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GEMS OF THOUGHT.

Quiet conscience gives quiet sleep.

Be cheerful, and seek no external help, nor the tranquillity which others give.

Mankind bestows more applause on her destroyers than her benefactors.—*Gibbon*.

It is for want of application rather than of means that men fail of success.—*Roche-foucauld*.

He who will not take advice gets knowledge when trouble overtakes them.—*Kaffir Proverb*.

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

The desire of more and more rises by a natural gradation to most, and after that to all.—*L'Estrange*.

Every act of the man inscribes itself in the memories of his fellows, and in his own manners and face.—*Emerson*.

The purest treasures mortal times afford
Is spotless reputation.

The name of the architect who builds most of the castles in the air is "to-morrow," and hope lays the foundation.

Gratitude becomes selfishness when it is too profuse; to be over thankful for one favor is in effect to be paving the way for another.

The years are full of compensation. Even our calamities may bring blessings in their train and teach us true wisdom, patience, and charity.

Half the ills of life may be cured by work, by filling the hours full of something to do. A busy mind has little leisure for hunting up aches and pains.

The happiest people in the world at any time are those who do some kind act or perform some generous deed to bring happiness to those around them.

Whosoever helps to perpetuate the memory of some noble, just, or grand deed, adds to the beauty of all lives. The more bright and cheering deeds and sayings that can be preserved and kept before the minds and eyes of the people, the brighter and sweeter will life become to all earth's children.

The holding of women to the highest rule and code of honor and morality by men, while they live and practice the very opposite, is due to the enslaved condition of women. It is the sum of all baseness and injustice to require of others a better, truer standard of living, than one can render in return, and this kind of self-respect is no compliment or grace to men; it is their shame and disgrace.

Courage, when it is a virtue, is the sacrifice of our personal safety to the interests of our kind, which rises to its highest pitch in the case of martyrdom. Temperance fits us to perform our duty to society, and spares, while intemperance wastes, the common store. Chastity is, in like manner, a sacrifice of the sensual, animal passions to the social principle, since the indulgence of lust both involves the corruption and misery of its victims, and destroys in the man who indulges it the capacity for pure affection.—*Goldwin Smith*.

CHRIST RE-CONCEIVED; OR, THE BASIS OF THE NEW RELIGION.

Second Discourse Suggested by "Robert Elsmere," Delivered by W. J. Colville in Metropolitan Temple, San Francisco, on Sunday Morning, January 20, 1889.

(Reported specially for the GOLDEN GATE, by Mrs. Emily Catwold.)

Last Sunday morning we gave a hurried glance at the leading characters, introduced to the reading public by Mrs. Humphrey Ward, in her truly amazing story, "Robert Elsmere." The interest in which, instead of declining as popular curiosity becomes satisfied, is daily and hourly increasing. To-day we shall endeavor to carry our review and line of argument further into the profound depths of spiritual conviction, which lie at the foundation of the monument in which "Robert Elsmere," toward the close of his earthly career figured so conspicuously.

This book has been reviewed and criticized by all sort of persons, in all sorts of ways, and as may be easily accounted for the Unitarians have shown it most decided favor and penetrated to its core most thoroughly, for modern Unitarianism is not in its best aspects a negative protest against creedal orthodoxy; but a living, earnest effort to reduce the highest moral conviction to practical expression. In Oakland, the criticisms on "Robert Elsmere," have been intensely suggestive, highly interesting and edifying, and often ludicrous.

Mr. Wendte preached a magnificent sermon on the book which started the ball rolling, then the Orthodox ministers replied giving their version, as might be expected. Robert is the most warmly commended and admired by Unitarians; and Catherine by Evangelicals.

Last Sunday afternoon, Mr. Putnam, the free-thought lecturer used the subject as a text for a discourse in which he announced himself an Atheist, and with all due deference to the gentleman who is undoubtedly sincere, we feel justified in remarking that his misconception of theism and of charity displayed a lamentable lack of thoroughness in the direction of analytical research. It is always very easy to quibble over words and get off fine sentences if one is naturally fluent; but the great religious and social questions of the day cannot be decided flippantly or hastily. For this reason, Ingersoll's "Mistakes of Moses" is itself a mistake, for while it excites and amuses, it does not account for what the hilarious Colonel so highly endeavors to dispose of. As we are at present engaged in a study of comparative theology with our classes in Theosophy in this city and elsewhere, we find ourselves daily more and more in sympathy with the work of Lady Caithness, who in her "Mystery of the Ages," (the very best book on Theosophy ever published for general readers), explains to the satisfaction of every genuine scholar, and true radical, or rationalist (using those terms as their use is justified by etymology), how both the historical and astronomical characters present to the student of mythology are designed to conceal great spiritual truths, pertaining to the origin, progress and destiny of the human soul. Truths common to all religious systems and therefore super-theological as theology is ordinarily understood. Now it is with the universal spiritual element in religion, (the science of right living) that we have properly to deal, not with curious speculative theories and historical uncertainties, for until religion is taken out of all particular time and place, and posited in the universal, it is less than religion proper. A religion in the narrow sense in which there may be many religions, it may be, but religion unqualified by article or adjective, it cannot be.

Now a study of the world's several great systems of religion leads every unbiased mind to the conclusion, that the vigor of religious ideas is one. All religious conceptions being at first inborn or innate in the human soul; and gradually revealed, manifested, expressed, or evolved as the human intellect permitted the soul's conviction to filter through it. Such men as Piazza Symth, the celebrated Scotch Astronomer, endeavor to account even for the great Egyptian pyramid only on the supposition of supernatural miracle; but in so doing they limit and dwarf man's idea of the Supreme Being, and while striving

to honor God they are in reality belittling Him, for what can be smaller or more puerile, than the notion that God has to change or supersede law in order to fulfill his own design, or accomplish his own work for humanity. The student of archaeology traces the gradual development of the human race for perhaps more than 50,000 years. Instead of rejecting the testimony of earth and ocean to the astonishing antiquity of man, he gladly avails himself of every means of verifying whatever story of human antiquity tends to clear away the fog of the mysterious, and present to intelligence, a comprehensible and rational picture of gradual but incessant human progress.

It is on the score of miracle, that "Robert Elsmere," is compelled to cut loose from the usually accepted Christian standards. If there is a defect in Mrs. Ward's story, it is that she does not give a rational explanation of miracles, (so-called) in the light of natural law and spiritual thought. Mrs. Ward fails in treating the problem of how to unite science with religion to the popular understanding. She is not in our estimation the peer of Marie Corelli in this respect, who in her "Romance of Two Worlds," (despite its curious theory of transmigration and other somewhat objectionable doctrines concerning the ultimate future of the impenitent) displays a knowledge of the law of nature, which stamps her immediately as either a great savant herself or pupil of a great master, the later alternative she modestly claims; the former she lays no claim too.

In this transitional period of thought, it is highly necessary to deal in positive affirmations, nothing short of gnosticism will satisfy the tired intellect and wounded restless heart, worried and disappointed with philosophic agnosticism, (scholarly ignorance); and it strikes us that Mrs. Ward, a relative of the author of "The Light of Asia," and other profoundly theosophical poems, should be able to produce next; a sequel to "Robert Elsmere," in which she can define the affirmative side of religious liberalism more definitely than in her previous work, the nature and scope of which is chiefly confined to a searching analysis and vivid portrayal of the causes and influences leading up to, and compelling a change from the old positions. Robert Elsmere, however, no sooner breaks away from the traditional view of the Christ, than he feels called upon to reconceive the Christ, and while his reconception may be inadequate in many respects; it is healthful, hopeful, practical and sublime. The Christ idea is in reality, however, a much larger idea than either orthodoxy, or Mrs. Ward seems to imagine it to be. For it is according to theosophy much broader than any ideal which can find its fulfillment in either a supernatural incarnation of deity, once in the history of the planet; or in the life of an excellent but, nevertheless, imperfect man; and it is to the latter view unfortunately that liberal religious thought, almost invariably turns. Now the Christ idea must not be confounded with the personal appearance of any Messiah, nor with the biography of any hero, no matter how noble. In Egypt, the Christ idea found its exemplification many thousands of years before Christ, in the embodiment, according to ancient tradition of the angel of the sun Osiris.

The life of this incarnate god, is clearly written on many an antique scroll, and shown forth to perfection in the interior construction of the great pyramid; but to all who are in any degree familiar with the hidden truths of Egyptian theosophy, the personal career of the embodied Osiris is known to be a delineation of the universal experiences of the human soul, of which the sun is the symbol according to the ritual of antiquity.

Gerald Massey and other authors of his school of thought have thrown much valuable light on the astronomical aspects of mythology, but it is reserved for the true theosophist to penetrate deeper into the spirit and explain how astronomical facts as well as personal histories have all been pressed into the service of a sublime and universal philosophy (or rather science), in which the heavenly bodies as well as the lives of men have all been employed as material for illustrating the mystery of all ages—God manifest in flesh. In Asia Buddha, Krishna and Zoroaster all mean vastly more than solitary individuals though a little closer inspection of two seemingly divergent theories will demonstrate the inseparable unity of the uni-

versal with the individual idea. Osiris, Buddha, Krishna, Zoroaster, Christ, are all titles expressive of spiritual dignity won only through attainment of victory over sense, therefore these titles may have been given to many different personages in the history of the race, but they all equally mean one who has triumphed in spiritual conflict over every enemy of righteousness, one in whom the divine light of the soul, the central sun around which all the planets of intellect and satellites of sense must obediently revolve in perfectly harmonious accord, is revealed in its true splendor,—made manifest through the veil of flesh which from being the opaque veil of concealment hiding the soul, which it is in all ordinary instances, has become through a completion of all necessary processes of initiation a transparent window, a perfectly diaphanous medium for divine revelation.

Now though Zoroaster in particular has puzzled chronologists who have made him live sometimes 6000 years before Christ, then in the time of Abraham, then again as a contemporary of Pythagoras, so that his literal history seems all in the air; the enlightened Parsee must be able to explain that Zoroaster is a title, not a family surname, and therefore may have been borne in different ages and places by different individuals each of whom has attained to the perfect life of complete control over the lower self; thus the historical difficulty is removed and all the dates assigned may be correct.

An oriental tradition concerning Buddha is to the effect that Vishnu, the second person of the Brahman trinity, incarnates himself whenever the world is in special need of a deliverer; this belief stripped of all encumbering fallacies signifies simply that whenever there is a great demand or imperative need for spiritual enlightenment on earth, the need is met, the demand supplied; thus the Indian prince Gotama, the hero of Edwin Arnold's "Light of Asia," was only one of many Buddhas, and while his period was about 550 B. C., the records of Buddha's appearing many thousand years earlier need not be disputed.

The Jews were always looking forward to the advent of a Messiah, and some among the orthodox expect a personal deliverer soon to appear to restore all Israel to Palestine; progressive Jewish thought, however, favors the impersonal view and makes the Messiah the entire people when redeemed from error, so soon as their messianic mission among all nations is accomplished; but as the lesser may always be contained in the greater, the personal may always be included in the universal, so the true idea of the personal achievement of a single individual prior to the glorification of an entire community and eventually of all mankind, is simply that there must always be some fruit on the Tree of Life ripened earlier than other specimens on the same tree; thus Christ, as an exemplar, is the most reasonable and helpful expression of the Christ idea, for the pattern life of one who has already attained is the model for others who are striving equally to excel, and not simply the model in the sense of a pattern for imitation; but what is far more to the point, the embodied fulfillment in history in a single instance of a state to which the entire race is ever aspiring, which state can therefore be proved possible and attainable by reason of the record in history of its attainment being already an accomplished fact. The Christ model in history is a perfect human model, an ideal man, and that it is common to all countries and to all periods, instead of detracting from its value adds immensely to it.

Now Robert Elsmere's conception of an imperfect Christ is a scholar's transitory conception caused by looking at the picture of the ideal man through the glasses of distorted history. The German Strauss and the French Renan have neither of them caught anything like a full view of the Christ idea in history, they have carefully studied literature on its superficial side and have both compiled interesting biographical narratives, but the work of both these authors is incomplete.

Robert Elsmere struck out from orthodoxy into religious liberalism through associating with Mr. Wendover and reading his books, and Mr. Wendover's life contribution to literature was a history of evidence, an elaborate treatise on the validity and invalidity of human testimony; for the inner meaning and spiritual import of narratives designed to set forth esoteric

verities he had no affection, and of this deeper meaning in what he discussed he knew nothing; his mind was legal, judicial, external; fair and honorable without doubt in the main, but still prejudiced, for while he showed himself thoroughly determined to allow Christian evidence no favor denied to evidence on any other side, his positive prejudice against the Christian system warped his judgment as it warps that of many skeptics who are only too delighted to find flaws in a system they have learned to despise, doubtless by reason of the errors which have so long disfigured it. Such people desire to flog the character of Jesus over the shoulders of an ecclesiastical tyranny which has usurped the name while it has denied and forsaken the spirit of the Christ, and so long as this reactionary feeling continues, free thought will be in many instances a misapplied term, for no thought can possibly be free thought till the mind of the thinker is completely cured of the disease of prejudice from which so many otherwise candid and able men are at present suffering grievously. Concerning the proper estimate of Christian testimony when placed side by side with other testimony and the actual tendency of orthodox works on Christian evidence to make infidels of reasoners, Elsmere's position is impregnable, for it is indeed pitiful to witness the shameful special pleading of men who ought to know and do better, endeavoring to bolster up a system to which they are attached, at the expense of every other system on earth.

Unless it be among the Unitarians, where all religions are treated with an unusual degree of fairness, the divinity class in a college is the place where Christianity is proved true by process of the most unwarrantable assumption. Christianity is a client to be defended at all risk and by every possible artifice which mental ingenuity can devise; every word in history which can possibly be pressed into the service is to be strained to its utmost to defend the one system which is alone adjudged defensible; while the very vilest excrescences of other systems are taken as representative of the systems of which they are but disfiguring accretions.

Only the other day (Friday January 18th), in the First Congregational Church in this city, at Mr. Moody's Bible Reading, that noted evangelist had a kind word to say for everybody and manifested royal liberality of soul when speaking of the Chinese, but when he alluded to an alien system of religion (Buddhism), he was guilty of the most egregious though doubtless guiltless misrepresentation; he believed what he said, but he spoke untruly, for Buddhism no more teaches the inferiority of woman than Christianity does, and while no doubt one can find utterances of Buddhists and many more of Brahmins and Mohammedans speaking contemptuously of woman, is Mr. Moody so blind to the teaching of the present day as not to know that Paul's Epistles are the armory from which the opponents not only of female suffrage but of female pastors, draw their ammunition? Jesus and Paul did not always teach alike. Jesus did emancipate woman from oriental slavery so far as his benign influence extended, but Paul was never fully liberated himself, and on Paul more than on Jesus is the edifice of Christian sacerdotalism made to rest; Buddha never taught woman's inferiority to man, while the absurd dogma of her having to be re-embodied as a male ere she could enjoy immortality, is a most ignorant misconception of a prominent feature of a certain school of oriental philosophy not unknown in this country, which teaches that the human soul must be successively embodied many times in male and female form to gain all possible earthly experience; those who favor this doctrine believe necessarily in the absolute equality of the sexes, and maintain that man and woman differ only in external organism, and if woman needs re-embodiment as man, man equally needs re-embodiment as woman; we have simply introduced this criticism of Mr. Moody's misrepresentation of Buddhism as a living example here in this city of the frightfully pernicious course pursued by Christian apologists in general, and if Mrs. Ward's novel does no more than call attention to this manifest and shameful unfairness on the part of alleged disciples of an impartial Christ, it will certainly not have been published in vain. We must now proceed very hastily to point out where a miscon-

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THEOSOPHY.

Some Considerations of its Teachings.

BY SARAH A. HARRIS.

In the *GOLDEN GATE* of January 14th, appears an article under the caption: "Theosophy: Its Objects, Aims and Relations," which I wish, with your permission, to review. The writer states that Theosophy is a nearly forgotten old current of thought. Certainly he has not given the matter much study or he would know that the essential elements of Theosophy have been held and taught by all the mystic schools from its first inception down to the present day.

Leaving out the re-incarnation idea, every teaching of Theosophy, as he has them summed up and enumerated, are, and always have been essential tenets of the Jewish and Christian churches. His No. 1 states, "That there is a principle of consciousness in man which is immortal." Wherein does that differ from the statements made in the Bible a thousand times? The immortality of the soul was specially taught by Jesus and his immediate followers. Paul's first letter to the Corinthians, XV Chapter, is just as grand and logical, just as convincing and conclusive as anything ever yet enunciated by Theosophists or Mystics, not excepting Swedenborg. Columns could be filled with Scripture texts covering this same ground, but it is needless to refer to them, every reader knows them by heart.

In No. 4 he says: "That each individual man is the result of a distinct causal necessity in nature." Certainly he is, and if he don't believe that the church has some very definite ideas on that subject, let him ask a Calvinist, who stakes his soul's salvation on predestination about it, and see what he says. The Bible is filled with that same idea. Again he says: "It is not wise for one man to dominate the life of another." Is that a truth which has just dawned upon the Western world during the past thirteen years, as he would have us believe? Surely not. The teachings of Jesus and the Apostles are full of it. The primitive church even went so far as to possess all temporal things in common. And again: "It is of importance that each individual should attain to the highest ideal he is capable of conceiving." In all his Esoteric or Theosophic works he could not find so striking a sentence as the one he borrowed from the Bible, "Thus saith the Lord," "Be ye perfect as your Father in heaven is perfect."

No. 5. "That it is wise and just to practice the most ungrudging toleration towards all our fellow creatures." Says St. Paul: "But the greatest of these is charity." "If ye have not charity ye are become a tinkling cymbal and sounding brass." Does not that foundation stone, as it were, of the Christian religion meet all the demands of his Theosophic dogma?

No. 6. "Self-centred actions are bound to end in pain to the actors." What is more in keeping with the teachings of the Scriptures against selfishness?

No. 7. "That the harmony of the unit with the whole is the only condition which can remove all pain." In St. Mark it is recorded: "He that believeth (the unit coming into harmony with the whole) shall take up serpents, and if they drink any deadly thing it shall not hurt them, and they shall lay hands on the sick and they shall recover."

In the body of his article he asks: "Can a progressive mind be satisfied with the dogmas of the church?" He falls into the popular error that the dogmas of the church is the Christian religion. The two are as separate and distinct as the Bible and the Talmud. While I am free to admit that the dogmas of the church are often narrow, unyielding and circumscribed, yet I do claim that it is unfair and unjust to condemn the religion because of the language in which it is expounded. Shall we say all Christians are hypocrites because there are some in the church? Shall we say that all mediums are charlatans because we all know of some in and about San Francisco and elsewhere? Or coming to a nicer distinction, shall I condemn a medium who can give me no satisfaction, when my brother or neighbor does secure good results in her presence? Then shall one way say that the religion from which another has drawn his spiritual inspiration is all wrong, simply because he cannot get at the fountain source himself? To all of this I say, no.

"Theosophy is the science of cosmic evolution, both material and spiritual," and so is our Western science. It covers just that ground exactly, in the heads of Humboldt, Hugh Miller, and even Spencer, Huxley and Darwin. There is more in the live issues raised by Darwin in his one book, "Descent of man," than there is in all the Vedas, Puranas and Upanishads ever written or dreamed out in India.

"It is the study and analysis within the known and knowable, of the unknown and otherwise unknowable." And the very same way be said of Butler's analogy. In fact, analogy is the better and more reliable source from whence to draw one's conclusions.

"It rejects all ideas of finite attributes with which man has clothed the conception of the Infinite, such as the great first cause, the one eternal perfection, etc." Then how can one have any conception of God at all, or any of his attributes? It is a mental impossibility to conceive of a being whose attributes are inconceivable. It may not be possible for

the finite mind to comprehend infinite goodness, love or perfection, nevertheless, it can comprehend those attributes, and the broader the intellect and the wider its scope, the greater will be its conception of those attributes of God. According to the Theosophic notion, all ideas of the fatherhood of God are nullified and the conception of his care and interest in, not his creatures, for infinite infinitude which is so boundless that even an attribute of it is too great for finite conception, cannot have any finite creatures, is lost in the illimitable sea of infinity.

So far we have seen that Theosophy differs but little from the Christian religion. Then what is there about it which commends itself to a Western man, above the religion of his fathers? It is simply this: That it brings to the few some novel ideas about life and the relations of the soul to its Creator, and of spirit to matter. It resurrects and attempts to engraft upon the Western branch of the Aryan race that which it dropped ages ago, but which was held to tenaciously by the Indo branch of it, viz.: re-incarnation.

As taught by the Hindoos it is certainly anything but a pleasant contemplation. Manu, in the twelfth book of his code of laws, teaches that the slayer of a Brahmana is reborn as a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, *et id est omnia*, according to his guilt. A Brahmana who drinks spirituous liquor will migrate into a worm, an insect, etc. Others go into reptiles, spiders, aquatic monsters, and the list is inexhaustible and nauseating in the extreme. To the ordinary man eternal damnation as a dogma is far more preferable than such re-incarnation. But viewed from the higher or Esoteric standpoint of the modern or Western Theosophists, it is not at all inviting. Most of us get all we care to ever have of this "world of woes" in one incarnation; and, I for one, take far more pleasure in contemplating the future progress of the soul along the line of spiritual development in a spiritual condition, freed from carnality and its clogging appetites and desires, than in a physical existence, surrounded by all the conditions that an infinite mind could conceive of, for the purpose of dragging down and destroying. Reward is promised to him that overcometh, but that can be accomplished under spiritual conditions much more readily than under physical.

In regard to the relation of the soul to its maker,—God—the Western religion sets forth a clearer and, I think, better conception than anything I have yet seen expressed in Theosophical literature. "Ye in me, and I in the Father," "Our Father which art in heaven." What more can one want to satisfy every desire of his spiritual life and nature? The idea of not only creation and Creator, but of father and child.

The relation of mind to matter is something yet to be solved. The Christian Scientists, Theosophists, Spiritualists, and all classes of metaphysicians are hard at work endeavoring to solve the problem. That the Yogins of India are on the right track, that they or any of their followers will ever solve the problem along their present line is very much to be doubted.

The modern Theosophists, esoterics and even the Christian Scientists have incorporated more or less of the Yoga idea into their isms. "The main object of Yoga is to establish the doctrine of a Supreme Being, and to teach the means by which the human soul may become permanently united with it," says a writer upon it. This is exactly the same idea as is expressed above in No. 7. "The harmony of the unit with the whole."

"Yoga is attained by concentration of thought, the repeating of certain hymns and a devoted reliance on the Lord." As the Catholics have the stations of the Cross, so there are eight stages of concentration, viz:

First, Forbearance, consisting of not doing injury, etc; Second, Religious observance, comprising purity, contentment and devoted reliance on the Lord; Third, Postures, such as placing the left foot upon the right thigh and the right foot upon the left thigh, and in holding with the right hand the right great toe, and with the left hand the left great toe, the hands coming from behind the back and crossing each other, while the chin rests upon the introclavicular space and the sight is fixed upon the tip of the nose. While in this much jumbled up and warped posture the Yogin repeats continuously the word "Om" (or God). It is said that when the command of this position is attained, that is, when it can be maintained for indefinite periods of time without change of position, then will the Yogin suffer no more from cold, heat, hunger, or thirst.

Fourth, Regulation of the breath is three fold; exhalation, inhalation and suspension. "Through this regulation of the breath, the obscuration of the pure quality of the mind is removed." One of these processes is as follows: Inhaling through the left nostril for 7.6788 seconds, suspending the breath for 30.7152 seconds, and exhaling through the right nostril for 15.3576 seconds. This order is rotated and reversed until all the changes have been rung. To this is added the "milking," as it were, the tongue, causing it to become so lengthened as to allow the rima glottidis to be shut up by pressing back the epiglottis with the point of the retroverted tongue. Those Yogins who have attained this stage of progress are supposed to have powers to cure certain diseases.

Fifth, Restraint of the senses, which means the withholding of the senses from their respective objects. A Yogin's senses are suspended when he can suspend the

respiratory movements for ten minutes and forty-eight seconds.

Sixth, Steadying the mind, which is the power of fixing the thought upon some portion of the body, as the tip of the nose, great toe, etc. This stage is supposed to be attained when the Yogin can hold his breath for twenty-one minutes and thirty-six seconds. "This stage is effected by muttering the syllable 'Om' 144,000 times, fixing the eyes on the tip of the nose or the space between the eyebrows for two hours, or by swallowing the tongue for two hours."

Seventh, Contemplation, is the fixing of the mind on the Supreme Spirit so as to exclude all other thought. To be able to accomplish this one must be able to hold his breath forty-three minutes and twelve seconds.

Eighth, Profound meditation (the last stage), is the perfect absorption of thought into the Supreme Spirit. When a Yogin has reached this stage "he is insensible to heat and cold, to pleasure and pain, blows and wounds, or effects of fire; he is the same in prosperity and adversity, he enjoys an ecstatic condition, he is free from lust, fear, anger and all passions, he is disengaged from all works, is not affected by honor or dishonor, looks upon gold, iron and stones with the same unconcerned eyes, he is the same in love and hatred, amongst friends and enemies." This is all accomplished when the Yogin can hold his breath one hour twenty-six minutes and twenty-four seconds; after a man has held his breath for that length of time he becomes oblivious to externalities and begins a spell of "profound meditation."

"The results to be attained by all this are a knowledge of the past and future, of all that happened during one's former incarnations, of the thoughts of others, of the time of one's own death, the power of shrinking into the size of an atom, or of assuming gigantic stature, of being very light (levitation), or very heavy, of obtaining perfect dominion over the inner organs of the body and acquiring mastery over everything."

Is it necessary for me to call particular attention to all the parallels between the Yoga and the Theosophy of to-day? I think not. One is the outgrowth of the other, as the New Testament is built up from the old. And yet a few salient points may be noted. Concentration is the object to be gained by it all. In the last "Question Department," Mrs. Harris says: "Concentration is the power which enables one to hold his mind fixed to some particular line of thought or to some object. This practice develops the potential will of the individual." "Take a few moments morning and night for the practice of concentration; hold the thought and focus the consciousness toward the higher life."

In the *Esoteric* for the past year will be found full instructions for sitting for developing concentration. The time is given, the posture is indicated and the word to take the place of Om is stated.

One word now as to the *qui bono*? and I will have done. This is the era of rush and hurry, and above all an utilitarian age. Now, where is the utility in all this? Is it worth a cent to a man in this world or to be of benefit to him in the next? It seems, to my mind, to be a sort of dreamy, lackadaisical arrangement with no active, every-day purposes or aims in view.

"By their fruits ye shall know them." Have Brahmins, Buddhists, or any of the people that hold to the occultism of Theosophy ever made any advance forward? Did they ever build a steamboat, a printing press or a telegraph?

No; they have been holding their breath, muttering Om, and striving to be nothing (Nirvana), instead of something, all these centuries untold. Have they developed any social customs or laws which commend themselves to us of the West? God forbid! They had the Suttee till of late years, when it was abandoned by order of English authority. They had their Ganges in which were crocodiles fattened upon babies. They had their Jugernaut under whose cruel wheels thousands perished. They had the custom of blacking the teeth of menial women and enslaving them. They still have the accursed child-wife custom. They have their mendicant priesthood, and their, I forget their names, who hold their arms upright till their finger-nails grow through their palms.

Do we of the West want any of this? Do we want their dreaming, with its results? No man can read the Vedas, Puranas and Upanishads and find any one line of thought extending through them all unblended and unwarped. Do we want their social customs? Do we want their religious rites? Do we want their Theosophy, which teaches nothing that is worthy of belief which we do not already have, and which teaches much that, judged by its fruits of 3000 years or more is all bad? Spiritualists will do well to see to it that they do not run off after this strange god. It will prove just as disastrous to them as it did in days of old, to follow after Baal. Look well to your own hearts in this matter.

He who strings the pearls of moderation, industry and self-denial on the cord of a high, courageous character, shall wear the jewels of a noble manhood.

The world's venerable beliefs mark the way of time, as shells found on the top of mountains show the sea has been there. The sanctities of the world's venerable beliefs are but the tinsel crown of lost royalty.

OUR QUESTION DEPARTMENT.

It would seem that the general interest in the book "Robert Elsmere," is creating a wide-spread anxiety on the part of orthodox ministers. It is not easy to see why this should be the case, unless there is in the book something which the clergy feel to be a newly defined element against dogmatic assertion and church authority. Reason set over against blind faith, and individual responsibility in the place of vicarious atonement, is moving over humanity like a tidal-wave, and must in the near future, revolutionize thought. Like that other monstrous error, heredity, making man nothing more nor less than the play of a blind force, just think of it according to the prevailing belief; man comes into life with no volition of his own, actually forced into lines of conduct through hereditary bias, the creature of the good or bad in the two who made the occasion for the incarnation of his life principle, and then he is saved from the results of this condition by a vicarious atonement.

This last error, like the first, is what is holding man in bondage; but the truth shall make him free. Our friend from Riverside naturally inquires, "Is there anything in this book that has not for many years been understood as Unitarian doctrine?"

It seems to me there is; and that just here we find the root of the whole matter. Orthodoxy had formed and crystalized for ready use the arguments which they felt more than routed the stronghold of Unitarian belief; they felt comparatively safe, but this subtle something they have found in the book, something they have not yet met, fairly makes them quake, blind faith totters, and reason rebels against the slavery of authority. Have no fear, good will come out of it.

In the small space I shall feel my right I will not attempt to discuss the principles involved in the book; others will do this much better than I. But there are points that seem to be overlooked, and consequently convey an impression hardly anticipated by the author herself. To the readers of our Question Department who have not read "Robert Elsmere," I may be permitted to say, it is a novel written in a pleasing, but masterly style, replete with incidents in English life; a kaleidoscope where human passion and unselfish love, blind faith and an intuitive sense of justice, belief in the power of evil, and positive trust in God as an Omnipotent good, struggled each in their turn for the mastery. The struggle still goes on, but good, as the fittest, must survive. The story commences in the spring-time, just when our great mother, Nature, is unlocking her vast store-house of spring green, robing herself afresh; the present is expressing the potentiality of the past, while every fresh bud and expanding leaf is a new prophecy of the mid-summer hush and the glad autumn-time. If one feels a disappointment in some of the details of this masterly story, he may turn to the double assurance he will find in his own soul, that the law of love is equally over all, and that each life fills some need of the soul.

The author of "Robert Elsmere," Mrs. Humphrey Ward, is, (I am told), a relative and personal friend of Matthew Arnold, the gifted writer of the "Light of Asia," and as there is running through the book an almost undefined thread of theosophical truth, it may be that the churches feel that in some way liberal thought is gaining new strength, and that it must be met at once, else there will be little chance of overcoming the almost universal reaction against dogmatic assertion and blind acceptance of authority without individual thought or reason. My mental conception of "Robert Elsmere," is that of a person of strong impulses, easily turned from a purpose when he has not fully made up his mind to its full intent, but not so when heart and reason point the way. Then self and self-interest give way, and "What ought I to do?" takes the place of "What wish I to do?" A train of circumstances and his own ill health seemed to point out his path, so that contrary to his original plans and inclination, we find him settled over a country parish, but he entered into the work with an enthusiasm born of a wish to benefit mankind. He married the woman he loved through all with an unflinching devotion; still, from the very first, each felt there was something in their religious conceptions that they did not hold in common; this difference widened.

Catherine, Robert Elsmere's wife, did not have the elements of religious growth yet developed, while in his more advanced stage of individuality he must think for himself. She was more than content that the church and its dogmas as interpreted by her father, should be her belief and control her life. That her husband should dare otherwise was an agony almost unbearable. But gradually there was borne in upon his mind a sure conviction that tolerance of the views of others, a larger insight into the nature of that Omnipresent Good which includes all humanity, must in the nature of things, reconstruct his present line of teaching. Thoughts that had lain dormant since the time of his Oxford course, began to assert themselves.

I am not inclined to think as many do, that Robert Elsmere drifted into this reign of reason through the influence of his university course, Sir Mowbray or the logical deductions of Mr. Grey. It seems to me these were only stimulants to his own

awakening sense of the justice and goodness of the eternal principle man names God. While at the same time he endows him with the frailties of man, life revealed itself to him under a new aspect, individuality and individual responsibility made it impossible for him to remain longer where he must do violence to his reason and sense of justice. What else could he do and live up to his highest light? His wife suffered, and for her he suffered too, but surely she must have seen that he would be consistent with his new light (to him), even though that light was midnight darkness to her. She may have grieved for his change of faith and feared for the welfare of his soul, but with it all, she must have seen in his renunciation of home and its comforts, with the consequent loss of friends, a nobility of character which no other course could have manifested. Loyal to what was in him, a clear conviction of truth, Robert Elsmere worked to give the Christ teaching to hungry, starving souls divorced from the worship of the personality of the man Jesus, revealing what was to him the esoteric meaning of the teachings of the man of sorrows, he touched the heart without stultifying the reason.

Humanity as a whole, in other words Universal Brotherhood included in the one, the absolute, took the place of the lesser conception of the relation of the finite to the infinite. In this work of pure love for humanity, he filled the few remaining months of his earthly career, and died true to his conviction of the goodness of God. One thing I could not regret, that the last hour could not have been brightened for both husband and wife with the blessed assurance which Spiritualism brings of the continuity of the individual consciousness, after the change called death. For even if we set aside physical phenomena as not bringing full assurance of the identity of our spirit friends; still there is a communion possible upon a more interior or spiritual plane that does away with all doubt, we shall meet and know our loved ones. Spirit communion is a fact. If Mrs. Humphrey Ward had been as sure of this as I am, she could have made Robert Elsmere's spiritual intuition keep pace with his reason and much of his own and Catherine's agony would have been softened; intuition would have left no doubt of reunion. This same is true of Mr. Grey, more or less of shadow falls upon the mind of the reader, for neither Robert Elsmere nor Mr. Grey seems to have replaced the faith of the Christian with the full assurance of the philosopher, or the positive knowledge of the Spiritualist. Intellect is cold, and reasons falls still-born, when the heart is riven with anguish. The Unitarian intellect gliding, and Ingelsor agnosticism quake when the silent hand of death presses down upon the one we love, and the heart, the soul, the feeling cries out for just what a true uplifting Spiritualism will do in this supreme moment of mortal anguish. Catherine's faith, shivered and crucified as it was, lived through the shock and sustained her; the faith of her father was so ingrained into her nature, that to have destroyed it would have left her helpless, indeed, for she could not have reasoned herself into comfort.

Another point is left unguarded in this story of the travail of a soul through the wilderness of reason; that dark path where neither instinct, faith, or intuition lights the way, that point is the question of miracle. The bold declaration of Robert Elsmere, "there is no miracle," does not cover the ground by any means. All things are natural to the plane where they take place, no law is violated or set aside in the so-called miracle of the Christ, for all law is spiritual, only finding other conditions on the material plane, and acting in harmony with those conditions. All the so-called miracles of Jesus were but natural to one thus spiritually endowed. Surely we need not doubt the curative power of a Christ, when we see somewhat the same power manifested by lesser mortals every day; the same Divine Law of healing works through all. Once admit the fact of the personality of the man, Jesus (and I do not doubt it), and we may look upon all that is told of him as natural to his sphere of development.

We need not deny his divinity, but we may feel that every soul has an equal measure of potential divinity, with a like possibility. We may look upon the Christ as a prophecy of what all may become. For did he not declare the works that I do, and more ye may do, if ye believe. The question before the house is, "Who carry the signs?" You may be quite right so far as the Unitarian trend of the book, but if you can read between the lines, you will find a clear pointing towards an all inclusive theosophical idea. Doubtless this has added much bitterness to the opposition, but the course taken will bring the book much more generally before the public than any amount of friendly criticism would have done. The time has come when ministers are not required to regulate people's reading, and some even dare to think for themselves; but I would as soon think of separating sunshine and light, as thought and feeling; head and heart must go together, else there will be no real growth of soul.

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

Oppressed by the double yoke of spiritual and temporal power, it has been impossible for the people to know and pursue their happiness. As religion, so politics and morality became sacred things, which the profane were not permitted to handle. —D' Holbach.

"Star of Hope" Circle.

EDITOR OF GOLDEN GATE:

The circle "Star of Hope" was formed and held its first meeting Nov. 1, 1888, at the residence of C. D. Baker, by an agreement between Mr. Hick and Mr. Baker. There were present at this meeting, Mr. Marshall, Mr. Hick, Mr. and Mrs. Baker. The outline of the circle was framed, it being agreed that the control and guidance of the circle should be vested in the disembodied intelligence, "Charley Murphy," and the object of the circle was for Psychic Research, to be commenced by the development of the medial powers of each member, the number to be limited to eight.

The second meeting was held on the 8th of November, with the same parties present as at the first meeting.

The third meeting was held on November 15th, and on this evening there were three additions to the membership, namely: Mrs. Moore, Mrs. Upson and Miss Piatt; it was on this evening that the circle received its name, "Star of Hope," given it by the spirit of Rev. Jasper Brown while controlling Mrs. Moore; it was also on this evening that the order in which the members were to be seated at the table was arranged by the spirit Dewdrop, who also controlled Mrs. Moore, and for the benefit of future reference, I give the order as follows:

Mr. Hick was named Sunday, seated at the table facing north; at his right, Mrs. Moore, named Monday; at her right, Mr. Baker, named Tuesday; at his right, Mrs. Upson, named Wednesday; at her right, Mr. Marshall, named Thursday; at his right, Mrs. Baker, named Friday; at her right, Miss Piatt, named Saturday; this closed the circle and brings Saturday right next to Sunday's left.

The fourth meeting was held on November 22d; on this evening, Thursday was controlled for the first time, by an Indian named "Barking Dog."

The fifth meeting, held on November 30th, with no perceptible change from the last, in development.

The sixth meeting was held on December 6th, and the place of meeting was changed to the residence of Mrs. Jennie Moore.

The seventh meeting was held on December 13th; this evening was very enjoyable from the ceremony of the christening of little Lowie, of which an account has been sent you, and of the pleasant circle afterwards. Sunday was controlled by an Indian, "Monatanea." Monday by "Monatanea's" daughter, and Thursday by "Barking Dog," all at the same time; the first two are Sioux, and the latter Blackfoot; they made things lively for a few moments.

The eighth meeting was held on December 20th. Thursday was controlled so as to speak intelligently for the first time, this evening.

The ninth meeting was held on December 27th. Saturday was controlled and moved away from the table to the side of the room, where her face became luminous, and seemed to be covered with a mask, but not distinct enough to resemble anybody.

In addition to the above, a few moments of each evening has been given to the development of Sunday's mediumship—a phase of materialization. This medium sits in the plain sight of the circle in a semi-darkened room (which are the conditions under which the circle sit), and the faces seen sometimes at the side, and sometimes in front of the medium. From the first sitting, there has been a steady gain of power in this phase as in the circle. As I wrote you, I will now give as they are kept.

Thursday Jan. 3d, 1888—"Star of Hope" met this evening, all present. Sunday was controlled by "Charley Murphy," who asked Monday for an apology for absence, which was very readily given. "Monatanea" also came, and an Indian squaw followed him.

Monday was controlled by "M. A. Proctor," the celebrated astronomer, who spoke to us at some length in a very interesting manner, as he left "Dew Drop" came in for a moment, as she left Thursday's mother came in and spoke to her son, and as she left "Charley Murphy" came and spoke to us for a few moments, making four separate spirits that controlled the medium without her regaining normal condition. As soon as she had done so Saturday was taken and moved away from the table to the side of the room. While there her face became luminous and changed, so as to resemble other faces. Sunday recognized his mother's face and Charley's.

Then came the most marked phenomena of all. Saturday's hair, which is short and brown, became very black and reached to her waist; as she would shake her head, it would move and fly as though it was the genuine article and would entirely cover her face, then it would fade away and her face appear very light, this continued for full ten minutes.

We then sat for materialization, as usual "Charley" showing for a few minutes; another spirit tried but failed to be recognized. Respectfully,
C. D. BAKER.

Sec'y "Star of Hope."

Man is arrogant in proportion to his ignorance, and sometimes thinks that all creation was framed for his enjoyment. Astronomy has corrected this delusion.

Diffuse all knowledge the earth contains to-day and some men will be wiser

than the rest to-morrow, for the real law of progress is, that it is no leveller, but that the wiser few of one generation will be a multitude in the next.

A Spirit's Warning—"O, What is Wealth!"

EDITOR OF GOLDEN GATE:

I am an aged person, having nearly reached my 81st birthday. I have been a devoted Spiritualist since the year that Dr. Hare's grand work, "Spiritualism Scientifically Demonstrated," first made its appearance (1854). The subject stands paramount, in my mind, to all others, and all others, as that able scholar and chemist said, "are insignificant in comparison to this one." What seems to me strange, is that so few of the world's savans are so stupid and indifferent on a subject of such importance. I am aware of your noble work, having seen occasionally your excellent paper and the grand tests of spirit power that no mortal can doubt their genuineness.

I, too, am giving my time with a helping hand by writing for five or six papers, which you may see; am holding circles weekly, in which many of our old friends return confessing their mistakes and heedlessness in spending their time here in the worship of gold, finding themselves paupers "over there."

I have published a few of such, would like to publish more for effect, to warn others in the form. Below I send you one as a marked specimen:

The spirit was called a millionaire. He was a lumber dealer in Manchester, Massachusetts, a devoted member of the church, and by marriage, a relative of my wife. While she lived in Boston, before she obtained the light, she was a member of the same church, and when she left it, our brother upbraided her and told her to return from "that delusion."

I here give you his message for all to peruse and take warning. It comes through our excellent medium, Mr. Chester Fish.

To begin, the medium saw "a large, tall, light-complexioned man with a high forehead and blue eyes; his teeth were large and wide in front, showing them plainly as he laughs." This was a perfect description. The medium now writes, quite rapidly, and here is his story true to the letter.

"Friends, I have for a long time been coming to meet with you in your little circle, and have often thought that the time would come when I would endeavor to express my thoughts among the rest. I, as some of you know, was a successful business man, and wealth accumulated with me; but what shall it profit a man if he gain the whole world and lose his own soul, or what is wealth in this life if we fail to make good use of it?"

"I lived along, was proud of my success, and devoted a portion to the church, and tried to make myself believe that I was on the road to righteousness; but one day death of the earthly body came (he died by apoplexy), and as far as I was concerned, the wealth I had been so long accumulating, passed beyond my control, or rather, I was called to an account in another part of the country, where my dollars could not come to my rescue."

"How miserable is man when he has been blessed with the advantages to do much good towards advancing light and knowledge and neglected to act well his part while here."

"The beggar that traverses the streets, if honest, is better prepared for the journey to spirit life than one who has neglected to do what he could for the advancement of knowledge and development of the warm side of his nature."

"Selfishness is the great bone of the world, and destruction stops not here. The indulgence of that fault in the human soul has its effect beyond the tomb. I meet many others who, had they their life to live over again, would, knowing what they now do, endeavor to advance themselves in the direction of spiritual knowledge, by using the greatest gifts of this world for the greatest good to the greatest number. O, what is wealth? When life is over, it is only a hindrance when not used for the enlightenment of the human spirit. It is a law of nature that we return to earth and spread the great mistakes before the world for the instruction and benefit of future generations."

"We live in hope that the time will come when the masses of the world will become more interested in the experiences of those who have passed on, and become truly wise to the end that the old world which was once our home may become grander and more harmonious and sin and suffering cease to hold such a fearful sway over the people. I am glad of the opportunity to speak these few words. Will now close and bid you all good night."

Your friend,
DAVID SKILLINGS.

I have half a dozen messages of neighbors here who have passed on, whose tenor runs, in like manner as the above, for loss of opportunity to do good with their money.

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SATURDAY, JANUARY 26, 1889.

EDITORIAL FRAGMENTS.

How small the range of vision that sees not beyond the boundary of this little planet, with its one moon, and imagines that the Creator of millions of worlds greater than ours, and of vastly more importance in the plan and economy of the universe, should have to embody Himself in mortality and cause Himself to be executed upon the cross, in order to avert a moral catastrophe to the human race! Can it be that after trying His practiced hand on systems of worlds innumerable, He should come, in the awful perfection of His skill, to make such a terrible mistake with this little earth?

We are living in an age of the rankest kind of materialism, and nowhere is its spirit manifested more completely than among Spiritualists. True, they claim to believe in a future state of existence, and yet they live as though this life was the all in all of being. They gather in the perishable treasures of earth, often entirely neglectful of the everlasting riches of the spirit, which alone will be of any worth to them a little while hence. They pass on, one after another, and do little or nothing for humanity, and then they return to us with the set plaint, "O, that I had better use of my opportunities! O, that I had my life to live over again!"

Persecution for opinion's sake, like abuse of the individual, is the strongest possible promoter of the cause that it is sought to crush. There is a just principle in human nature that rebels at abuse or persecution of a fellow mortal. Let a man or woman be roundly berated, and in all true natures this principle at once asserts itself, and rallies to the defence of the wrongfully accused. Persecution first gave Christianity to the world, and when it became strong, tyrannical and corrupt, its martyr-fires made Protestantism first possible, and then a mighty success. No Spiritualist need fear for his Cause because of the abuse of the ignorant.

The Spiritualist whose only delight in Spiritualism is in the physical phenomena thereof, and who regards all spirituality, as one expresses it, as "sickening sentimentality," would be better off, spiritually, if he were a devout Catholic, with his conscience in charge of a priest. A belief, simply, in a fact of nature, has no bearing whatever on one's nature. It does not make one more kind, or charitable, or better in any way. There are many Spiritualists who are no more benefitted, spiritually or morally, by their belief in spirit communion than they are in their belief in the multiplication table, or in the ebb and flow of the tides.

Large souls are never envious or jealous—never seek to build themselves up by pulling others down. They delight in the success or good luck of their neighbors—are glad when others are made glad, even though their own pathway may be beset with thorns. And when fortune smiles upon their lives, they are always ready to share it with their less fortunate friends and neighbors. The world needs large souls to bear its mighty burdens of truth to humanity—to carry forward its grand reformatory and uplifting work. Thereby are the children of the One Father led onward from age to age, and from lower to higher planes of spiritual unfoldment.

The spirit world is ever moving forward to a purpose. It takes no note of the things which do most disturb the serenity of mortal minds, in the presentation of spiritual truths; but presses into its service all who are able to bear arms,—that is, all who can be used to bring its grand truths before the world of humanity. Its ministers and evangelists may fall by the way-side, or follow the tempter of lust or gold into unbidden ways, and straightway it finds new recruits among young and old, in quiet Christian homes, in the abodes of skeptics and unbelievers, and the good work goes onward, ever onward, to the glorious end of man's spiritual unfoldment, and the conscious interblending of the two worlds. Spiritualism has a stronger hold upon the world to-day, than ever before.

Every act of our lives—every thought of good or evil—leaves its impress upon the spirit, moulding and shaping it for the life of the spirit within other and finer environments, in that world "beyond the river." Thus it is that we make ourselves what we really are. We shall be grand and radiant in that new life—the fit companions of grand souls,—or we shall grovel in the slums of the hells we have created for ourselves, just as we will. But, it may be asked, Is the spirit wholly responsible for its mortal expression? We would answer, Most certainly not. Neither is the child responsible for its carelessness in falling into the fire, but it must suffer the pain of the burn all the same. We are not responsible for inherited tendencies to evil, nor for the bias of early erroneous education, but we suffer from their impress upon our natures just the same as though we were.

If we would make Spiritualism respectable we must first learn to respect it ourselves. The world is full of erring and sinful ones. Some there are in our ranks, of the "holier-than-thou" kind, who delight in hunting out the erring and following them through life like sleuth hounds of perdition. Puffed up in their own conceit and oblivious of the beam in their own eyes, they are ever on a hunt for the motes in their neighbor's eyes. And the fuss they make, and the dust they stir up would naturally lead the outside world to believe that Spiritualists are a very unsavory class of people; when the fact is they are no worse than their defamers. What are a few dishonest or immoral mediums and preachers, to the millions of believers in Spiritualism? Haven't all religions had their Judases? Why should we expect Spiritualism to be an exception to the rule? When we find a black sheep in the fold, is it highly important that we should parade it up and down the world, and keep at it, and after it, until by very force of habit and association we become black sheep ourselves? Let us quit our groveling in the slums of pernicious thoughts; let us learn to be amiable, at least, if we cannot always be just.

SEPARATION.

Where does separation not exist? Every atom in the universe stands alone; the atoms of a solid body impinge one upon another, but do not lose their individual form. To the unaided eye solids and liquids appear to be perfectly united substances, but science shows them to be composed of distinct particles and globules, separable one from another.

Each life stands alone—some more than others. Often those that seem most perfectly blended in home and family ties, are widest asunder, not perhaps in taste, pursuit and intellect, but in soul and spirit unfoldment, growth and perception—that which to outward senses appears the bond of union, with invisible interstices that lie between the closest human ties, because no one being can be quite merged in another. Every life is a sealed book to every other life, and as for telling one's inmost thoughts and feelings, it has never been done and never will be, because they are inexpressible. Go along our crowded streets and passing thousands, scarcely two will speak. All seem to be strangers, and we wonder how they all happened out at once.

So it is really the world over; people do not know each other any more than does the public throng. We are indeed pilgrim strangers, tarrying but a night, and in the morn, that new and never ending morn, we shall go each our way and ultimately work out the problem of this unspeakable existence.

D. L. MOODY'S WORK.—Mr. D. L. Moody, the evangelist, as he is styled, has been holding a series of very large and interesting meetings, at the Pavilion in this city, during the last three weeks. Of these meetings, we are pleased to say that they appear to be in a very large sense beneficial. Mr. Moody denounces no one, has no unkind words to say of Spiritualists, Atheists, Roman Catholics, Jews, Pagans, Infidels, Agnostics, or any other class of thinkers, or unbelievers, but invariably invites sinners to abandon their evil ways and live a better life. This he calls coming to Christ, accepting Christ as a Savior, etc. Well, as Spiritualists, we are not disposed to split hairs on the question as to whether one accepts Christ as a personal Savior, and is thereby induced to lead a better life, or takes into his nature the Christ principle of brotherly love and good will. Whatever preaching makes humanity better must surely have something of the true Gospel in it.

SOMETHING NEW.—The Young Peoples' Meeting will be held in Fraternity Hall, Pythian Castle, 909½ Market street, next Sunday evening, and continuing each week, for the purpose of general culture in mental, moral and spiritual gifts of the youth of our city. While this movement is for the young gentlemen and ladies who attend, and is in their interests, the elderly portion of the community is not excluded, but on the contrary they are earnestly invited to support the young folks in this enterprise. An excellent program will be rendered by volunteer talent. Chorus and solo singing, also recitations and essays. Competent speakers will also lend assistance. Mr. Perkins will deliver a short illustrated address upon the possibilities of the human voice, next Sunday evening. Volunteer talent is solicited by G. F. Perkins, room 22, 841 Market street.

—Mrs. Crossette lectured at Curtis Hall, Sixth and Market streets, Oakland, last Tuesday evening, to a full house. Her answers to the questions surpassed any of her previous efforts. Many pronounced them surpassed by none. Lectures continued every Tuesday, at 8 o'clock. Admission, 10 cents.

A QUIET WEDDING.

The Hon. Amos Adams and Mrs. Nellie G. Aylsworth were united in marriage last Wednesday evening, at the residence of Mr. and Mrs. Elisha Morse, this city. The Rev. Horatio Stebbins officiated, and in a very beautiful and impressive ceremony pronounced the words which united the two "till death do them part." It was a very quiet affair and only a few of the most intimate friends and relatives of Mr. and Mrs. Adams were present. Mr. Adams, President of the GOLDEN GATE Printing and Publishing Company, is well known in San Francisco, and on this coast, where he has lived for many years, and held positions of honor and trust, and is most highly esteemed for his integrity and high moral worth, both in social and in business circles. The bride is a grand little lady, and one of the finest psychics we know; she has just those qualities which will make any good man better by close association with them, and is truly a fitting companion for the honored gentleman. After congratulations were over, Mr. Colville being called upon, spoke as follows:

After listening to the beautiful, but solemn words of the marriage covenant just pronounced by Dr. Stebbins, our esteemed brother and sister who have publicly united their hands here this evening as the outward sign of previously united hearts, we feel that could we all hear the blessed words of angelic benediction pronounced by friends invisible to mortal sight, upon this newly wedded pair, you would be forcibly struck by the union of words which must ever form part of an earthly ceremony "until death parts you." All that either Church or State can do or attempt to do, is to acknowledge, sanction and bless a union of two loving hearts which beat as one and which will so continue to beat as long as both shall live, but oh, how small and narrow are the words "life" and "live," when employed in their simple earthly meaning, when constructed with the immortal wealth of fullness they express when spoken from the sphere of spirit. "As long as you both shall live," may mean so little if it alludes only to the brief, uncertain span of man's terrestrial existence, but shall strive to gauge the immensity of the expression when it applies to a spiritual life and an immortal union.

Feeling confident as we do that our friends formally united in the marriage covenant in this room to-night have discovered something of the enduring sweetness and surpassing satisfactoriness of a union not based on temporal attachment but on spiritual affinity, we can freely indulge the sublime and cheering thought that their outward protestation of mutual love, confidence and fidelity is but a feeble echo heard by mortal ears, of loftier vows registered in a state where angels are the auditors and witnesses. The relationship of husband and wife and wife to husband, in its eternal meaning, may pertain but to this fleeting earthly state, but if in a diviner state than this, there is "neither marrying nor giving in marriage," there is assuredly a blessed expression of mutual affection and oneness infinitely transcending the best interpretation put upon those terms on earth.

However large, yea infinite may be the eternal circle of universal love, who shall attempt to number, the countless, smaller circles described within its infinite round. There is surely room within the boundless intensity of universal love for all those lesser circles of particular affection, which when genuine and sincere instead of hiding the sense of universal brotherhood, do but intensify it. The superlative blessedness of loving and being loved truly, is that it enlarges our sympathies, deepens our charity and in every way broadens our horizons, as it intensifies our good feeling toward all mankind. To be happy and harmonious in one's own social and domestic sphere smooths away all the asperities; rounds off all the sharp corners and angles of individual expression, and thereby tends to develop a feeling of boundless compassion and tender regard for all the human family. Marriage bells no less than Christmas bells, breathe out a loving message of peace and good will, and as we hear their glad sound chime reverberating through this bright and beautiful room to-night, may we all feel blessed ourselves with a deeper and tenderer love for all the race as we catch the infection of such royal good feeling, as we can detect proceeding from one another here on this delightful and long to be remembered occasion. To wish the bridal couple happiness is to express what we all feel, partakes more of the statement of unerring prophecy than the mere voicing of a sanguine sentiment of desire for the welfare of treasured friends. In the full glory and ripeness of their earth experience they have united their hands and fortunes after calm and deliberate consideration and long acquaintance with each other. Having so frequently been the recipients of kindness from this genial pair in days gone by and knowing as we do, how zealously they have worked, are working and intend to work for the spiritual as well as for the temporal welfare of others, we feel that the event we now celebrate signifies a new and fuller blending of spiritual forces and agencies united for the accomplishment of good and the carrying out of purposes beyond merely human perception. That our dear friends now so wisely mated, may realize here even more than the joy they can so reasonably anticipate in one another's society, and beyond this state a depth of union, earth can never know is our sincere and fervent wish, which takes before our eyes the form of confident prediction.

Upon our brother, sister here, United in the bonds of love, May peace and gladness softly fall From those immortal homes above Where love's divine, bright golden chain Once forged, is sundered ne'er again.

Oh, may you hear the wedding bells Hung in the belfries of the sky Peal out upon your ears to-night, Till knowing heavenly hosts are nigh, You feel the touch of angel hands Fresh consecrating love's demands.

As sacred solemn words rang out Concerning fealty and truth, Words which, when spoken always bring Tears to the eyes of age or youth, Because they breathe a note that's sad Concerning death when unions cease.

We thought we heard a chorus glad Breathing a benison of peace, Proclaiming that though bodies fail And earth her own again may claim The soul which loves and which is loved, Abides for aye a steadfast flame.

And thus the love you cherish here, The noble faith you fondly plight Fears not the shadow of the tomb, But bursting forth in deathless light Proclaims a union ne'er to end Between each lover and true friend.

Oh, be your pathway strewn with flowers, The flowers that spring from mutual trust, That blossom in eternal bowers; Though earthly blooms return to dust, Oh! be your pathway ever bright With heaven's divinest clearest ray, Until for you there dawns at length, The fullness of unending day.

Accept our blessing faithful friends, And learn through all life's voyage to prove How beautiful and pure a thing Is effort sweetened by deep love; Then from your treasure-house of joy From out your sanctuary of bliss, May the sweet tide of charity Pour kindly forth, sad hearts to kiss, Until from out your boundless store You still rejoice to yield the more.

As years roll on, and still more bright Shall shine the beacon of your love, Be every hour a stepping-stone Up to those spheres from which the dove Of perfect peace, descends to rest Within your hearts this hallowed eve, A message of serene joy Within your new-found home to leave.

Peace, joy and love your portion be Now and through all eternity.

Mr. and Mrs. Adams will reside at 454 Seventeenth street, where their many friends will ever find a cordial greeting. The GOLDEN GATE joins in the host of good wishes for their happiness and prosperity through all the coming years.

HAUNTED.

The room in the Southern Hotel, St. Louis, where Maxwell murdered Preller, and was afterwards arrested in Australia, brought home, tried and executed, is said to be haunted. The Examiner's St. Louis dispatches of January 21st, says of a reputable business man who was assigned to that ill-fated room, the number of which has been changed since the murder:

"He went to bed early the first night and soon fell asleep, but was awakened by a tapping on the head of the bed, which kept up at intervals through the night. He was worried, but said nothing to any one of the matter, and occupied the room the next night. The tapping began about midnight, and he arose and examined the room, but could find no one there. He noticed, however, that the bureau drawers were open. He shut them, but they opened again, and the tap on the bed continued to disturb him until morning. He returned to the dread department last night, mad at himself, and determined to sleep in spite of the mysterious rapping. He retired early and slept well until about 1 o'clock, when he was aroused by a loud explosion in the fireplace. A second and a third followed in rapid succession. The gentleman, who was not afraid of spirits, sprang from his bed and struck a light. Several bricks had been blown from the fireplace and pieces of some sooty substance were scattered about the room. The occupant of the chamber called the night clerk, but that individual refused to enter the chamber. The disturbed guest removed his things from the abode of spirits before breakfast, and at his own suggestion was transferred to another apartment. The mysterious affair has caused a tremendous sensation here, and it will be some time before the proprietors of the hotel can find any one hardy enough to occupy the dreaded chamber."

—Dr. N. F. Ravlin is lecturing to large audiences in the Garden City every Sunday evening.

—The People's Spiritual meeting had a fair attendance at Washington Hall last Sunday evening. Dr. Mead and Thomas Curtis delivered short addresses, on the subject of "Spirit Frauds;" the remarks were very interesting and highly appreciated by the audience. There was also other interesting exercises.

—Harry White, the boy medium of this city, was presented, about four weeks ago, with a telegraphic apparatus, such as is used for spirit telegraphy. After a few sittings with it the invisibles were able to work it, and now a strong spirit, who claims that he was a telegraph operator in earth life, has taken charge of the medium for the development of spirit telegraphy. Already messages are given through the instrument with great precision and rapidity. His guide is preparing him for public work.

—"The Santa Barbara Independent" has reliable information that a party of capitalists are in negotiations with the owners of the Miguel Garcia coal deposit near Carpinteria. Should the arrangements be completed a number of men will be put to work at once running a tunnel to the mine. The coal specimens which were sent to San Francisco have been fully tested, and experts have pronounced it coal of the very best quality. It is learned that the capitalists have made propositions to Garcia and his co-owners to work the mine on shares. "It is quite likely that the final arrangements will be consummated within a few days."

—The Santa Barbara Press of Jan. 20th, has this to say of Summerland: "The Spiritualistic town of Summerland, situated on the Ortega ranch, bids fair to become one of the most successful colony ventures yet established on this coast. Although the townsite was only surveyed a few weeks ago, already nine hundred lots have been sold. Large numbers of deeds are constantly being received for record. Already one house has been built on the tract and a large number more will shortly be constructed. Another project in connection with Summerland is also under such headway that its success is assured. H. L. Williams has donated a tract of sixteen acres on the top of Ortega Hill, a beautiful location commanding an unrivalled view both up and down the coast. On this site there will be built a great sanitarium and hotel."

—The following from the Santa Barbara Independent, of December 21st, will be of interest to purchasers of lots in Summerland: "The new Spiritualistic town of Summerland, near Ortega Hill, is going to be a grand success. Building has already commenced. Nearly 1,000 lots have been sold, and some 127 deeds, covering 518 lots have already been issued. Twenty-one deeds reached the County Recorder for record in one day. These deeds are to parties now living in all parts of the Union. Nearly every Eastern State is represented, as are the Territories, and even Honolulu. The attraction of people from these sections will prove of great benefit to our entire county, and if the large hotel proposed to be erected on Ortega Hill is built, it will attract people from all over the world, as it would be difficult to find a more lovely hotel site. We wish the Spiritualists every success."

EDITORIAL NOTES.

—H. L. Williams writes: "I think one of the strongest endorsements of our town site is that when strangers visit it they take lots. There has scarcely been an exception to this."

—The editor of this journal, having been on jury duty all of the present week, has had his hands too full to attend properly to many matters connected with Spiritualism and the GOLDEN GATE.

—A. Snodhish, W. T., subscriber, writing to renew his subscription, says: "I do not like to do without my dinner, neither do I like to be without the best paper I ever had the pleasure of reading."

—Mrs. Sarah A. Harris, of "Our Question Department," makes a specialty of teaching Mental Science, by correspondence. Also gives absent treatment successfully. Address Mrs. Sarah A. Harris, Berkeley, California.

—A convention has been called to meet at Irving Hall, in this city, Sunday, January 27th, at 10 A. M., to consider the demands of Liberalism. The call for this convention has been signed by one thousand citizens of California.

—N. B. The report of W. J. Colville's lecture this week is again a good abstract though by no means verbatim. Our forms go to press too early each week to allow of the transcription of a lecture delivered the previous Sunday in extempore.

—Mrs. Perkins and other mediums will conduct a developing circle at Fraternity Hall, 909-1-2 Market street, and conference meeting at same place and afternoon of each Wednesday. Circle commences at 1 o'clock, conference and test meeting, 2:30 o'clock.

—W. A. Bartley, recently a real estate dealer, doing business in Los Angeles, writing to H. L. Williams, January 14th, says: "I have been through your Ortega ranch many times, and know the situation well, and feel confident that Summerland will be a grand success."

—On Sunday next, January 27th, in Metropolitan Temple, W. J. Colville will give the third lecture in the present course suggested by Robert Elsmere. Subject "Miracles and Natural Law." Service commences precisely at 10:45 A. M. Grand organ and fine singing. Seats free to all comers.

W. J. Colville's lecture, at College Hall, 106 McAllister street, on "Wheat and Tares of Spiritualism," was a masterly effort. Next Sunday, January 27th, his subject at 7:30 P. M., will be "Thomas Paine and the Age of Reason, with a glance at the coming Age of Intuition." All seats free.

—Mrs. Pauline W. Stevens, a noble worker and pioneer in the spiritual movement, passed on to spirit life, Friday, January 18th, from the city of Sacramento. Mrs. Stevens is a sister of the late E. V. Wilson. She was a grand soul, full of divine goodness, and was well known to the Spiritualists of this coast.

—We call the attention of the readers of the GOLDEN GATE to General Boschke's article concerning the lands of the "River, Harbor, Canal Dredging and Land Company." Purchasers of the stock can look forward to become owners of some of the best grazing and fruit lands in the State and realize handsome dividends in the near future.

—The new plan of receiving voluntary contributions from the attendants at Mr. Colville's meetings, as they leave the Hall, is found to work admirably—much better, and certainly less objectionable than from the usual practice of passing around the plate. Last Sunday morning, at the Temple, \$18.50 was deposited on the plate in the vestibule as the audience passed out, thereby showing the willingness of the people to sustain such meetings.

—Fred Evans, writing from Brisbane, Dec. 24th, says: "This is a terrible country to give phenomena in, the weather is very hot; to-day we have it 100 in the shade and 135 in the sun. The heat this month has been very killing on every one. People say that this is the hottest month they have had for years. Nobody here cares to do any more than is absolutely necessary." Mr. Evans was to leave Brisbane for Melbourne the first week in January.

—W. J. Colville lectures in Oakland Synagogue, Thirteenth street, every Sunday at 3 P. M. Subject, January 27th: "Christ Re-conceived in Relation to His Miracles." All seats free. Collection. Lectures on "Theosophy" in same place, Mondays and Thursdays, at 7:30 P. M. Class in spiritual science at Odd Fellows' Hall, Park street, Alameda, Mondays and Thursdays, at 2:30 P. M.

—Mrs. J. J. Whitney, whose wonderful powers as a platform test medium, has for several months past attracted large and deeply interested audiences at Odd Fellows' Hall, in this city, on Sunday evenings, announces that her public seances at the Hall will close for the present, with to-morrow (Sunday), evening's seance. She will devote herself hereafter, for a season, to private work, which is really all the work that ought to be expected of one medium. She will no doubt have a crowded house to-morrow evening, when a most interesting seance may be expected.

—Speaking of the first cottage erected in the new town of Summerland, Mr. Williams writes as follows: "I was over to the new house in Summerland this morning, [Jan. 19th], and the owner is putting up a first-class cottage that will be an honor to the place. He camps in an old house of mine at the foot of Ortega Hill. He is very enthusiastic and perfectly delighted with the place; says, 'It is Summerland in more than name.' I went in the new house, and could sense, so clearly and plainly, the high character of the influence, and I feel that the higher spirits are with us."

NATURE'S SCHOOL.

We are prone to think that if we would see much we must travel, which in some degree is true, but in a greater measure not true. Nature everywhere presents an inexhaustible fund of interest that is quite as rich and varied in character in one place as another, if only one has trained the eye to perceive it. The untutored tribes whose lots are cast in Nature's wilds, are correct interpreters of her language, though ignorant of all that is commonly supposed to constitute an education.

The habits of birds; the character and qualities and habits of plants; the aspect of the heavens, and the positions of the constellations at different periods of the year—these facts in three natural sciences, the so-called savage learns by observation and reflection.

Two persons may go a long journey. When they get home one has nothing to relate; the other has a treasure of incident and narrative that is well nigh exhaustless, for besides seeing he or she has studied; suggestions and comparisons uniting with what was strange and new, fresh ideas are awakened and along with what one has seen, one places the impressions therefrom, and thus has a store of information and thought that no degree of scholarship could gain without the faculty of observation.

Those who go through life trusting alone to books for their knowledge of the world about them, get but little of the riches that the one book of Nature contains for those who have learned to see. As with material things so with spiritual. The class and teacher is not the best means for gathering spiritual knowledge, although in some cases it may serve to awaken a new desire for higher knowledge. The air is ever vibrating with spiritual truths and ideas new to mortals. Each one receives all he is capable of; if he would receive more he must study his better nature and learn to interpret his impressions and to read the many forms of speech the invisible ones employ to communicate with us, and to instruct us, that they may become better guardians of our earthly way. Nature's school is heaven's school, and those who learn the secrets of the one, have gained the harmony of the other.

A Miserable Hoax.

EDITOR OF GOLDEN GATE:

Several weeks ago, the GOLDEN GATE contained a Christmas sermon, preached by the Bishop of London, wherein it was stated that from that time on he would step out of the temple and high places, reject his living of \$50,000 per year, and go forth among the people, all in obedience to the veritable teachings of Christianity. Such phenomenal self abnegation so surprised me that my doubts induced me to write to A. R. Wallace for particulars. Enclosed is Mr. Wallace's letter, which you may make use of as you please and return it to me.

Respectfully yours

A. T. HUDSON.

STOCKTON, Jan. 22, 1889.

As the publication of the letter referred to cannot be objectionable to the writer thereof, we give it entire:

DEAR DR. HUDSON: I have never heard anything about the Bishop of London's sermon last year, and I enquired of one or two persons who also knew nothing of it, but were quite sure the Bishop had not given up his charge or his income. At last I found a friend who could tell me all about it. It seems the Rev. Stewart Headlam, a radical parson and great supporter of Henry George, has a paper called the *Church Reformer*, and in this paper he printed the sermon you saw, as a joke or satire, indicating, I suppose, his idea of what a Bishop ought to do and say if a true Christian bishop. The paper is not much read except by a few radical churchmen, and was hardly noticed here, though it did deceive some local papers, I am told. So, you see, our bishops are not yet sufficiently mad or sufficiently Christian to "sell all they have and give it to the poor."

I have not read Ingersoll's article, and only a review notice of Gladstone's. No doubt Ingersoll would beat in such a controversy. I have been very unwell a long time from a severe cold last winter which settled on the liver, kidneys and bladder, and caused much trouble. I am only now recovering my usual health. I am now printing a book on "Darwinism," which keeps me employed.

I long for some of your California sunshine, though not all of it. You have too much of a good thing—we, far too little. I think of moving to the Southwest coast of England where there is much more sunshine than here, as this place agrees with neither myself nor my wife.

With kind remembrances to your brother, and with best wishes to yourself, believe me

Yours very sincerely,

ALFRED R. WALLACE.

FRITH HILL, GODALING, Dec. 30, 1888.

Thanks.

EDITOR OF GOLDEN GATE:

Mrs. Perkins joins me in this public expression of our grateful feelings toward the many friends, who so kindly responded to our needs, by a public entertainment in our behalf.

The large gathering of generous people gave us a pleasant surprise by its numbers. Aside from the financial benefit which amounted to \$20, for which we are truly thankful, we were more than pleased to feel the influence of a general large heartedness which pervaded the atmosphere.

Mr. W. E. Coleman presided and managed an excellent programme, while Mrs. Michner and others attended to the refreshment part.

We feel especially indebted to the Lyceum and its managers, and shall ever, as we have in the past, assist that organization in whatever manner we are needed. There were many kind friends, who quietly rendered us assistance, they with the rest will please accept our sincere thanks.

G. F. PERKINS,
Mrs. E. PERKINS.

Conference Meeting.

EDITOR OF GOLDEN GATE:

Sunday at 11 A. M., Conference at 909 Market street was enlivened by good music by Mrs. Cook, Prof. Perkins, Mr. Hyde and the lady Miss Johnson, whose rich melodious voice and spiritual song charmed the audience. Good speeches by Dr. Bouton, Dr. Mead, Mr. Thurston and Walter Hyde. Mrs. Pruden, a dear little lady gave a most thrilling experience of having become a medium after losing her precious boy by drowning. After days of anguish and earnest prayers, the clouds of gloom which had nearly smothered all hope were parted, and her little boy presented

himself before her vision, exclaiming, "Mamma, I'm not dead; I'm alive and with you now." Her impassioned eloquence and pathos almost parted the veil between this and the spirit, giving us glimpses of the beyond. With a song by the entire audience and a sweet benediction we adjourned to meet next Sunday at the same time and place.

F. A. L.

The River, Harbor, Canal Dredging and Land Company.

EDITOR OF GOLDEN GATE:

The desire inherent in us all to prepare a home for a peaceful resting place will make it a matter of interest to your readers to learn, that the above Company is to prepare by large expenditures of money and skillful management, beautiful and profitable homes for hundreds of families upon its exceptional fertile lands.

The immense tract owned by this Company on the East shores of San Francisco Bay, in Alameda county, embraces about thirty square miles within a mean distance of thirty miles of the great metropolis of San Francisco; and when this land is opened up to cultivation and production of food for the millions of people, which will congregate and make their homes on the shores of the Bay of San Francisco in the near future, it will become extremely valuable, and for that reason the Company's stock will reach manifold its face value within a decade.

To meet the necessary expenditures for the improvement of the land a part of the Treasury stock, consisting of 50,000 shares, or a half of the entire issue of the Capital stock, is to be sold at \$5.00 per share, and can be purchased at Jos. C. Jennings, 317 California street.

This Company is incorporated under the laws of Colorado, to enable it to issue non-assessable stock for the protection of those who purchase its stock, and offer the further privilege to purchase tracts of the Company's land when ready for cultivation, with stock at par value.

Two thousand acres of this land adjoining the Narrow Gauge Railroad from Alameda to San Jose are going to be brought under cultivation; first, by subdividing it into twenty acre lots. The tract being perfectly level, alluvial land; ditches seven feet wide and four feet deep will be dug by steam ditching machinery, which will serve the double purpose of drainage and irrigation as the seasons require. The soil from the ditches will be used to make a roadway between two adjoining parallel ditches. By this system each subdivision of the tract will have approach by road; each four adjoining tracts will be supplied with an artesian well, from the flow of which, the ditches will be supplied with fresh water for irrigation. The system of ditches will have the requisite water-gates communicating with the Bay through which the height of the water in the ditches can be regulated. Tracts prepared in the above manner will be offered for sale to the stockholders as preferred purchases as fast as ready. It is estimated that two thousand acres can be improved in the above manner within a year.

The development of the Company's property and its future possibilities should be of great interest to your readers, and particularly money they wish to lay up for "a rainy day," in property that will always be increasing in value; and if you will grant me the space in your valuable paper I will continue these articles, which will show the important bearing of this enterprise upon the future prosperity of San Francisco and even the entire State.

A. BOSCHKE, C. E.

SAN FRANCISCO, Jan. 21, 1889.

A Rap on the Fox's Toes.

BY DR. DEAN CLARK.

The Fox girls say, the Hydesville raps
Were nothing but their toe-joint snaps,
But who believe their say-so?

Perchance a few conceited saps,
Who think they know more than their paps,
"Have found it out"—they bray so!

There may be some old-fogy chaps,
Scarce waked from Rip Van Winkle naps,
Who thus believe—or may so.

A few old women, too, perhaps,
With shallow brains beneath their caps,
Have thus been fooled—and stay so.

But all the wise who've heard these raps,
Which puzzle e'en the juggling Japs,
Distrust this purchased say-so.

They know 'tis their sad moral lapse,
And the effect of Scheidam schnaps
That make these girls now say so.

Poor Foxes! caught in Satan's traps—
Led to your doom by his satrap;
We fear you will have to stay so?

For shame, bad girls! you may perhaps
Deceive a few old pious chaps,
Who go to church and pray so.

But we who wear our thinking caps,
You can't delude with toe-made raps,
Nor other tricks you play so.

We're sorry for your bad relapse,
And that you heed the Romish paps,
Who prompt your lying say so.

And hope you'll learn through sad mishaps
How wicked 'tis to cheat in raps,
And cease your frauds in toe-toe!

DENVER, Col., Jan. 9, 1889.

*Gin.

THE RIGHTS OF TO-DAY.—Our age is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories and criticisms. The foregoing generations beheld God and Nature face to face; we, through their eyes. Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us and not the history of theirs? Embosomed for a season in Nature, whose floods of life stream round and through us, and invite us by the powers they supply to action proportioned to Nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also. There is no more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship.—Emerson.

GERMANY IS LIBERAL.—We see it stated in the papers that the Minister of Public Worship in Germany has decided to discontinue Bible study as a distinct branch in the public school courses.

Letter from Portland.

EDITOR OF GOLDEN GATE:

The aspect here from a spiritual view is fine. Since Moody has come and gone, and Kate Kane's toe has come and stayed,—not on Spiritualism but on her foot—the meetings in our various halls have been better attended than ever before.

The East Portland society elected a Mr. Wheeler, husband of the justly celebrated healing medium of the same name, as President by acclamation. I believe that Major Newell continues for another year as President of the First Society. While at Col. Reed's meetings, the audience chose their chairman at each meeting.

Apropos of the last mentioned place, last Sunday evening, I had the pleasure of witnessing that, to me, most wonderful slate writing that I have ever seen. Sunday, one week ago, a lawyer got up in our meeting and said: "I know that there are spirits, for I can see and hear them, but I do not believe that they materialize or do slate writing." There is a lady who attends there regularly, and with might and main seeks to further our Cause, her name is Mrs. M. E. Squires, and she was for almost, if not quite three years, the inseparable friend of Mrs. Clara L. Reed; she has also been associated with Mrs. Francis. She is at present engaged in dress-making and does not make public practice of her mediumship; but a true sister, always ready to defend what she knew to be true and demonstrable, she said: "If her guides did not fail her, she would satisfy the gentleman and others, that independent slate writing was not only a possibility, but that it would take place under strict test conditions." On Sunday last she was there but, the lawyer, where was he? She had an ordinary book-slate with two leaves; this she passed to nearly every one in the room to be inspected, wiped and cleaned. She then placed the pencil between and holding the slate between her thumb and forefinger, she carried it from person to person in the room, until almost all had the pleasure of hearing the writing go on. When it was opened, there, written lengthwise of the slate, was a communication of five lines, written as straight and beautiful as can be imagined and signed Robert Dale Owen; also one of three lines signed Churchill, in an entirely different style. And in one corner, a message of about five lines was written in a space no larger than two postage stamps would occupy, perfectly legible and recognized by a lady present as from her daughter. So after all, if Mrs. Clara Reed thinks that her power and time is better spent in alleviating the pains of the physically sick, her light shines through another to heal the mentally and spiritually ailing. It is hoped that Mrs. Squires can be brought out before the public, but it is doubtful. The last time that Mrs. Reed gave a sitting or seance, was at No. 204 Turk street, near three years ago, and she left the room to demonstrate that the writing could take place through Mrs. Squires independent of her.

I received a fine test through Mrs. Brown, of No. 229 First street, this city. She told me that I would leave the place where I was employed during the present month, at a time when it seemed very doubtful. But on Tuesday, January 11th, through a combination of circumstances, unforeseen; namely, an accident, I was deprived of my employment. Where was the mind-reading there? This prophecy was given December 31, 1888.

Yours respectfully and fraternally,

MORRIS S. LIDEN.

PORTLAND, Or., Jan. 10, 1889.

(Written for the Golden Gate.)

"He Giveth His Beloved Sleep."

"Good-night, weary one!" Kind nature lovingly draws the silken curtain, excluding from thy tired eyes and confused brain, all sounds and scenes of inharmony and fatigue! Sleep peacefully! Rest securely and dream sweetly! Loving forms tenderly watch over thee, and guard thy slumbers! And now, dear one, worn, discouraged, and over-burdened perhaps with the heat of the day, calmly and smilingly, close thy eyelids, repose thy limbs, and fold thy hands; and trustfully sail out from the cold, dark waters of earth's agitated sea, upon the beautiful ocean of dreamland; and enjoy a foretaste of thy future unclouded bliss! Regale thy soul with life's true elixir, love's glad reunion! And now, as the weight of daily burdens disappears, gaze upon the opening scene before thee! Oh, glorious, enchanting vision of indescribable loveliness! A new earth, a fairer sky and brighter scenes; and an atmosphere of peace and love beyond description! It were wise indeed, that the recollection of such surpassing scenes of beauty and enjoyment should fade with the night, lest the needs and obligations of the ensuing day, greet us unwelcomed, and its pleasures seem pale and meagre in comparison. Oh, joyful meeting and transient greetings with disembodied families! Oh, rapturous kisses, clinging embraces, and fondest, closest communion of separated ones, of every denomination and degree of true affection! What blissful remarks and pledges of true devotion? What parental tenderness and filial administration? What fraternal confidences exchanged and prolonged! What misunderstanding righted, and deeper love plighted! Doubts removed, and hope,

encouragement, and inspiring assurances given for the varied experiences and emergencies of the coming years. In this supernal atmosphere, the mind is restored, the spirits quickened, the senses regaled, and new life, and vigor imparted to every needy member of the human organism! This is the divine mission and the mystery of sleep, far, far beyond the present ken of most mortals! To sleep! To dream! To once again roam with the idols of our hearts, if but for a brief moment is the healing balm Mother Nature administers to her beloved children. And now, silently and lovingly, we withdraw from the couch upon which reposes thy physical form, breathing once again for thee, all the luxuries of healthful, peaceful slumber, and a happy and bright awakening upon the morrow's morn! ELLA L. MERRIAM.

LOS ANGELES, Cal., Jan., 1889.

In all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.

As character comprises the entire sphere of the educated will, so temperament is nothing else than the sum of our natural inclinations and tendencies.

There is nothing little to the really great in spirit.

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Saturday Evening, January 26, 1889.

PROGRAM—PART I.

1. Piano Solo—"Panther Gavotte,".....Prof. Eckman
2. Reading—"King Robert of Sicily,".....W. J. Colville
3. Song—"Mrs. Brady's Daughter,".....Bertha Wadham
4. Song—"The Bell-Ringer,".....J. W. Maguire
5. Cornet Solo—"Schubert's Serenade,".....R. H. Whiting
6. Song—"The Old Violin,".....Mme. Bishop
7. Recitation—"I Have Drank My Last Glass,".....Lily Stayer
8. Vocal Duet—"Miss Ruby Carman and Mme. Bishop
9. "The Song That Reached My Heart,".....W. J. Colville
(Cornet obligato, R. H. Whiting.)
10. Song—"I Have Drank My Last Glass,".....Miss Alice Goff
(Pupil of Mme. Fabbri.)

PART II.

1. Piano Solo—"Valse Styrienne,".....Mrs. V. R. Shipley
2. Duet—"Life's Dream Is O'er,".....Misses Annie Prosser and Flora Shumet
3. Song—"Kathleen Aroon,".....Miss Ruby Carman
4. Recitation—"The Legend of the Cross,".....Mrs. Flag
5. Song—"Come Back to Erin,".....W. J. Colville
6. Song—"The Old Violin,".....Miss Annie Prosser
7. Cornet Solo—"Non E'er,".....R. H. Whiting
8. Duet—"Excelsior,".....Mme. Bishop and Mr. Maguire
9. Impromptu Poem—"The Song That Reached My Heart,".....W. J. Colville
10. "Auld Lang Syne,".....College Choir

Doors open at 7. Concert at 7:45 precisely. Carriages at 10:15. Admission, 25 cents.

Proceeds to be devoted to the General Fund for sustaining the Institution.

N. B.—The next Concert will be given Saturday evening, February 23d.

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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 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

Advice to Mothers. MRS. WINSLOW'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 84½ Market street, "Carrier Dove" office, and is open every week day from 9 A. M. to 5 P. M.

METAPHYSICAL COLLEGE, 106 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.

SPIRITUAL EXPERIENCE MEETING FOR FREE interchange of thought, by all who may wish to participate in the spirit of brotherly love, in Crusader Hall, St. George's, 509 Market street, over Curtin's store, between Fifth and Sixth streets, at 11 A. M., Sunday. Admission free. All invited.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrews' Hall, No. 111, Larkin street, at 7:30 o'clock. Interesting addresses, followed by tests by good mediums. All invited. Admission, 10 cents.

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.

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.

LIBERAL SPIRITUAL ASSOCIATION—MEETINGS every Thursday evening, at 909½ Market street. All are invited. Admission, 10 cents. Capt. A. A. Stout, President; Mrs. E. C. Swift, Secretary.

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

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

MRS. J. R. WILSON'S CLASSES IN SPIRITUAL Science, at 106 McAllister street, on Monday and Thursday, at 2 P. M.

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SATURDAY, JANUARY 26, 1889.

EDITORIAL FRAGMENTS.

How small the range of vision that sees not beyond the boundary of this little planet, with its one moon, and imagines that the Creator of millions of worlds greater than ours, and of vastly more importance in the plan and economy of the universe, should have to embody Himself in mortality and cause Himself to be executed upon the cross, in order to avert a moral catastrophe to the human race! Can it be that after trying His practiced hand on systems of worlds innumerable, He should come, in the awful perfection of his skill, to make such a terrible mistake with this little earth?

We are living in an age of the rankest kind of materialism, and nowhere is its spirit manifested more completely than among Spiritualists. True, they claim to believe in a future state of existence, and yet they live as though this life was the all in all of being. They gather in the perishable treasures of earth, often entirely neglectful of the everlasting riches of the spirit, which alone will be of any worth to them a little while hence. They pass on, one after another, and do little or nothing for humanity, and then they return to us with the set plaint, "O, that I had better use of my opportunities! O, that I had my life to live over again!"

Persecution for opinion's sake, like abuse of the individual, is the strongest possible promoter of the cause that it is sought to crush. There is a just principle in human nature that rebels at abuse or persecution of a fellow mortal. Let a man or woman be roundly berated, and in all true natures this principle at once asserts itself, and rallies to the defence of the wrongfully accused. Persecution first gave Christianity to the world, and when it became strong, tyrannical and corrupt, its martyr-fires made Protestantism first possible, and then a mighty success. No Spiritualist need fear for his Cause because of the abuse of the ignorant.

The Spiritualist whose only delight in Spiritualism is in the physical phenomena thereof, and who regards all spirituality, as one expresses it, as "sickening sentimentality," would be better off, spiritually, if he were a devout Catholic, with his conscience in charge of a priest. A belief, simply, in a fact of nature, has no bearing whatever on one's nature. It does not make one more kind, or charitable, or better in any way. There are many Spiritualists who are no more benefitted, spiritually or morally, by their belief in spirit communion than they are in their belief in the multiplication table, or in the ebb and flow of the tides.

Large souls are never envious or jealous—never seek to build themselves up by pulling others down. They delight in the success or good luck of their neighbors—are glad when others are made glad, even though their own pathway may be beset with thorns. And when fortune smiles upon their lives, they are always ready to share it with their less fortunate friends and neighbors. The world needs large souls to bear its mighty burdens of truth to humanity—to carry forward its grand reformatory and uplifting work. Thereby are the children of the One Father led onward from age to age, and from lower to higher planes of spiritual unfoldment.

The spirit world is ever moving forward to a purpose. It takes no note of the things which do most disturb the serenity of mortal minds, in the presentation of spiritual truths; but presses into its service all who are able to bear arms,—that is, all who can be used to bring its grand truths before the world of humanity. Its ministers and evangelists may fall by the way-side, or follow the tempter of lust or gold into unbidden ways, and straightway it finds new recruits among young and old, in quiet Christian homes, in the abodes of skeptics and unbelievers, and the good work goes onward, ever onward, to the glorious end of man's spiritual unfoldment, and the conscious interblending of the two worlds. Spiritualism has a stronger hold upon the world to-day, than ever before.

Every act of our lives—every thought of good or evil—leaves its impress upon the spirit, moulding and shaping it for the life of the spirit within other and finer environments, in that world "beyond the river." Thus it is that we make ourselves what we really are. We shall be grand and radiant in that new life—the fit companions of grand souls,—or we shall grovel in the slums of the hells we have created for ourselves, just as we will. But, it may be asked, Is the spirit wholly responsible for its mortal expression? We would answer, Most certainly not. Neither is the child responsible for its carelessness in falling into the fire, but it must suffer the pain of the burn all the same. We are not responsible for inherited tendencies to evil, nor for the bias of early erroneous education, but we suffer from their impress upon our natures just the same as though we were.

If we would make Spiritualism respectable we must first learn to respect it ourselves. The world is full of erring and sinful ones. Some there are in our ranks, of the "holier-than-thou" kind, who delight in hunting out the erring and following them through life like sleuth hounds of perdition. Puffed up in their own conceit and oblivious of the beam in their own eyes, they are ever on a hunt for the mote in their neighbor's eyes. And the fuss they make, and the dust they stir up would naturally lead the outside world to believe that Spiritualists are a very unsavory class of people; when the fact is they are no worse than their defamers. What are a few dishonest or immoral mediums and preachers, to the millions of believers in Spiritualism? Haven't all religions had their Judases? Why should we expect Spiritualism to be an exception to the rule? When we find a black sheep in the fold, is it highly important that we should parade it up and down the world, and keep at it, and after it, until by very force of habit and association we become black sheep ourselves? Let us quit our groveling in the slums of pernicious thoughts; let us learn to be amiable, at least, if we cannot always be just.

SEPARATION.

Where does separation not exist? Every atom in the universe stands alone; the atoms of a solid body impinge one upon another, but do not lose their individual form. To the unaided eye solids and liquids appear to be perfectly united substances, but science shows them to be composed of distinct particles and globules, separable one from another.

Each life stands alone—some more than others. Often those that seem most perfectly blended in home and family ties, are widest asunder, not perhaps in taste, pursuit and intellect, but in soul and spirit unfoldment, growth and perception—that which to outward senses appears the bond of union, with invisible interstices that lie between the closest human ties, because no one being can be quite merged in another. Every life is a sealed book to every other life, and as for telling one's inmost thoughts and feelings, it has never been done and never will be, because they are inexpressible. Go along our crowded streets and passing thousands, scarcely two will speak. All seem to be strangers, and we wonder how they all happened out at once.

So it is really the world over; people do not know each other any more than does the public throng. We are indeed pilgrim strangers, tarrying but a night, and in the morn, that new and never ending morn, we shall go each our way and ultimately work out the problem of this unspeakable existence.

D. L. MOODY'S WORK.—Mr. D. L. Moody, the evangelist, as he is styled, has been holding a series of very large and interesting meetings, at the Pavilion in this city, during the last three weeks. Of these meetings, we are pleased to say that they appear to be in a very large sense beneficial. Mr. Moody denounces no one, has no unkind words to say of Spiritualists, Atheists, Roman Catholics, Jews, Pagans, Infidels, Agnostics, or any other class of thinkers, or unbelievers, but invariably invites sinners to abandon their evil ways and live a better life. This he calls coming to Christ, accepting Christ as a Savior, etc. Well, as Spiritualists, we are not disposed to split hairs on the question as to whether one accepts Christ as a personal Savior, and is thereby induced to lead a better life, or takes into his nature the Christ principle of brotherly love and good will. Whatever preaching makes humanity better must surely have something of the true Gospel in it.

SOMETHING NEW.—The Young Peoples' Meeting will be held in Fraternity Hall, Pythian Castle, 909½ Market street, next Sunday evening, and continuing each week, for the purpose of general culture in mental, moral and spiritual gifts of the youth of our city. While this movement is for the young gentlemen and ladies who attend, and is in their interests, the elderly portion of the community is not excluded, but on the contrary they are earnestly invited to support the young folks in this enterprise. An excellent program will be rendered by volunteer talent. Chorus and solo singing, also recitations and essays. Competent speakers will also lend assistance. Mr. Perkins will deliver a short illustrated address upon the possibilities of the human voice, next Sunday evening. Volunteer talent is solicited by G. F. Perkins, room 22, 841 Market street.

—Mrs. Crossette lectured at Curtis Hall, Sixth and Market streets, Oakland, last Tuesday evening, to a full house. Her answers to the questions surpassed any of her previous efforts. Many pronounced them surpassed by none. Lectures continued every Tuesday, at 8 o'clock. Admission, 10 cents.

A QUIET WEDDING.

The Hon. Amos Adams and Mrs. Nellie G. Aylsworth were united in marriage last Wednesday evening, at the residence of Mr. and Mrs. Elisha Morse, this city. The Rev. Horatio Stebbins officiated, and in a very beautiful and impressive ceremony pronounced the words which united the two "till death do them part." It was a very quiet affair and only a few of the most intimate friends and relatives of Mr. and Mrs. Adams were present. Mr. Adams, President of the GOLDEN GATE Printing and Publishing Company, is well known in San Francisco, and on this coast, where he has lived for many years, and held positions of honor and trust, and is most highly esteemed for his integrity and high moral worth, both in social and in business circles. The bride is a grand little lady, and one of the finest psychics we know; she has just those qualities which will make any good man better by close association with them, and is truly a fitting companion for the honored gentleman. After congratulations were over, Mr. Colville being called upon, spoke as follows:

After listening to the beautiful, but solemn words of the marriage covenant just pronounced by Dr. Stebbins, our esteemed brother and sister who have publicly united their hands here this evening as the outward sign of previously united hearts, we feel that could we all hear the blessed words of angelic benediction pronounced by friends invisible to mortal sight, upon this newly wedded pair, you would be forcibly struck by the union of words which must ever form part of an earthly ceremony 'until death parts you.' All that either Church or State can do or attempt to do, is to acknowledge, sanction and bless a union of two loving hearts which beat as one and which will so continue to beat as long as both shall live, but oh, how small and narrow are the words 'life' and 'live,' when employed in their simple earthly meaning, when constructed with the immortal wealth of fullness they express when spoken from the sphere of spirit. 'As long as you both shall live,' may mean so little if it alludes only to the brief, uncertain span of man's terrestrial existence, but shall strive to gauge the immensity of the expression when it applies to a spiritual life and an immortal union.

Feeling confident as we do that our friends formally united in the marriage covenant in this room to-night have discovered something of the enduring sweetness and surpassing satisfactoriness of a union not based on temporal attachment but on spiritual affinity, we can freely indulge the sublime and cheering thought that their outward protestation of mutual love, confidence and fidelity is but a feeble echo heard by mortal ears, of loftier vows registered in a state where angels are the auditors and witnesses. The relationship of husband and wife and life to husband, in its external meaning, may pertain but to this fleeting earthly state, but if in a diviner state than this, there is 'neither marrying nor giving in marriage,' there is assuredly a blessed expression of mutual affection and oneness infinitely transcending the best interpretation put upon those terms on earth.

However large, yea infinite may be the eternal circle of universal love, who shall attempt to number, the countless, smaller circles described within its infinite round. There is surely room within the boundless intensity of universal love for all those lesser circles of particular affection, which when genuine and sincere instead of hiding the sense of universal brotherhood, do but intensify it. The superlative blessedness of loving and being loved truly, is that it enlarges our sympathies, deepens our charity and in every way broadens our horizons, as it intensifies our good feeling toward all mankind. To be happy and harmonious in one's own social and domestic sphere smooths away all the asperities; rounds off all the sharp corners and angles of individual expression, and thereby tends to develop a feeling of boundless compassion and tender regard for all the human family. Marriage bells no less than Christmas bells, breathes out a loving message of peace and good will, and as we hear their gladness chime reverberating through this bright and beautiful room to-night, may we all feel blessed ourselves with a deeper and tenderer love for all the race as we catch the infection of such royal good feeling, as we can detect proceeding from one another here on this delightful and long to be remembered occasion. To wish the bridal couple happiness is to express what we all feel, partakes more of the statement of unerring prophecy than the mere voicing of a sanguine sentiment of desire for the welfare of treasured friends. In the full glory and ripeness of their earth experience they have united their hands and fortunes after calm and deliberate consideration and long acquaintance with each other. Having so frequently been the recipients of kindness from this genial pair in days gone by and knowing as we do, how zealously they have worked, are working and intend to work for the spiritual as well as for the temporal welfare of others, we feel that the event we now celebrate signifies a new and fuller blending of spiritual forces and agencies united for the accomplishment of good and the carrying out of purposes beyond merely human perception. That our dear friends now so wisely mated, may realize here even more than the joy they can so reasonably anticipate in one another's society, and beyond this state a depth of union, earth can never know is our sincere and fervent wish, which takes before our eyes the form of confident prediction.

Upon our brother, sister here, United in the bonds of love, May peace and gladness softly fall From those immortal homes above Where love's divine, bright golden chain Once forged, is sundered ne'er again.

Oh, may you hear the wedding bells Hung in the belfries of the sky Peal out upon your ears to-night, 'Till knowing heavenly hosts are nigh, You feel the touch of angel hands Fresh consecrating love's demands.

As sacred solemn words rang out Concerning fealty and truth, Words which, when spoken always bring Tears to the eyes of age or youth, Because they breathe a note that's sad Concerning death when unions cease.

We thought we heard a chorus glad Breathing a benison of peace, Proclaiming that though bodies fail And earth her own again may claim The soul which loves and which is loved, Abides for aye a steadfast flame.

And thus the love you cherish here, The noble faith you fondly plight Fears not the shadow of the tomb, But bursting forth in deathless light Proclaims a union ne'er to end Between each lover and true friend.

Oh, be your pathway strewn with flowers, The flowers that spring from mutual trust, That blossom in eternal bowers; Though earthly blooms return to dust, Oh! be your pathway ever bright With heaven's divinest clearest ray, Until for you there dawns at length, The fullness of unending day.

Accept our blessing faithful friends, And learn through all life's voyage to prove How beautiful and pure a thing Is effort sweetened by deep love; Then from your treasure-house of joy From out your sanctuary of bliss, May the sweet tide of charity Pour kindly forth, sad hearts to kiss, Until from out your boundless store You still rejoice to yield the more.

As years roll on, and still more bright Shall shine the beacon of your love, Be every hour a stepping-stone Up to those spheres from which the dove Of perfect peace, descends to rest Within your hearts this hallowed eve, A message of serene joy Within your new-found home to leave.

Peace, joy and love your portion be Now and through all eternity.

Mr. and Mrs. Adams will reside at 454 Seventeenth street, where their many friends will ever find a cordial greeting. The GOLDEN GATE joins in the host of good wishes for their happiness and prosperity through all the coming years.

HAUNTED.

The room in the Southern Hotel, St. Louis, where Maxwell murdered Preller, and was afterwards arrested in Australia, brought home, tried and executed, is said to be haunted. The Examiner's St. Louis dispatches of January 21st, says of a reputable business man who was assigned to that ill-fated room, the number of which has been changed since the murder:

"He went to bed early the first night and soon fell asleep, but was awakened by a tapping on the head of the bed, which kept up at intervals through the night. He was worried, but said nothing to any one of the matter, and occupied the room the next night. The tapping began about midnight, and he arose and examined the room, but could find no one there. He noticed, however, that the bureau drawers were open. He shut them, but they opened again, and the tap on the bed continued to disturb him until morning. He returned to the dread department last night, mad at himself, and determined to sleep in spite of the mysterious rapping. He retired early and slept well until about 1 o'clock, when he was aroused by a loud explosion in the fireplace. A second and a third followed in rapid succession. The gentleman, who was not afraid of spirits, sprang from his bed and struck a light. Several bricks had been blown from the fireplace and pieces of some sooty substance were scattered about the room. The occupant of the chamber called the night clerk, but that individual refused to enter the chamber. The disturbed guest removed his things from the abode of spirits before breakfast, and at his own suggestion was transferred to another apartment. The mysterious affair has caused a tremendous sensation here, and it will be some time before the proprietors of the hotel can find any one hardy enough to occupy the dreaded chamber."

—Dr. N. F. Ravlin is lecturing to large audiences in the Garden City every Sunday evening.

—The People's Spiritual meeting had a fair attendance at Washington Hall last Sunday evening. Dr. Mead and Thomas Curtis delivered short addresses, on the subject of "Spirit Frauds;" the remarks were very interesting and highly appreciated by the audience. There was also other interesting exercises.

—Harry White, the boy medium of this city, was presented, about four weeks ago, with a telegraphic apparatus, such as is used for spirit telegraphy. After a few sittings with it the invisibles were able to work it, and now a strong spirit, who claims that he was a telegraph operator in earth life, has taken charge of the medium for the development of spirit telegraphy. Already messages are given through the instrument with great precision and rapidity. His guide is preparing him for public work.

—"The Santa Barbara Independent has reliable information that a party of capitalists are in negotiations with the owners of the Miguel Garcia coal deposit near Carpinteria. Should the arrangements be completed a number of men will be put to work at once running a tunnel to the mine. The coal specimens which were sent to San Francisco have been fully tested, and experts have pronounced it coal of the very best quality. It is learned that the capitalists have made propositions to Garcia and his co-owners to work the mine on shares. It is quite likely that the final arrangements will be consummated within a few days."

—"The Santa Barbara Press of Jan. 20th, has this to say of Summerland: "The Spiritualistic town of Summerland, situated on the Ortega ranch, bids fair to become one of the most successful colony ventures yet established on this coast. Although the townsite was only surveyed a few weeks ago, already nine hundred lots have been sold. Large numbers of deeds are constantly being received for record. Already one house has been built on the tract and a large number more will shortly be constructed. Another project in connection with Summerland is also under such headway that its success is assured. H. L. Williams has donated a tract of sixteen acres on the top of Ortega Hill, a beautiful location commanding an unrivalled view both up and down the coast. On this site there will be built a great sanitarium and hotel."

—"The following from the Santa Barbara Independent, of December 21st, will be of interest to purchasers of lots in Summerland: "The new Spiritualistic town of Summerland, near Ortega Hill, is going to be a grand success. Building has already commenced. Nearly 1,000 lots have been sold, and some 127 deeds, covering 518 lots have already been issued. Twenty-one deeds reached the County Recorder for record in one day. These deeds are to parties now living in all parts of the Union. Nearly every Eastern State is represented, as are the Territories, and even Honolulu. The attraction of people from these sections will prove of great benefit to our entire county, and if the large hotel proposed to be erected on Ortega Hill is built, it will attract people from all over the world, as it would be difficult to find a more lovely hotel site. We wish the Spiritualists every success."

EDITORIAL NOTES.

—H. L. Williams writes: "I think one of the strongest endorsements of our town site is that when strangers visit it they take lots. There has scarcely been an exception to this."

—The editor of this journal, having been on duty all of the present week, has had his hands too full to attend properly to many matters connected with Spiritualism and the GOLDEN GATE.

—A. Snodhish, W. T., subscriber, writing to renew his subscription, says: "I do not like to do without my dinner, neither do I like to be without the best paper I ever had the pleasure of reading."

—Mrs. Sarah A. Harris, of "Our Question Department," makes a specialty of teaching Mental Science, by correspondence. Also gives absent treatment successfully. Address Mrs. Sarah A. Harris, Berkeley, California.

—A convention has been called to meet at Irving Hall, in this city, Sunday, January 27th, at 10 A. M., to consider the demands of Liberalism. The call for this convention has been signed by one thousand citizens of California.

—N. B. The report of W. J. Colville's lecture this week is again a good abstract though by no means verbatim. Our forms go to press too early each week to allow of the transcription of a lecture delivered the previous Sunday in *extenso*.

—Mrs. Perkins and other mediums will conduct a developing circle at Fraternity Hall, 909-1-2 Market street, and conference meeting at same place and afternoon of each Wednesday. Circle commences at 1 o'clock, conference and test meeting, 2:30 o'clock.

—W. A. Bartley, recently a real estate dealer, doing business in Los Angeles, writing to H. L. Williams, January 14th, says: "I have been through your Ortega ranch many times, and know the situation well, and feel confident that Summerland will be a grand success."

—On Sunday next, January 27th, in Metropolitan Temple, W. J. Colville will give the third lecture in the present course suggested by Robert Elsmere. Subject "Miracles and Natural Law." Service commences precisely at 10:45 A. M. Grand organ and fine singing. Seats free to all comers.

W. J. Colville's lecture, at College Hall, 106 McAllister street, on "Wheat and Tares of Spiritualism," was a masterly effort. Next Sunday, January 27th, his subject at 7:30 P. M., will be "Thomas Paine and the Age of Reason, with a glance at the coming Age of Intuition." All seats free.

—Mrs. Pauline W. Stevens, a noble worker and pioneer in the spiritual movement, passed on to spirit life, Friday, January 18th, from the city of Sacramento. Mrs. Stevens is a sister of the late E. V. Wilson. She was a grand soul, full of divine goodness, and was well known to the Spiritualists of this coast.

—We call the attention of the readers of the GOLDEN GATE to General Boschke's article concerning the lands of the "River, Harbor, Canal Dredging and Land Company." Purchasers of the stock can look forward to become owners of some of the best grazing and fruit lands in the State and realize handsome dividends in the new future.

—The new plan of receiving voluntary contributions from the attendants at Mr. Colville's meetings, as they leave the Hall, is found to work admirably—much better, and certainly less objectionable than from the usual practice of passing around the plate. Last Sunday morning, at the Temple, \$18.50 was deposited on the plate in the vestibule as the audience passed out, thereby showing the willingness of the people to sustain such meetings.

—Fred Evans, writing from Brisbane, Dec. 24th, says: "This is a terrible country to live in; phenomena in the weather is very hot; to-day we have it 100 in the shade and 135 in the sun. The heat this month has been very killing on every one. People say that this is the hottest month they have had for years. Nobody here cares to do any more than is absolutely necessary." Mr. Evans was to leave Brisbane for Melbourne the first week in January.

—W. J. Colville lectures in Oakland Synagogue, Thirteenth street, every Sunday at 3 P. M. Subject, January 27th: "Christ Re-conceived in Relation to His Miracles." All seats free. Collection. Lectures on "Theosophy" in same place, Mondays and Thursdays, at 7:30 P. M. Class in spiritual science at Odd Fellows' Hall, Park street, Alameda, Mondays and Thursdays, at 2:30 P. M.

—Mrs. J. J. Whitney, whose wonderful power as a platform test medium, has for several months past attracted large and deeply interested audiences at Odd Fellows' Hall, in this city, on Sunday evenings, announces that her public seances at the Hall will close for the present, with to-morrow (Sunday), evening's seance. She will devote herself hereafter, for a season, to private work, which is really all the work that ought to be expected of one medium. She will no doubt have a crowded house to-morrow evening, when a most interesting seance may be expected.

—Speaking of the first cottage erected in the new town of Summerland, Mr. Williams writes as follows: "I was over to the new house in Summerland this morning, [Jan. 19th], and the owner is putting up a first-class cottage that will be an honor to the place. He camps in an old house of mine at the foot of Ortega Hill. "He is very enthusiastic and perfectly delighted with the place; says, 'It is Summerland in more than name.' I went in the new house, and could sense, so clearly and plainly, the high character of the influence, and I feel that the higher spirits are with us."

NATURE'S SCHOOL.

We are prone to think that if we would see much we must travel, which in some degree is true, but is a greater measure not true. Nature everywhere presents an inexhaustible fund of interest that is quite as rich and varied in character in one place as another, if only one has trained the eye to perceive it. The untutored tribes whose lots are cast in Nature's wilds, are correct interpreters of her language, though ignorant of all that is commonly supposed to constitute an education.

The habits of birds; the character and qualities and habits of plants; the aspect of the heavens, and the positions of the constellations at different periods of the year—these facts in three natural sciences, the so-called savage learns by observation and reflection.

Two persons may go a long journey. When they get home one has nothing to relate; the other has a treasure of incident and narrative that is well nigh exhaustless, for besides seeing he or she has studied; suggestions and comparisons uniting with what was strange and new, fresh ideas are awakened and along with what one has seen, one places the impressions therefrom, and thus has a store of information and thought that no degree of scholarship could gain without the faculty of observation.

Those who go through life trusting alone to books for their knowledge of the world about them, get but little of the riches that the one book of Nature contains for those who have learned to see. As with material things so with spiritual. The class and teacher is not the best means for gathering spiritual knowledge, although in some cases it may serve to awaken a new desire for higher knowledge. The air is ever vibrating with spiritual truths and ideas new to mortals. Each one receives all he is capable of; if he would receive more he must study his better nature and learn to interpret his impressions and to read the many forms of speech the invisible ones employ to communicate with us, and to instruct us, that they may become better guardians of our earthly way. Nature's school is heaven's school, and those who learn the secrets of the one, have gained the harmony of the other.

A Miserable Hoax.

EDITOR OF GOLDEN GATE:

Several weeks ago, the GOLDEN GATE contained a Christmas sermon, preached by the Bishop of London, wherein it was stated that from that time on he would step out of the temple and high places, reject his living of \$50,000 per year, and go forth among the people, all in obedience to the veritable teachings of Christianity. Such phenomenal self abnegation so surprised me that my doubts induced me to write to A. R. Wallace for particulars. Enclosed is Mr. Wallace's letter, which you may make use of as you please and return it to me.

Respectfully yours

STOCKTON, Jan. 22, 1889.

As the publication of the letter referred to cannot be objectionable to the writer thereof, we give it entire:

DEAR DR. HUDSON: I have never heard anything about the Bishop of London's sermon last year, and I enquired of one or two persons who also knew nothing of it, but were quite sure the Bishop had not given up his charge or his income. At last I found a friend who could tell me all about it. It seems the Rev. Stewart Headlam, a radical parson and great supporter of Henry George, has a paper called the *Church Reformer*, and in this paper he printed the sermon you saw, as a joke or satire, indicating, I suppose, his idea of what a Bishop ought to do and say if a true Christian bishop. The paper is not much read except by a few radical churchmen, and was hardly noticed here, though it did deceive some local papers, I am told. So, you see, our bishops are not yet sufficiently mad or sufficiently Christian to "sell all they have and give it to the poor."

I have not read Ingersoll's article, and only a review notice of Gladstone's. No doubt Ingersoll would beat in such a controversy.

I have been very unwell a long time from a severe cold last winter which settled on the liver, kidneys and bladder, and caused much trouble. I am only now recovering my usual health. I am now printing a book on "Darwinism," which keeps me employed.

I long for some of your California sunshine, though not all of it. You have too much of a good thing—we, far too little. I think of moving to the Southwest coast of England where there is much more sunshine than here, as this place agrees with neither myself nor my wife.

With kind remembrances to your brother, and with best wishes to yourself, believe me

Yours very sincerely,

ALFRED R. WALLACE.

FRITH HILL, GODALING, Dec. 30, 1888.

Thanks.

EDITOR OF GOLDEN GATE:

Mrs. Perkins joins me in this public expression of our grateful feelings toward the many friends, who so kindly responded to our needs, by a public entertainment in our behalf.

The large gathering of generous people gave us a pleasant surprise by its numbers. Aside from the financial benefit which amounted to \$20, for which we are truly thankful, we were more than pleased to feel the influence of a general large heartedness which pervaded the atmosphere.

Mr. W. E. Coleman presided and managed an excellent programme, while Mrs. Michner and others attended to the refreshment part.

We feel especially indebted to the Lyceum and its managers, and shall ever, as we have in the past, assist that organization in whatever manner we are needed. There were many kind friends, who quietly rendered us assistance, they with the rest will please accept our sincere thanks.

G. F. PERKINS,
MRS. E. PERKINS.

Conference Meeting.

EDITOR OF GOLDEN GATE:

Sunday at 11 A. M., Conference at 909 Market street was enlivened by good music by Mrs. Cook, Prof. Perkins, Mr. Hyde and the lady Miss Johnson, whose rich melodious voice and spiritual song charmed the audience. Good speeches by Dr. Bouton, Dr. Mead, Mr. Thurston and Walter Hyde. Mrs. Pruden, a dear little lady gave a most thrilling experience of having become a medium after losing her precious boy by drowning. After days of anguish and earnest prayers, the clouds of gloom which had nearly smothered all hope were parted, and her little boy presented

himself before her vision, exclaiming, "Mamma, I'm not dead; I'm alive and with you now." Her impassioned eloquence and pathos almost parted the veil between this and the spirit, giving us glimpses of the beyond. With a song by the entire audience and a sweet benediction we adjourned to meet next Sunday at the same time and place.

F. A. L.

The River, Harbor, Canal Dredging and Land Company.

EDITOR OF GOLDEN GATE:

The desire inherent in us all to prepare a home for a peaceful resting place will make it a matter of interest to your readers to learn, that the above Company is to prepare by large expenditures of money and skillful management, beautiful and profitable homes for hundreds of families upon its exceptional fertile lands.

The immense tract owned by this Company on the East shores of San Francisco Bay, in Alameda county, embraces about thirty square miles within a mean distance of thirty miles of the great metropolis of San Francisco; and when this land is opened up to cultivation and production of food for the millions of people, which will congregate and make their homes on the shores of the Bay of San Francisco in the near future, it will become extremely valuable, and for that reason the Company's stock will reach manifold its face value within a decade.

To meet the necessary expenditures for the improvement of the land a part of the Treasury stock, consisting of 50,000 shares, or a half of the entire issue of the Capital stock, is to be sold at \$5.00 per share, and can be purchased at Jos. C. Jennings, 317 California street.

This Company is incorporated under the laws of Colorado, to enable it to issue non-assessable stock for the protection of those who purchase its stock, and offer the further privilege to purchase tracts of the Company's land when ready for cultivation, with stock at par value.

Two thousand acres of this land adjoining the Narrow Gauge Railroad from Alameda to San Jose are going to be brought under cultivation; first, by subdividing it into twenty acre lots. The tract being perfectly level, alluvial land; ditches seven feet wide and four feet deep will be dug by steam ditching machinery, which will serve the double purpose of drainage and irrigation as the seasons require. The soil from the ditches will be used to make a roadway between two adjoining parallel ditches. By this system each subdivision of the tract will have approach by road; each four adjoining tracts will be supplied with an artesian well, from the flow of which, the ditches will be supplied with fresh water for irrigation. The system of ditches will have the requisite water-gates communicating with the Bay through which the height of the water in the ditches can be regulated. Tracts prepared in the above manner will be offered for sale to the stockholders as preferred purchases as fast as ready. It is estimated that two thousand acres can be improved in the above manner within a year.

The development of the Company's property and its future possibilities should be of great interest to your readers, and particularly money they wish to lay up for "a rainy day," in property that will always be increasing in value; and if you will grant me the space in your valuable paper I will continue these articles, which will show the important bearing of this enterprise upon the future prosperity of San Francisco and even the entire State.

A. BOSCHKE, C. E.
SAN FRANCISCO, Jan. 21, 1889.

A Rap on the Fox's Toes.

BY DR. DEAN CLARKE.

The Fox girls say, the Hydesville raps
Were nothing but their toe-joint snaps,
But who believe their say-so?

Perchance a few conceited saps,
Who think they know more than their paps,
"Have found it out"—they bray so!

There may be some old-fogy chaps,
Scarcely waked from Rip Van Winkle naps,
Who thus believe—or may so.

A few old women, too, perhaps,
With shallow brains beneath their caps,
Have thus been fooled—and stay so.

But all the wise who've heard these raps,
Which puzzle e'en the juggling Japs,
Distrust this purchased say-so.

They know 'tis their sad moral lapse,
And the effect of Scheidam schnaps!
That make these girls now say so.

Poor Foxes! caught in Satan's traps—
Led to your doom by his satrap;
We fear you will have to stay so!

For shame, bad girls! you may perhaps
Deceive a few old pious chaps,
Who go to church and pray so.

But we who wear our thinking caps,
You can't delude with toe-made raps,
Nor other tricks you play so.

We're sorry for your bad relapse,
And that you heed the Romish paps,
Who prompt your lying say so.

And hope you'll learn through sad mishaps
How wicked 'tis to cheat in raps,
And cease your frauds in toe-toe!

DENVER, Col., Jan. 9, 1889.

*Gin.

THE RIGHTS OF TO-DAY.—Our age is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories and criticisms. The foregoing generations beheld God and Nature face to face; we, through their eyes. Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us and not the history of theirs? Embosomed for a season in Nature, whose floods of life stream round and through us, and invite us by the powers they supply to action proportioned to Nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also. There is no more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship.—Emerson.

GERMANY IS LIBERAL.—We see it stated in the papers that the Minister of Public Worship in Germany has decided to discontinue Bible study as a distinct branch in the public school courses.

Letter from Portland.

EDITOR OF GOLDEN GATE:

The aspect here from a spiritual view is fine. Since Moody has come and gone, and Kate Kane's toe has come and stayed,—not on Spiritualism but on her foot—the meetings in our various halls have been better attended than ever before.

The East Portland society elected a Mr. Wheeler, husband of the justly celebrated healing medium of the same name, as President by acclamation. I believe that Major Newell continues for another year as President of the First Society. While at Col. Reed's meetings, the audience chose their chairman at each meeting.

Appropos of the last mentioned place, last Sunday evening, I had the pleasure of witnessing the, to me, most wonderful slate writing that I have ever seen. Sunday, one week ago, a lawyer got up in our meeting and said: "I know that there are spirits, for I can see and hear them, but I do not believe that they materialize or do slate writing." There is a lady who attends there regularly, and with might and main seeks to further our Cause, her name is Mrs. M. E. Squires, and she was for almost, if not quite three years, the inseparable friend of Mrs. Clara L. Reed; she has also been associated with Mrs. Francis. She is at present engaged in dress-making and does not make public practice of her mediumship; but a true sister, always ready to defend what she knew to be true and demonstrable, she said: "If her guides did not fail her, she would satisfy the gentleman and others, that independent slate writing was not only a possibility, but that it would take place under strict test conditions." On Sunday last she was there but, the lawyer, where was he? She had an ordinary book-slate with two leaves; this she passed to nearly every one in the room to be inspected, wiped and cleaned. She then placed the pencil between her thumb and forefinger, she carried it from person to person in the room, until almost all had the pleasure of hearing the writing go on. When it was opened, there, written lengthwise of the slate, was a communication of five lines, written as straight and beautiful as can be imagined and signed Robert Dale Owen; also one of three lines signed Churchill, in an entirely different style. And in one corner, a message of about five lines was written in a space no larger than two postage stamps would occupy, perfectly legible and recognized by a lady present as from her daughter. So after all, if Mrs. Clara Reed thinks that her power and time is better spent in alleviating the pains of the physically sick, her light shines through another to heal the mentally and spiritually ailing. It is hoped that Mrs. Squires can be brought out before the public, but it is doubtful. The last time that Mrs. Reed gave a sitting or seance, was at No. 204 Turk street, near three years ago, and she left the room to demonstrate that the writing could take place through Mrs. Squires independent of her.

I received a fine test through Mrs. Brown, of No. 229 First street, this city. She told me that I would leave the place where I was employed during the present month, at a time when it seemed very doubtful. But on Tuesday, January 11th, through a combination of circumstances, unforeseen; namely, an accident, I was deprived of my employment. Where was the mind-reading there? This prophecy was given December 31, 1888.

Yours respectfully and fraternally,
MORRIS S. LIDEN.

PORTLAND, Or., Jan. 10, 1889.

[Written for the Golden Gate.]

"He Giveth His Beloved Sleep."

"Good-night, weary one!" Kind nature lovingly draws the silken curtain, excluding from thy tired eyes and confused brain, all sounds and scenes of inharmony and fatigue! Sleep peacefully! Rest securely and dream sweetly! Loving forms tenderly watch over thee, and guard thy slumbers! And now, dear one, worn, discouraged, and over-burdened perhaps with the heat of the day, calmly and smilingly, close thy eyelids, repose thy limbs, and fold thy hands; and trustfully sail out from the cold, dark waters of earth's agitated sea, upon the beautiful ocean of dreamland; and enjoy a foretaste of thy future unclouded bliss! Regale thy soul with life's true elixir, love's glad reunion! And now, as the weight of daily burdens disappears, gaze upon the opening scene before thee! Oh, glorious, enchanting vision of indescribable loveliness! A new earth, a fairer sky and brighter scenes; and an atmosphere of peace and love beyond description! It were wise indeed, that the recollection of such surpassing scenes of beauty and enjoyment should fade with the night, lest the needs and obligations of the ensuing day, greet us un- welcomed, and its pleasures seem pale and meagre in comparison. Oh, joyful meeting and transient greetings with disembodied families! Oh, rapturous kisses, clinging embraces, and fondest, closest communion of separated ones, of every denomination and degree of true affection! What blissful remarks and pledges of true devotion? What parental tenderness and filial administration? What fraternal confidences exchanged and prolonged! What misunderstanding righted, and deeper love plighted! Doubts removed, and hope,

encouragement, and inspiring assurances given for the varied experiences and emergencies of the coming years. In this supernal atmosphere, the mind is restored, the spirits quickened, the senses regaled, and new life, and vigor imparted to every needy member of the human organism! This is the divine mission and the mystery of sleep, far, far beyond the present ken of most mortals! To sleep! To dream! To once again roam with the idols of our hearts, if but for a brief moment is the healing balm Mother Nature administers to her beloved children. And now, silently and lovingly, we withdraw from the couch upon which reposes thy physical form, breathing once again for thee, all the luxuries of healthful, peaceful slumber, and a happy and bright awakening upon the morrow's morn! ELLA L. MERRIAM.
LOS ANGELES, Cal., Jan., 1889.

In all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.

As character comprises the entire sphere of the educated will, so temperament is nothing else than the sum of our natural inclinations and tendencies.

There is nothing little to the really great in spirit.

ADVERTISEMENTS.

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Saturday Evening, January 26, 1889.

PROGRAM—PART I.

1. Piano Solo—"Panther Gavotte,".....Prof. Eckman
2. Reading—"King Robert of Sicily,".....W. J. Colville
3. Song—"Mrs. Brady's Daughter,".....Bertha Wadham
4. Song—"The Bell-Kinger,".....J. W. Maguire
5. Cornet Solo—"Schubert's Serenade,".....R. H. Whiting
6. Song—"The Old Violin,".....Mme. Bishop
7. Recitation—"I Have Drank My Last Glass,".....Lily Stayer
8. Vocal Duet—Miss Ruby Carman and Mme. Bishop
9. "The Song That Reached My Heart,".....W. J. Colville
 (Cornet obligato, R. H. Whiting)
10. Song—"I Have Drank My Last Glass,".....Miss Alice Goff
 (Pupil of Mme. Fabbri)

PART II.

1. Piano Solo—"Valse Styrienne,".....Mrs. V. R. Shipley
2. Duet—"Life's Dream Is O'er,".....Misses Annie Prosser and Flora Shumett
3. Song—"Kathleen Aroon,".....Miss Ruby Carman
4. Recitation—.....Mrs. Flagg
5. Song—"Come Back to Erin,".....W. J. Colville
6. Song—"Non E'er,".....Miss Annie Prosser
7. Cornet Solo—"Non E'er,".....R. H. Whiting
8. Duet—"Excelsior,".....Mme. Bishop and Mr. Maguire
9. Impromptu Poem—.....W. J. Colville
10. "Auld Lang Syne,".....College Choir

Doors open at 7. Concert at 7:45 precisely. Carriages at 10:15. Admission, 25 cents.

Proceeds to be devoted to the General Fund for sustaining the Institution.

N. B.—The next Concert will be given Saturday evening, February 23d.

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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 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

Advice to Mothers.

MRS. WINSLOW'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.

PUBLICATIONS.

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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, 33 Eddy street. All are invited. Admission, 10 cts. The Library and Reading Room of this Society is located at 841 Market street, "Carrier Dove" office, and is open every week day from 9 A. M. to 5 P. M.

METAPHYSICAL COLLEGE, 106 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.

SPIRITUAL EXPERIENCE MEETING FOR FREE interchange of thought, by all who may wish to participate in the spirit of brotherly love, in Crusader Hall, St. George's, 909 Market street, over Curtin's store, between Fifth and Sixth streets, at 11 A. M., Sunday. Admission free. All invited.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrew's Hall, No. 11 Larkin street, at 7:30 o'clock. Interesting addresses, followed by tests by good mediums. All invited. Admission, 10 cents.

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.

THE PEOPLE'S SPIRITUAL MEETING IS HELD every Sunday evening, at 7:30 o'clock, in Washington Hall, 33 Eddy street. Speaking and platform tests by the best mediums at every meeting.

LIBERAL SPIRITUAL ASSOCIATION—MEETINGS every Thursday evening, at 8:00½ Market street. All are invited. Admission, 10 cents. Capt. A. A. Stout, President; Mrs. E. C. Swift, Secretary.

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

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

MRS. J. R. WILSON'S CLASSES IN SPIRITUAL Science, at 106 McAllister street, on Monday and Thursday, at 2 P. M.

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Christ Re-Conceived.

Continued from First Page.

ception of the Christ often prevents an intelligent reconception, and that it did so in Elsmere's case is patent to all discerning readers. The life of Jesus is a representative, an ideal life, no matter whether historical or otherwise; the actions of the Christ are recorded as examples of universal godliness, therefore it is but right and reasonable to submit them to the most searching scrutiny.

On one or two occasions Jesus is said to have lost his temper and allowed uncontrolled passion to disfigure his conduct. Objectors to the perfection of his life as a model life, dwell particularly on his cursing a barren fig tree and driving money changers out of the Temple. Now when these acts are misinterpreted as ventings of personal spleen, as displays of vulgar indignation against objects and individuals which have disappointed, annoyed or injured him, they are certainly serious blemishes and prove him to have been decidedly imperfect; but when these same exhibitions of manifestly righteous indignation are taken for what they really are, protests against hypocrisy and injustice, they enhance the grandeur of a character they would otherwise disfigure.

The Palestinian fig tree has no right to be covered with leaves until it is bearing fruit, for its striking peculiarity is that when covered with leaves, travelers seeing it from a distance know they will find fruit thereon. A tree covered with leaves but destitute of fruit would lead tired, hungry, thirsty travelers out of their way. It is then an expressive symbol of hypocrites and of institutions which promise much and perform nothing. To blast it is to defeat the schemes of pretenders, and as its removal is a public beneficence, the work of the genuine reformer is to abate nuisances and put down all deceit and pretense to the utmost of his ability. In the Temple courts at Jerusalem, oxen, sheep and birds, were sold for sacrifice. Three times a year when crowds of country folk came to the Temple, an immense trade was done by the traders in the outer courts of the Temple, and while they were honest they were in no sense a nuisance; but when through their unprincipled extortion they made the house of God "a den of thieves," it was the plain duty of a lover of justice and humanity to drive them out. But why did a company of men allow themselves to be driven out by one? Why did they not take a whip and drive him out who dared to interfere with them? Surely the answer is not far to seek. Jesus driving out usurers, extortioners, with a whip of small cords, is a forcible picture of human conscience, aroused by burning words of manly protest against iniquity—conscience itself the whip forcing from the Temple courts the self convicted usurer.

Jesus spoke to the consciences of these men, aroused within them a burning sense of shame at their own wrong doing, and may be threw the tables down in his earnest protest against wrong while the humiliated sinners could not resist the force of his sublime appeal. He was not injured, but he as the friend of the people standing for the public good resolutely, regardless of any possible risk to himself, put himself between the people and their enemies.

Jesus it is frequently said was the friend of the poor in the wrong way because he pronounced poverty blessed. His teachings on this subject were simply to the effect that ill-gotten gain is accursed and that honest poverty is no disgrace, but unlike incendiary atheistic anarchists, he would effect reform not by denouncing all capitalists as devils but by moving the hearts and minds of rich and poor alike to reconstruct society on a basis of justice. Anarchists and nihilists have wrongs to right, grievances to redress, it is true, but incendiary speeches and writings can never bring about reform. Rich and poor alike are amenable to justice, and while the wage system is not the ultimate, it cannot be abolished by violent means. It will be outgrown through preaching and practice pertaining to the new era.

Jesus as a co-operator at war with competition in all its phases is the central figure in Elsmere's new theology. His reconceived Christ has a special message to discontented working men, and like Murray Edwards the excellent unitarian minister with whom he was for a time associated, Elsmere finds his way to the hearts and minds alike of the laboring classes at the East end of London. We read with indignation the words of Bishop Potter concerning rivalry and competition. That such utterances should proceed from a Christian Bishop proves afresh that a reconception of Christ is indeed a necessity to-day. Competition is infernal; rivalry is diabolical, and a man or woman must be short-sighted indeed who does not see that lawful ambition to excel is not to get ahead of someone else, but to contribute one's proper share to the success of a grand performance on the stage of life in which every part needs to be well sustained by thoroughly competent actors. A theatrical simile may serve to illustrate the truth we seek to convey. A grand opera needs that every part be admirably taken. The star system is an offense against propriety and shocks all sensitive lovers of good music, for to have one part taken superbly by one person and all other parts taken badly, or at best indifferently, mutilates the composer's idea and effectually spoils the performance. In an ideal opera troupe all are stars, all excel, all shine, not as rivals but in galaxies necessary to the completeness of the scene. If one is

honored all share the honor; if one is deficient the effect of every body's work is marred. So in human life; no one can rise by another's fall, and none need fall through another's rise. Co-operation is the key-note of social order, while the ambition to excel nobly is the antithesis of rivalry.

(Subject continued next week.)

The New Year.

[Rev. Orville Dewey, D. D.]

Am I asked, then, What is life? I say, in answer, that it is good. God saw and pronounced that it was good when he made it. Man feels that it is good when he preserves it. It is good in the unnumbered sources of happiness around it. It is good in the ten thousand buoyant and happy affections within it. It is good in its connection with infinite goodness, and in its hope of infinite glory beyond it. True, our life is frail in its earthly stake, and it is often bowed down with earthly burdens; but still it endures and revives and flourishes; still it is redeemed from destruction, and crowned with loving kindness and tender mercy. Frail, too, and yet strong is it in its heavenly nature. The immortal is clothed in mortality, and the incorruptible with corruption. It is like an instrument formed for heavenly melody, whose materials were taken, indeed, from the mouldering and unsightly forest; but, lo! the hand of the artificer has been upon it; it is curiously wrought; it is fearfully and wonderfully made; it is fashioned for every tone of gladness and triumph. It may be relaxed, but it can be strung again.

It may send forth a mournful strain, but it is formed also for the music of heavenly joy. Even its sadness is "pleasing and mournful to the soul." Even suffering is hallowed and dear. Life has that value that even misery cannot destroy it. It neutralizes grief, and makes it a source of deep and sacred interest. Ah! holy hours of suffering and sorrow; hours of communion with the great and triumphant sufferer,—who that has passed through your silent moments of prayer and resignation and trust would give you up for all the brightness of prosperity?

Am I still asked, What is life? I answer, that it is a great and sublime gift. Those felicitations with which this renewed season of it is welcomed are but a fit tribute to its value, and to the gladness which belongs to it. "Happy," says the general voice,— "happy New Year!" to all who live to see it. Life is felt to be a great and gracious boon by all who enjoy its light; and this is not too much felt. It is the wonderful creation of God; and it cannot be too much admired. It is light sprung from void darkness; it is power waked from inertness and impotence; it is being created from nothing. Well may the contrast enkindle wonder and delight. It is a stream from the infinite and overflowing goodness; and, from its first gushing forth to its mingling with the ocean of eternity, that goodness attends it. Yes: life, despite of all that cynics or sentimentalists say, is a great and glorious gift. There is gladness in its infant voices. There is joy in the buoyant step of its youth. There is deep satisfaction in its strong maturity. There is holy peace in its quiet age. There is good for the good; there is virtue for the faithful; there is victory for the valiant; there is spirituality for the spiritual; and there is, even in this humble life, an infinity for the boundless in desire. There are blessings upon its birth; there is hope in its death; and there is—to consummate all—there is eternity in its prospect.

The Work in Minneapolis.

EDITOR OF GOLDEN GATE:

The Ramsey County Association of Spiritualists and Liberals, held their first annual meeting on the first Sunday in January. The officers elected for the ensuing year, are as follows: Dr. S. C. Trowbridge, President; Mrs. H. H. Kenyon, Vice President; H. H. Kenyon, Treasurer; Mrs. Laura A. Grant, Secretary.

Mrs. M. E. Aldrich, formerly of Philadelphia, and who has lectured for several months past in Milwaukee, is engaged by the association to lecture during the winter and spring, and is undoubtedly the right person in the right place, as the very rapidly increasing interest in the cause of Truth in this city at present, or since her advent here, indicates. In addition to her very interesting and instructive lectures, it is her custom to give psychometric readings to a limited number each evening.

Another very interesting feature of the meetings is the description of spirit friends present, given by Dr. Trowbridge, a large majority of whom have been recognized, either during the description or soon after.

The ladies of the Association are about starting a Social Dime Society for the purpose of collecting funds to help defray expenses, until our association becomes a little more self-sustaining, as it is yet in its infancy.

Will report success as it comes to us.

Fraternally yours,

LAURA A. GRANT, Sec'y.
ST. PAUL, MINN., Jan. 4, 1889, 55 West Exchange street.

It is always pleasing to meet with beautiful sentiments and to find back of them noble and beautiful human lives. We love to connect a beautiful sentiment with some real personage and link them as one in our minds, inseparable and indissoluble.

[Written for the Golden Gate.]

A Plea for Kaiser Wilhelm II.

BY LAWRENCE OLIVER.

The following in the light of the new "philosophy," is in reply to such terms in popular dailies, as are quoted in reference to Emperor William. They seemed uncharitable, inconsiderate and deserving of rebuke.

Let us give the young man a chance, not be prophets of evil, croaking ravens of whom Poe expressed a doubt as to whether his special visitor were bird or devil. But by kindly words, kindly reproof, if need be, strengthen his one perfect arm for the weighty burdens laid upon his straight military shoulders.

If his natural inheritance has not been the most fortunate, so much the more need of humane consideration, but there seems little to denote this. He has at least average good looks, though grave for so young a man, a nice wife and lovely children, not ill-begotten, which is certainly in his favor, is at the head of a powerful nation; warlike it may be, because central to other warlike powers, who would undoubtedly devour it piecemeal, if possible, in lieu of getting at it any other way.

As grandson of a warlike but upright grandsire, what more natural or oftener to be seen, than that such inheritance should descend to him rather than direct to the sire Frederick III. Though accused of arbitrariness, he is not the first man, nor the only one of that make-up. It may well be that in the rather unnatural mixture of races, some cloud hung over his birth, some unpropitious star swayed his temperament. No one but his patient, all-enduring mother may understand this secret, doubtless well kept for the good of all concerned. But that cloud may pass away, verifying the proverb, "That a bad beginning has a good ending."

The constellation whose fiercest, brightest star beamed at his nativity, may, by this betaking its place in some distant portion of the heavens, where it more properly belongs in less than a life time. What more natural than that he should seek to conciliate the great powers of Europe? It is difficult to perceive the junketing, the jollification, or the pomposity of his recent visits to these powers. Rather it would seem the most sensible way of mourning his father, to be about the business that father so early left him to do. The councils and necessities of nations, like those of households, cannot be well understood by outsiders, neither can the young man be held responsible for the existing relations with England and France. These are among the untoward conditions of his inheritance, a part of the dark cloud, a portion of the fierce beams of his ruling star. Blame him not, that he should decline to visit where he would be coldly received, or stealthily poinarded. His reply to the Pope would cover a multitude of shortcomings; whatever term may be used to imply that, despite the crown upon his youthful brow.

Kaiser Wilhelm II may be just as fallible, human as any intelligent commoner of his realm. We know this to be true, whether his loyal subjects believe it or not; possibly it is a realizing sense of all this that causes his natural gravity to merge into moroseness, understanding that there must be no fooling in state matters, and no false moves on the political board either. Yet if he should make a mistake, do not let us cry out weakly and woman-like, "I told you so." Which of the two is the most commendable he or his uncle Albert Edward? The latter, it would seem has been all his life doing the "Junketing and Jollification Act," none the more excusable because of being a brother Englishman, and belonging to the "mother country."

The young Emperor, if not genial, social, a spendthrift, or popular with general society at the Capitol or elsewhere, evidently has the prosperity of the nation at heart; therefore insensible, it may be, to the allurements of the world at large, that being frequently the result of a deep feeling of responsibility, coupled with a sense of duty, quoted "as worthy of Bismarck." He certainly showed courage and dignity in his reply to Leo III, who expressed the desire of regaining temporal power, evidently expecting to influence the youth before him, as he would not have hoped, to an older crowned head, as to the necessity of joining him in that forlorn hope. Yet with the wisdom of an old head upon young shoulders, brave Wilhelm replies, "It would be more to the Pope's advantage to unite with those who represent the principles of order and social conservation, and thereby to better secure the peace of the world."

Now this does not sound warlike at all, and should endear him to the hearts of all peace-loving, freedom-seeking people. We will not forget it of him. Who knows but that with his accession to the throne of his beloved Fatherland, there has been an influx of correspondingly exalted desires and aspirations? Let us all make him believe it whether or no, willy-nilly, for nothing is truer than that "as a man thinketh so is he." Let all the Republics this side the sea, assure him, that though by misfortune he is so early Emperor of a great, intelligent and industrious nation, yet he is simply a younger brother still in the common bond of humanity entitled to friendship and consideration.

The proverbial uneasiness of a crowned head, entitling him to their wisest counsels, whether he will hear or forbear.

Thus, notwithstanding his seemingly forward and untoward way in the long and trying years before him, he may prove himself a manly man of praiseworthy motives, as well as brilliant destiny: "For the race is not to the fastest, nor the victory to the handsomest."

Truth lies in a straight line, following which a man may always stand erect in the full dignity of his manhood; but falsehood ever has a zigzag, underground course, pursuing which he must bend his judgment, twist his conscience, and warp his manhood, till he ceases to be a man.—Busford.

The day rests among the loftiest stars. The few in every age improve the many, so while the world lasts the sun will guild the mountain tops before it is brought into the valleys.

A time when prophecies are in every mouth is at hand, and progress will keep pace with freedom of the human mind.

MR. COLVILLE'S WORK.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7:45 P. M., EVENING COURSE—THEOSOPHY.

Tuesday, January 8th—"Theosophy; What It Is and What It Is Not."

Friday, January 11th—"The Mystery of the Ages, or the Secret Doctrine of All Religions."

Tuesday, January 15th—"Theosophy in Egypt; The Hermetic System."

Friday, January 18th—"Theosophy in Persia; The Zoroastrian Idea."

Tuesday, January 22nd—"Theosophy in India; Brahmanism."

Friday, January 25th—"Theosophy in India; Part II. Buddhism."

Tuesday, January 29th—"Magic; Red, White, Gray and Black."

Friday, February 1st—"Difference Between Spiritual Adepts and Ordinary Magicians."

Tuesday, February 5th—"The Rosicrucians; Their Theories of Cosmology."

Friday, February 8th—"The Philosopher's Stone and Elixir of Life."

Tuesday, February 12th—"The Planetary Chain."

Friday, February 15th—"Nirvana."

N. B.—In order to enable all persons to attend these remarkable lessons, on Tuesday, February 19th, they will commence again, but in a new order. The Theosophical Instructions will be given at 10 A. M., and the Spiritual Science lessons at 7:45 P. M.

Questions are freely invited at every lecture.

MISCELLANEOUS.

—THE—

Henry :-: House!

C. E. ELIOT, Prop'r.

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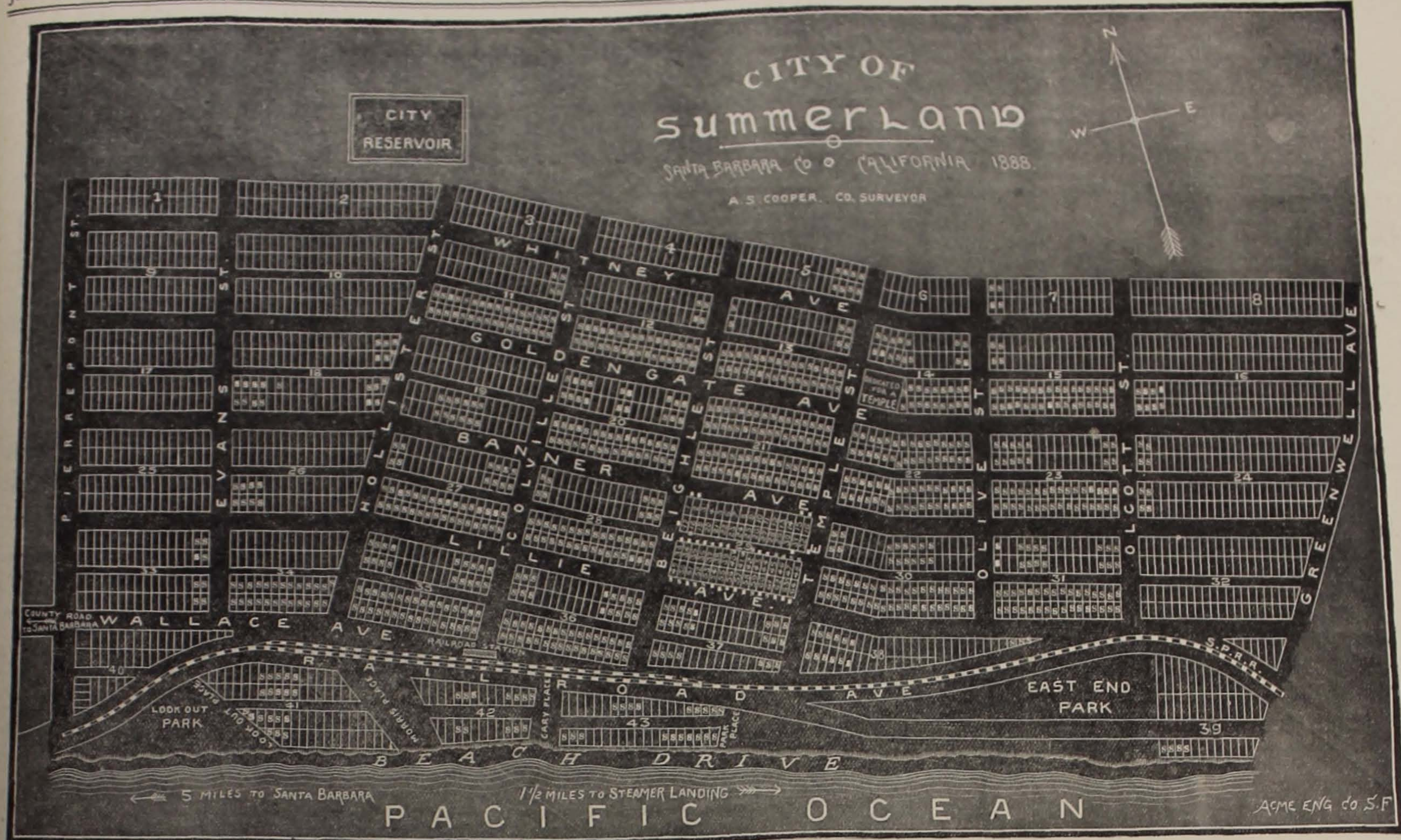
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[Written for the Golden Gate.]

How Easy It Is.

BY LUCIE PARKER.

How easy it is to spoil a day—
The thoughtless work of a cherished friend,
The selfish act of a child as play,
The strength of a will that will not bend,
The slight of a comrade, the snarl of a foe,
The smile that is full of bitter thought—
They all can tarnish the golden glow,
And take the grace from the very wings.

How easy it is to spoil a day,
By the frown of a thought, we did not check;
Little by little we would the day,
And little flows may the vessel wreck.
The careless waste of a white-washed hour
That held the blessing we long had sought,
The sudden loss of wealth or power,
Lo! the day is with ill wrought.

How easy it is to spoil a life,
And many are spoiled are well begun—
In home, light darkened by sin and strife,
Or a downward course of a cherished one.
By sin that robs the form of its grace,
And undermines until health gives way,
By the perishing temper, the frowning face,
The hopes that go and the cares that stay.

A day is too long to be spent in vain;
Some good should come as the days go by,
Some tangled mass may be made more plain,
Some lowered glance may be raised on high,
And life is too short to be spent like this,
If only a prelude it may be sweet:
Let us bind together its threads of bliss,
And nourish the flowers around our feet.

[Written for the Golden Gate.]

Labor's Egyptian Bondage.

BY HELEN MARION WALTON.

There's a cry coming up from the midnight,
From the depths of the factory and mill,
Aye, a monstrous shout for the soul right
Of the men who are standing still.

Fair commerce is choked in its flowing,
Idle labor is waiting its call,
And no remedy seems to be growing
To better conditions at all.

Then let us be up and a-doing
Such work as the Lord shall find best,
Ere the morning stars the East wooing
Or threaten of clouds in the West.

Lift your hearts, oh, ye workers for wages,
Behold such a wonderful sight,
The coming of Christ of the ages,
To set all the wrong to the right.

Wait the coming serene of the morning,
When labor shall find its requite,
For those who are toiling in sorrow,
A weary of work and of night.

There's a day not far for the toiling,
An hour of life's freedom from greed,
When those who look now on the moiling
Shall welcome a brother, God speed.

Egypt's task-masters have grown a full weary
Of lashing the bare backs of slaves;
High Pharaohs, troubled and dreary,
Are fearing the Red sea's dark waves.

BROOKLYN, N. Y., Dec. 9, 1888.

[Written for the Golden Gate.]

When I Am Dead and Gone.

BY MARY BAIRD-FINCH.

Who'll sing for you at night and morn,
When I am dead and gone?
Who'll view with you the waving corn,
When I am dead and gone?
The endless fields of gold and green,
Who'll hail with you their dewy sheen,
Who'll plant with you their roses o'er,
What faces come unknown before,
When I am dead and gone?

Who'll bring our lamp its broadest light,
When I am dead and gone?
And keep the waning birthdays bright,
When I am dead and gone?
Who'll kiss the light hair softly down,
The tired hands with labor brown,
Who'll plant my grave with roses o'er,
What faces come unknown before,
When I am dead and gone?

My life may yet with yours entwine,
Tho' I am dead and gone:
Death may not chill these songs of mine,
Tho' I am dead and gone.
I'll walk with you where'er you go,
Tho' Summer shine or Winter snow,
This true hand press your aching brow—
My footsteps greet you even now,
Tho' I am dead and gone.

Thought.

[James Young, a Joliet, Ill., convict, who confessed to the murder of Mr. Allen, of Sandwich, shortly before he died, composed the following poem:]

While musing here on my narrow bed,
Bright visions crowd on my sinful head;
But thought is something you cannot bind,
'Tis the messenger of the prison'd mind.
In a moment of time it will make the flight
Thro' realms of space on the wings of light,
Where sparkling constellations stand
Like sentinels of the spirit land.

Where beautiful globes revolve and play
In the glittering depths of the Milky Way,
Where giant sirens seem to lie
Like diamond points in the distant sky,
Where flashing comets in fiery race
Glide swiftly o'er the field of space,
And curving on in this gleaming march
Leave golden trails on the mystic arch.

Where sunbeams full of every hue
On garden of yellow, purple and blue,
And tinted fountains divinely fair,
Sparkle and melt in the fainting air;
Where giant orbs on their dazling course
Wheel swiftly out from a central source;
But bending all to His smiling nod
Encircle forever the throne of God.

Where all shall live, but all refined,
In the glowing love of the Master's mind,
Where all shall meet not one neglected—
None that were formed are rejected—
Where the sunlight lives, and the night no more
Shall cast its gloom on the radiant shore;
Where all who suffer and toil and pray,
Are welcomed home to a perfect day.

New occasions teach new duties;
Time makes ancient good uncouth.
They must upward still and onward,
Who would keep abreast of truth,
Lo! before us gleam our camps-fires,
We ourselves, must pilgrims be,
Launch our Mayflower,
And steer boldly through the winter's icy sea,
Nor attempt the future's ports,
With the past's blood-ruined key.

[Written for the Golden Gate.]

Elsmere's Scruples.

BY JOHN ALLEN, M. D.

"Robert Elsmere" may be classed as a first-class novel, with less genius and literary finish than "Uncle Tom's Cabin." It shows forth with great power the transition in religion, or the theology of religion that has been proceeding in England for the last half century. The first half of the book gives a graphic account of Elsmere's student life at Oxford, until he took orders. His love-making and final marriage with Catherine Leyburn; a lady exceptionally adapted for a clergyman's wife under ordinary circumstances. She was sincerely pious, and devoted to charitable work; but having no sympathy with her husband's doubts and struggles, she could neither comprehend him or excuse him from blame.

We pass over this part of the book, which will prove interesting to most readers, but does not essentially differ from other novels, to consider the second part which is unique in English literature. Having finished his education and married, he was duly presented by a distant relative with the living of Murewell, which yielded him an income of fifteen hundred a year. Looking at outside appearances, one would suppose that Robert Elsmere had all the requisites of a happy and successful career, that would satisfy any reasonable ambition. But underneath the surface causes were at work which caused terrible disappointment to his friends, and suffering to himself and Catherine. Murewell was situated in a lovely valley, but his congregation was made up mostly of the peasantry of very little cultivation. He entered heartily into his work, and not only gave what instruction he could in religion, but established a Museum of Natural History, and gave historical lectures, and told historical stories so as to reach the capacities of his people. Of a versatile and active mind, well versed in history, he succeeded admirably in interesting his auditors and impressing them by his disinterested sincerity.

But while this work was going on so beautifully, a terrible struggle was going on in his own mind. Historical doubts arose as to the soundness of the doctrine of plenary inspiration of Scriptures, and of the essential divinity of Christ and his physical resurrection. Men of less strength and depth would have passed over this lightly and kept on with his work which he loved, and which was evidently christianizing and civilizing his parishioners. Not so, Robert Elsmere; he must be satisfied as to the foundation of the system he essayed to teach. To accelerate the work well begun in his own mind, a near neighbor, Squire Wendover, a man of great wealth and boundless learning made his acquaintance. After studying ten years in Berlin, the Squire was now writing works on Historical Criticism, and Robert made his acquaintance.

The skeptical writings of the German savants, elaborated with infinite labor, had found their way into all the centers of intellectual activity of England, and were producing their effects. "No reasonable man," says one of these German writers, "can doubt that the Book of Daniel belongs to the years 169 and 170 B. C." It was written to stir up the courage and patriotism of the Jews, weighed down by the persecutions of Antiochus Epiphanes. It had enormous vogue. It inaugurated a new apocalyptic literature. And clearly the youth of Jesus of Nazareth was vitally influenced by it. It helped to shape his career." Led on by such writings and the reflections of a mind of great critical acumen, Elsmere soon found in the stillness of night, "there rose up weirdly before him a whole new mental picture, effacing, pushing out, innumerable older images of thought. It was the image of a purely human Christ, a purely human, explicable, but always wonderful Christianity." He could not escape its all embracing folds as he exclaimed, "I must fare it, I must fare it through! God help me."

It may be an interesting scrap of history worth recording in this connection, that the writer of this experienced identically the same struggles of mind forty years ago. He had just graduated from the Lane Theological Seminary, under the instructions of Dr. Stowe and Lyman Beecher. He had been licensed by the Cincinnati Presbytery, and commenced his work under encouraging auspices. The mental struggle continued for months and wore him to a skeleton. But he came to this conclusion: I cannot preach this doctrine with a good conscience; I cannot conceal my sentiments and be a life-long hypocrite, so nothing remained but to withdraw from the church. During all this time he was alive to the all-pervading power and love of God and the needs of the human soul. But it was impossible to get a hearing for the religious ideas which he believed and keenly felt. He took counsel with the Rev. Mr. Perkins, a Unitarian clergyman of great eloquence, who had a church in Cincinnati. He said he thoroughly believed that a natural religion without miracle or authoritative inspiration as a basis, was necessary to the well-being of the people. He afterwards committed suicide by jumping into the Ohio river; whether he was led to it by religious difficulties or other causes, I never knew.

In this paper Elsmere and his pious wife Catherine, are spoken of as if they were real personages. Of course, they were the creations of fiction, but they will live

in English literature as long as the characters of Shakespeare or Dickens. After passing terrible struggles and agony, not the least of which was that Catherine had no sympathy with him, and could not comprehend his mental condition, he concluded to resign his living and retire from the Episcopal Church. On hearing this his learned friend Wendover, was very wrath. "Why," said he, "should you throw up your comfortable living? You can perform the functions of rector, enjoy your income and your own doubts and opinions." The majority of mankind would have taken this view, but Elsmere's nature was exceptional, although such characters have existed in the world. His worldly ease and prosperity must be held subordinate to his intense convictions. He believed fully in God and the spiritual nature of man, and its need of cultivation by religious teaching free from a theology based on miracles.

This idea possessed his soul and shaped the remaining part of his life. After a season of rest in Switzerland, he settled in London. Here the help of another sharp cut character, Flaxman, comes in, or his efforts might have been abortive. Flaxman was a man of wealth and broad culture, which enabled him to comprehend Elsmere's character and purposes. Being in love with Rose, Catherine's sister, he took a kindly interest in the family. He rented suitable buildings for Robert's work in a manufacturing district where what mentality there was run to materialism and discussion on the wrongs of the wage workers. Here he slowly gained their confidence and built up a congregation by disinterested and untiring effort.

His talent for story-telling, lecturing on history and science, came in good play, and helped out his more strictly religious efforts. The limits of this article will not permit of going into details. His great success in a most unpromising field shows that the quickening life and elevation of people intellectually and physically, does not depend upon any doctrine or system of theology. Here he labored until his worn condition invited bronchial consumption. To mitigate his sufferings he went to the dry, warm climate of Algeria when too late to save his life.

A few days before his death he said, "I often lie here, Flaxman, wondering at the way in which men become the slaves of some metaphysical word, personality or intelligence, or what not. What meaning can they have as applied to God? Spencer is quite right. We no sooner attempt to define what we mean by a personal God than we lose ourselves in a labyrinth of logic and language. But why attempt it? No, we cannot realize Him in words—we can only live in Him and die in Him." And soon he died in Him.

After he was dead the work that had cost him his life went on prospering. Others took up the work and it became famous.

But Catherine never fully realized the significance of his work. She attended Episcopal services in the morning and the services in Elsmere's Church of the Brotherhood of Christ in the old warehouse in the afternoon.

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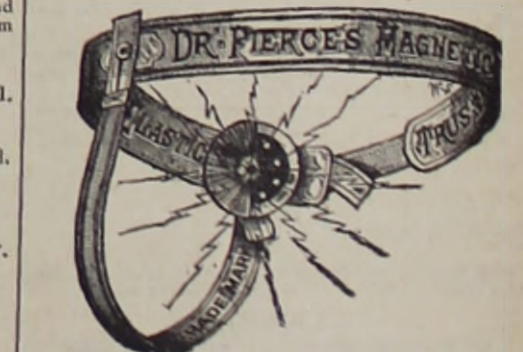
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