man die what bliss to know
There waits for him in store,
Reward for all that he has done,
And life forevermore;
Then let us strive while here on earth
To live so pure and free,
That when we pass the second birth
IT WILL BE JOY TO BE!

New York, December 17, 1888.

(Written for the Golden Gate.)

Summer Land Homes.

[BRO. OWEN:—Seeing your map of "Summerland," although I cannot afford to buy a lot, I send you a copy of my song, thinking those fortunate enough to live there might like to sing of another Summer Land. Truly yours, J. H. WIDDER.]

AT—Maryland, My Maryland.

Away beyond the bright blue sky,
In Summer Land, Summer Land,
I see my home; my soul would lie
To Summer Land, Summer Land;
Yet, here awhile I fain would stay,
Complete my work, prepare the way,
Adorn my home from day to day,
In Summer Land, Summer Land.

'Mid flowers and trees we'll find our homes,
In Summer Land, Summer Land,
Where birds do sing in sweetest tones,
In Summer Land, Summer Land,
If here we give a list'ning ear,
To th' orphan's cry, the widow's tear,
Our deeds, like song-birds, will appear
In Summer Land, Summer Land.

Our acts of love will e'er be found
In Summer Land, Summer Land,
Our gardens will with them abound
In Summer Land, Summer Land,
The naked, clothed, the hungry fed,
Attend the poor in time of need,
As angels to your homes they'll speed,
In Summer Land, Summer Land.

Around our homes we'll roses bloom,
In Summer Land, Summer Land,
And shed o'er all their rich perfume
In Summer Land, Summer Land,
We'll meet our loved ones gone before,
And walk upon that golden shore,
And upward progress evermore
In Summer Land, Summer Land.

To loved ones left on earth we'll come
From Summer Land, Summer Land,
And bring the treasures of our home
From Summer Land, Summer Land;
To their earth homes pure joy we'll bring,
Our sweetest songs with them we'll sing,
We'll praise our Father, God and King,
In Summer Land, Summer Land.

ONSET, Mass., January, 1889.

Stand Upright.

There are those who, bending supple knees,
Live for no end except to please,
Rising to fame by mean degrees,
But creep not thou with these.

They have their due reward; they bend
Their lives to an unworthy end—
On empty aims the toil expend
Which had secured a friend.

But be not thou as these, whose mind
Is to a passing hour confined;
Let no ignoble fetters bind
Thy soul, as free as wind.

Stand upright, speak thy thought, declare
The truth thou hast, that all may share;
Be bold, proclaim it everywhere,
They only live who dare.

—LEWIS MORRIS.

Aspiration.

Within the trembling dewdrop
That toward the morning turns,
The world in little is mirrored,
A whole creation burns;
And every heart that is lifted,
And every life that aspires,
Is a spark of the Infinite Spirit,
The focus of heavenly fires.

—J. T. TROWBRIDGE.

OUR QUESTION DEPARTMENT.

Mrs. SARAH A. HARRIS—Dear Madame:—
You speak of concentration as a means to growth,
but say nothing as to how this concentration is
to be accomplished. You people make general
statements and leave readers to fill in. I feel
very many honest hearted seekers after truth would
thank you to clear this matter for them.

OAKLAND.

ANSWER—You may be quite right in
your opinion with regard to writers on
these spiritual subjects, but you must re-
alize that the very process of "filling in"
is just what you need. Did it ever occur
to you that another's opinion is no part of
yourself? This way people have of wait-
ing for some one to tell them the truth, is
a long road and a slow growth. Of course,
one must first have the attention arrested
before he can concentrate either his men-
tal or physical gauge. Books, lectures
and teaching, simply suggest the truth to a
thinking mind, while concentration and
meditation make it one's own. Concen-
tration is the power which enables one to
hold his mind fixed to some particular line
of thought or to some object. The object
may be a subjective, mental symbol, which
he may call up and look at with a fixed
mental gaze, or it may be an external ob-
ject. In either case the thought should
be fixed without wandering. This prac-
tice develops the potential will of the in-
dividual.

Doubtless, failure in life is often due
to lack of concentration. The life force
is diffused, consequently has no definite
direction. A little thought this way and
that, never holding to one mind long
enough to set up clearly defined lines of
force in the thought realm. A person
may work at one trade, or in some par-
ticular kind of business, all his life, and
with little success—not for any lack of in-
dustry—but because he is always reaching
out in his thought towards some other
trade—some other business. There is
something else he would like better, con-
sequently he does not make the most of
what he has in hand. Not that one
should be content under distress and in-
harmony, but that the thought and the
will should go in the same direction with
the act. Concentration generates the force
that will make a way for itself in the very
nature of things.

Notice, I do not say one must neces-
sarily remain in a work he dislikes, but that
he must work and think in one direction,
or else he will fail. Often concentration
would develop a real love for the work in
hand, then life would have another out-
look. What is true of the external life is
equally true of the intellectual and spiritual
growth. Take a few moments morning
and night for the practice of concentra-
tion; hold the thought, and focus the con-
sciousness toward the higher life; realize
in thought as far as may be, that which
you desire, and make your life correspond
to your aspiration.

Don't think you would like to be hon-
est, but declare yourself already honest
in thought, then make your day an honest
one in act. If you are licentious and wish
to reform, become pure in thought, then
force act into line. Much time is lost
in soul growth, by working from the out-
ward in, while regeneration is from the
inward out. What food does toward
feeding the body, and study to feed the
intellect, aspiration will do for the spiritual
nature. It requires concentrated effort
to procure food for the body, persistent
striving to feed the mind, not a fitful now
and then effort; this same is true if we
would know spiritual growth, constant,
untiring aspiration toward the good and
true, a few moments of concentration
night and morn, with the whole conscious-
ness fixed in one aspiration toward the
spiritual self, will soon set up vibrations
which will become the keynote of our
lives, running into, and tuning our daily
acts in harmony with this under current of
Real Being.

Work with a purpose to develop your
spiritual nature, just as you would to
accomplish any other desire of the heart;
no one else can do it for you. Some one
else might earn your food, but you must
eat, digest, and assimilate that food, to
sustain the body. Other people may dis-
cover truth, write books and give you
lessons, but the individual digestion and
assimilation is required for true intellectual
growth.

But when we come to spiritual develop-
ment, external aid is of no value save to
suggest or point the way, the light which
guides one on this path must come from
within; this light is potential in every soul,
and may be generated by concentration,
aspiration and meditation.

The question is not, is this possible for
me? But is my desire and conviction
sufficiently strong to incite the effort re-
quired to accomplish my desire? If you
are sick, image yourself as you really are
in spirit as well; hold to this thought in
spite of aches and pains, until the new
thought vibrates health in your body. If
you are in poverty and distress, if life is all
out of tune, lift yourself out of this rut in
your thought until you make a new path
for yourself? Don't say, "I can't," but
try. Concentration develops the will,
and will speaks the word. Better by far
fail while trying, than to give up the fight
until forced to. A coward turns and runs;
when, perhaps, another effort would pro-
claim him master of the situation. I hope
I have made the matter plain, since con-
centration is the basis of success physi-
cally, intellectually and spiritually, and is

a power that can only be gained by in-
dividual effort.

SARAH A. HARRIS, F. T. S.
BERKELEY, CAL., Jan. 1889.
P. S.—Questions from Riverside on
Robert Elmore will be reached next week.

(Written for the Golden Gate.)

The Fox Family.

BY JANE M. JACKSON BUCK.

During all the past years, the Fox fam-
ily stood high in the ranks of Modern
Spiritualism as pioneers, the first to draw
attention to the wonderful developments.
That innocent children should have prac-
ticed deceit, continued for years, seems
incredible. One church has, in its fear of
this power, bought two of this family is
evident to all; shameless they stood in
public, denounced a faith so comforting,
so full of Christian love, so Christ-like,
teaching, healing free to the poor, solace
to the rich.

When they told how the raps were
made, that it was performed by their
physical powers, never by spirits, did they
pause to think how many intelligent
people knew better? Kate, the youngest,
was brought to my house by Horace
Greeley, when quite a child; and we tested
this power.

When a woman, in my home, where all
mediums were welcome, she was tested;
awake or asleep, intoxicated and sober,
the raps came, balls of light floated in
the rooms, intelligent communications writ-
ten in closed drawers, in guitars, spelled
out by alphabet, where no fraud could be
practiced. Mrs. E. H. Britten was in
the house, and many others who can tell
of its truth.

Mrs. Hardinge's book, "Twenty Years
of Spiritualism," published in my house,
229 East Sixtieth street, has the true his-
tory of the Fox family. Their mother
told the author about the development.
How foolish this denial, how wicked;
surely, the dear spirits will protect all true
mediums. I kept an open house for
Spiritualists, and wrote for twelve years for
the *Banner of Light*. Perhaps no one had
better opportunity of testing the power of
spirits—facts that seem impossible to be-
lieve. When these are established, why
should mediums ever cease living pure
lives; they will be able to give such tests
that all will believe, and our Savior will
give the power he promised.

HEMPSTEAD, L. I.

One grand business in life is not to see
what lies dimly at a distance, but to do
what lies clearly at hand.

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Thousands of people,
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Will, for a short time, take Spirit Photos, at
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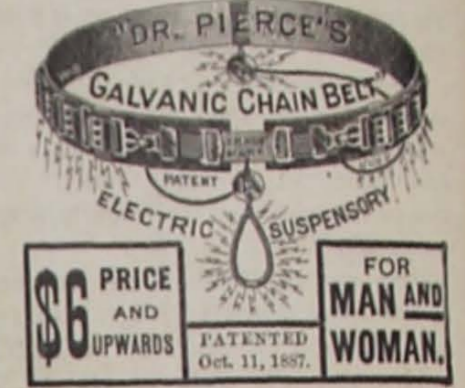
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Safe, Prompt, Effective
NATURE'S REMEDY!
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With special attachments or appliances for BOTH SEXES,
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**DYSPEPSIA,
IMPOTENCY,
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Etc., Etc., Etc.**

THOUSANDS CURED!

CAUTION! DR. PIERCE CELEBRATED
Belt and Trusses cannot be had
from canvassers or peddlers; nor are they sold on any "30
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Electricity Did the Work!

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a severe attack of neuralgia, which the doctors could not
cure. They examined him and said he had the "big
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I consider Dr. Pierce's Electric Belts and Trusses to be
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Call on the undersigned, or

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The dangerous and distressing complaint known as Her-
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