



GOLDEN GATE

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

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GEMS OF THOUGHT.

Wisdom is the gray hair unto men, and an unspotted life is old age.—*Solomon.*

We are never so happy or so unhappy as we suppose.—*Rochefoucauld.*

The better a man is in this world, the better he is compelled to be.—*Chapin.*

Every one is as God has made him, and oftentimes a great deal worse.—*Cervantes.*

Heart knowledge, through God's teaching, is true wealth, and they are often poorest who deem themselves most rich.—*Becher.*

It is impossible for a man to be cheated by any one but himself, as for a thing to be and not to be at the same time.—*Emerson.*

It is sufficiently humiliating to our nature to reflect that our knowledge is but as the rivulet, our ignorance as the sea.—*Colton.*

Every upward step makes another needful, and so we must go on until we reach heaven, the summit of the expiration of time.—*Chapin.*

Open your mouth and your purse cautiously; and your stock of wealth and reputation shall, at least in repute, be great.—*Zimmerman.*

Our minds are as different as our faces are all traveling to one destination, happiness; but few are going by the same road.—*Colton.*

There is no misfortune comparable to a youth without a sense of nobility. Better have been born blind than not see the glory of life.—*Munger.*

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—*Johnson.*

To work insatiably requires much less mind than to work judiciously, and less courage than to refuse work that cannot be done honestly.—*Sir Arthur Helps.*

If you fancy that you know many things, and fairly understand them, remember that the things you do not know are many more than those you do know.—*Thomas a Kempis.*

It is a truth that he who does not know God can not know that which is best and truest in humanity, just as it is true that he who does not love his fellow-men can not truly love God.—*S. S. Times.*

It is a great comfort to people of commonplace gifts and talents to know that the measure of success in the Master's sight at the last, will not be largeness of result but faithfulness in the use of what the Master has entrusted to us.

Pride, ill-nature and want of sense are the three great sources of ill manners. Without some one of these defects no man will behave himself ill for want of experience, or what, in the language of fools, is called knowing the world.—*Swift.*

(Written Especially for the GOLDEN GATE.)

Onesimus Toole;

OR, FROM SHADOW TO SUNSHINE.

A Psychological Romance by W. J. Colville.

CHAPTER VII.—VISIONS OF THE BEYOND.

"Oh, when shall this dense veil remove,
And we behold the realms of day;
Oh, when shall these dull senses prove,
No obstacle upon our way;
Oh, when shall matter cease to bind,
And earthly limits all depart;
Oh, when shall kindred spirits find,
True union of mind and heart?"

We know not fully here below,
Our souls are yet in fetters bound,
Yet sometimes we can through the rift
Within the veil, the more profound
And glorious wonders of our life
Discern, to lull to rest our strife."

—*Cornelius Mackaye.*

Mrs. Macmooney partook of her lunch and felt quite strong enough after it, to accompany Mrs. Finchley to Dr. Maxwell's study, where all the house party was assembled to listen to her extraordinary narrative. As we have already informed our readers, neither the doctor nor his aunt were in ignorance of the nature, or even of the details of her experience, for being themselves in the closest sympathy with the intelligences who were instrumental in accomplishing her restoration to health and knowing how true it is that kindred minds communicate in sleep, they had no difficulty in following the progress of her mind out of the darkness of affliction into the light of joy. Mr. Toole and the O'Shanningtons were not thus privileged, and to them therefore, the recital of her vision was a most stupendous and unlooked for revelation.

Feeling the great and marvelous import of this event most keenly, Mrs. Macmooney unconsciously adopted the air of a person making an important deposition while she told her story, which ran as follows:

"No sooner had I lain down upon my pillow, before I felt conscious of a subtle, but most delightful and intensely powerful presence beside me, I cannot use any word but *presence* which would convey my meaning. I saw nothing, neither did I hear anything, my senses of taste and smell were not appealed to, I was conscious of only one sense and that was feeling. I felt I was not alone, still I could not attribute this feeling of companionship to the idea that any other person was occupying the apartment with me. In this sense of a lovely, yet utterly undefinable presence with me I fell asleep; a delicious feeling of perfect rest stole over me, such as I had never felt in any such degree of fullness since my girlish days. As soon as I was asleep,—or so it seemed to me, and I was actually most vividly conscious of going to sleep i. e., of passing from an outer to an inner state of consciousness,—I saw a bright and handsome young woman approaching me; I could not feel that she was one who had severed her connection with the physical body, for I perceived what looked to me like a luminous cord of light, very slender, white and fleecy, connecting her with a form exactly like herself, lying in profound repose in a luxurious bed in a beautiful room.

"The location of the house in which the form was sleeping, I could not define, as I had no sight whatever of anything but that particular apartment. The radiant figure who approached me with a graceful and tender smile, put both her hands on my shoulders and said to me in pure, strong tones: 'You are well now, Harriet, and you know it; never again will you suffer as you have done for the past few years, which seemed so long and weary to you, unless you return to your old, sad habit of grieving over the loss of your son's body. You have seen your Gregoire and you can see him now constantly; but this is a privilege you can enjoy only so long as you do not mourn a fleshly loss and keep the eyes of your affection centered on immortal spirits.'

"Having delivered herself of this message, she beckoned me to follow her to a most charming spot, a little distance from where we were standing. At that point I

perceived a boat, something after the fashion of a Venetian gondola, but seeing no water in the neighborhood I wondered of what use a boat could be in such neighborhood. I ceased inquiring, however, almost instantly, for no sooner had this beautiful young lady, whom I know now is your friend Heloise, assisted me into it, and taken her seat beside me when it began to rise and float through the air as though conducted by some skillful aerial gondolier. Swifter and ever swifter grew the flight of this amazing vehicle; in it we seemed to pass cities and even countries in moments of time, compassing distances almost with the rapidity of thought, I felt a novel sensation of wonder steal over me, but I was not the least afraid. Suddenly the boat stopped and we alighted on the summit of a lofty mountain, from whose height we could look down upon the earth and see it revolving in its orbit, like a small ball traveling in space, enveloped in a dark, murky atmosphere, through which it seemed impossible that any great light could penetrate. Other planets were also discernable, some of them far brighter but none darker than the earth; their moons looked like fire-flies in attendance on them, so small did their satellites appear. I still felt no great sense of awe, only an intense feeling of release, as though I had suddenly gained full and free deliverance from every yoke of bondage that had ever pressed me.

"No bird could feel freer than I felt then as with my graceful companion at my side, I sat on that heavenly hill-top and watched planetary revolutions with the same unconcern and yet deep enquiring interest that I had always felt when an opportunity was afforded me in my youth of looking at the stars on a clear night from a hill-top in the neighborhood of my old Irish home. It suddenly occurred to me to ask, where are we? But before the words were fairly framed in my mind, an answer came from the lips of my companion.

"On Sirius; you know how you always admired the dog star, when you were little, and asked whether your little pet doggie, who was run over in Dublin over forty years ago had gone there; and how you cried when a priest told you dogs had no souls and you must not ask such questions. This beautiful world where we now are, is peopled with beings whose forms are so radiant and ethereal that you cannot see them though they are all about you, Azoriel, my guardian, is a ruler here, and all the inhabitants love him; he is so great and good; he rules entirely by kindness, and yet were injustice done to any, he would be so terrible to the evil doer, that the sinner would wither beneath his glance, though he would never reproach or condemn him.' While she was speaking thus to me I felt again, though in much stronger measure, that sense of a presence with me which I had felt in my bed before sleeping; this time, however, the feeling was accompanied with the sound of sweet music. Some one was singing perfectly. I could not discern a syllable of what he sang. I knew instantly that the song was a speech delivered to Heloise and thought it contained references to myself. As the angel was addressing her, her beautiful face lighted up with dazzling, rapturous delight; she appeared as though she might be his bride or sister, so nearly did the two resemble each other, as I caught a glimpse of the singer's most glorious countenance.

"As soon as the song ceased and the rapt expression of ecstasy left her still smiling and exalted brow, I asked who the celestial visitor might be, who thus addressed her as an equal in a language she could certainly understand though it was utterly unintelligible to me. She hastened to correct me for speaking of her as the equal of this, her glorious master, as she styled him, and assured me she was only his devoted but very humble and ignorant pupil. He, however, evidently took no such view of her for the words had scarcely left her lips, when I heard the melodious tones of the enchanting song again, and this time while Heloise looked down and buried her face in her lily hands. I understood the purport of his words; he styled her his soul-mate, a radiant being from a higher world, imprisoned for a brief term of earthly expression in a lovely earthly body, not to suffer as an expiation for crimes committed in another orb, but to live a sweet, happy life, joyous and free as a butterfly's, for the sake of souls on earth who could be uplifted only through her sojourn among them.

"As I listened spell-bound to this dis-

course and wondered why I should have been chosen to listen to such wondrous tales and privileged to enjoy such association, I ventured to say to Azoriel, the angel of Sirius, for it was none but he, 'Have you a blessing for my Gregoire, I ask nothing for myself; he was cut down,' I said, 'in the flower of his youth, while life was very sweet to him. I saw him yesterday, but though his eyes beamed very tenderly on me, his mother, he did not shine as you or Heloise. I would suffer anything if I could help him higher. Oh, can you show me, angel, any way that I can help him up, even though I am tortured to subserve his gain?'

"The face of Azoriel was then turned toward me, and I beheld a countenance so lovely, so divine, that I could have believed it to have been the Lord's, only there were no prints upon his brow.

"Daughter of a fallen star, though thou art,' he said to me, 'such sentiments are worthy of the blessed ones who never left the path of virtue to tread the by-paths of disobedience to heaven; for this request thou shalt obtain an answer, the light which shall henceforth enable thee to work with Gregoire in the establishment of the first true college of the soul which, in this materialistic generation has yet been established upon earth; and as thou art now refined from the debasing dross of self seeking love, thou needst not suffer more as thou hast suffered in the past; was I not with thee yesterday when thou wert hovering 'twixt life and death in a strange electric trance? I saw your need and your sincerity, and as I am one of those commissioned now to rehabilitate the earth with something of its olden garb of pristine light ere yet its people fell from Arcadian innocence into the mire of selfishness and its resultant way, I lifted you from out your low estate, not to save you simply from a further discipline of pain from which you merited release, but to call you out among the few faithful workers who shall dispense the bread of life to the hungering multitudes who yearn for what, alas, the churches do not and the schools cannot give them. I was on earth in ages past; I reigned where now the deep, dark waters of the Atlantic ocean roll, when Atlantis was fair and young, ere yet her people fell a prey to wanton pride which compassed their destruction; I trod the grassy slopes, the hills and vales of the Pacific slope, when peaceful nations rose to heights of bliss almost forgotten now, where at this day a new race is forming and the god of gold is contending with the heavenly troops for mastery; but thou art weak, as yet, my child, and canst not bear too long a severance from thy material robe in which thou yet for many years, as men count time, must work for earth's emancipation. I will now grant thy fond request; I cannot bring Gregoire here; he is not ready yet to breathe the air of this bright star which thou canst breathe, for thou hast suffered and borne thy purgation on the earth. I will take thee to him, and where he is thou wilt learn more of thy heaven-born mission. You will not see me more during this journey; Heloise is thine escort visibly; I am thine unseen guardian; fare thee well, and call on me whenever thou art in trouble.'

"The angel had no sooner ceased speaking than I realized that I was passing down a steep declivity supported by Heloise, upon whose arm I seemed to be leaning heavily but tenderly. Following as though by instinct, every movement of her will, I soon came to a place where at first I could see nothing; presently the idea of a military encampment came to me, and there, surrounded by comrades in arms, I saw my beloved Gregoire. At first he did not seem to see me, but as though my mother love penetrated all the atmosphere around him, as sunshine dispels a fog, he turned to me quickly with a sudden flush of glad recognition, and smiling sweetly upon me, said:

"Your prayers, dear mother, have always reached me. Whenever you have thought of me I have felt it; but oh, this visit from yourself in person is more than I dared to expect. According to the canon of your church you have thought of me in purgatory, though you have tried to fondly believe I had ere this entered paradise; but, mother, I was not the pure, unselfish boy you thought me. I loved you purely and unselfishly, and sincere love for any creature, if that love is not quite overgrown with the weeds of selfishness, is the base on which the angels build when they seek to renew our characters. I was rest-

less and unhappy when I left the body, for I clung to earthly things with a vigorous and desperate hold, and it was only after bitter disappointments and much conflict, that I gained the measure of peace and satisfaction I now enjoy. People make such a mystery of the life beyond the grave; they weave such complicated webs of fancy, and indulge in so many unfounded speculations, when in fact the whole question is decided by the nature and object of a man's affections. I am just the same impulsive lad I was on earth, but a little sobered and subdued, and I hope a little wiser than when we shared the dear old home together in the days so long gone by.'

"Much of his narrative I cannot tell to you, it was too sacred, too personal even to be mentioned to you who are my dear and valued friends, and then I was assured by Heloise that you, Dr. Maxwell and dear Mrs. Finchley, who has been like a mother to me, knew all about it, as you had followed me in my wanderings, and learned how Heloise whom I should never have known probably but for you, escorted me through space and took me to my son. I cannot enter more freely into details; the endeavor to reproduce all I saw is quite beyond me as yet, but I was assured I should soon have other and yet more important experiences which I can fully remember and recite, even publish in a book for the benefit of others."

When Mrs. Macmooney ceased speaking, Mr. Toole enquired how such experiences in the invisible world were reconcilable with scripture, and how a minister of the gospel could possibly accept and yet continue to perform his duties to his flock.

"Our church," said he, "teaches most emphatically that there is no such intermediate state as the one you describe. We can accept paradise but not purgatory, and does it not interfere with our tenets—the finished work of Christ—to imagine even that there can be a place of probation beyond the tomb? I do not say that I myself am loth to credit your statement as actually true and not merely a vivid dream. I have thought of these matters frequently and have read Dörner and other German theologians who favor what is called the doctrine of second probation; but as I am in New York this summer at Dr. Maxwell's kind request, for the express purpose of receiving what light I can on all these matters, I beg of you each and all to let me hear all you have to tell, whatever it may be. In all humility I can faithfully declare I am a seeker after truth, and though I should have to relinquish my prospects and take a fresh start in life, I should be willing to make any sacrifice or change if I could but be sure I was being guided right to lead souls to God, not to perdition."

Mrs. Macmooney, who was quite a novice in all such matters herself, and trembling lest she should overstep the boundaries of her own previous faith, sympathized heartily with the Baptist minister but could help him no further than by assuring him she knew inwardly that all she related was actual occurrence. The strong corroborative testimony of two such absolutely trustworthy persons as the Doctor and his aunt, in addition to her own sense of certainty within, had dissolved her doubts, as the sun melts an iceberg or dissipates a fog, and she was now ready to devote herself in the future entirely to the discovery and promulgation of such truth as might be revealed to her.

Ten days later she was perfectly strong, and had gained twenty-seven pounds in weight; she then returned to her home in Virginia, where she intended founding an orphan school for delicate girls who might enjoy the comforts and attention attainable only in a well regulated home, as well as the benefits of a sound moral and secular education. In this enterprise she was warmly seconded by our friends, Dr. Maxwell and Mrs. Finchley, and when next we hear of her we shall find her a robust, hearty woman, the center of a thriving community of growing girls, developing not only in physical grace and vigor, but what is far more important, in all that pertains to true womanhood and fits its possessor for usefulness on earth and immediate blessedness hereafter.

To be continued.

We are firm believers in the maxim that for all right judgment of any man or things it is useful, nay, is essential, to see his good qualities before pronouncing on his bad.—*Carlyle.*

[Written for the Golden Gate.]
"Yesterday, To-day and To-morrow."

It is not all true that "there is no new thing under the sun," as Solomon put it yesterday, as to a future existence (and by "yesterday" is meant the past in general) there was strong doubt, the world groping in semi-darkness; to-day, there is enquiry, some doubt remaining; to-morrow, when the clouds shall have cleared away, doubt will die before certainty and light and truth become triumphant.

Long before the Jews existed, in India, the mother of thought, the best thoughts of that day were embodied in the Bhagavat Gita. But in them was a pervading doubt; to-day no better; to-morrow full of fear and anxiety. All its gods pointed to working out salvation with fear and trembling and in much sorrow. The highest Hindoo thought was a belief that it was possible for some human beings to work upwards to such a condition of exaltation that they would finally reach "Nirvana," that is, "nothing"—a going back to where all things came from. The Brahminic philosophy traveled outside of India and ultimately reached Egypt, where thousands of years before Christianity there was the same teaching, viz: "That man generally must go through sin and sorrow, but a chosen few would reach a condition of blessedness. In China—which crystallized 4000 years ago and claims a record of 10,000 years, far exceeding the 6000 of the Mosaic record—was taught the sublime philosophy of Confucius; but it was all yesterday and to-day, nothing of to-morrow. In Chaldea it was the same story, but with here and there a slight flashing of light on the clouds—a hope for the morrow. The strain of ancient Greece and Rome, the key-notes were bravery and virtue; but to them "virtue" meant only force, strength, strong physical development, physical beauty. In northern Europe, reaching even to Arctic ice and snow, there was substantially the same development of mental thought, with a dim expectation of to-morrow, force being still deified as in Thor.

GERMS OF SPIRITUALITY.

In these ages of materialism spirituality was hidden from the eye, and gross lives could of necessity be only gross seers. Yet everywhere in historical times sprang up evidences that man did live again. Those, however, so endowed as to be enabled to know this were persecuted even unto death. The Old Testament again and again points emphatically to the potent influences of spirit. Nature says that man was not "made upright," but came upright. Just as in the live animals by evolution the molecule grows until we have such advanced forms as the horse and the elephant, so man develops from the lowest form of humanity, capable of inquiring and of knowing. Therein is to-day far beyond yesterday.

MEDIUMSHIP A CAPITAL CRIME.

In the days of James I. of England, not quite centuries ago, there were persons known as "witch finders," whose business it was to detect persons having intercourse with the unseen world, called witches and wizards, with a view to their capital punishment. This was continued during the reign of his successor, Charles I. Persecution in another direction at this period drove out some of England's best men who planted what they thought was the tree of liberty, and it became so, notwithstanding the narrow conceptions of some who planted it. They held that whoever did not believe in their God should suffer death. They came, however to a land peopled with living souls. Europe to them was lost, and for it was substituted a land charged with spirit power; for the Indians knew of influences from beyond the veil, and did then, as they do now, hold communion with those spirits who care to return. Under these conditions and influences, people from the other side came also, and the whites, and some on this side of life began to doubt the truth of the dogmas they had been taught, those from the other side knowing that there was no angry God. But the "pilgrims" brought with them their "eye of darkness" (Jesus), and they crushed to death between boards and hanged even mothers of families, charged with the crime of holding communion with beings unseen to mortal eyes. All over the civilized world to-day are schools, colleges and universities in the teaching of which the philosophies and philosophers of ancient Greece and Rome hold a prominent place; and among the most prominent of these are Plato and Socrates. Plato sat at the feet of Socrates; and Socrates claimed that he had a "demon"—a word which then meant exactly the opposite of the significance assigned to it by "orthodox" believers. It meant an angel of light, goodness and love, teaching the wisdom of the unseen. And the effulgency of this teaching of the "demon," or spirit, through the medium Socrates, shines to-day from every educational institution, yet Socrates was put to death because he did not worship "the gods."

THE QUESTION OF "TO-MORROW."

I think I hear coming down the corridors of time a wail of anxiety to know what of to-morrow. "If a man die shall he live again?" I want an answer. Don't

you want an answer? Where will I be when my body is carried out by friends? On the ruins of Baalbec, the most magnificent city of ancient times is this question written on marble. It is written also on the pyramids of Egypt, which were built only to keep in safety the embalmed body until the time for its reactivation. But the world was then too material and too forceful to admit of the question being decisively answered.

In the delta of the Mississippi, near New Orleans, a man dug to find a foundation for a brick building, and the excavation penetrated the remains of five successive forests which had grown and decayed, one over the other. Underneath the lowest forest was found the skull of a man. And in the language of the science of ethnology, the skull said this: "I lived the animal; I had enough of the perceptive faculties to find food; and in time I died." There was no development of thought or of the higher faculties. He might "go as he pleased;" but could know nothing of to-morrow. Yet he may reach the goal in untold ages by the development of the divine in the soul.

In the most advanced ancient nations, both the perceptive and reflective faculties, and in some ideality, were well developed and they were full of animal power; but there was no spirituality, no hope; "to-morrow" was not for them, as they understood. In an age there is a great development of aspiration, veneration, benevolence, hope—whereby men are fitted to become angels; and through the "demons," they can receive great and glorious truths, so that the "gates" are no longer "ajar," but thrown wide open, so that believers therein number some 20,000,000, and include in their number a queen, a czar, and the late President of the United States, the last, however, *sub rosa*.

For us, "the sting of death" has been taken away, and the grave has no victory; we do not believe, we know.

IN AUSTRALIAN WILDS.

In 1853, there came to me, in the wilds of Australia, a full conviction that these things were so, when we attended a seance in the hut of a shepherd king who counted his sheep by tens of thousands. The floor was earth, the table cut out with an adze, its legs were large pieces of gum trees. We tried to lift the table, but it was too heavy. Mr. Benson, the medium, was slim, vivacious, and had received a liberal education. The very heavy table began to move as if endowed with life, and was as lively as a mustang. We had never previously spoken to Mr. Benson, and the friend who accompanied him, a son of Professor Wilson, of Edinburgh, knew nothing of his (the speaker's) affairs. The medium was furnished with paper and pencil, and after being written on, the paper was thrown across the table to the speaker. It was signed with the name of his sister who had gone to the other land and the subject-matter pertained to that which was only known to this dead sister, one person in Europe and himself. If his heart could then have stood still, it would have stopped beating. Then for eighteen months he "sought diligently and with tears" to know the whole truth, until he knew from experience in his own person, that spirits return.

The history of the railroad and the telegraph should silence those who held a priori that spirit intercourse was impossible. The days of the past are days of sorrow and of the martyrdom of man; but these martyrs have pointed out the glorious crown of to-morrow—of not only a life to come, but a life of progress and of joy on earth.

Religion of Humanity.

[London Freethinker.]

In the current number of the Fortnightly Review Mr. Frederick Harrison gives the following interesting little autobiographical extract. He says: "I was myself brought up as an orthodox churchman, in a religious home, with unusual attention to a Christian education. Till manhood I was accustomed to continual study of the Bible, of ecclesiastical history, biography and exposition; to daily prayer, constant communion, and to familiarity with all great books of poetry and prose. I assimilated all this with the whole mind and the whole heart; nor do I suppose that there was any part of the ordinary Christian hopes and fears which I did not experience, or which I was unable to feel."

"As I came to manhood it slowly dawned upon me that the whole dogmatic basis of belief on which this religious frame of mind once rested had melted away as imperceptibly as the sunset melts out of the western sky. I woke up to find that the whole of my religious sentiments, habits, and consolation had been built upon a vast substructure of gratuitous assumptions, without a vestige of solid proof." Mr. Harrison had been reading Comte, and it was Comte who led him to a better faith, the Religion of Humanity.

Children in religion ought to know that God is the happy God, and that he does not admit of a miserable and slavish service; that he is a spirit, and requires to be worshiped in spirit and in truth. Whether worshipping in truth signify worshipping in sincerity, or in the simplicity of the gospel, in distinction from the complicated forms of the law, is immaterial; the human spirit, and all that can be of service to it, in the adoration of the divine Spirit, is equally beyond the sphere of violence.

Letter from Fred Evans.

EDITOR OF GOLDEN GATE.

I have now been seven weeks in marvelous Melbourne; indeed it deserves that title. The big strides she has made puts into shade her sister colonies. The city of Melbourne is really beautifully laid out, with its wide streets, fine large buildings, cable systems, and public reserves, and is much in advance of those of older countries. You will also notice in Melbourne that nearly everything is American; the same push, energy and mode of booming up things generally. Most of the merchants are Americans, and American goods always find a ready sale; in fact, a big trade is developing between the Victorian Colony and the United States of America.

My work is very great here, and there are many enquirers, but they are all very critical and slow to believe; and yet, I do not blame them because they have had so many exposures that they seem to think that all phenomena is trickery, and cannot rely on their own power of discernment. They have been treated to exposures by such men as Profs. Baldwin, Nelson, Rose, etc., and many of them imagine that their tricks fully explain spiritual phenomena, so you will see that I have a "little fight on." One of these "exposers," visited me under an assumed name, for a sitting last week and admitted that the phenomena was beyond his conception. Last Sunday evening I gave a seance to the Victorian Society of Spiritualists, at the Horticultural Hall, which was very successful (a full account of which will appear in *Harbinger of Light* for April.) The hall was crowded to excess, people being turned away, I came a little late and found great difficulty in getting in the hall at all, it was so completely packed. A committee of three was selected by the audience. The slates used were washed in a bucket of water and wiped dry and clean by the committee and held by these gentlemen until the writing was procured.

During the seance, a gentleman arose in the audience and requested me to use the slates brought by him, I told him to come on the platform, where I found he had sealed slates. I explained to him that he must open the slates and show them to the committee so that they could see that the slates were clean and that there was "no put up job." This he reluctantly agreed to, after which he held them in full view of the audience and soon began to hear the pencil moving between the slates, he became somewhat nervous, and when he opened the slates and found the inner surface filled with writing he seemed thunderstruck; but quickly recovering his composure he stated that the slates had been given to him by Prof. Baldwin, the "spirit exposor," and privately marked with the request that they should be brought to me for a seance. This announcement "brought down the house." On the committee opening their slates they were found to contain about eighty messages addressed to the different members of the audience, all of which recognized. This ended a very satisfactory public seance.

There are only a few public mediums in Melbourne; among the foremost are George Spriggs, a very successful clairvoyant physician, who is really a wonder in diagnosing diseases and who has earned a big reputation throughout the colonies. Mrs. Nevien, Mrs. Reynolds, Mrs. Campbell and others also seem to be very successful in their clairvoyant gifts. Mr. Terry, of the *Harbinger*, has gained quite a reputation in the cure of disease by spirit aid, and is also very remarkable in his successful diagnosis of disease by a lock of hair, etc. A new medium by the name of I. C. Bradley is also a good magnetic healer. Then we have a faith cure or will cure healer who is very remarkable. I refer to Mrs. Ednott Burbank, who is really a good, kind spiritual lady; and last, but not least, Mrs. T. Harris, "Jenny Wren," an inspirational speaker of no mean ability, who has won golden laurels all over the colonies through her many kind and womanly traits, and the grand and noble teachings given through her. Her lectures are received with appreciation by her audiences, and her earnest labors have done much good in Melbourne.

Most of the old Spiritualists, among whom was our friend William Bowley, have ceased taking an active part in the society meetings, but have made way for younger workers—except W. H. Terry of the *Harbinger*, and Mr. T. Lang, who still stick to the helm, Mr. Terry being President and Mr. Lang Treasurer of the Victorian Spiritualists Association at this writing.

From my observations I must admit that there are very few avowed Spiritualists in the colonies, but more of a secret investigation carried on, and a dreaded fear of Mrs. Grundy and "society." Although there are plenty of Spiritualists who do not show their true colors, but what the American colored brother would describe as "laying low." The slate-writing phenomena seems to be the only thing that will stir the people up here, and I am glad to see that the result of my visit has done much in exciting curiosity to the claims of Spiritualism.

I expect to leave Melbourne for Sydney on May 1st, and will probably stay there for about three months.

Last Sunday we spent a few pleasant hours with Mr. T. Stanford, brother of Leland Stanford, who lives here in Melbourne. Mr. Stanford's delight is pictures, flowers, birds and music; all of his

tastes are gratified, as our visit to his house and grounds proved. The grounds surrounding his house are beautifully laid out with choice flowers, ferns, vines, and all that goes to make a garden lovely. Then comes a mammoth bird-cage about forty feet square, in which he keeps about a thousand birds of nearly all varieties. Nearly all are tame through the kind treatment of Mr. Stanford, and they alight on his shoulders with perfect confidence. Our next surprise was a view of his magnificent collection of oil paintings, water-color sketches and marvelous rare carvings. I suppose the paintings alone must be worth \$100,000.

Mr. Stanford is a quiet, unassuming gentleman, with kindly dark eyes, and long, black, flowing beard, and whoever he invites to his home may rest assured that they will be hospitably treated, and made to feel entirely at home. Mr. Stanford has kindly invited us for a trip to the mountains to spend about five days among Victoria's grandest scenery; we start on Tuesday next and will not return to Melbourne before Monday. This trip may recuperate my health and give me back my usual strength. With kind wishes from myself and wife to our Californian friends, and hoping to meet them soon, I remain,

Yours fraternally,

FRED EVANS.

MELBOURNE, Australia, March 19, '89.

A Letter from Dr. Dean Clarke.

EDITOR OF GOLDEN GATE:

As it is some time since I taxed the hospitality of your columns, and as it is necessary in the economy of nature that afflictions should occasionally come to all, I must serve one of the purposes of my being by disturbing the mental serenity of the public by the use of my pen where my tongue fails to reach. I have not seen the GOLDEN GATE for a few weeks, and I miss the inspiration of its usual spiritualizing contents, and am led to wonder how so many professed Spiritualists make out to live on "the beggarly elements of this world," without having a single spiritual paper, pamphlet or book, to bring them the "bread of life which cometh down from heaven."

The lankness of their spiritual growth, and the sparsity of their generous deeds for the good of humanity and the cause they ought to love, is readily accounted for by their neglect to obtain the means of frequent spiritual nourishment afforded by the weekly reading of our most able and excellent journals. Lord Bacon said: "Reading makes a full man," and none except those most highly inspired can be "full" of spiritual facts and truths essential to mental, moral and spiritual unfoldment, unless they read spiritual literature through which the best thoughts of men and angels are now given.

In my extensive travels as a teacher of the new gospel, I have often had occasion to deplore the poor economy of those who "can't afford" to take our spiritual papers, while often they do "afford" (?) means of ministering to appetites which only degrade them morally and pollute them physically. I hope that this class of mistaken economists will "grow small by degrees and beautifully less," as the higher powers may reach them and stir up their groveling, or careless minds to a sense of their own highest needs, and of their duty to help to spread truth before others who need it. I want no better evidence of spiritual poverty than a lack in any family of one or more of our "bright and shining lights," in the shape of paper, book or pamphlet, and usually, if such families have any spiritual visitants, they are those on a plane so much "of the earth earthy" that they do little more than amuse those to whom they come by some physical antics of furniture, which teaches no lofty truth nor inspires any noble thought or act.

Ignorance has ever been the mother of superstition; and there is yet far too much of both within the ranks of Spiritualism, even though we have many of the best cultured minds on earth in our "body politic." The spirit phenomena are indisputable as stepping-stones to the great temple of spiritual knowledge and truth. But as it does not and cannot occur in all its phases, if in any, in every community, even a knowledge of the occurrence must be obtained by many through reading, and then to make that knowledge profitable to those minds, needs the explanations of those inspired teachers and those scientific scholars who can grasp the higher significance of its underlying force and intelligence. So to all classes our spiritual literature comes freighted with indispensable information, and it should be far better patronized and sustained. I have often thought, when I've seen people rush with alacrity to a church festival or a society feast, willing to pay roundly to gorge their stomachs, if they only cared half so much for their brains as for their bowels, for a real spiritual feast, as for a sumptuous repast to gratify a gustatory desire, there would be less plethoric bodies and more expanded and symmetrical souls, and both worlds "would be the better for it." But "there is joy for the faithful" in the evidences of a growing spiritual hunger which prompts the acceptance of even the dry "hash" of ancient occultism, and the "husks" of Christian Science, rather than the starvation diet upon the "dry bones" of old Theology.

As the light of our new dispensation grows clearer, not so many wanderers will be led astray by the "Jack o' Lanterns" and *ignis fatui* that shine with borrowed

light while claiming "oneness" with the Great Central Sun of the Universe.

True and undefiled Spiritualism, as taught in our representative journals and books, and from the lips of our most highly inspired orators, as far outshines these pretentious hybrids of Oriental mysticism and mediaeval speculation, as the god of day outshines "pale Luna's ray;" and when people get the scales of theological prejudice, and the colored glasses of Oriental manufacture off their eyes, they will see with the clear vision of true science and philosophy, that the revelations of our spiritual dispensation totally eclipse all "the light of Asia." I don't know how it is with you, Mr. Editor, but the mingling of truth borrowed or stolen from the spiritual philosophy, with considerable vapid, dreamy speculation drawn from Hindoo mysticism, hashed up with a mess of theological cant and prayer-meeting twaddle, and dealt out to hungry minds and souls labeled as "Christian Science," "Divine Science," *et cetera*, "makes me tired," not to say disgusted and nauseated! I have yet to see one of these mongrel, "half and half" mixtures of new wine with musty lees in old bottles, that is not a secret or open enemy to Spiritualism, hanging around the camp of the faithful as "seducing spirits" to draw them away from true Spiritual Science and Philosophy, and teach, with high sounding platitudes "Science falsely so-called" which is but "a sounding brass and a tinkling cymbal" deluding and misleading the unwary and unwise!

But enough of moralizing to sinners of omission and commission. I see better times and better people "coming up the steeps of time," and I toil on for the "good time coming," while I make the best of the not altogether "good time now." I am filling my fourth month's engagement here in Denver, and whether I shall abide much longer is uncertain, as my financial support is not yet assured, besides I have contracted a bronchial irritation in this dry and dusty atmosphere, which may compel a change of climate. I have already more than filled my original engagement, and with better success every way, except financially, than I even hoped for. I have been invited by "the powers that be" to stay all summer, but have engaged only from month to month so as to be at liberty to leave when duty or inclination might so dictate my course. I would be pleased to revisit the Pacific Coast and need only a guaranty of expenses and a reasonable remuneration to induce me to come when I feel that my work is done here.

Anniversary passed off here successfully and pleasantly to all who attended, but owing to a combination of circumstances the attendance was less than I had hoped for. My lectures and poems were highly appreciated, and I sold about 150 pamphlets containing the poem I prepared and published six years ago in San Francisco, together with the one written for this year which I think is my master-piece.

Let me say to your readers that I have a plenty pamphlets left, and will be glad to answer their immediate orders, containing a dime and one cent stamp for a single copy, \$1.00 for a eleven copies, or \$2.00 for twenty-five copies. Postage will be 1 cent for each four copies. Several of our best thinkers assure me that I have "covered the whole ground," and "given the best synthesis or compendium of our philosophy yet published." I certainly have devoted much mental labor to prepare a "missionary tract" in an attractive style, to give in a nut-shell the gist of Spirit-teaching, to all who seek to get it in as concise a form as possible, and I hope my effort will be rewarded by large orders from the public. My address will be for an indefinite time, 26 West Tenth avenue, Denver, Col.

The GOLDEN GATE finds many appreciative readers in Denver, and is sold at our meetings every Sunday. May it increase in prosperity and usefulness, as it richly deserves, is the desire, and so far as possible will be the co-operative effort of

Yours fraternally,

DEAN CLARKE.

DENVER, COL. April 9, 1889.

To employ force in propagating religion or maintaining it where it has been propagated, is to offer it a dishonorable and pernicious service. To attempt compelling a man to become religious is itself a species of irreligion, and the absurdity of such an attempt is as flagrant as the iniquity of it. The timid may be compelled to a feigned assumption of what they neither understand nor approve; but the judgment, the conscience, and the affections, the abodes of religion or its opposite, are not within the reach of compulsion; error and vice have retreats from which nothing but truth and grace can banish them. The conduct of the religious despot is preposterous and infamous; his machinations and efforts tend to the extinction of all which is free, noble, and ingenious in man, and to the production of those pests to society, suspicion, servility, deceit and hypocrisy.

RELIGIOUS FREEDOM.—One fatal mistake which has contributed to support the throne of Intolerance, is to suppose that people may be made religious by force; that torturing and mangling the body may benefit the soul. It appears much more self-evident that if a man has not a religion of his own choice, he can have none at all. A man may be constrained to dissemble what he really is, and to affect to be what he is not; but he cannot be compelled to be a servant of God.

From The Sun Angel Order of Light.

[Written for the GOLDEN GATE, by spirit Saidie, leader of the Oriental Band in the Heavens, through the mediumship of Mrs. E. S. Fox, the Scribe of the Order of Light.]

As Saidie turns her thoughts into the past, notes the ebb and flow of the tide of truth, her heart is made glad. Children of the Order, it has been a struggle for the mastery during uncounted ages, between truth and error, evil and good. But through such struggles, earth is gaining its untoldment, and its people their mastery. Look o'er the histories of the past and you will see everywhere therein recorded struggle and conflict. The book revered by comparatively few of the human race, records struggles between the powers which existed and those which would be the all ruling powers, swaying not only the mind and heart, but controlling the interests of the people.

Beyond the open grave, priests have many of them known they could not control the happiness or misery of their slaves. For have they not enslaved the mind, placed the giant Fear in their temples, and bidden man worship they knew not what, through fear of the giant, invested with priestly power. Angels who longed to strike off these cruel shackles, must stand aside and wait the turning tide of thought, for which alone they might labor, content to give here and there a meagre pittance from the bountiful store of wisdom at their command. Children, many of you have tasted the bitterness of life's experience, the gall of evil promulgated by priestly power. All that is false has given to mankind a bitter cup, and man has drank deep thereof, until the dregs became over bitter and were cast aside as unworthy human thought. Then the angels might come with the healing balm of love, and like messengers of the Most High, give of the heaven of truth to their loved ones, and all this present time in the history of the world, our children, loved and watched o'er, are receiving from the hands of angels, that which is their birthright, and shall become their immortal possessions.

At this time, when children of earth celebrate the advent of modern Spiritualism, Saidie and the Wisdom Guides, look back o'er the ages, and see where lines of light from far away skies have penetrated the dark valleys during the ages of time that are passed, and we say, not forty-one years ago the first manifestation of spirit power was known in your land. Age on age has rolled by, and omnipotent power has unsealed the mysteries of law, unseen by mortals, but in the realm, which mortals knew not of, there has been a divine unrolling and unsealing of the realm of mystery. Millions of the human race have come upon the stage of life, played their part and made their exit, behind the scenes, but to reappear when again the drama has been rewritten, rearranged by the hand of superior intelligence which is able to arrange all in wisdom and love. Each time there has been an added zest, a new feature in the acts, but the same spirit has actuated all, and will until the final exit ushers the immortal into other and brighter scenes, where no more incarnation's call has power to reach the immortal soul.

Even there, children of Saidie's love, you will gladly join those who work heart and soul for the redemption of mankind. There you can see the grand consummation of life, as you shall stand upon the Mount of Redemption with the trophies of many conflicts gathered in, and wear the glistening jewels you have won and can call your own.

Children, at this time Saidie comes to each one bearing a jewel bright, her gift to each child. With this she fastens the coronet each child has earned; wear the bright gem that tells of Saidie's love, let it glisten and shine with its own light, let its radiance never be dimmed by word, thought or act unworthy the children of light. Remember its nature resembles the opal, and let it ever reflect back to Saidie the pure incandescent light of higher spheres.

Saidie would gather her children home, a constellation of shining stars, each one radiating the light and love of Higher Heavens than mortals wot of. Her hopes are bright, her heart is light, children whom Saidie loves and guides. Let not one heart be troubled. Saidie knows you are sailing o'er a sea of unrest, the billows are high, but over all hover the angels; the melodies they sing e'en reach your ears. Their hand shall guide each barque, fear not. While the conflict of thought is strong, peace-breezes cannot fill the sails, but in this very conflict are the elements which will bring peace at last. Too long have we labored and waited, too patiently watched the unfolding of law, to be distressed or even discouraged at the noise and smoke of conflict. Rather we rejoice in this rebellion against the powers that would crush free thought and slay human right. Even within the camp of truth's enemy, burns the Altar fires of Freedom; and the time shall come when the false so long taught from the pulpits shall cease to be. Saidie's children are helping to break the chains, strike off the shackles, and they wear the bright jewel of Saidie's love. Peace be with you.

Saidie.
J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels' Order of Light.
OSWEGO, March 31, 1889.

Blessings on him who invented sleep, the mantle that covers all human thoughts, the food that appeases hunger, the drink

that quenches thirst, the fire that warms cold, the cold that moderates heat, and, lastly, the general coin that purchases all things, the balances and weight that equals the shepherd with the king, and the simple with the wise.—Cervantes.

A Suggestion to the Denizens of Summerland.

EDITOR OF GOLDEN GATE:

That beautiful city by the sea, with a background of congenial hills, with their shrub and shade, may be a paradise in embryo. As yet it is unmarred by the officious touch of man. It is to be hoped it will ever remain so. There is no need of certain so called "improvements," which in my judgment are city detriments.

The city of Stockton, California, is the healthiest town in the United States; or the healthiest but one. That one is Burlington, Iowa. Once or twice the readings of the health record of that town showed the death rate a little less than that of Stockton. The death rate of San Francisco, California, is twenty-two to twenty-five per thousand. That of Stockton is about half that; ranging from ten to twelve per thousand.

Why is this? Two causes and two only seem to constitute the basis of this difference. First is that of water. The city of Stockton is supplied with mountain water. There are subterranean lakes in, or throughout the San Joaquin valley, the natural basis for the snow water of the mountain ranges. In Stockton these lakes are tapped from the surface by wells bored through hardpan and clay, to the depths of eighty to one hundred feet. The pure soft water thus reached rises to within twelve to twenty feet of the surface ground, which pumps and windmills deliver into the dwellings of the inhabitants. This is one factor in the health problem.

The second term of the problem is one of larger consequence. And this term is split in two, namely, drainage and sewage. For twenty years or more the members of the city council have been agitated over the matter, and every now and then they tug and sweat over the question "how to mangae the sewage." The top of the ground of the city is too nearly on a level with the tide water to permit of underground drainage. Therefore they were helpless. Happily this helplessness has been our safety. This fact saved our lives. It has protected the pockets of the people.

During a paroxysm of "civic improvement," and motion to spend "\$100,000 for a system of underground sewage" a year or so ago, Dr. A. T. Hudson of this city, wrote a letter to the Mayor and councilmen on the subject. He showed the folly and needlessness of spending one dollar in that direction. That the city already had the best system of sewage that can be had; it is nature's natural plan and method; there is no other its equal; it is surface drains. The ground is high enough for surface water to run off. These natural channels which nature has furnished at our feet are open to the sunlight and air. Sunlight and atmospheric air are the best disinfectants, and the best deodorizers known. These we have in full and perpetual operation, untrammelled and uninterfered with by the officious temper and meddlesome hand of man.

When a sewage conduit is made and sealed over, whereby air and sunlight are excluded, there is at once created a trap to breed pestiferous emanations and concoct microbic diseases and poison, the otherwise life-giving air we breathe. San Francisco has such a complete system of sewage drains, and the heritage of San Francisco is a death rate, year after year, double that of Stockton. On the other hand, that should be one of the healthiest of cities. She abjures surface drains. It is a chronic remark with strangers, that "standing water and the green scum on its surface—hereabouts—must make this an unhealthy place." The facts point to the opposite verity.

It is now known that that green scum, but sometimes yellow, sometimes a beautiful brown, is a collection of aquatic plants, as healthful as the blue-grass in the lawns of our dwellings. Under the microscope you see their roots and two leaves to each little plant, all floating on the water as if at home; washing and scrubbing their tenement clean. They belong to the class of *Algae*. They are nature's purifiers; they keep the water in which they dwell, fresh and pure.

These are profound reasons why the city of Stockton is the healthiest place in the State. There is no reason why Summerland should not, with these goods herself endow, and save the money generally spent to make things worse, and have it go to swell her other riches.

A. S. HUDSON, M. D.
STOCKTON, April 7, 1889.

"Unless ye become as little children, ye shall not enter the kingdom of heaven." Such is true religion; such, also, is true philosophy. Philosophy requires an emancipation from the yoke of foreign authority, a renunciation of all adhesion to the opinion of our age and country, and a purification of the intellect from all assumptive belief. Unless we cast off the prejudices of the man and become as little children, docile and unperverted, we need never hope to enter the temple of philosophy. It is the neglect of this primary condition which has mainly occasioned men to wander from the unity of truth, and caused the endless variety of religious philosophical sects."

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April 9th.—AFFIRMATION. "Why and How we Affirm Truth."
April 12th.—THOUGHT. "How to Think Truly so as to Relate our Minds to Health and Harmony."
April 16th.—INTUITION. "How to Develop True Individuality."
April 19th.—"The Conscious and Unconscious Action of Mind; A Lesson on Chemicalization."
April 23d.—FAITH. "What it Is and How it Relates us to Universal Spirit."
April 26th.—HEREDITY. "What we Inherit and How we Inherit it."
April 30th.—WILL. "How to Use our Will so as to Harmonize it with the Infinite."
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April 5th.—"Universal Brotherhood; The Keystone of a New Civilization."
April 9th.—"The Soul and its Human Embodiments."
April 12th.—"The Sevenfold Constitution of Man."
April 16th.—"Karma; The Law of Cause and Effect."
April 19th.—"The Life and Death of Jesus; Considered as Typical of the Soul's Perfect Conquest in Expression."
April 23d.—"The Mystical Resurrection; or, The Regenerate and Triumphant Soul."
April 25th.—"Involution and Evolution; or, How Theosophy Accounts for Creation."
April 30th.—"An Esoteric Interpretation of Spiritual Titles, Christ, Buddha, Messiah."
May 3d.—"The True Spiritual Marriage; or, The Re-united Soul."
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SATURDAY, APRIL 20, 1889.

EDITORIAL FRAGMENTS.

The power of thought! Who can realize its potency? We are not only subject to the psychological power of thought of others, but we psychologize ourselves into wrong ways of thinking, until we come in time to reconcile ourselves to the commission of wrongful acts. Pope never uttered a truer sentiment than when he said:

"Vice is a monster of such hideous mien
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

No man can lose his temper without injury to his own spiritual nature, to say nothing of the harm and wrong he may do to others. The horse that becomes frightened and runs away is never quite as safe or trust-worthy afterwards. There are occasions, do you say, when you cannot help becoming angry? Those are just the occasions when you most need to hold yourself under control, and which best show the metal of which you are made. It is only the spiritual weakling that flies into a passion for trivial causes; the moral hero is he who can hold himself level under great provocation.

It is a favorite expression of a dear old friend of ours, that "man is pushed into the world" without his knowledge or consent, that he is "pushed through it and out of it, and he cannot help himself." He will excuse our inquisitiveness when we ask him how he knows that he did not come here entirely with his own knowledge and consent, and for the purpose of obtaining the experience that this life affords. If man is a spark from the Infinite Life—a fraction of God—he certainly must have possessed a previous intelligent existence of some kind; and if so, he must have known something of the purpose and object he had in view in embodying himself in matter. How does our friend know that he did not push himself into the world? Concerning things whereof we do not know, it is not wise to be too positive.

Shut up the three thousand rum mills of San Francisco, and you may discharge at least two hundred of your policemen the next day. Indeed you would have but little use for the rest of them. You could also dismiss a number of police judges, and an army of attendant officers, and turn their Court rooms into kindergartens. You might sell at least one of your three immense insane asylums, and turn the proceeds over to the purchase of a co-operative farm for the use of the widows and orphans of dead drunkards. Rum is at the bottom of nine-tenths of public ills, and yet we continue to bear the ills, refusing to check them at the fountain. It is all very well to say that true temperance reform consists in the education of the people to habits of temperance, when the traffic will naturally cease. You might as well say to the residents of a malarious district that if they will wear a sponge on their noses, saturated with carbolic acid, they will not take the fever! The true remedy lies in draining the swamp.

One of the happiest and sunniest souls we ever knew is that of a dear old lady now nearing the border land of time, whose last dollar, with the kindly help of others, was spent to secure a stopping place in one of those loveless and barren shelters, known as an "Old Ladies Home." This lady is a great reader, a devout Spiritualist, and not an unfrequent visitor to our Free Reading Room. A few years ago her only son and support in her old age was killed in a railroad accident. Coupled with this is a personal affliction of absolute deafness. Most women, and all men, in such sore straits, should sit down in the everlasting dumps. Not so, our heroine. Misfortune and poverty seem but to have brightened her spirit. She radiates sunshine and happiness all around her. She lives close to the heart of Infinite Love. She knows that there is no death, and is looking forward with rapturous delight to the time when she shall cast aside the form and step forth a white-robed angel into the new and higher life. As a model of patient, gentle and abiding trust in the All Good we thank her for this fragment.

The higher we ascend the scale of being, in our spiritual natures, the more susceptible do we become to the thought atmosphere all around us, and to the spiritual forces and currents ever descending to the children of earth from the shining ones of the higher life. No one can err who listens to the "still small voice" of the spirit within his own soul and follows its teachings. The trouble with most of us is that we either stop our ears and refuse to listen, or, hearing, refuse to obey. No mortal yet ever earnestly and sincerely sought for the path who did not find it, sooner or later. Help comes to him from sources he little imagined, clearing away the thick underbrush of doubt and uncertainty, and leading him forth into the light. All roads lead to happiness; but some are much longer than others. All travelers through the valley of shadows will get there, sometime.

What mind can grasp the wonderful possibilities of the coming century? Is it not possible that Bellamy's speculative literary creation, "Looking Backward," will be more than realized by the year 2000? Scan the achievements of the past century—its marvelous inventions and unfoldments in all directions of art, science and ethics,—its spiritual revelations—its idol-breaking and myth-destroying processes—its new revelations of truth—its disenfranchisement of the mind from old superstitions,—and who shall say to what heights of knowledge the world may not advance during the coming century. To the prophetic soul, it is evident that enlightened man is standing upon the threshold of the chamber of knowledge, within whose secret recesses are wonders that eclipse conception with their mighty meanings. The lightning express train of progress is sweeping onward. It is bearing us away from the old and out into the new. Unwise are they who wait for the slow freight.

Belief without knowledge, is nothing but a thread of gossamer—an idle fancy—a something, nothing. The world has been cursed with too much belief and too little knowledge. Belief belongs to the childhood of the race. It is full of a child's fancies. It takes all shapes, and makes real all manner of grotesque things. But the time comes when knowledge relegates belief to its proper place among the shadows. The religions of the past have been mainly religions of belief, unfounded in the constitution of man. The Christian world, for centuries, has believed in a conglomeration of absurdities unworthy the intellect of a child. In what a nightmare of the brain must have been conceived the idea of a lost world, and in fact, the whole orthodox plan of man's creation and redemption. To imagine an Omnipotent Being creating a Devil with power to frustrate his plans and undo the work he had done, and the necessity of killing a part of himself (which part was his entire self!) in order to prevent the Devil from getting possession of all the souls of the Father's creation,—can the fruitful fancy of childhood excel in absurdity this idea? And yet from three ten thousand pulpits throughout the civilized world is this amazing fable taught. In the light, or darkness rather, of such teachings, did Modern Spiritualism dawn upon the world any too soon?

BETTER IDEAS OF GOD.

If one took the daily record of crime furnished by the press as a criterion of the world's goodness, no very flattering conclusion would be arrived at, notwithstanding the great increase of population in all countries, and the greater facilities of transmitting news of events, over a century ago. And, it would seem, at first thought, that had Christianity done what it should, not one-third of the sanguinary deeds now being chronicled, would occur, and not a few hold that the Church has failed in its mission. But we must remember that all good is progressive, even Christianity itself, and there never was a time when Christ's spirit and principle was so well understood and applied, as it is to-day. It is not long ago when all religious sects were but synonyms for bigotry and intolerance; when there was little or no fraternity of feeling or conduct between them; when any idea outside or above their prescribed creeds and tenets was heresy and meant "churching" to members and excommunication to pastors. But, it is very different in these times, when one may hear just as progressive thoughts and radical sentiments from sectarian pulpits as from professional Liberals.

We can not go so far as to admit that the Church has taken the lead in this matter, but it has been wise enough to be led by the spirit of the day, and it is only too willing to avail itself of all new light that is pouring in floods upon mankind as never before. One thing we believe the Church has done of itself—it has evolved a better conception of God than it worshiped in olden times, and nothing so distinctly marks the intellectual growth of the human mind, as the kind of God it creates from its own reason and conscience.

MR. COLVILLE'S MEETINGS.

On Sunday last, April 14, W. J. Colville lectured most acceptably in Metropolitan Temple to the usual large and influential audience, which gathers every Sunday morning. The topic of the discourse was "The Modern Passover; or, Moses in the Nineteenth Century." In some respects the train of thought was similar to that presented the previous Wednesday evening, when "Looking Backward" was reviewed before a very numerous assemblage, composed largely of friends of labor. The character of Moses was sketched as noble in the extreme, as he is the historic embodiment of complete self-surrender in the interests of a righteous cause. Whether his contemporaries appreciated him or not, he went boldly forward in the advocacy of what he knew to be the right and in emancipating Israel from Egypt, he secured the triumph of right over might which is always possible when the cause of justice is espoused with all the heart and defended with every energy of mind and spirit. The archaic and oriental form of the story as told in Exodus may be criticised, as people please to-day, but the moral lessons derivable from it and the incentive to whole-souled nobility it affords, remain forever the same of surpassing value. A very fine poem concluded the services, the music throughout the service was exceptionally fine.

On Sunday next, April 21st, the music will be of the highest order. Service will commence precisely at 10:30, and it is particularly requested that all who possibly can, will be in their places at that hour. The floral display will be magnificent. W. J. Colville's lecture will be on "The World's Immortal Hope; or, Easter in all Hearts and all Countries."

At Metaphysical College, 106 McAllister street, last Sunday, the evening exercises included a fine rendering of the "Stabat Mater," and a lecture by Mr. Colville, on "Lessons of Palm Sunday." The attendance was large and very attentive. On Good Friday the college, it was announced, would invite the public free of charge, to all the exercises, and on Easter Sunday the music will be especially fine at 7:30 P. M., when W. J. Colville will lecture on "The True Spiritual Resurrection."

To-day, Saturday April 20th, the decorators are in charge from 2 till 5 P. M. The next concert will be given next Saturday, April 27th, at 7:45 P. M. The program will be a very fine one, as many talented artists have offered their services. Tickets are now ready, five for one dollar. Classes are held regularly on Tuesday and Friday at 10 A. M. and 7:45 P. M.

THE UNKNOWN.

There must be a possibility of infinite knowledge in man, since he is ever trying to grasp the unknowable in this life. It does not discourage him in the least that one subject has as many theories as minds that attempt to study it; each one rests in the idea that he is just as likely to be correct as another is, and very often succeeds in convincing himself that he is really right.

The age of our planet is a most interesting puzzle to learned minds, and while they all study its rocky pages, scarcely two derive the same knowledge therefrom, and therefore draw entirely different conclusions from its revelations of stone. Science takes no note of the Bible story of the earth's creation in estimating its age, which is set at one hundred millions of years, and upwards; and by a similar process to that by which its age is approximated, its continuance is estimated; and its life extends so far into futurity that the most misanthropic of the race should take heart and gather some hope that, in the long stretches of time, man may develop all the latent good in his nature and be better fit for the society of angels than the closing century leaves him. There is every prospect that he will be, for of all the unknown things he is seeking to fathom, is the mystery of his own soul—his powers as an immortal being. When man knows himself, and his capabilities and destiny, he is going to be and do very different. He will then understand the true nature of all wrong; that all wrong is but self-wrong; that the least injustice and selfishness that gives another pain and sorrow, is certain pain and sorrow to himself, whether it comes to-morrow or a century hence.

That the law of punishment and retribution is the Divine means of working out exact justice to all God's children here and hereafter. One must suffer for wrong in order to know what it is, that one may cease to do evil and learn to do right. There is no Heaven for any one until he or she has learned to do as he or she would be done by.

"EXPOSED."—The so-called "exposure" of Fred Evans, in Brisbane, which has misled both of our worthy contemporaries, *Light and Medium* and *Day Break*, consisted, briefly in this. A certain investigator who came for a sitting with Mr. Evans, attempted to seize the slates while the seance was progressing, but failed. He was promptly and very properly hustled out of doors. He next appears in print with flashing head lines of the usual character, which in no sense were warranted by the facts, even as stated by himself. He declares that if he had been able to get possession of the slates, he is sure that he would have found them provided with false bottoms, etc. It is too bad that one of the best, if not the best slate-writing meeting on the globe, should be "put down" upon such flimsy testimony. When these "exposers" can explain the writing in twelve languages, produced through Fred Evans' mediumship, on the under side of a single slate that we had carefully examined, under our own hands in the broad light of day, (which slate is preserved under glass at this office), together with a hundred other equally convincing tests of his independent psychographic powers, we may take some stock in their statements, but not before.

—We are in receipt, of a little volume entitled, "The Illustrated Practical Mesmerist," by William Davey, which contains more useful informa-

tion on this little understood subject than we have ever before seen in the same space. We commend the book to all students in animal magnetism. Price two shillings, English money. Address J. Burns, 15 Northampton Row, London.

HO! FOR SUMMERLAND.

The following persons have signified their intention to join in the grand excursion to Summerland by the steamer "Santa Rosa," on Thursday, May 9th:

Hon. Wm. Bowley and wife, Australia, Wm. L. Law and wife, Oakland, Capt. and Mrs. Bushnell, San Francisco, Dr. H. B. Wright and wife, Oakland, Mr. and Mrs. J. J. Whitney, San Francisco, Dr. Nellie Beighle, San Francisco, Mrs. O. M. Washburn, San Francisco, Miss Hattie Washburn, San Francisco, Mrs. Addie Ballou, San Francisco, Mrs. Melissa Miller, San Francisco, Madame Fries-Bishop, San Francisco, Mrs. Carrie M. Robinson, Oakland, Mrs. M. Smith, San Francisco, H. C. Menomy, San Francisco, W. H. Yeaw, San Francisco, James G. Clark, San Francisco, J. C. Mann, Seattle, W. T. Mrs. Egbert Aitken, San Francisco, Mrs. Emily F. Thompson, San Francisco, Miss Mattie Hughes, San Francisco, J. J. Owen, San Francisco.

This list will be extended, as other names are handed in.

COMPLIMENTARY BENEFIT.—A grand complimentary entertainment, for the benefit of the funds of the State Camp Meeting Association, will be given by that world-renowned test medium, John Slater, at Metropolitan Temple, on Tuesday evening, April 23d. Mr. Slater will be assisted by such excellent mediums as Mrs. Egbert Aitken, Mrs. M. J. Hendee, Mrs. R. Cowell, Mrs. M. Miller, and others. There will also be recitations by Miss Sophie Eggert and Miss Laura Crews. Miss Lina Crews will give some of her inspirational music on the piano. There will also be singing by those fine vocalists, Miss Eva Ballou and Mr. Alvan Parnell. Admission, 25 cents. The proceeds of this entertainment will be devoted to the necessary expense of preparing for the approaching State meeting.

EDITORIAL NOTES.

—Mr. H. L. Williams, informs us that there will be seven houses up at Summerland by the time of our picnic excursion, and others started.

—That excellent inspirational speaker, Mrs. Ella Wilson of San Bernardino, requests her friends to address her hereafter as Mrs. Ella Wilson-Marchant.

—While the Raymond Hotel, at Pasadena, will close to-day for the season, we learn that the Arlington and San Marcos at Santa Barbara, will be kept open all Summer, an indication of the superior attraction for tourists at the latter place.

—Mrs. Sarah A. Harris has an office in the Henry House, on Ninth street, between Broadway and Washington streets, Oakland, where she teaches the science of mental healing, and treats the sick. Absent treatments a specialty.

—The ground secured for the State Meeting to be held in this city, commencing Sunday, June 9th, is the fifty-vara lot on the north-east corner of Van Ness avenue and Fell street, just off from Market street. Van Ness avenue is covered with asphaltum at this point, so that there will be no noise from the street to interfere with the meetings. It is really the most desirable location in the city for our meeting.

—Hon. Wm. Bowley and wife arrived from Melbourne, Australia, by the "Alameda," on Saturday last, in excellent health and spirits, and are stopping at the Grand. It was their intention to visit England first, and stop with us on their return trip; but they happily changed their purpose. Mr. Bowley made many acquaintances here on his former visit, who will be pleased to greet and welcome him again to California.

—As several excursionists to the Summerland picnic will want to remain in that neighborhood longer than the time set for the return of the "Santa Rosa," we have made this further arrangement with the Steamship Company, that excursionists shall pay full fare down, \$10, and then upon a certificate from us that they are of our party, they will be entitled, on presentation of the same at the Company's office in Santa Barbara, to a return ticket at half rates, any time within fifteen days. Excursionists can secure their tickets through us, or directly at the Company's office, 214 Montgomery street.

—Admirers of genius in art will find something in the show-windows at 132 Post street that will attract their attention, as it did ours. It is a marine view of "Midway Point, Cyprus Beach," in Monterey county, painted recently by Howard A. Streight, a well-known artist of the East who has recently dropped down among us. There is a mighty touch of genius in this picture—a soul of nature, that carries one to the rocks the artist so faithfully portrays, and makes one feel the spray of the foaming waters upon his brow. We shall drop in some day at the artist's studio, at 408 Hyde street, and learn something more of the man that can do such work.

—Mrs. C. J. Meyer, the trance, test and business medium, of this city, accompanied by her mother, Mrs. Jackson, a healing medium, will leave in a few days for Colorado Springs, Colorado, where they have large property interests. It is their intention to be absent about three months. They will also visit Denver and Leadville, where, if "the spirit moves," Mrs. Meyer may appear in public, giving tests from the platform, and also, perhaps exercise her mediumistic gifts in private. While no medium is uniformly successful with all investigators, (quite as much depending upon the latter as with the medium), the writer can, from personal experience, commend Mrs. Meyer as a medium of fine power, and as such he can cordially recommend her.

CHURCH AND STAGE.

As our civilization grows, the religious world becomes more tolerant of the stage and the clam of people who support it. We say as our civilization grows, because we all claim that it is growing, and in the right direction. While the Church is growing more liberal, and the stage more moral, we do not anticipate a time when the two will work together, in our country at least. We will not listen to the proposed union of Church and State, because we believe in perfect religious freedom for all, and because our Constitution guarantees it to all its subjects. But the Church allows greater liberty of opinion and expression than it formerly did, and the time has come when nearly every one exercises his or her own understanding and interprets the Scriptures accordingly, outside the Roman Catholic Church, which is fossilized, and a case of arrested development. But generally speaking, the world is believed to be progressing, and tending toward a certain perfection.

The stage was once held to be the concentration of all evil and sin, but it never occurred to the Church, in this country, to take this stronghold of Satan and capture the enemy.

The union of Church and stage that is reported to exist in Galicia, may have been prompted by this motive, and it surely is not a bad one. There, the manager of the theatre is a priest of the orthodox church (Greek), and his daughter plays the heroine in all the dramas, while the other players are mostly the children of other priests in the parish. We do not say that the stage is, or ever has been, an enemy of the Church; but in all cases of enmity, real or imaginary, it is a wise thing to conciliate the foe, and turn his forces to good account.

SUNDAY MEETING AT ST. ANDREW'S HALL, No. 121 LARKIN STREET.—The arrangements for a series of meetings every Sunday morning in this hall, has been made. The services of Mrs. E. B. Crossette to lecture have been obtained; and those of Mrs. Edith E. R. Nickless to give tests. Last Sunday was the first meeting, and from the short notice given, the audience was very good. The lecture was excellent and the tests convincing. These meetings will be continued for the remainder of the month, and if they meet the approbation of the Spiritualists and are sustained, will be continued longer. The evening services, conducted by Dr. J. R. and Mrs. Edith E. R. Nickless, are well patronized. The controls spoke from the subjects presented by the audience, "Occupation in Spirit Life," and "Faith," in a very acceptable manner. Many tests were given, all of which were recognized. These meetings will continue every Sunday until further notice.

Our "Summerland."

EDITOR OF GOLDEN GATE:

So many are seeking some information with regard to the Spiritualist Colony now locating at the place selected for the same, termed Summerland, that I have thought a short description from one long a resident here, might be acceptable to many readers of your most excellent paper. It should be understood, this Colony is yet in the infancy of its development. Many false reports have gone forth with regard to the site chosen. Many strangers have visited the place; all I believe, have been satisfied of its eligibility for the purpose for which it has been selected. Undoubtedly it is as desirable a location as could be found on this coast, all things considered. The article, "From Santa Barbara to Summerland," by Dr. A. B. Weymouth, in the GOLDEN GATE of March 30th, is a fine description of the scenery and the place. It refuted the false reports of its being unfit for building purposes. It does not appear to those who inspect the grounds, that there is one lot, but if improved by the addition of cottage and garden, would make a pleasant place of residence, a pleasant home.

These grounds have been selected by gentlemen of culture, and who are desirous of benefiting humanity. Those who have long been resident here, and have therefore known the place and its surroundings longest and best, consider it a most desirable location for those seeking homes in an equable climate, especially for invalids, no better location can be found. Here they can enjoy a clear sky, a mild temperature, and scenery unsurpassed in any land. The average temperature of Summerland is 70 degrees, the greatest degree not exceeding 78 or 80 in mid-summer, about 53 degrees in winter. From May until December, every day is usually bright, beautiful and life-giving. Fresh fruits may be obtained throughout the year. At this date, mine host can gather from his garden all the early vegetables desired for the table, and has done so for weeks past, except strawberries, which now are often on the family board; and yet, this Valley of Montecito produces nought of fruit and flowers, or vegetables, which cannot be produced on the site of "Summerland," with the same industry and care required here in this rich and fertile valley. The scenery is beautiful with its ocean outlook. The islands protect it from severe storms on the South; and on the North, the Mountains of Santa Inez shield it from the cold winds in that direction. It is believed by many Spiritualists, that the spirit-world is interested in this movement, in colonizing here in this place, many who are desirous of thus banding themselves together for effectual work, for the cause they have espoused and love. If this work is Heaven appointed, it will be the best of the angels, spirits will assist in accomplishing the same! It will become a nucleus, or central point, from which the higher spirits will make their power felt, sending forth glad tidings of great joy to mankind, of the truths of Spiritualism, and of the progressive immortality throughout the world, through the mediums and teachers who will gather there.

To many sensitives who have visited the home of the first who located on the grounds, Mr. and Mrs. Wright and family, it appears as though a spiritual atmosphere surrounded their home,—a harmonious happy home, where the golden sun of the higher Summerland shines down through the dark clouds of earth life, penetrating each heart, and banishing inharmonious, sadness and all repining,—yielding strength and endurance, and a sense of the presence of good spirits and a delightful spirit aura. This is but a shadow of the harmony, the spiritual blessings and enjoyments, which may yet come to the dwellers of this earthly Summerland; namesake of the Summerland across the narrow stream, which so many of those we have most loved have crossed, who now await us on the shore, where the silvery sands glow in the golden sunlight.

Where a glorious summer reigneth,
Where no waves of sorrow flow,
Where the flowers are ever fadeless,
And the skies with beauty glow.

MINNIE P. DRAKE.

SANTA BARBARA.

Mediums' Meeting.

EDITOR OF GOLDEN GATE:

Last Sunday was another glorious day at Fraternity Hall, 909½ Market street. The second session of the Mediums' meeting was largely attended, and was indicative of a successful future for this movement. One of the objects of these gatherings is suggested by the name of the hall, *Fraternity*, which is much needed as a motto for all spiritual workers.

This is a place where mediums have the liberty to speak for themselves and as themselves, if they chose, without feeling that they are expected to give "tests" the first thing. Mediums have ideas of their own and sometimes are greatly annoyed that the tendency of the minds of their listeners is to demand that they shall submit to absolute control for the benefit of the audience only. We are too apt to treat mediums as if they were musicians hired to play while we dance.

The quality of mediumship will improve if we allow these noble workers to expand their own individuality, and thus receive a benefit in attending our public meetings, and instead of going away from the hall with that tired, worn out and exhausted irritable feeling, a happy feeling of assurance that they have both given and received some benefit by attending, will be experienced. With this particular end in view, the managers of Fraternity Hall meetings will conduct these gatherings every Sunday, at 2:30.

Mr. P. C. Tomson was with us and addressed the audience in his own practical as well as spiritual manner, comparing the mission of the medium to-day, to the great medium of Nazareth. "Love one another, and dwell in unity," should be the watchword. The gentleman spoke feelingly of his harmonious connection with these spiritual gatherings and Spiritualists of San Francisco; and his prayer would go up to the angels that they bless and aid in this work in this city, so that when he should return next season, he would see a marked change for the better.

It is with feelings of regret that we are forced to say good-bye to these good people, but their work is East; let it be so, according as it is directed.

Mr. H. W. Abbott addressed the listeners upon "Practical Psychometry," and gave many readings and tests, which were highly appreciated. Mr. Abbott will be with us next Sunday. This grand worker has been a medium since nine years of age, and has passed through wonderful experiences, and brings us much that we need, and hope he will be appreciated by all Spiritualists.

Mrs. Hendee, the veteran worker, responded to an invitation to give a few words of encouragement, in a happy vein of thought, and predicted success to the new enterprise. Mrs. Perkins also entertained the audience in her usual manner. A lady in the audience, who is a church member, was heard to remark, that she "was at church this morning, and she kept thinking that if Mr. Perkins could only sing some of his grand spiritual songs that he sings at the meetings, what a difference it would make with the atmosphere of the church." A word to the wise is sufficient. Pay more attention to your singing, brethren.

"ONE OF 'EM."

The Young People's Meeting.

EDITOR OF GOLDEN GATE:

The rain waited until Fraternity Hall was full to overflowing, last Sunday evening, and then "down she came." We extend a hearty "thank you" to the elements for the kind thoughtfulness.

The exercises of the evening were exceedingly interesting. A few rousing hymns set the ball in motion, and recitations from Jennie Pamperin, Willie Cranston, Jessie Cranston, and a harmonica solo and song by Oscar Stormfield, and a piano solo by Dora Hill, were all highly appreciated and vigorously applauded.

G. F. Perkins sang several songs. Mrs. Tomson, under spirit control, gave one of the most practical and interesting discourses upon the importance of training up the children in the spiritual knowledge, that has ever been delivered in this city. It was bristling all over with points, and each particular point contained spiritual truth. It is a matter of deep regret that we cannot have more of the beautiful teachings that bubbles forth from the great spiritual fountain which this noble lady represents so faithfully. All who listen to her voice cannot fail to be charmed by the happy influence which emanates from her. May these good and wise spirit guides go with the lady and her good husband to their Eastern home and bring them back to us next winter, is our heartfelt wish.

Mrs. Perkins followed with many pointed and convincing tests, which were acknowledged after the close of the meeting, by those who did "speak out in meeting." The lady has so much to tell for the spirits that she has not time to wait to ask if it is recognized.

Mr. Tomson made some very feeling and sympathetic remarks relative to his departure and success in this work, which was destined to be marked with great results.

Mrs. Hendee, Mrs. Aitkin, Dr. Mansfield and other workers, were noticed to be in the audience, and signified their intention of being with us next Sunday. Dr. Mansfield will occupy the platform a part of the evening. Also H. W. Abbott assured us that he would be present. G. F. Perkins has promised to give the young folks phrenological readings next Sunday also. The Young People are preparing another entertainment and social hop on the 27th of April. A grand time is expected.

Independent Spiritual Meeting.

EDITOR OF THE GOLDEN GATE:

The Independent Spiritual Meeting was largely attended last Sunday by an appreciative audience who fully enjoyed the varied programme that was presented for their consideration. In the absence of the regular chairman, Mr. Swift presided, and made a few very acceptable opening remarks. A beautiful duet was rendered in a masterly manner by the talented Wormsley sisters. The guides of Mrs. E. B. Crossette answered a number of questions from the audience, in a pleasing, instructive and earnest manner, that was satisfactory to all. Mrs. Crossette is rapidly coming to the front as a trance speaker, and will soon be second to none.

The next feature of the evening was the occult telegraph instrument; a few ticks, a word was transmitted, and a promise of a good communication next time (which was promised next week). Mrs. C. Mayo-Stears gave many convincing tests from the platform, all of which were recognized; we are pleased to have our old friend back again, for Spiritualism has no more earnest or efficient worker than Mrs. Steers. The solos by Mrs. Muhner were rendered with a force and sweetness that never fails to please and delight her hearers; and Mrs. Katz, pianist, thus uniting skill and harmony, could not fail to make conditions for spirit communication.

The meetings will be continued as usual, and

something of interest will be presented each evening to make it both pleasing and instructive, hoping to merit the confidence already shown.

Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

The Progressive Spiritualists held an experience and conference meeting Sunday, at 2 P. M., which proved very interesting. The President, J. A. Collins, opened the meeting by relating some of his most wonderful experiences in his investigation of materialization, plainly showing that there are subtle laws connected with mediumship that we do not understand; therefore, we cannot afford to sit in judgment upon any phase of mediumship, but rather try to study the laws governing as far as possible. A duet was rendered by Mesdames Rutter and Chapman.

Mrs. Stevens gave some of her own experiences, but saying her guides would rather speak of principles than persons, which, after entrancing the medium, they did, giving a spiritual address that was intently listened to by the audience. We hope this lady will allow her guides to speak often to us. We cannot have too much of such teachings. Mrs. M. J. Hendee made an earnest speech, giving grand instruction upon the subject of seeing the spirits of those living, which was needed by some in the audience, who thought it an absurdity. Mrs. Eggert Aitken followed in the same line of thought, after which she gave several tests from the platform, all recognized.

Owing to some technicality the election which was to have taken place on Sunday, was postponed to Sunday, May 5th, at 2 P. M.

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

St. George's Hall Meeting.

EDITOR OF GOLDEN GATE:

St. George's Hall Circle of Harmony, at 909 Market street, at 11 A. M., last Sunday, was opened by Mrs. Logan and participated in by Mrs. Pruden, whose spiritual sphere interblends with those spiritual enough to understand her, as she is an impersonating medium, and the influences change so rapidly that the skeptic might not altogether comprehend the *modus operandi* of control or its beautiful significance, nevertheless many tests were given. After the music, Mr. Dean, another newly developed medium, yielded to the influence of Mrs. McKinley, Mrs. Babbett and the late Mr. Benson, who gave many words of cheer. Dr. Houbert also spoke.

The evening meeting was addressed by Mrs. Logan, Mrs. Higgins and Mrs. Pruden. The audience being formed into a large circle, several tests were given. Prof. D. C. Seymour, having returned from a successful lecturing tour, will address the meeting Sunday morning, at 11 A. M., the 21st, followed by other speakers, and tests. Mrs. Higgins, grand test medium of New York, will be in attendance in the evening in the same hall.

Fraternity Hall.

EDITOR OF GOLDEN GATE:

The Progressive Spiritualists of Oakland, met last Sunday at Fraternity Hall to hold their usual exercises, Mr. Shepherd presiding. Mrs. Cowell opened the meeting with an invocation; afterwards Mrs. Tomas delivered a lecture, subject, "Soul and Spirit, and the Difference, if any," which was rendered in a very impressive manner, and thoroughly appreciated by the large audience present. Mrs. Cowell afterwards occupied the platform in giving tests, which were very readily recognized by a number of friends present.

Next Sunday evening Mrs. Finnegan will occupy the platform in giving tests; as Mrs. Finnegan is well known for her fine mediumistic powers, we hope to have the hall well filled. We invite all friends to come and investigate. Meetings commence at 7 P. M. Mrs. DAVIS, Sec'y.

OAKLAND, April 17th.

Angels from the Human Race.

EDITOR OF GOLDEN GATE:

Mother Ann Lee, who founded the Order of Shakers, evidently accepted the doctrine, (also proclaimed by Swedenborg), that angels are spirits belonging to the human race. On one occasion Mother Ann, as the Shakers call her, spoke as follows: "The other night I saw a female angel with a bright sword of God in her hand; and this night it was revealed to me who it was—it was Lucy Wright." This testimony was given after Mother Ann returned from her eastern journey, in 1783. She received a revelation without knowing that the Swedish seer was similarly impressed.

A. B. W.

LOS ANGELES, April 15, 1889.

RICH AND POOR.

A most singular movement is being projected in New York city. A number of young college women are going to give a practical test to the science of sociology. They propose to hire a house in the heart of the city's slums and live there, and in time form a colony of educated women to share the lot of the poor, and to change, if possible, the darkness and bitterness of their neighbor's lives. One of these sensible women will be householder, and the rest will pay board and continue their studies as students, that they may have no time to dwell upon the conduct of those outside who never do anything but meddle and criticize earnest workers. In proper time they will have social clubs for the boys, the young women and mothers, for singing, game playing, practical talks, amusements and instruction. This for the evenings.

The days will be mainly devoted to charitable work. Miss Jeannette Gurney Esne, who graduated in 1883, is to be leader of the settlement, and has given much of her time in study of the subject in hand. In East London, there is Toynbee Hall, where Oxford men live among the poor. Women may just as well form a community to carry out the ideas of sociology by giving themselves with perfect devotion to the wants and needs of others.

The meeting at St. Andrews' Hall on last Wednesday evening, was well attended. The meeting was opened by a song by the audience, followed by a vocal solo by Miss Kelley, and a piano solo by Mrs. Katz; Mrs. E. B. Crossette answered questions by the audience, and gave great satisfaction as usual. Tests were given by Mrs. E. Nickless and Mrs. J. Hendee. Meeting every Wednesday evening at 7:45. Admission ten cents.

That excellent medium, Mrs. Ada M. Seales, of Lakeport, is in town for a few weeks, and may be consulted at 1909 Stevenson street, near Twentieth street.

A Prophecy Verified.

EDITOR OF GOLDEN GATE:

Dear Sir: While in San Francisco recently, in a conversation with H. W. Abbott, the "Boy Healer," at 112 Mason street, he related to me an incident which if corroborated by other evidence ought to be made public, because it furnishes evidence of two things; first, the power that mediums have of receiving impressions of coming events, and of seeing them pictured out; and second, that the spirit world were cognizant of the "Summerland" enterprise before mortals had thought of it.

Dr. Abbott said: "I went to Santa Barbara and accidentally met Mr. Williams and he invited me to his home. We took a ride out over his ranch to view it and the surrounding scenery and inspect an oil well he had been boring. After riding around some, when we had taken a look at the oil well, we went with divining rods to see if it gave in my hands any indications of there being precious metals there. The indications were favorable and on trial it assayed \$2.50 per ton on the surface. We then rode over the identical ground that has been laid out for 'Summerland,' and on arriving there I saw as plainly as I ever saw any town or city, that land covered with buildings and streets, and said to Mr. Williams:

"I see right where we are a town—houses all around—streets, and all the appurtenances that usually accompany a thickly settled community. Mr. Williams laughed at me; said he thought I must be a little 'loony.' That it was to near Santa Barbara to support another town. But I told him he would live to see that vision become a reality. It was so vivid to my mind that I felt impressed it was more than a fleeting picture of my imagination."

"Not a word had been hinted to me of any such project, and indeed at that time Mr. Williams could hardly be called a Spiritualist, but he was what might be called an honest investigator. At that time he hadn't the remotest idea of the Summerland project. And I heard and thought no more about it till about eight months afterwards; I saw the notice in the GOLDEN GATE."

Now skeptics would say it is easy enough for a medium, after a thing has happened, to say he saw and predicted it, but such statements would have little weight unless corroborated by other evidence; and if there is other evidence to substantiate the above, it ought to be made public.

LEON M. BOWDOIN.

STOCKTON, Cal., April 17, 1889.
[Mr. Williams corroborates the above fully.—ED. G. G.]

Passed On.

In San Bernardino, Cal., March 30, 1889, Amy K., wife of George B. Wallace, aged 69 years.

She was ready and willing, and even anxious, to go when the summons came. She had been waiting for some time on the brink of what we believe was to her "A dried and vanished stream." The writer officiated at her funeral on Monday, April 1st.

MRS. ELLA WILSON.

ADVERTISEMENTS.

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FORM OF BEQUEST.

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

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

PHOTOGRAPHS of Madame Blavatsky with autograph, are now on sale, the proceeds to be given to Theosophical work. Price, \$1.50; mounted, \$2.00. Send orders to Countess Wachmeister, 17 Lansdown Road, Holland Park, London, W. England. mar16-2m

MRS. M. MILLER, 1165 Mission street, has taken the agency of L. M. Bowdoin & Son, of Stockton, to sell their kitchen cabinets. A sample will be shown at her house, and orders taken. Prices reduced to \$7.50, \$9.00 and \$13.50. Freight paid to San Francisco. Call and see this most useful piece of household furniture.

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

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[TITLE PAGE.]

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NOTICES OF MEETINGS.

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.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., Washington Hall, 35 Eddy street. All are invited. Admission, 10 cts. The Library and Reading Room of this Society is located at 341 Market street, "Carrier Dove" office, and is open every week day from 9 A. M. to 5 P. M.

METAPHYSICAL COLLEGE, 108 McALLISTER Street.—W. J. Colville lectures every Sunday, at 7:30 P. M., and conducts classes for thoroughly practical instruction in Spiritual Science, Tuesdays and Fridays, at 10 A. M. Lectures and conversations on Theosophy, Tuesdays and Fridays, at 7:45 P. M.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 8 o'clock, at St. Andrews' Hall, No. 111, Larkin street. Mrs. E. B. Crossette, the Inspirational Speaker, and Mrs. Laid Finnegan and Mrs. E. Perkins, will give tests at every meeting. Admission, 10 cents. All invited.

SPIRITUAL CIRCLE OF HARMONY IN ST. GEORGE'S HALL, 909 Market street, between Fifth and Sixth streets, Sundays, at 11 A. M. and 7:30 P. M. Every-body invited. Perfect liberty for all to participate. Mrs. F. A. Logan, presiding. Admittance, 10 cents.

LECTURE TESTS AND SPIRITUAL HEALING, by Mrs. Edith E. R. and Dr. J. R. Nickless, of New York, at St. Andrews' Hall, No. 111, Larkin street, every Sunday evening, until further notice, commencing March 30, at 7:45 o'clock. All are invited; seats free.

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.

CHILDREN'S PROGRESSIVE LYCEUM MEETS every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Get off at Center street station. Strangers and friends always welcome.

THE PEOPLE'S SPIRITUAL MEETING IS HELD every Sunday evening, at 7:30 o'clock, in Washington Hall, 35 Eddy street. Speaking and platform tests by the best mediums at every meeting.

Is Good Stronger than Evil?

BY HENRY KIDDLE.

The question implies that the word God means the representative of good, for that is the opposite of what is called evil. It also implies that God, or all good, is not omnipotent, hence needs the use of mortals to help him control his universe, and overcome the enemies of his kingdom, to wit: Evil and its concomitants. If so the divine mind cannot be the infinite power claimed by his followers for him; we say him, because the dominant potentiality is so called by mortals in ultra distinction from the female element, which represents love, contrary to the male, or force power, yet whose joint issue expresses all possible attainment. If then, Deity cannot govern his own realm without the help of the mortal, it points to a weakness somewhere in the organization of creation, that forbids the conclusion that God, or the Creator can be potential in all his works.

If we acknowledge evil as an element omnipotent in its function, and to war on its aggression the duty of man, we are at sea as to the result of our warfare, for either of these possibilities infringe on the law of a perfectly infinite divine mind, and infer that he created evil in contra-distinction to good, or as an exhibit of a vulnerable point toward which we might arraign our attacks with probable success, whereas, we are assured from the perfection of the divine mind, that there cannot be such an existence as evil in its real significance, hence this element confronting us in the world, has not as yet become a settled question; if so, until what we call evil becomes a demonstrable fact. At present we are not called upon to assail a myth, as Don Quixote did the wind-mills, trying to be victorious by right of conquest, over that which never had a real existence save in its effort to destroy the harmony of man.

To be sure, we are the result of some unknown element in the world, calling the phenomenon evil, just as we see the trees blown down in a gale of wind, but what made the wind blow in the direction of the trees? Or whether it was a conscious or unconscious force, remains disputable. We know this is the result of some, as yet, unknown law; so with evil; we understand that this condition is the entire result of the absence of good without comprehending the outlying environments that constitute and have produced this result on the surface of society, with all its integral conditions, forcing to the surface an atmosphere of crime and evil; thus we see the effects of what we call evil. We search for its primeval law if such exist, call it a destructive force co-equal with good, which is impossible since the All Good cannot be the author of evil, which is not pre-existing but the outgrowth of certain conditions inherent in the individual, and by the inflexible law of justice must sometime cease to exist on the earth and by virtue of its own finite origin, must become extinct.

In the past as well as now, wise men, philosophers and teachers, have not been able to account for the so-called evil always existing, yet fast disappearing before the light of truth. Such misunderstanding, both of its origin and purpose, caused man early in the history of this planet, to give evil to a distinguished personage called the Devil, and by this, the past has been able to account for the presence of evil in the world; thus misunderstanding its origin, gave it the potency to overrule good with evil, whose office it was to upset all God's plans for the progress of the race, and plunge mankind into an imaginary hell, and to cause the infinite mind a regret that he had made man at all. Thus leaving us to reason out from that premise, that God the omnipotent was subject to mistakes the very same as mortals, in their acts and conclusions.

The world is growing wiser every day, and poor old John Bunyan's allegorical battles with the head devil of a serpent, and his conflict with the powers of evil have passed into history as one of the allegorical pictures and mistakes of that old teacher, who believed as some do now, in exterminating their enemies and their sins by the sword instead of the law of love, which latter is the only crowning weapon of Deity itself, and the most perfect defense of his children on the earth.

As there is no mistake in the economy of creation, and evil being only the result of the ignorance of man's condition, and since life is certain growth, how can the Divine mind be responsible for the mistakes of his children, or for the misinterpretation of the teachers of the great law of all good in the universe, since set before every mortal is the supreme law of choice, that belongs to all human life, when its environments do not compel it into the path of what is called evil, on whose rejection depends all that is useful in life.

The whole sin lies [if there be sin] in the matter of adverse choice of the individual, owing to the hereditary of both good or so called evil. And if ignorance of that law makes criminals, shall we charge it to the mistakes of the Creator, instead of the blindness and ignorance of those thrown in life among the benighted heathens of Christianity.

There must be some misunderstood law to regulate what seems for the present to be necessary evil; some knowledge to be known for the working out of conditions, by a process other than suffering

from earthly evils, and this must be by that great over law of love from the divine over soul of all things, and which is beginning to be better understood throughout the Christian world, and which was but feebly personified in the Buddha of old, and in the later Jesus, Socrates, Plato and even long before some of these. Among the older teachers of civilized Greece and Rome, where there were secret societies pledged to the brotherhood of Love, giving use to the Essenes and other schools for the benefit of mankind, until the Hebrew teachings began to flourish permanently. Then the law of love declined into, "an eye for an eye and a tooth for a tooth," and was incorporated into law, and from whose vengeance, we shall be relieved by the understanding, that evil is only a condition, and good is the one residue of the years, and its handmaiden love, the controlling element in mankind. Then will evil be transfused into supernal good and all human attributes be drawn from the great center of eternal truth, and transitory evil become only a remembrance and belonging of the past in almost forgotten imperfections of mankind, when the All Good shall rule and reign in the hearts of humanity throughout the world.

BROOKLYN, N. Y., 436 Carlton Ave.

Why the Proposed Money Test is of no Importance.

[From the New York Sun.]

TO THE EDITOR OF THE SUN—Sir: The challenge of "A Physician," sent forth from Brooklyn on March 4th, and published in your columns as a test of the truth of Spiritualism, has been brought to my attention, and I am quite surprised to find that it has been regarded as a kind of *experimentum crucis*, so that no attention or respect is to be given to the facts of Spiritualism, though attested, after careful and prolonged investigation, by some of the best and most cultured minds of the time, or to the believers in those facts, unless this challenge, with its offer of \$250, is taken up by some medium or Spiritualist.

This Physician says, "Money talks." Yes, but in what language does it speak, and to what elements in human nature does it appeal? Does it address the cultivated intelligence, the enlightened reason, or the ethical or spiritual faculties of man? Does it not rather appeal to the lowest, most vulgar, most selfish of human motives? Is not a bet or a money challenge usually regarded as the argument of one who makes it as a last resort, in the absence of knowledge upon the subject concerned? In spiritual matters it is especially inappropriate and inconsequential; and, therefore, no true Spiritualist, and no medium, except such as might be influenced by spirits of the baser kind, would accept this offer of the Physician. If Physician were not very imperfectly informed upon the subject of Modern Spiritualism, he would never have spoken of the medium controlled by a spirit as the master of the latter. The relation of master and servant between the spirits and their mortal intermediaries is a conception belonging to a former period, when the practice of magic, or black magic, was professed; an illustration of which (in one of its better phases) we find in the character of Prospero, in Shakespeare's fanciful drama of the "Tempest." This however, has no known existence in Modern Spiritualism, though the latter, in common with the experiences and phenomena of past times, does occasionally, if not frequently, exhibit cases of spirit control called possession or obsession, in which the relation referred to is just the reverse of that intimated by "A Physician." There is a great difference between Spiritism and Spiritualism (usually overlooked); and in the Acts of the Apostles there are related several incidents in which these two things were brought into contrast. One of these may be pertinent to the matter under consideration, for it shows how "money talks" in such spiritual affairs. I refer to that occasion when Simon, the great magician of his time, observing that Peter was exercising a spiritual gift which he (Simon) did not possess, offered money to obtain it; but this offer was spurned by the Apostle, in the words: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." The cases may not be parallel, but they illustrate the same principle.

But beside and above all, this feat which "A Physician" challenges Spiritualists and mediums to perform, is only a matter of simple clairvoyance, and would not, if done, necessarily imply any spirit aid. It has, in fact, been done probably hundreds of times by mere clairvoyants who professed no mediumship. It has been for several years, and is still, I think, a familiar phenomenon in connection with the strange case of Miss Fancher in the Physician's own city. It seems very singular to me that a challenge such as this should have been made so much of by any one at all *au courant* with the ordinary incidents of the time, to say nothing of the records of psychical and spiritual investigation. HENRY KIDDLE.

NEW YORK, March 16th.

Nothing seems clearer than the natural direction of charity. Would we all but relieve according to the measure of our means, those objects immediately within the range of our personal knowledge, how much of the worst evil of poverty might be alleviated.—Chalmers.

Spirit Eona's Legacy to the Wide, Wide World.

BY HENRY KIDDLE.

Who ever has read Spirit Eona's Legacy to the Wide, Wide World with a freed soul and simple heart? If they be the most profound linguists or elocutionists of our time, they would be obliged to say, as one of ancient times, "They are unspeakable words!"

But Eona went up still higher than the third heavens, and where there is no more Saviors wanted or needed. Paul (whom Bosset rightly compared to a celestial eagle), disappeared out of our sight into the firmament, and descended with a new supply of (angel's food) love for the hungry souls of his time, and so the great, heaven-born truths of Spirit Eona's Book are unspeakable, and most impossible to render in our poor jargons both ancient and modern, and to use the expression of Voltaire, They are indeed what the giver (Eona), recognizes, and says herself. "Do you imagine that my language is extravagant?"

Ah, Eona! I cannot in the earth atmosphere find words that in their perfection and power will portray more than a shadow of the glory that awaited us, and which, if seen by mortals, undeveloped to the reception of the higher glories, would sever at a breath, the magnetic cord by which they retain their hold on the physical. Indeed, to undertake to write about Spirit Eona's Legacy to our world, our greatest fear will be to undervalue the angel-given book.

But as all the children of the Infinite are rays from the great parental sun, and as workers to radiate light, love and truth for the benefit of all, I cannot keep silent, or conceal, or keep for myself alone, the great spiritual good I have received and am receiving as I read and study Spirit Eona's Legacy to the Wide, Wide World. This book of that sweet, truthful, active and loving angel Eona, who, through uncounted ages and forms of incarnations and manifestations, through the many turmoils of worlds in the grand laboratory of evolution and missions of the labors of her heart and hands for the world she loves.

Eona asks each child of the Infinite to seek wisdom from the fountain of common sense, and unbolt the doors of their souls and let their own reason have a glimpse at the horizon that is illuminated by the rays of truth. Spirit Eona's Legacy to the Wide, Wide World, is her angel gift, with a heart filled with love, that exacts no return. For near half a century I have been a resident and citizen of this great, grand and glorious republic. I have read in different languages, with more or less interest, most of the humanitarian and progressive works, not omitting "Uncle Tom's Cabin," wherein I also found that beautiful belief that over and around our heads are hovering loving angels; the spirits of the (so-called) dead.

I can say and assert that Spirit Eona's book is heaven-born and angel-given, and contains immortal truths that cannot die, being truly an Abrahamic tree planted in the garden of our Father, whose roots are deep in the soil of eternity, finding a corresponding fiber in all grand, unbacked hearts, in all climes and in all worlds, and whose tops go up in the heavens in the true soil of nature.

Existence means more than one incarnation, and I may add more than one period, epoch, age, or cycle, or on one or many worlds, and I may add Eona's teachings.

Link by link in the mystic chain
That unites the vanquished years,
Where cross and crown stand side by side,
Where shadows in valleys hide,
Wreath a mist of unshed tears.

Link by link that time has brightened,
Yet the change is not complete,
There are other streams that gliding
That in mountains passes hiding
Tempt not now your pilgrim feet.

Step by step, link by link, the grand army, after yet higher baptisms, again march, always step by step, battle after battle, incarnation after incarnation, all these are needed for the masterful stroke, that must sever many chains. Such is the law. Mrs. H. B. Stowe's book (Uncle Tom's Cabin) has been translated in most all foreign languages, and has done much good. Mrs. Stowe's book was written only for the United States, as Spirit Eona's Legacy is written for the wide, wide world. Must necessarily be Polyglot and will be before long. Love, truth and charity abound in Eona's Legacy.

What better instrument can the world use for the uprooting of evil and physical bondage all over our planet, both spiritual and material. It also gives the key to great problems and mysteries unsolved and unsolvable this day by the teachings of the past and present. What is or what can be better adapted to the present situation of the world than these words of spirit Eona Preface, "Oh! World cease your bickerings and contentions that give birth to inharmonies, and listen to a voice from your own fatherland!" Again what better key to solve the causes of the inequalities in this present world of ours.

Spirit Eona's Legacy ought to be translated, and published, sowed and scattered among all peoples in all climes. It is a duty, a grand duty, of every person of progress, especially Spiritualists, to contribute to its propaganda among nations. The book is essentially Universal, in-

ternational, cosmopolitan, Catholic, and Protestant, (iconoclast) but progressive, according to the works of the Infinite, and leads us to wisdom, immortal wisdom.

WALLA WALLA, W. T.

Polaria.

EDITOR OF GOLDEN GATE.

In the latter part of 1884, it was communicated to us that the North Polar Continent was the original birthplace and home of the White race, and the first one that appeared on our globe; the whitest originally and most spiritual in some ways, though not the most intellectual. And furthermore, that at the South Pole, next in order, appeared the blackest race the earth has ever produced, in fact, almost the opposite in general characteristics.

This (to us) astonishing revelation is, we are assured, a new one, for the reason that neither the Polarists themselves nor the Atlanteans, even as far as the latter had progressed in psychical development and material discovery and application, knew that it was earth's north pole, not being acquainted with geography as we now are. Consequently the Polarists, emigrating by way of Atlantis to Asia as the Aryans, and other points, and the Atlanteans in their conquests and establishments of Eastern and Western colonies left no record of the definite locality of the point of the former's departure; and at best, only a vague account or tradition of the whites coming from Atlantis or some place in the northern part—the Gardens of Hesperides, the Happy Islands—remains, as was virtually admitted by a Theosophist here, a disciple of the "Eastern Brotherhood," to whom we had imparted the secret; and we are convinced that this is all, if not more, than the "adepts" really knew of this heretofore; and it was left to the Western phase of occultism—to modern spiritual development—to complete the discovery, if such it can be called, in the absence of the popular means of verification; to this later movement so much underrated as well-nigh worthless, if not hurtful, by a certain class, who appear to think that only from the standpoint of the Oriental occult priesthood can life's most secret mysteries, or in fact, anything else of an essential spiritual value at the present time be disclosed, because our civilization is yet so "crude and barbarous."

To this "modern dispensation," which though born in the dirty manger of Western society, and whose infantile phenomenal pranks disgust so many, may prove in the not distant future of its maturity, to have a diviner mission than its calumniators dream of, for the reason, as we perceive it, that the Universe of Truth is many sided so to speak, and the views of every essential position on the opposite and every side of the mountain of human observation must be taken into account before the Cosmos, "spiritual and material," can be most correctly drawn; no matter how high some may be on any one side, which cannot during the present cycle of the sun and its planetary family exceed a certain limit, even if they can go all round the line of their superior elevation; and that Western civilization, primitive and Satanic as it may seem to the pure Eastern mind—and as it indisputably is in certain directions—will ultimately develop, if it has not already established new points of outlook and inlook, that will show some important factors and situations in the problem of life that no person or set at any other time or place in the past, no matter how exalted, could discern.

It makes no difference through whom a truth is given to the world, if it is a truth; but in the interest of justice and progress, it is necessary to place the credit where it belongs. Give the supposed devil, even if he is of the blackest kind, his due.

It may be contended that this is a small matter, that this fact, if fact it be, is of little practical importance at this time any way. But allow us to remark that, like many other incidental facts, this one is significant; for, from what we have thus far been able to learn, it indicates a principle of life evolution on worlds, of laws of origin and growth of tribes, nationalities and civilizations in their migrations, conflicts, inter-communications and amalgamations, developing characteristic forms of language, social custom, religion, government, laws and other attributes and attainments that, brought down to the present day, will show results that, as practical instrumentalities in our hands for society emancipation will prove indispensable.

We have what we believe a sufficient reason for this statement in advance of our proposed forthcoming work "Genesis and Exodus; The Arcana of Life and Progress," the nature of which is broadly apparent in the Spiritualist's and spiritual publications everywhere; please make a note of this.

To conclude, we will say, we, as Western spiritual occultists, strive to meet the opposite or differing half way, aiming to occupy the middle ground of free and independent eclecticism and harmonious reconciliation of Eastern and Western extremes of thought and presumed discovery, and will never be tails to any personally authoritative kite.

We work and wait the time when such eclecticism and co-operation of all human forces with the world powers will result in a grander system of fraternity than the world has yet known. Lo! the time is fast approaching. More radical changes than the earth has yet experienced is imminent, by reason of causes that most

people are unaware of. It will come, it is coming "like a thief in the night," but with a beneficent, though terribly cleansing mission. We are near the borderland of a grander cycle of solar development. It is well to understand and be prepared. Fraternally,

WM. P. MAGOON,
SADIE A. MAGOON.
LOS ANGELES, Cal., April 10, 1889.

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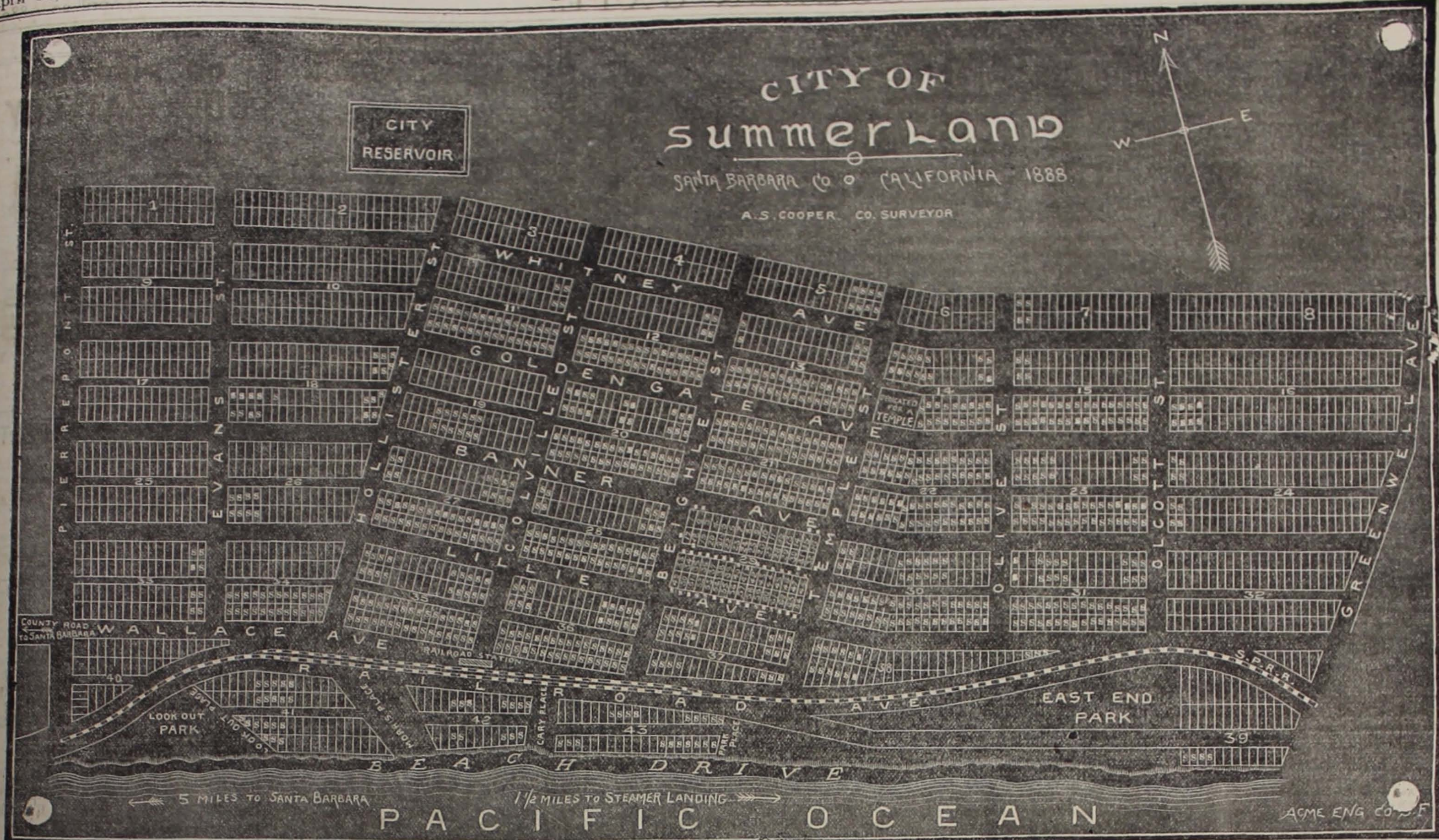
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Written for the Golden Gate.]

The Three Souvenirs.

BY MARY HARRIS FISCH.

The flowers and sunshine all were mine,
And I wore the two together;
When love had made the days divine,
That Golden Summer weather.
You came one morn with the latest rose—
I knew the loss of my cheek you told me—
I love them still where the smallest blows
Their charms like chains unfold me.

You bore the boughs of the tallest pine
From the hills across the river;
Two stars you traced whose lights yet shine:
"Our blended lives forever
Be those twin worlds, tho' far and dim,"
You said, in the twilight going,
While the South wind breathed a parting hymn
To the waters softly flowing.

The boatmen sang as they drifted down,
We answered, singing, over,
And bridge, and stream, and mill were brown
As the eyes of my true lover.
Your young cheeks dark with the glow of health
And life so true and fleeting—
That first kiss dwells with its treasured stealth
On my lips till the final meeting.

You pressed my hand while the music swayed,
Your glad eyes how they sought me,
And rose and kiss and stars that strayed
Are fresh as the pines you brought me.
Ah! well, the world goes floating by
To the lights on the farther river,
Where no dead love may buried lie,
And Fate no hearts may sever.

I once arose in a trance like sleep
To the plane of a higher dawning,
And white walls reared in a mystery deep
Sofar on the rosate morning;
I heard a voice, your voice, say "Come!"
"Come to the heavenly light lands!"
My soul said "yes," tho' my lips were dumb
When I woke on these dark islands
FRENCHTOWN, NED.

[Written for the Golden Gate.]

Invocation.

BY ARNIE A. GOULD.

Our Father, who in heaven art,
All hallowed be Thy name;
Thy kingdom come, Thy will be done,
On earth, in heaven, the same.
Wilt Thou this night, fair pearls of light,
Drop deep within each soul,
And with life's wine, Thy love Divine,
Fill up each golden bowl.
From out of evil's path, oh, God!
Lead Thou our sinking feet:
Forgive and teach us, oh, Lord,
That to forgive is sweet,
And Thine the kingdom, Thine the power,
Shall heralded be to worlds afar,
And chanted by angelic choir,
Whose echoes ring from star to star,
While thus on earth life's waves we stem,
Hear this our prayer, oh God. Amen.

MOLINE, ILL.

Edgar A. Poe.

"Once beside the river of tears
In the valley of sorrow, dark and low,
Sat I counting the weary years—
The wasted years of nameless woe:
Doubts and fears an ill omened brood,
Gathered around and above my head,
While shadows haunted the solitude,
The spectres of hope had long been dead."

"I muse again on the self same spot,
Where once I counted my nameless woes;
The valley is sweet with forget-me-not,
The slopes are fragrant with myrtle and rose,
And angels are my companions there,
The mystery of life I can understand;
And I bless the light that is everywhere
Which can reveal our love from the Spirit Land."

The Universal Plan.

Oh, may we gain that lofty eminence
That overlooks the broad highway wherein
All creatures move in harmony toward God!
Observe the perfect workings of that plan—
God's perfect plan, as rhythmic as grand—
That out of evil embryonic good
Evolves, through changeless law, complete, divine,
Man's dual nature, high and low combined,
The higher struggling for supremacy,
Absorbing, conquering baser attributes,
That silently recede and are dissolved,
As night's dark shade that, changing, melts away
When touched by subtle morning's magic wand,
Bursts forth in blushing skies and golden beams.

The pathway lies through death, not of the form,
Not the material garb of dust and clay,
But of the crude and undeveloped traits
That clog the soul's unfolding and its growth;
While from these attributes, absorbed and changed
Through economic, grand, and wondrous laws,
The spirit's mystic garment's warp and woof
Unfolds, and, blending every tint and shade
Harmoniously, the beautiful fabric forms.

To reach that height in peace,
To feel our kinship with all forms of life,
To greet all men as brothers, parts of the
Great whole. The unit God: the universe
The God, and God the universe.

There to abide is life,
Full-fledged and strong, above contentious thought
That sharpens Envy's slim envenomed tongue,
Bespeaking littleness, horizons small,
Distorted views of life, of man, of God.

There to remain is gain;
For love, true charity, with well-filled arms,
Doth dwell upon that heavenly plane,

How vain all strivings are,
With sordid, selfish ends and lesser aims!
How grand experience, though 'tis winged with woe,
That bears us upward to that brighter realm—
That elevation with its rarer air,
Where sunlight gleams above the fogs of sense
And thick miasma of the vale below!

There find we heaven,
Where God doth dominate and harmonize,
The good develops and the ill transforms;
The lower natures change by steady growth
When touched by power divine through contact close
With the First Cause,—unfolds a human soul,
O man, developed, noble, godlike, grand!
Mount up the stairway of infinity,
Fair offspring of the Deity. Thou art
Coeval with eternity and God.

—ELIZA LANE HARTY, in "Christian Register."

Washington.

Thou art not dead, thou mighty king of men,
Thou rock of strength amid a storm-swept time.
A hundred years are naught to living fame,
And this, a birthday of thy vernal prime.

Oh! Washington! Virginia's pride and ours,
Beloved of all, so strong in love and will,
In thy clear eye and noble brow is that
Which bids the base, another "peace, be still!"

OUR QUESTION DEPARTMENT.

MRS. HARRIS:—Will you kindly state plainly your understanding of the meaning of Sub-Conscious Mind.

So far as I am able to grasp this subject, it would seem that "Sub-Conscious Mind" is that underlying unit of consciousness in which individual consciousness is included. It is Universal Consciousness, the sum of all, and in which everything from an atom to the crown of manifested existence is, each expressing in its degree, Sub-Conscious Mind. I am quite aware that to many the prefix *sub*, would imply something inferior in state or quality. I think Webster gives the most comprehensive idea of the prefix *sub*, in his definition of the word "substance, from Latin *substare*, to be under or present, to stand firm; from prefix *sub*, under, and *stare* to stand."

The divine consciousness is that which stands under, or is the subject of certain states of consciousness which we know as finite. If you accept my explanation, you will infer that Sub-Conscious Mind is the only real mind, and that as we individually develop we find we are *it*. We hear a great deal of talk about mortal and immortal mind. There can be but One Infinite, and consequently immortal mind, but there is a vast amount of mortal error resulting from the limitation which the *All* finds in these centers of divine energy which we name man.

Gradually, as individual consciousness expands, and limitation becomes less, error and ignorance will disappear, and man will become consciously what he is now unconsciously, one with sub-conscious mind.

MRS. HARRIS:—How is one to know whether he is giving psychological treatments or not?

G., Oakland.

You are removed from psychological treatments in exact proportion as you lose sight of the personality of yourself and patient, and realize that you are included in the universe. To do this, you need not deny away your body until you are lost in a sea of negation; but you may feel that every organ of your body is the correspondent on this material plane, of a spiritual principle. Make this clear to your own mind, then even though you treat the bodily organs direct, you will only join them in your treatment to that principle. It is the sense of separation from the universal that makes one individualize his treatment, throwing out so much personality that they become mesmeric or psychological. When a person gives such treatments, they are more or less harmful in exact proportion to the purity of life and the unselfishness of the motives which actuate them.

Of course every one uses this power more or less without realizing the but when a person begins to definitely direct this potent force, he must give it such quality as to make himself a factor for good and not for evil in the world; else self destruction will come swift and sure. Of course, "a person can be a medium and not be a Spiritualist;" a medium is a person who may be used consciously or unconsciously as an instrument through which another intelligence may speak either inspirationally, or in a trance state, or he may be used for various physical manifestations. There are mediums in all the churches without an exception; a person's religious belief has nothing to do with the fact of mediumship, but would doubtless have much to do with their giving up to the tendency, as most ministers would discourage the practice of mediumship even though they could not deny the fact. There is a decided difference between a true seer and a medium. Mediums are numerous; seers are rare; the first is a psychological subject; the second is a person who has an independent development of spiritual power. Each may be pure in life and work unselfishly for the good of humanity, and not be known as Spiritualists.

Whether you leave your church or not (that you should decide for yourself, no one else for you), keep out of promiscuous circles; you are a negative sensitive. When you go into a crowd of whatever kind, sit where you are not surrounded by people, and remember every tendency toward evil in your nature will prove a weak point and you must set double guard, else there you will fail. You are quite mistaken, I never blamed a person for being a medium, any more than for the color of their hair or eyes. I have cautioned people against forcing mediumship, because it seems to me a dangerous experiment.

Yours surely for the truth.
To M—I will simply say, the letters F. T. S., mean Fellow of the Theosophical Society. I might have used them long before I did; I use them now because I am willing to let people know that so far as my influence will help, I support the theosophical movement, and that I don't shrink from the result. You have mistaken my motive; I trust this will set you and others of a like mind right.

SARAH A. HARRIS, F. T. S.
BERKELEY, CAL.

The Spiritualist, who is worthy of the name, will concern himself as much with the study of himself as a spirit as with intercourse with those who, "after they are delivered from the burden of the flesh," are able to return to this earth and commune with him. Spiritualism is therefore as much concerned with introspection as it is with that prying into futurity which most people consider to be its exclusive concern. The true Spiritualist must be an all-round man; not merely an Occultist, for Occultism is but the fringe of the vast

subject that engages him: not merely an inquirer into psychical problems, for that narrows him down to self and limits his view: not a fanatic in matters religious; not an enthusiast. None of these things merely, but a man so convinced of his future life, of his own part in moulding it, of his spirit's infinite potencies, that he lives here, a student of spirit in his own self, in all that surrounds him, and in all that he can press forward to attain. And this if he be, he is, in relations of this life, in the certainty of that which is to come, in the best sense of the word a Spiritualist.—Light.

Letter from Seattle.

EDITOR OF GOLDEN GATE:

As you do not often hear from Seattle, I will say a few words to your readers. Sailed on the *Mexico* from San Francisco, on Sunday April 31st. The journey is a delightful one; some few were seasick, but by constantly practicing Spiritual Science (Christian Science, so-called), and remaining in the open air, we enjoyed the scenery and the pure salt ocean breeze without being seasick.

Seattle seems to have a great future, many thinking it will eventually be the "Chicago of the North-west;" it is certainly being built up with phenomenal rapidity. The Sound affords good shipping facilities, which gives it a commercial value. They burn logs by the ton to get them out of the way, and to a stranger it seems a great oversight in the people not to have it cut for fire-wood, when that article is very high. The forests are quite dense. Every other man here is a real estate agent; we haven't gone into that business yet.

This is a good field for workers in the cause of Spiritualism and reform. There is but one speaker here, and while their principle and intention is good, they have not developed well enough yet to favorably impress the public, consequently the more enlightened Spiritualists have no teacher here at all. Mr. and Mrs. Castle are doing a good work, as many of the church people are taking a great interest in their Christian Science and Mental-Healing. Sugar-coated pills are best you know, for infants in our cause.

When you have learned enough from that grand teacher, W. J. Colville, and are through with John Slater, please send them up here. Believe me your progressive and never-faltering sister and friend,
ADDIE P. SWAIN.
SEATTLE, W. T., April 9, 1889.

CREMATION.—Cremation is strongly advocated on sanitary grounds, and defended against religious and sentimental objections by Sir T. Spencer Wells. This eminent surgeon says public opinion is changing very rapidly from opposition to support. Fifty-three bodies have been burned at Woking, where a beautiful chapel is now being built. The ashes of some of the bodies have been taken to the parish churches of the deceased, and buried, with scarcely any alteration in the funeral service. Others have been preserved in urns by the relatives. In America, Italy, Germany, Sweden, and Denmark, the practice is rapidly spreading. Half an acre of land would suffice for the safe disposal of the ashes of the dead of a large population for a century to come. The mere furnace with chimney, he calculates in *The Theological Monthly*, need not cost \$100. A pretty chapel, with waiting-room, may be erected for two or three hundred more. The cost of fuel does not exceed seven shillings. Expensive coffins become unnecessary, and the cost of an urn or monument of any kind depends entirely upon the wishes of the family. Thus economy as well as the health of the living is on the side of cremation.

The rich love the nation through their possessions, otherwise they have no country. If they loved the country they would care for the people. Their hearts are eaten up by property. This flood of luxury is the body's drunkenness and the soul's death.—George Meredith.

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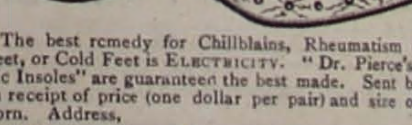
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