



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

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GEMS OF THOUGHT.

Patience heals many a wound.

Ignorance is the fetter of the slave.

Every schoolhouse is a fort.—Col. Ingersoll.

It costs more to avenge wrongs than to bear them.

Whatever makes men happier makes them better.

An upright pillar will bear more weight than a leaning one.

He who faces the sun of truth leaves all shadows behind him.

Be a lamp in the chamber if you cannot be a star in the sky.—S. Coley.

If the spider breaks his web twenty times, twenty times will he mend it.

The man who lays his hand to the plough and doesn't look back is doubly blessed.

Always direct the energies of your being in seeking the Good, maintaining and defending the Truth, and loving the beautiful.

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.

No consciousness of rectitude will entirely take away the sting of being cruelly misjudged.

He who is the slave of his own passions is worse governed than Athens was with her thirty tyrants.

Grieve not even thine enemy needlessly. Make life a sunshine for all, as nearly as thou canst.

Give truth freely to the world. Every truth firmly established destroys a certain amount of delusions, errors, and falsehoods.

Sow happiness and you sow goodness. The joyful and merry are seldom bad or wicked. Cheerfulness begets morality, virtue and kindness.

Beware of cultivating a fault-finding disposition. Ill-nature grows by what it feeds upon. Keep the sunny side outward, and life will give thee of its smiles and sweetness.

When we would fix the just estimate and real worth of a man, we should view him divested of his wealth and dignities, and of all the illusions incidental to fortune; it is his mind and character only that we should consider.

There is one unvarying standard, which serves as the guide, the measure, and the connecting link of a philosopher's researches, and to which all the particular knowledge he acquires becomes subservient. The constant search after general principles constitutes an important distinction between him and other men, who never ascend above the fact of the moment, nor submit their opinions to any test or comparison.—Plato.

MIRACLES AND MODERN THOUGHT.

Inspirational Discourse Delivered by W. J. Colville in Metropolitan Temple, San Francisco, on Sunday Morning, January 27, 1889.

[Reported specially for the GOLDEN GATE by Mrs. Emily Catwold.]

Continuing the thread of our discourse from our remarks the past two Sunday mornings we find ourselves brought to-day face to face with the great problem of miracle in the light of the Nineteenth Century criticism. "Robert Elsmere" again supplies us with our text and the basis of our remarks is "Miracles do not happen" which Mrs. Humphrey Ward brightly says is but a restatement of Hume's old argument.

Watching the drifts of modern sceptical inquiry we can none of us be blind to the fact that religious liberalism and radicalism so-called is daily and hourly tending nearer and nearer to the unsatisfactory point of historical and actual negation.

Learning in a purely critical direction seems to be one long wearisome process of unlearning, long cherished beliefs and attachments have all to be given up and the weary restless mind of the scholar must either dismiss the subject with a sigh or allow himself to be carried on by the stream of doubt to where he at length finds himself forever banished from the supernatural and confronted with a stern inexorable natural order from which there can be no deviation in time or eternity. A rational view of history allows no place for a resurrection or an ascension as it allows no opportunity for a miraculous birth; it is inexorably committed to inevitable natural law and enforces the reign of law everywhere as a dogma of the creed of necessity.

At first sight such a consummation is greatly to be dreaded, as it would drive out of the world all art, poetry, romance and all beside that appears most attractive to the loving sensitive disposition, but when inspected a little more closely after the shock of disillusion has been recovered from, the new view of life which science and philosophy alike compel us to take, instead of being the cold barren one it at first seemed to be soon glows with a life, love and beauty vastly superior to any excellence we could find in the old discarded system from which it may have cost us such agony to cut loose. Our object on this occasion is not however to leave the subject in the hands of Hume or any other negative or simply speculative philosopher; we are not disposed to deal with negations nor to remain contented with any simple attitude of denial, for in our eyes doubt and denial are but dark passage ways leading from one lighted gallery to another, and that other is invariably a larger and brighter one than the one left behind.

Now what does the word miracle mean when rightly defined? It is interpreted in several dictionaries as "an act or event beyond human power," while the word *miraculous* in the same lexicons is defined *supernatural* and also *wonderful*. Now this word miracle is evidently an elastic one, for wonderful things are by no means necessarily supernatural; nor are events beyond human power necessarily above nature, for do we not witness natural occurrences every day far beyond man's power to produce. We certainly include insects in our definitions of natural productions, but while any one can easily destroy millions of them who can create even one? Spontaneous generation is a mere "will o' the wisp," utterly unsubstantiated by any kind of scientific experiment. Life then is miraculous, insects are miraculous because the wonderful ways of spirit breathing itself into outward expression even in the minutest forms of terrestrial existence are utterly beyond human power to duplicate, or at least beyond such development of human ability as we are at present acquainted with. Now there are three ways of accounting for events usually styled miracles. First, they are defined by orthodox theologians, as supernatural in the strictest sense, *i. e.* God has stepped aside from his ordinary method of governing the world by natural law and has astonished its inhabitants by a display of His power to suspend the operation of his own law. Second, they are defined by skeptics of every name as non-historical or unreal occurrences, partaking of the nature of

imaginary narratives or fairy tales and are to be accounted for only by attributing belief in them to human ignorance and credulity. Third, they are regarded by spiritual scientists as unusual displays of an occult force in the universe which ever exists, and can, and will reproduce such phenomena whenever the necessary conditions for such reproduction are afforded. With the first and second explanations we do not care particularly to deal, as the ground has been so long and ably covered by arguers in favor of both those theories, it is with the third position only we feel ourselves called upon to deal extensively at any time, as we cannot but feel this reasonable, moderate and satisfactory view is the only one which makes history really intelligible, and makes the past record of mankind accord with the scientific and spiritual developments of the present. Now the author of "Robert Elsmere" has plainly not grasped this position, she has made her hero recoil from the supernatural and embrace the skeptical, though to do her justice, his skepticism is not of an objectionable type, and does not in the least interfere with his complete acceptance of all truth generally necessary to a noble and successful life.

It is from the scientific and experimental rather than from the theological or moral standpoint that we take exception to the statement, "miracles do not happen" in the sense in which the words are used in the narrative we are still considering; for while, undoubtedly, events commonly called miraculous are only wonderful or unusual and do not owe their origin to any interference with universal law, the impression given to the ordinary mind, is that the alleged events never took place, and that similar events never can take place there being a law to prevent them.

Now, to state our position clearly before proceeding further. In the strictly etymological sense of the term, a miracle is simply a surprising occurrence, not necessarily due to any approach toward a suspension of universal law, but on the contrary exhibiting the power in operation of a hitherto unknown or unrecognized though eternally-existing law. The phonograph which reproduced the performance of a military band at the Presidio to an amazed and delighted audience in the center of San Francisco wrought a miracle in the ears of those who could not comprehend how tones could be thus mysteriously recorded, preserved and reproduced at will by a subtle but unpretending little scientific instrument which in common with every really valuable discovery of to-day owes its potency to man's ever increasing familiarity with electricity and its uses.

Electricity is the future motor, indeed it is the only motor if men did but know it; but electricity works in obedience to an unchanging law, but this law is subject to will, as all law is the product and expression of will, therefore, as man's will becomes ever more and more free from sordid material entanglement he gains ever greater and greater ascendancy over the subtle and most potential of all the forces which are really only different modes of operation of one sole force—electricity. In his review or rather, somewhat severe criticism of "Robert Elsmere," William Ewart Gladstone, who is a good theologian as well as a distinguished statesman, shows the incompleteness of Elsmere's position by pointing out the serious omission always made by those who repudiate miracles on the score of their being impossible owing to the operation continuously of a fixed law of necessity governing the entire universe; this important omission which is the reason of the failure of their arguments to be conclusive, is their blindness to the very nature of the law for whose immutability and omnipresence they are such earnest sticklers. Law is not and cannot be apart from legislation and legislation necessitates a legislator; this legislator is *will*. Now man is an embodied expression of divine will, and thus all intelligent theosophists have from the very earliest days understood the esoteric meaning of the text, "Ye believe in God believe also in me."

The authors of the Synoptics were genealogists, historians, biographers, to a considerable extent at least, they began their gospels with reference to the lineal descent of Jesus from David, or they recorded some incident connected with his early life; remember we are not questioning the spiritual or correspondential meaning of the first

three gospels, we are simply alluding to their literal form which is in such decided contrast with the fourth or gnostic gospel which without the slightest preparation, or the faintest reference to literal history, plunges at once into a clear but mystical interpretation of the Word. Greek scholars and all who have studied Plato will at once perceive in the Word of John a reaffirmation of the *logos* of Plato.

Now it was the endeavor of whoever wrote the fourth gospel to impress upon his hearers the eternity and divinity of the essential spirit of man; the *logos* of the Greeks means exactly the same as the *atma* of the Hindoos which theosophists term the seventh and highest principle in the constitution of man; this seventh principle as it is termed, is the immortal principle, the Alpha and Omega, that from which all lower principles are expressed and by virtue of which alone they can exist.

Now in the days of Jesus there seems to have been a singular and depressing distrust of human goodness and greatness in the world, sin and weakness abounded and among the Jews this loss of personal goodness, this failure to maintain a genuine high record for righteousness was sapping the very foundations of collective and individual safety. Judea was then already a Roman province, the hated name of Caesar was the synonym of government, and while there were no end of religious quacks endeavoring to heal the communal body by disgraceful processes of anarchy and venality, the truly wise and great among the Israelites were beginning to feel the force of the teaching of Jesus who forbade them under penalty of inevitable ruin to employ ferocious measures or in any way to retaliate upon their conquerors. Jesus came as a Hebrew reformer, to save and bless his own countrymen first, then to spread the gospel of truth over the whole world; but he clearly believed that Jerusalem was the rightful center of civilization at that time, and from the Hebrew race he taught enlightenment was to go forth to the uttermost parts of the earth. As he interpreted the moral law much as Isaiah, Jeremiah and other prophets had interpreted it previously, he won for himself the cordial detestation of religious hypocrites and political demagogues, who together conspired against him because his teachings stirred up the people to noble independence of thought and feeling, and tended to wrest the reins of government from the hands of tyrants and establish by peaceable means a kingdom of heaven on earth; not a republic where *vox populi vox Dei* would be the accepted motto, but a political and social state in which the cream of society would rise to the surface and be acknowledged no matter whether it rose from the ranks of titled nobility or humble fishermen.

Jesus was neither a monarchist nor a democrat, in that he emphasized the weakness of both schools of thought and sought to lead his disciples to the understanding of a practical utopian government in which righteousness would prevail because of men's love for it. Now in a sensation-loving age we are told by men of Mr. Wendover's school of thought that Jesus had to appeal to the love of the marvelous in those about him and we are further informed that the tendency of those times was to exalt miracle so highly that sensational wonder-working would win popularity for a cause which otherwise would fail for lack of sustenance; taking his stand on that assertion, this remarkable character seeks to account for the rise and spread of Christianity on the basis of alleged miracle, though of course, his skeptical intellect says, miracles never happen, and though Jesus and his followers may have been honest they were fanatical, and subject to illusions, while those who came after them were still more fanciful and not always honest, as these later Christians according to all testimony invented miraculous stories without stint, to propagate their peculiar doctrines, and most of all to gain for themselves undisputed ascendancy over the minds and property of a credulous, ungodly, illiterate multitude.

Now every skeptical objection, however plausible when put forward on these lines utterly fails to explain away miracles or to account for the spread of Christianity in the First Century. Miracles it is true were and are very popular among the credulous who are never weary of startling exhibitions of occult power, and who are indeed so well pleased with successful

sleight of hand and other feats of agility, that they do not at all object to be deceived if their credulity is only fed. Miracle-mongers and believers in miracles were very common all over the Roman Empire in the days of Jesus and afterwards and from this fact alone we may logically conclude that the simply miraculous element had exceedingly little to do with the spread of primitive Christianity, for why in the name of reason let it be asked, should people abandon one miraculous system for another when the latter was no more miraculous than the former?

It is at this point that miracles require classification as well as definition. Miracles may be divided into four classes. First, Ordinary events which are only regarded as miraculous by persons afflicted with over-strung nerves whose diseased condition causes them to attribute everything to supernatural agency. In connection with such occurrences as are termed miracles by hysterically disposed persons must be classed of course those subjective experiences of their own which have no actual form for any but the nervous beholder.

Second, Genuine exhibitions of some occult power, such as mesmerism, thought reading, etc., which must always create intense surprise and be looked upon either as divine or diabolical, until the simple, rational explanation of such phenomena shall be scientifically published and accepted by the world in general; under this heading we would place all genuine occult phenomena which apparently accomplishes neither appreciable good or harm but simply amazes the witnesses and sets them to wondering how such things can be.

Third, All unscrupulous exercise of occult power, generally denominated black magic, and now often designated malicious mesmerism; in the middle ages regarded as dealing with the Devil, and in very ancient times designated sorcery, witchcraft, necromancy, etc., and sternly forbidden many times by Hebrew prophets and legislators and also by wise and good men in all countries; under this caption we would include all abuse of psychic power, which is of course reprehensible, as the perversion of any faculty must be a source of danger to the individual and society.

Fourth and last, Divine Magic, which is none other than the work of those true adepts or initiates, who have in every age and place so subdued the flesh to the spirit, that they have developed extraordinary power over the so-called lower forces of nature. It is to this Divine Magic, the true Theosophist ever appeals, when asked for the credentials of theosophy, and it has now become our duty to deal with Bible miracles in the light of the definitions already given.

Every form of divination was at different times practised among the Jews, who indulged in the black art in common with their less enlightened neighbors, the Canaanites, Hittites, etc., etc., whenever they sank into idolatry and immorality they had recourse to wizards who peep and mutter and exalted to the highest offices, unscrupulous persons, who while doubtless possessed of considerable occult power shamelessly perverted it to the basest of ends for personal aggrandizement.

This power, however, misused as it always was by the ambitious and unscrupulous, utterly failed to bestow the slightest blessing on the community; instead, indeed of benefiting the people, it added to their distresses and sickness. Magic of that type was performed both by Moses and the magicians of Pharaoh's court just prior to the exodus of Israel from Egypt, and until Moses heals the people of their afflictions, he fails to prove that God is with him. Making all the allowance any one may please for exaggeration and romanticism in the narrator's style, the self-evident conclusion is, that when it was a mere matter of converting rods into snakes and snakes into rods or of multiplying pests, Moses had no pre-eminence over Pharaoh's magicians, who did precisely the same with their enchantments; but when it came to driving away plagues and disorders, the magicians failed and Moses triumphed. Henry George, the great labor-agitator has spoken of Moses frequently in his addresses to working-men and has commented with much ability on that ancient law-giver's uncompromising loyalty to principle. Now whether Moses be regarded as a genuine personage, or only a hero of romance, it needs no long analysis of his career to see

(Continued on Fifth Page.)

[Written for the Golden Gate.]

Theosophical Truths.

BY ALLEN DUFFIELD, M. D.

There are many terms bearing a deep significance often found in Theosophical literature, which are not entirely understood by the general reader, and for this reason are more or less confusing. This state of affairs is not purposely brought about and afterward continued in from any motive to either impress the reader with the writer's lore, or to confuse, but is the result of causes deeper than any one or any number of writers. In all times truth has had a language of its own, the very words of which convey different meaning to different students at different periods of their lives, but the truth has always been the same and ever will remain so. Man as he is now constituted, is unable to grasp absolute truth, but can comprehend relative truth. The certain set phrases met with in Theosophic writings, more or less confusing to some readers, are used because they convey to those on the same plane of thought a certain intended meaning much better than if new and other phrases were used. All who by thought, study and concentration rise to that plane, understand and appreciate these peculiar terms, and it must not be understood that a true Theosophist would use any language whatever, merely to confuse and mystify, but rather strives to so speak and write as to best convey to others the truths which he is endeavoring to realize in his own life, and the larger the number reached and the greater the good thus accomplished, the nearer has he fulfilled a duty which he feels to be his to perform. No true Theosophist lives but the deeper yearnings of whose nature go out to all mankind in an earnest desire to share with it what he knows yields the largest growth, happiness and content both here and hereafter, and his first care is how best to accomplish this result with the meager and inadequate means at his command; but, because his means are meager and inadequate, does not prevent his doing what he can cheerfully, with willing heart and hand.

Only at certain stages of one's career can a full comprehension of broad truths be had. As one's vision extends and becomes more perfect, that truth which formerly he thought was fully comprehended by himself, unfolds new aspects hitherto unsuspected and unknown; but, yet always existent and ready to unveil itself to him, who wills to draw the curtain. Man, would he have clearer views of truth, must rise to the levels from which those clearer views may be had, else only the commonplace and ordinary aspects are vouchsafed to him. Truths not only being the same, unalterable and unchangeable, but ever remaining in the same position, it is necessary for man, if he would know it and all of it, of which his present state holds potential for him, to rise to it and make the conditions which will permit it to manifest itself in him.

The one impossibility of the whole cosmic realm is to accomplish without conditions. That certain Theosophical writings are a riddle to any one, is not, in itself, a proof either of non-truth of the writings, or that they are beyond the reader's possible comprehension. They may be incomprehensible to him now in his present stage, but if he will go back to the *a, b, c* of the matter and master it in detail, and familiarize himself with the whole subject, as the writers of those works, that he now does not understand have done before him, he, the reader, may be equally able to comprehend and grasp not only what is given in those writings, but very much more. No one can reasonably expect to possess as much knowledge of a subject after a very limited and superficial consideration of it, as that possessed by one who has devoted years of close application and deep study to it; if any one is so misled as to think otherwise, he is by some charitably excused on account of dense ignorance, or, by others less charitable, condemned as self-conceited and egotistical.

Ignorance is the Great Crime, and is largely the result of man's indolence. Fault finding and condemnation are, by the short-sighted and unknowing, often employed under the impression, that that course is fair criticism. That action but serves to emphasize deplorable ignorance. When one searches for truth everywhere and at all times, recognizing and accepting it when and where found for its own sake alone, much of it is not only discovered but attained; if only that is sought which will serve to further establish one in his own preconceptions of what truth is, entirely different results will follow. A hobby may assert itself along these lines as along others and prove equally disastrous.

If each individual, instead of watching and scrutinizing the action and life of others, thereby expending much time and labor which might be better otherwise employed, would give more attention to himself in discovering and rooting out his own imperfections and shortcomings; irradiating those elements of his own lower nature, and transmuting the forces which play in his organism to higher planes of action, thus making his body a fit temple for the incoming and indwelling of that divine influx which makes of him with whom it dwells a being of high impulses and pure actions, surely greater and infinitely better results would accrue both to the individual and the race.

When the individual becomes surcharged with an excess of goodness, purity

and wisdom, those attributes of the Divine nature, rays of God-like emanations clothe him in an aura which imparts its essence to all whom he contacts. The very presence of such a one is a power for higher things, and which is effective according to his own proportionate infusion. This becoming the true nature of the aspiring one, his life is a natural expression of that which is within and is evidence of it. No effort is necessary to be natural; the effort arises in an attempt to conceal and hide the true nature, and it is more often only an attempt, since the real man asserts himself and plainly shows, soon or late, what he is. When once the effort is made to eradicate the lower nature, consisting of animal and earthy instincts, selfishness and egotism, to the extent it is accomplished and the lower elements supplanted by the higher, which higher come by virtue of affinity with their own, a new birth takes place in that, the old man dies and a new one is born. It only waits for each one to do their best, to earnestly strive for the realization of their own highest ideals, not the ideals of some one else; to recognize the existence and possession of base and unnamed qualities which they full well know exist and hold them; and to rise up against and expunge them, that conditions be made for the swelling and bursting good, long pent up and imprisoned within, but now ready to free itself and exercise upon its own appropriate plane; only this, and yet how much it means, remains for man to do if he would be more than man. No harder task was ever assigned to mortal than thus to cause his own rebirth, and yet impossible but for his own exertion. To die for others is heroic; to live for others is the grandest achievement vouchsafed to human being. To so live that self be consecrated on the altar of the common good of All, is to become self less, is that mystic birth, the theme of all the ages; the one Grand Accomplishment of universal being.

What is it to live for others? It is certainly not to vigorously and unqualifiedly assault the faith and belief of others in a vain attempt to set up one's own instead. What others hold has truth as its foundation, else it would not exist at all. Crustations and excrescences may cover and conceal the underlying truth like fungus growths, and cause the appearance of entire falsity to the superficial observer, but for all that, the truth is there. Now to attack the overgrowths and clear them away so that the truth shine by its own native and unaided light, as it will when time is ripe, were better, may be, than to flay right and left, the honest though misguided believer. Perhaps, if that which is so loudly proclaimed as the only truth were subjected to the intense light which beats pure and uncolored from the highest source, it would appear, clothed in human conceptions and interpretations as it is, very imperfect indeed.

Instead, then, of arbitrarily asserting what is truth and dogmatically proclaiming all else false, thus judging and condemning from the standpoint of imperfect self-knowledge, man would intuitively grasp the whole meaning of the old saying: "Know Thyself," and practically work it out in his own life, he might then not only attain to larger and clearer views of truth; but, also incorporate the truth itself into his very being, thus exemplifying it in his life so that it become a shining light which others seeing and recognizing as the true, would appropriate to themselves. No more is now gathered figs from thistle growths, than eighteen hundred years ago.

It is only a holding up of the light that the best can do, others must perceive and take it to themselves of themselves; any other course but antagonizes and defeats the desired end. No one can perceive, much more assimilate, a larger truth than he has grown too. No more should any one mark out a course for another to pursue, or assume to judge another, for all repose in the infinite arms of an all-wise law which works the largest progress to every individual, and when short-sighted man attempts to interfere with its behests, he but arrogates to himself greater wisdom than the law and thereby shows ignorance both of it and of himself; and more, he suffers, and thus is taught through the folly of pitting his own little and limited knowledge against the infinite wisdom. The law is equally kind to all—partiality is unknown to it. When a given one seems to occupy a position unfitted for their larger growth, it is so only in seeming. In that position and condition of life he is receiving what is most needed and required for that larger growth. Now in view of this, for another to judge either the man or his lot in life, may be proof of two things, viz: that he, the self-constituted judge, is not giving himself that attention his own case demands, and that he is giving too much attention to another, who, inasmuch as he is under the guidance of a kind and wise law, is surely receiving his just deserts. In whatever way the subject is considered, it certainly results, soon or late, in the conclusion that the first and highest duty of man is to himself, that he best and soonest become a proper and perfect vehicle for the incoming and out-going of that vitalizing current, emanating from the Source of all wisdom, which is wisdom itself. When he would so fit and prepare himself for the sole purpose of harmonizing himself with the great object of all being, UNITY, he also knows that he cannot thus fit and prepare himself without imparting to his fellows, in whatever station and condition of life, impulses which tend to the same ultimate end. As he realizes that, though a unit, he is yet a component part of the Great Whole, and that so long as any part is inharmonious and out of tune the whole is incomplete; he feels it incumbent on first

adjust himself and thereby aid in the adjustment of all others. All are indissolubly connected; when one sins and suffers, though he may be the center of disturbance, yet the vibrations extend to and include all; so virtue, also extends and imparts its self to all, and only when all become equally wise and perfect, do the Gates of Gold open for entrance of the redeemed race. No one enters alone and unattended, but the whole body of mankind must be prepared to enter *en masse*. One individual may, by his action retard or advance the progress of the race, and is not only individually concerned in its condition, but responsible according to his ability to assist it. Think of this, you, who would "clime up by some other way," and work for others if you would work for yourselves.

SAN FRANCISCO, December, 1888.

Happiness.

EDITOR OF GOLDEN GATE:

In your last issue, a contributor tells us that happiness is never a worthy object of life. Will he tell us then what we are all struggling for? Why do we strive for the highest our minds can conceive? For what are our aspirations given us except to attain happiness? A desire for happiness is universal in the human race. Yes; and justly so, since every act of our lives points to the one object: the pursuit of happiness. We see it not only in man, God's highest manifestation, but also in the animal, whose highest conception of happiness is in killing and eating his prey.

It is true, we often take mistaken methods to pursue happiness, but show me, if you can, one act in a man's life, which has not for its object happiness. A man commits murder for money which is to bring him hoped for happiness; or for revenge, which is to give him satisfaction—a degree of happiness. He cheats his neighbor that he may gain a sum of money which, in his mind, is to bring him happiness. He follows in forbidden paths, and what is his object but a hope of happiness?

All these are the negative of Good; but by our mistakes, these negative acts of our lives, we learn valuable lessons, and reach the positive, or Good, that is to bring us true, lasting happiness, for which we are all striving. When we have arrived at a more positive plane of existence, and have learned that what the world calls sins, are only our mistakes in pursuing happiness, we can realize they were the steps by which we have climbed to our positive or present degree of goodness. We can say they were good, for the condition in which we were blindly groping for happiness and through them we have gained the experience needed. Bitter indeed they seemed at the time, but good for us in our then darkened condition, for by them we gained an experience by which we advanced one step nearer the goal of true happiness.

He assures us it is the desire to live or die for a worthy cause, that makes the hero. But is not the hope of happiness, either here or hereafter, the real object of his desires? If he is to live a hero, is there not a glory in it that he expects will afford him happiness? And if he desires to die a hero, is there not the hope of future reward or happiness to spur him on to heroism? Our object in life is the pursuit of happiness. Every act, the most unselfish, points to it. How then can it be said that happiness is not a worthy object of life?

Yours for truth and advancement,
GUSTIE F. HOWE.

ONSET, January 7, 1889.

A Word to the Helpless.

EDITOR OF GOLDEN GATE:

Among our immaculate censors there appears to be a disposition to discountenance every medium who has been charged with corrupt practices. Some of these charges are entirely false; but in cases where they are well founded we should follow the example of the blessed Medium of Nazareth. "This man receiveth sinners and eateth with them." He came, "not to call the righteous, but sinners to repentance." The first of his post-mortem appearances was to Mary Magdalene, out of whom he had cast seven devils.

What a man now is, and what he purposes to be should be the standard for estimating character. If present motives are sincere, pure benevolent, let charity conceal the errors and imperfections of the past. While admiring the beauty and fragrance of a pond lily, it is not wise to subject the flower to adverse criticism, because its stem was rooted in the mire.

Yours for Humanity,
A. B. WEYMOUTH.

Los Angeles, Jan. 24, 1889.

Wants an Illustration.

EDITOR OF GOLDEN GATE:

DEAR SIR:—In the mine of your paper Jan. 5th, there is an article by Laura A. Baker on "The law of cure, as drawn from the new electro-magnetic science."

There seems to be a great deal in it but she does not explain how these cures are to be made.

Will she be kind enough to illustrate her meaning and give a few plain directions by which the afflicted may profit? By so doing she will greatly oblige one who is a constant reader of the Golden Gate and also a constant sufferer. Sincerely,
A. L. SEBERT.

NELLIE, CAL., January 27, 1889.

From The Sun Angel Order of Light.

Written for the Golden Gate, by Spirit Wisdom, through the mediumship of Mrs. E. S. Fox, Scribe of the Order of Light.

The home where Wisdom opened his eyes, were on the borders of the more thickly peopled town, where conflict and strife warped the heart and mind of the people. Questions and principles actuated not so much, as the deep feeling existing in the soul. Thought and feeling actuated purpose, and outward act had come to be the expression of that which lay within as moving power. There has been from time immemorial a something within the soul which calls out for the great Supreme, and reaching outside of self for an object to worship, yet has paid homage to an image of man's own construction. Knowing nought of the power which sways the universe, man builds temples of material furnished by his own imagination; constructs his altars, which are ornamented with the gold, silver and precious stones, he is able to gather from the mines which exist in his mythic world, and which are replete with jewels and gems his own brain invest with fabulous value. Here mankind will worship until dethroned; reason asserts her rightful power and is enthroned as Monarch Supreme. Religion! false and vain thou art, enrobing thyself with the mantle of seeming omnipotence, woven threads of superstition and ignorance; thy warp and woof shall yet entirely decay, leaving thee unclothed, then will mankind speedily destroy the skeleton revealed, and hasten to place upon the throne of the universe, the goddess truth, who wears only the robes of immortal royalty. Her reign shall be that of peace; but until then, the dwellers of celestial realms must be content to bless sparingly, waiting for the flood-gates of thought to open wide, that the tide may flow on and on with greater velocity, carrying on its bosom the debris of the ages, until this finds place in the deep, dark waters of oblivion, thence to rise no more forever.

The inauguration of peace was not when Wisdom opened his eyes in that far away time. Peace had come as a boon of high Heaven, when this earth in her unfolding spoke to the heart of listening Deity, calling for the children of His love to come and make their dwelling place here. In coming these children had brought their own light, but in the darkness and gloom, the light could but feebly shine. Peace, the white winged dove, could but soar away, when the noise and confusion of conflict and strife bade her retreat. Therefore in the hands of the wise and strong, alone could the olive branch be placed, and from them be handed to those who would gladly accept. Others who were wise beyond the lure of the land soon became associated with Wisdom by becoming of his kith and kin. One of these Wisdom mentions as a man of giant intellect and strongly unfolded powers. Also from the realms of Jupiter; one who had been much to Saidie in a far away time, and who is now a co-worker with us and with you. Dear to the hearts of many, his name will even strike a hidden chord of memory within hearts which beat in harmony with the work of the Order, also came as Wisdom's brother. The days of childhood and youth passed by; we who were constant companions had learned to speak freely to each other of wonderful visions and dreams, which fastened themselves upon our minds, and tinted our thoughts with the bright tints of fancy. We were not to enter the battle fields alone. There was, as is always the case, a power which ruled our destinies; we two, even in youth well understood that there was a something aside the unquiet ebb and flow of the tide of life which prompted us to deeds of daring, and those which might bring to us shades of suspicion and distrust.

For we could hear the words spoken by those who came into our home and knew there lay deep within our hearts a different element or principle which in time should rule. As manhood opened its doors to us we began to speak more positively of thoughts existing within our brains. At first our words were received with a faint show of disregard, but as time went on and we by our lives gave confidence to the hearts of the people, they listened to understand, even to accept and promulgate thoughts which should result in good. Thus were we fulfilling our mission guided by those unseen, into paths which in time to come, would recommend themselves to the hearts of the people. Thus were we sowing the seeds of Truth though the field were small; yet harvest after harvest would tell to after ages what good had been accomplished, not alone for time and the mortal life, but for future eternities and the life to come. Thus we give to you who dwell upon the shores of earth, the record of our watching, waiting times which shall appeal to the heart as strains of half-forgotten music will strike some responsive chord upon the harp strings of memory, even after years of time have passed by.

Other spirits had found the material shores, guided as were we, led as we. In time, the hand of circumstance opened doors leading into homes we might call our own. Thither Wisdom led one of the daughters of the land as queen of his domain, and this with the blessing of the unseen. And here let Wisdom speak to the hearts of many. Could you but know and accept the silent ministrations of the Wisdom Guides of your planet, the homes of earth land would become sacred places, even little heavens, where angels would

delight to come with their ministrations of peace and good will. It is a mistake in many minds, that spirits enter homes to scatter to the four winds the elements of peace and happiness.

Heaven and earth utter a protest against such doctrines. All that is sacred in life, all that will bring to humanity a tide of pure, exalted happiness, shall come in the ministrations of the angel world. Wisdom fears he will weary patience and occupy too much space, therefore will write again. Meantime, dear ones who compose the earth expression of our Heaven-born Order, look well to the inner springs of life; see that these are kept pure, then the tides of expression flowing therefrom will be pure as the crystal fount of Deity from whence ye are, with the love and blessing of Wisdom.

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

OSWEGO, N. Y., Jan. 6, 1889.

[Written for the Golden Gate.]

The Gifts of the Spirit.

BY N. F. BAYLEN.

When Jesus sent out his apostles to preach the gospel, he endowed them with the gifts of spirit power, among which was the gift of healing. His gospel was "good news" to the bodies as well as the souls of men. He commanded them to "heal the sick." This was to be one evidence they were commissioned by Him to preach. If they could not heal the bodily diseases of the people, their ministry lacked the divine seal of approval. Hence it is said that they "healed all manner of diseases among the people." In the lapse of years, however, through the corruptions of error, falsity and unbelief, those ancient gifts were lost, and the cry has been raised, and the excuse made, that the "age of miracles had passed."

In consequence, a perverted, mutilated gospel has been preached, shorn of its power to save either the bodies or souls of men. But, thank God, in these last days the long-lost spiritual gifts are being restored again, and men are being endowed by the Spirit with the ability to heal all manner of diseases "that flesh is heir to."

There is a mightier power by which they are invested, than was ever imparted by a medical college or a theological seminary. Among the most successful and honored apostles of healing power, is Dr. R. J. Goss of San Diego, California. He is not only a thorough-bred physician of long and extensive practice, but, within the last few years, the gift of healing, to a remarkable degree, has come upon him. He is a perfect gentleman, modest and unassuming, and yet a mighty power is back of him which he does not attempt to explain, but which he does not fail to recognize. His success in healing is proof positive of this power, and is at the same time the seal of his ministry to the suffering ones of earth. To my certain knowledge, the afflicted are not turned away because they have no money. As he has freely received, so he freely gives; but of course, those who are able are expected to pay for his services, as they do cheerfully.

From my knowledge of the powers possessed by Dr. Goss, I cannot but recognize spirit agency of a very high order, and one that gives promise of greater and more blessed things to come. He is an honored messenger of the angel world, bearing the glad tidings of restored power and renewed hope to man. I trust he will take no exceptions to any personal reference in this communication, for while his modesty bespeaks his merit, and while it is most praiseworthy in him to shrink from too much public notice, yet we are commanded to give "Honor to whom honor is due."

The Church has got to learn two important things, viz: That the age of so-called miracles has not passed, and that all the spiritual gifts vouchsafed to the early church during the ministry of Christ and his apostles, are now being restored to the world.

SAN JOSE, Jan. 19, 1889.

Independent Slate-Writing.

EDITOR OF GOLDEN GATE:

Having been a member of the medical profession for many years, I am deeply interested in all occult mysteries relating to human nature. On several recent occasions I have investigated certain remarkable phenomena occurring in the presence of an independent slate-writer, at 136 1-2 South Spring street, Room 32, Los Angeles. At 9:30 A. M., on Saturday the 12th instant, I visited the lady, whose name is withheld at her own request. Placing a minute quantity of pencil dust between my own clean, double slates, bearing a private mark, I laid them upon the table, and placed my hands upon the upper slate. The table was between the medium and myself, and only my own hands were allowed to rest upon the slates. After waiting a few minutes, I examined the slates and found a portrait sketch, a photograph of which is forwarded to you by this afternoon's mail. These are the simple facts, without any attempt to explain the manner in which the drawing was produced. I am fully persuaded that there was no possibility of changing the slates, or any other method of deception.

Sincerely,
A. B. WEYMOUTH.
LOS ANGELES, Jan. 18, 1889.

Robert Burns.

EDITOR OF GOLDEN GATE:

January 25th, is the anniversary of the birthday of Burns. All over the world wherever there are Scotchmen, the day will be celebrated, nor will his countrymen be permitted to monopolize the opportunity to sing his praise.

The name of Burns is now a household word, the common property of love and liberty. His lovesongs have warmed the hearts of many a lover, and placed love on a higher and purer standard than it would have been but for Burns.

The world's tread has been more manly and independent for the writing of "A man's a man for a' that," and for the manly, honest, freedom of utterance in his songs and verses. No poet stands higher in American estimation, and I believe is appreciated more and understood better in America than even in his own country, much as he is honored and loved by his countrymen. Of a man so universally admired for his genius and sentiments, I cannot hope to say anything new, or add to what has already been said so often and so much better. I only want to add my little contribution, as a son of Scotia, to the many words which will be fondly said of Burns this week.

I venture my effort for the GOLDEN GATE, as I know Spiritualists are specially fond of Burns, and because Miss Lizzie Doten and Mrs. Hyzer have been instrumental in placing the name of Burns in an honored niche in spiritual literature. Burns has often been represented as akin to a scoffer at religion, a libertine in love, etc. He was neither. He hated the sham in everything, and of them he never passed a head without striking it. In a short letter to Mrs. Dunlop, he says: "Religion, my honored madam, has not only been all my life my chief dependence, but my dearest enjoyment. I have indeed been the luckless victim of wayward follies; but, alas! I have been 'more fool than knave.' A mathematician without religion is a probable character; an irreligious poet is a monster."

And regarding his love ventures we have his confession: "I like the lassies, Guid forgie me," and we must confess for him that he ventured sometimes beyond the lines of prudence. In this respect no one can truly judge Burns and do him justice, who is unacquainted with the Scottish custom and sentiment of his day. No one worshiped and repeated the pure flame of love with a holier devotion than he. So let us cast a mantle of charity over what he calls his follies, and say with Mrs. Webb in her prophetic advice to Henry Ward Beecher, who was appointed to speak on the 100th anniversary of Burns in 1859.

"His few sma' fauts, ye needna tell;
Folk say ye're no o'er guid yersel'
But de'il may care;
Gin ye're but half as guid as Rab
We'll ask nae mair."

"A century hence, wha can tell,
What may befall your cannie sel'
Some holy preacher
May tak the cudgels up for aye,
Ca'd Harry Beecher."

His political sentiments do him honor, though they got him into trouble with the government, by which he was accused of disloyalty, for uttering the following toast: "May our success in the present war be equal to the justice of our cause." In his defence he proclaims his loyalty as follows: "To the British constitution, on revolution principles, next after my God, I am most devoutly attached."

But the readers of the GOLDEN GATE will find a deeper interest in his thoughts and feelings regarding a future life. He breathes freely to Mrs. Dunlop, and more than Burns have found that in the more sacred feelings of the soul a man can talk with greater freedom and earnestness to a sympathizing woman than they can to any of their own sex. To Mrs. Dunlop, he writes:

"A strong persuasion in a future state of existence; a proposition so obviously probable, that setting revelation aside, every nation and people, as far as investigation has reached, for at least four thousand years, have in some mode or other firmly believed it. In vain would we reason and pretend to doubt; I have myself done so to a very daring pitch; but when I reflected that I was opposing the most ardent wishes, and the most darling hopes of good men, and flying in the face of all human belief in all ages, I was shocked at my own conduct."

And again in another letter to the same: "Day follows night, and night comes after day, only to curse him with life which gives him no pleasure; and yet the awful dark termination of that life is a something at which he recoils."

"Tell us, ye dead; will none of you in pity disclose the secret—
What 'tis you, and we must shortly be!
'Tis no matter!
A little time will make us learned as you are."
"Can it be possible that when I resign this frail, feverish being, I shall still find myself in conscious existence? When the last gasp of agony has announced that I am no more to those that knew me and the few who loved me; when the cold, stiffened, unconscious, ghastly corpse is resigned into earth, to be the prey of unsightly reptiles and to become in time a trodden clod, shall I be yet warm in life, seeing and seen, enjoying and enjoyed?
What a flattering idea, then, is a world to come! Would to God I as firmly believed it, as I ardently wish it! There I should

meet an aged parent, now at rest from the many buffetings of an evil world, against which he so long and so bravely struggled. There should I meet the friend, the disinterested friend of my early life; the man who rejoiced to see me, because he loved me and could serve me. Muir! thy weaknesses were the aberrations of human nature, but thy heart glowed with everything generous, manly and noble; and if ever emanation from the All-good Being animated a human form, it is thine! There should I, with speechless agony of rapture, again recognize my lost, my ever dear Mary, whose bosom was fraught with truth, constancy and love.

"My Mary, dear departed shade!
Where is thy place of heavenly rest?
See'st thou thy lover lowly laid?
Hear'st thou the groans that rend his breast?"

Again to the same:
"I hope and believe that there is a state of existence beyond the grave, where the worthy of this life will renew their former intimacies, with this endearing addition, that 'we meet to part no more!'"

"Tell us, ye dead,
Will none of you in pity disclose the secret,
What 'tis you are, and we must shortly be?"

"A thousand times have I made this apostrophe to the departed sons of men, but not one of them has ever thought fit to answer the question: 'O, that some courteous ghost would blab it out!' but it cannot be; you and I, my friend, must make the experiment by ourselves and for ourselves."

What a boon would a Fred Evans or a Mrs. Whitney have been to Burns! What then would his poetry have been? What is it now, that he knows the reality, when he lives and loves in the realms of poetry? When I think of Burns "over the river," and the many other kindred souls, I get impatient with this prosy life of dull duty, unrequited labor, and baffled hopes, and I long to be there.

Then I think of the many here, traveling along in the dark toward the same bourne whose carnal mask covers bright spirits full of faith, hope and love, that maybe I can assist in the journey, and who can cheer me as I trudge along, then I am ashamed of myself and know that I am not worthy the companionship of such as Burns, if I shun my nearest duty, humble though it may be, distressing and ill to endure.

In Burns may I learn a lesson of charity, patience, and a never-failing faith in Love and Independence, or, which is better, interdependence on equal terms.

J. W. MACKIE.

TULARE, Jan. 18, 1889.

A Few Facts.

The hairs of the head average one million and a half in number.

Bleeding at the nose, however severe, may be arrested by immersing the feet and legs in very hot water.

In New York City there are, "beneath the shadow of the cross," 20,532 grown-up men and women who can neither read nor write.

Men and monkeys are the only animals possessing eyelashes on both eyelids. Other animals have them only on the lower lid, or else have none on either.

Chestnut trees are known to have lived nine hundred years; lime trees have attained six hundred years in France; and birches are supposed to be equally durable.

The oldest rose brush in the world is said to be in Helderheim, (Germany.) It is trained against an old church, and its main branch is as large as a man's body. It is over 800 years old.

If a man should count at the rate of one hundred dollars a minute, and work sixteen hours a day, it would take him over thirty years to count a billion one-dollar bills; and sewed together end to end they would reach nearly four and a half times around the globe.

METAPHYSICAL.—An old lady came in from the country with her daughter last week, and, being chilled by the ride, she thought she would drop into James H. Fenderson's jewelry store in Biddeford and get warm. In the back end of the store is a tall, old-fashioned clock, and in the centre of the door is a piece of red glass. The old lady is partially blind, but seeing this glass she thought it a fire shining through the door of a stove, and drawing her chair close up to the clock she extended her trembling hands toward the clock, and a satisfied expression came into her face. At the expiration of half an hour her daughter came back, and the good old soul, now thoroughly warm, was ready for the homeward drive. So much for "metaphysics."—*Jewellers' Weekly.*

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nov10-5m*

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ap7-1f

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SATURDAY, FEBRUARY 2, 1889.

EDITORIAL FRAGMENTS.

The acquisition of wealth may be to one person a means of spiritual growth and unfoldment, while to another, it may forge chains of steel that will bind the spirit for ages. It all depends upon the motive for its acquisition, and the uses it is put to when acquired.

There is an assurance, an abiding comfort and confidence in a knowledge of spirit existence and communion as enjoyed by all true Spiritualists, that no faith in things unseen and unknown can possibly give. To the true Spiritualist the dark problem of the grave has been solved. For him the future has no terror, and he is reconciled to bear the burdens of life patiently, knowing that thereby he is the better preparing himself for his home in spirit life, and for the companionship of loved ones gone before.

The "Robert Elsmere," who, breaking away from the faith and teachings of their church, and yet failing to come under the bright light and beautiful philosophy of Spiritualism, are to be pitied. They are deserving of the tender sympathy of men and angels. It is as one who leaves the beaten way for the wilderness, and never quite passes out from its maze and shadows, into the "land flowing with milk and honey" beyond. There is no faith like knowledge, no trust like absolute possession. Herein only is "rest for the weary."

We are all building for the future. Every generous act of our lives is a stone in the foundation of that edifice which shall constitute our abiding place in the beyond—not eternally, of course, but for how long we may not know. The character and durability of the edifice will depend upon the kind of material we put into it. If we live narrow, selfish lives, thoughtless of others' welfare, we are building a hut upon the sands, and not a palace of marble walls. Soon it will crumble away and leave the spirit shelterless. The pride and pomp of this life—wealth, station and honor—are nothing but rubbish, all to be rejected by the Divine Builder. In living our best for the future we have but to make the highest use of the present.

"Reason," says the materialist, "is my only guide." And so he sets up reason as his God, and bows down before it, with all the devotion his nature is capable of. Now what is reason? It is the uncertain and often times misleading process whereby the intellect endeavors to arrive at truth. The highly unfolded spirit reaches truth by a shorter route. Let us illustrate: The writer once had some interesting experiments with a Mr. Hutchings, the man, known as the "lightening calculator." We demonstrated beyond question, that he could write down instantly the sum total of long columns of figures, without the reasoning process of adding the figures together. His spirit comprehended the result at once, and it was invariably correct. Man's reason is so warped by diverting influences, he reasons in so many lines and from such a variety of points, that it is but a very poor guide at best. Intuition, when highly unfolded, as it may be, in what is known as the sixth sense, is a far more reliable guide.

Through what seas of blood, what Gethsemanes of mortal anguish, man has passed in his struggles for spiritual and intellectual freedom. The history of the church for ages, and down almost to the beginning of the present century, is a history of terrible persecutions for opinion's sake. And yet was the church to blame? Was it not rather the undeveloped spiritual and intellectual conditions of the race? The church is an effect and not a cause. It is just what man makes it. In the dark ages it was the expression of his benighted spiritual nature, the same as it is now the expression of a higher spiritual unfoldment. We might as well quarrel with our own childhood, or with the barbaric conditions of our ancestry, as to waste our breath in berating the church for its past cruelties, or its present shortcomings. What we most need, as Spiritualists and Liberalists, is to turn our faces from a dead past to the front of the living present, and, guided by the star of Bethlehem that shines for all, follow it to the eternal Gateway of Light.

If the infinite Creator made a mistake in the creation of man, as he must have done if the doctrine of the "fall of man" be true, then what becomes of the infallibility of the Creator? Is it not more creditable to both man and his Maker to believe that the former, through an infinite process of evolution, has come up from some lower but analogous type of animal life to his present high condition, than that he was created "a little lower than the angels," but by disobedience fell from his high estate? There is some virtue in rising but surely none in falling.

We have no sympathy with that so-called Liberalism, that does nothing but deride and denounce the things which millions of other people are disposed to regard as sacred—the Liberalism which at the same time, does nothing itself for the uplifting of the race. The mighty charities of the church, misdirected and sometimes hurtful, as they no doubt are, are vastly more beneficial to those that practice them than is the practice of no charity at all. The church teaches its members to give, and they do it with a lavish hand, as the many costly church edifices of this and every other city bear witness; while Liberalism with its multitudes of followers, gives nothing but emptiness to the world; and its champions, save and except an occasional mighty genius like Ingersoll, are often obliged to go to bed hungry.

BLESSING THE ANIMALS.

The old world has the evil reputation of being cruel to its dumb creatures, and "Margery Dean," Mrs. J. J. Pitman, lately deceased, author of "European Breezes," the most charming book of notes and observations on the old world ever written, tearfully implored those of her readers, possessed of quick sympathies and tender feelings, not to go to Europe if they would spare themselves sorrow and heart aches; for she said, "The exhibitions of cruelty to animals seen at every turn, caused her indescribable suffering." Of course, there were exceptions to this rule, she knew and admitted, but one had to seek to find them, while on the other hand, one could not shut the eyes against so general an evil.

W. W. Story says, "That Rome is an exception in its kindness to animals," and tells us of a singular scene that takes place there on St. Antonio's Day, the 17th of January. "On that day, all the horses, mules and donkeys in Rome are taken to St. Antonio's Church. The priest stands at the door and with a broom dipped in holy water, sprinkles the animals as they pass in procession before him, and gives them his benediction." This is all form and cannot in the least benefit the beasts; but, if for the holy water were substituted a good nutritious meal of grain and vegetables, we can well believe the animals would soon come to remember, if not to reverence the day. Henry Burgh found the Italians to be the most heartless people in Europe to their animals and all the dumb creatures that served them in work and trade.

Mr. Burgh labored long and religiously for the bettering of their condition, and he succeeded so well as to establish and set in practical operation more than one humane society, for which his name is blessed among men the world over. The influence of his gentle nature will live as long as our little world endures. There is no doubt the "Home of Rest for Horses," in England, lately established, is another of the many good results yet to come of Mr. Burgh's life work. But in every town and city the world wide, one may see yet, cruelty to animals. Horses are driven to death every Sunday. On our streets may be seen animals so starved that they nearly fall in their tracks. When they at last succumb to hunger, they are turned out in the public streets to the mercy of cruel boys and the pound man. It is hard to believe that God cares for the sparrows, when the best servants of man are doomed to sufferings they cannot speak, and men go unpunished who inflict them.

WOMEN'S EARNINGS.

It must be amazing to the great-grand parents of the present generation to see the money-making capacity of its daughters; but not all have a chance to put their ability to practice, and the majority of those who do, have gained it only by sharp and hard competition with their brothers, who in this respect show little consideration on the ground of their being women. However, those who do not retire from the contest in despair, come off winners, though the victory is often long deferred.

Fine singers and vocal teachers earn easily twenty-five hundred dollars a year. There are not a few women artists in our large cities whose work sells for the same price as that done by men, and whose income varies from two to four thousand dollars a year. Many women physicians have regular annual incomes of from four to five thousand dollars, and a few range from twenty to thirty thousand dollars. Assistants and principals of schools frequently get large salaries. Not a few literary women make, by fashion writing and other newspaper and advertising work, as much money in a year as many a lawyer in good practice. The editors of *Harper's Bazar*, *Young People*, *St. Nicholas*, and *The Wide Awake*, are all women, and get the same salaries that would be paid to men in the same places.

Then, the women engaged in mercantile pursuits are numbered by the thousands, the city of St. Louis alone having over fifteen hundred, eight hundred of whom are in the dry goods business. After these there are a thousand more engaged in almost as many kinds of work, in which many save large sums, while all eat the sweet bread of independence and provide to some extent for future uncertainties.

METAPHYSICAL COLLEGE, 108 McALISTER STREET.

The concert given Saturday evening January 26th, was in all respects a complete success; the hall was well filled with an enthusiastic audience. The fine program was carried out almost exactly as printed in the last issue of the GOLDEN GATE, the only change being the substitution of Mrs. Morgan Hutchinson for Miss Shumate, who was unavoidably absent. Mrs. Hutchinson so charmed the audience with her exquisite rendering of the second part of the duet with Miss Prosser, "Life's Dream is O'er," that at the urgent request of the audience she sang a solo in place of "Auld Lang Syne," at the end of the performance. After singing the pathetic ballad, "The Trundle-bed," with charming effect, she convulsed the audience with a most artistic rendering of "A Bachelor's Uses."

On an occasion when every artist was at his or her best, and many, indeed most of the performers generously gave their services, it would seem invidious to single out any for special praise; however, as certain selections always give intense pleasure than others, it may reasonably be stated that Mme. Bishop received a hearty encore for her brilliant rendering of "Charles of Scotland," she responded with "Robin Adair," exquisitely sung. W. J. Colville was greatly assisted in his rendering of the ever-popular "Song That Reached My Heart," by Mr. R. H. Whiting, who played a beautiful obligato of his own composition on the cornet, of which he is so perfect a master; this number receiving a deafening recall, was followed by "Home, Sweet Home," in which old but always welcome ballad, voice and cornet rang out in perfect harmony. Later in the evening, Mr. Whiting contributed a gem of rare beauty to the entertainment, his rendering of "Non e Ver," being a positive revelation, "simply perfect," being the unanimous verdict. The vocal duets were all excellent; Mme. Bishop, Miss Carman, Miss Prosser and Mr. Maguire being all in excellent voice and they entered into their work as though they loved it. Mrs. Flagg's comic recitation was a very pleasing feature, the two youngest artists, Misses Wadham and Stayner, were very successful in song and recitation. These young ladies scarcely in their teens, give great promise for the future, their voices are good and style excellent. W. J. Colville's impromptu poem was greatly admired, though "False Hair" was one of the subjects given from the audience, it twined in with "music" very artistically, and was not at all out of place considering the way in which it was treated. Professor Eckman and Mrs. Shipley, as solo pianists and accompanists, both did first-class work, and greatly endeared themselves to all for whom they played.

On the conclusion of the concert, Hon. Amos Adams rose and thanked the artists for their able services in a few kind and graceful words, to which W. J. Colville responded on behalf of all concerned. Over \$20 clear of expenses has been placed in the College treasury as the result of this pleasant entertainment. The next concert will be given Saturday evening, February 23d, when many new features will be introduced. Tickets are now ready, 25 cents each; five for \$1. Every one who sells four, thus gains his own admission.

THE CORRECT VIEW.

We wonder how many of us see this world as it is, and as it was designed to appear to all its human creatures. The sorrow, woe, crime and suicide, ever going from hour to hour, prove what a distracted view many get of it. Life is to the masses, in their present state, anything but a blessing or a pleasure; its purposes they do not see any more than they do the invisible beings ever toiling for their uplifting, and encircling them with charity and love. To the most of us the world is like that spot in the Place of Justice at Rome, to which Cardinal Manning says strangers are sometimes taken. It is a chamber with oddly "painted frescoes on the ceilings and walls, and upon the floor, in all kinds of grotesque forms. You cannot reduce them to harmony; you cannot make out the perspective; it is all a bewildering maze of confusion. But there is one spot upon the floor of that room, and one only, standing upon which every line falls into harmony; the perspective is perfect, the picture flashes out upon you instinct with meaning in every line and panel. You can see at that point, and that only, the design of the artist that "painted it."

Blessed will be the world and life, when the day comes that each soul shall find that place on the earth from which the life lines and crosses and lights and shadows, shall fall into harmony, revealing not only the beauties of the world but the object and design of being.

SUMMERLAND.—The Santa Barbara papers publish long lists of deeds to lots in Summerland, which shows how earnestly this movement is taken hold of and pushed, and that it is going to be a grand success. Mr. Williams first offered the lots at a price that did not quite net him as much, i. e. \$390, per acre as adjoining land had actually been sold at. As an illustration, the J. H. Swift's place, containing 240 acres, sold for \$100,000 or about \$417 per acre. When the advance to \$30 per lot was made, it nets him but \$429 per acre, as he gives one-half of the advance to the town. There are a few of those that engaged lots at \$25, who have not called for their deeds, with some of them an understanding was had at the time they ordered their lots that they were to pay at a certain time. We do not refer to those, but to those with whom no understanding was had. Mr. Williams thinks that they should call within a reasonable time for their deeds, or that he should have the privilege of canceling their orders. We think he is reasonable in this, as the lots are now more valuable, particularly as another advance will soon be made.

THE PEOPLE'S MEETING.—The People's Meeting at Washington Hall last Sunday night, was well attended by many seekers after truth. The gospel of Spiritualism was fully demonstrated by Mr. Swift, and sanctioned by Mrs. E. Price, and

practically illustrated by Mrs. D. N. Place and Dr. Schlesinger, in their wonderful and thrilling tests of spirit return. Next Sunday evening will be submitted the Sunday Law question for general discussion. Mrs. E. C. Swift, Secretary.

PHILOSOPHY OF HAPPINESS.

A philosopher's idea of happiness is to "eat only for hunger, drink only for thirst, live according to reason and not fashion, providing only for what is necessary, expending nothing for ostentation and pomp." That, of course, is sensible and correct in a narrow sense, and if practiced by all would do away with most of the miseries of the civilized world.

If men only expended money to gratify actual wants, millions that are now poor would either soon have a competence or great wealth. Having no one to compete with in grandeur of living, they would hardly turn misers; and though they expended nothing on the luxuries and arts of life, they could afford to help the producers thereof into different ways of gaining a livelihood.

In course of a short time that sequestered way of life would reduce all to a common level, or as nearly as the differing tastes and personal habits of motley mankind would allow. But, with all the virtues of such living, we could lay claim to very little improvement of a material kind, so long as we were neither hungry nor ragged nor cold.

We might have thought the ox-team, stage and canal, good enough modes of travel and communication; and other primitive modes of doing things might be in vogue to-day, because rivalry, emulation and competition, are the powers that force thought to action, and out of thought comes all that is great and good in this world.

There are certain philosophies that read well, but apply poorly, and this is one of them. It will do, however, for a man who has lived his life and sits down to await the last call. True, none should eat but for hunger, nor drink but for thirst, neither be slaves to fashion. But there are other appetites besides that for bread and butter, which all honest workers have a right to gratify to the extent of their means, and to repress which is to crush out the finest part of one's nature and to reduce living to its savage state wherein one need but eat and sleep, and exercise the wits only to the feeble extent of providing these animal necessities in their rudest forms.

GATHERING THEM IN.

The old Guard of Spiritualism is rapidly decreasing in numbers on this side. Only last week was recorded the transition of Mrs. Stevens, and now another one, Mrs. Elizabeth C. Hall, who has for many years been a medium and worker in the vineyard of quiet, private life. She had been a great sufferer for many months, in fact, for years. It was her desire that Mrs. Whitney should officiate in the ceremonies, laying away to mouldering rest her mortal remains, which Mrs. Whitney did, on last Thursday afternoon. This was the first time this lady's guides have been called upon to speak on such an occasion, but they spoke grandly, we are told, and brought much consolation to the bereaved hearts.

The deceased's husband, Alexander B. Hall, and a son, Geo. B. Sloan, are the immediate ones who will feel the loss most deeply, while a large circle of friends will sadly miss her kind, and ever genial ministrations among them.

Thus one by one is the Reaper gathering them in to the upper fold, thus one by one are they testing the realities of a life beyond the silent river, on the border of which many of us stand; only a little while and we, too, shall hear the sound of the "boatman pale" and pass on. Well for us all if in that home-going we carry only garnered good from the store-house of humanity. In the mute presence of death how infinitely small our earthly aims and ambitions, save those which enrich the spirit. It is then we can realize, as no other time, that it is the Supreme Spirit of Love which lighteth every soul into the glories of the beyond.

LAST AND BEST.—Mrs. J. J. Whitney held her last public seance for the present, at Odd Fellows' Hall last Sunday evening. Ever since her return from the East her public seances in this city have been largely attended. Her appearance upon the platform is dignified and graceful, and she at once wins the confidence of her audience. Her tests are full and complete. One test given last Sunday evening, was particularly touching. Among the many cases of interest was one of a mother who called for her son, Frankie Sargent. This name being recognized by a small boy in the front row of seats, the mother, through the medium, proceeded to tell him to promise her that he would go to school and work hard, and begged him to obey those who had charge of him, as it pained her to see him going wrong. Her engagement for the hall having expired, she will take a much needed recess for a couple of months, but will continue her private work as usual.

THE YOUNG PEOPLE'S MEETING.—The first of a series of meetings in the interest of the young people, was held at Pythian Castle, 909 1-2 Market street, as per announcement, and was a success. The exercises consisted of an illustrated lecture upon the "Human Voice," by Professor G. F. Perkins, which was well received by the audience, and solos from Miss Nettie Kohn, Miss Gertie Michner and Mr. J. W. Fountain, besides songs and readings by Mr. Perkins. Mrs. Perkins also sang and made a few remarks upon the importance of this line of work, as did also Mrs. Pruden, who is a new medium among us. A fine program will be rendered next Sunday evening, besides phrenological examinations by Mr. Perkins. The support of all interested in the welfare of the youth is earnestly solicited.

—Mrs. DeRoth is able to go out, and has placed herself under the charge of Dr. Beighle. It will be some weeks yet before she will be able to give her usual seance.

EDITORIAL NOTES.

—The Alpha Hall, situated near the Castro street car line, is to be dedicated, February 7th, Mr. Colville and others will be present.

—Mrs. Dr. Dussenberg is now forming classes for psychometric study, at room 29, Murphy Building. All interested in the subject will find in the Doctor an inspiring instructor.

—Mrs. Harris, in The Question Department, referred to Matthew Arnold as the author of "The Light of Asia," which should have been Edwin Arnold. Mrs. Harris herself corrected the error, but the compositor failed to rectify the mistake.

—If success is an evidence of merit, then John Slater has no superior in his field of mediumship. He not only draws immense audiences at the Metropolitan Temple every Sunday, but his private work is also very large. He is indeed one of the wonders of the age.

—G. W. Kates and wife are holding meetings in Columbia Hall, Philadelphia, Pennsylvania. They will serve the spiritual society of Pittsburgh during March, and are arranging a fall trip to the West, hoping to have calls from California for the Winter months. Address them at Wheatley Lane, 25th Ward, Philadelphia, Pennsylvania.

—Metropolitan Temple, Sunday February 3d, at 10:45 A. M., during the regular service W. J. Colville will lecture on "The Unwritten Sequel to Robert Elsmere; or, the Next Step in Religious Progress." All seats free. Voluntary offerings received on plate at the door after the services. Prof. Eckman will render choice selections on the great organ before and after the services.

—The Sixth edition of what is regarded as one of the most reliable and practical works on the popular subject of "Mesmerism," is about to be published by Mr. J. Burns, 15 Southampton Row, W. C., London, and in addition to the letter-press, which is said to emanate from a most reliable source, the re-issue will be embellished with several pages of litho illustrations demonstrating the various modes of applying the practice to scientific and curative purposes.

—Mrs. Ada Foye, the great rapping medium, is being greeted wherever she goes with crowded houses. She has been holding meetings under the auspices of the "Phenomena Association," Boston during January, and will remain in Boston and vicinity through February and March. She will devote the month of April to Troy, New York, and May to Philadelphia. Mrs. Foye is one of the few mediums for whom the lovers of our cause will never have occasion to hang their heads in shame. We would we had more like her.

—We are all pleased to call attention to the original poetic contributions on our eight page, they are all good. That by Lizzie Pardoe, we think, is especially fine. It will touch the heart of every mother away from home and a little bit homesick to see her baby. When we remember that her first poetic composition was written only about two months ago, it must be conceded that she is ascending Olympian heights. She has written a dozen or more poems within the last two weeks, as good, if not better than the one herein referred to.

—Mr. A. F. Melchers, well known to the readers of the GOLDEN GATE, assumes the editorial management of the *Better Way*, in place of L. Barney, who discontinued his relations with that paper in its issue of January 26th. We bespeak for the *Better Way*, a successful sail on the high tide of spiritual truths, under its new management. Mr. Melchers in all his writings manifests a highly unfolded spirit, one capable of leading thought into higher channels. We greet you, Brother, with the hand of good will in your new field of work.

—On Sunday last, January 27th, W. J. Colville addressed a crowded audience, at 7:30 P. M., on "Thomas Paine and the Age of Reason, with a Glimpse at the Coming Age of Intuition." The lecture presented the life and teachings of Paine in a very favorable light, and though the speaker differed with the "Author Hero of the American Revolution" on some points, he declared Paine's version to be a far more forcible repudiation of materialism than any series of arguments drawn from Scriptures, however reliable and valuable; for Paine's position being based on natural phenomena, is the only irrefutable one, save the yet higher though more mystical ground taken by those who exalt inward experience above all external evidence. The scandalous stories concerning Paine's drunkenness and frightful death were spurned as concoctions of unscrupulous malice, and the speaker ended his oration by placing Paine in company with Washington, Jefferson and many another father and founder of this Republic. Following the lecture Mr. James G. Clark very finely rendered two beautiful solos (one was of his own composition) which gave the greatest delight to all present. On Sunday next, February 3d, W. J. Colville's subject at 7:30 P. M. will be "Satan the Shadow of God." All seats free; collection. The meetings during the week are always fully attended and intensely interesting. Mrs. Wilson is conducting a series of instructions in Spiritual Science, on Mondays and Thursdays, at 2:30 P. M. W. J. Colville takes a similar class on Tuesdays and Fridays at 10 A. M., and lectures on Theosophy Tuesdays and Fridays at 7:45 P. M. To these special meetings an admission fee of 25 cents is taken at the door. The questions following the address are always of great interest.

SISTERHOOD OF SEVEN LINKS, No. 1.—The solemn dedication of Alpha Hall, Twenty-first and Diamond streets, recently erected for the use of this order and for spiritual work in general, will take place on Thursday next, February 7th, at 10 A. M. A dedicatory invocation, address and poem will be given inspiringly by W. J. Colville. Fine music will be rendered by a select choir. All interested in the work are cordially invited. Castro street cars deposit passengers at Twenty-first street, two blocks from the hall.

A Bothered Investigator.

EDITOR OF GOLDEN GATE:

Dear Sir:—Since the first time I became a subscriber to your paper, I have become a convert to your faith, caused by spirit manifestation in my own family; but I have met with a something in connection with it that I am unable to understand in the light of spiritism philosophy.

About two months ago my son, while under control, told one of the persons present that there was a spirit present, giving his name, and telling of a transaction that had taken place between the "spirit" and the gentleman present, of which the medium could by no manner of means have heard. Now, here is the mystery: the control stated absolute facts that actually occurred years before between two living persons, giving correctly the name of the absent one, making the statement that the spirit of the absent one was present, and that he had passed over, etc. Now, upon diligent inquiry made by myself, I find that the supposed dead man is living in Texas, well and hearty. Would you be kind enough to inform me through the columns of the GOLDEN GATE how such a thing is possible?

If the gentleman had been dead, as we term it, there would be no mystery, but for the living to present themselves in spirit form at a spiritual circle, is entirely beyond my comprehension. I hope you will be kind enough to explain the above, as we are greatly mystified, making it entirely doubtful as to whether it may not all be an action of mind upon the medium. We hold our circles in my own little home twice a week, endeavoring to obtain some knowledge upon this to me new subject. I was a materialist.

Yours, in hope,

A. J. PETHOU.

BEATRICE, NEB., January 19, 1889.

ANSWER.

As yet we know but very little of the nature of the spirit of man, or the manner of its expression through matter. This much, however, has been thoroughly demonstrated, that spirits still connected with mortal bodies may leave their bodies temporarily, while the latter are asleep or entranced, and visit distant places, actually manifesting their presence to mortal sense. We well know that during the absence of the spirit from its own body another spirit may step in and occupy the vacated premises.

Now, it is also known, that spirits leaving their bodies temporarily cannot always bring back to mortal consciousness a clear recollection of their wanderings—sometimes they can retain no memory thereof whatever—all is a blank to them. At other times they are conscious of meeting and visiting with their spirit friends, and can name the ones they have seen and the nature of their interviews.

It is quite likely that the reverse of this may also be true—that is, that spirits still linked to mortal bodies, passing into the interior state, may for the time being have no recollection of their mortal existence. Hence, may it not be that the spirit of the person mentioned in the foregoing letter, did actually manifest his presence, believing himself to be a spirit, as he indeed was, and being wholly unconscious of his connection with the mortal state? It may be that not until the final and absolute separation of the spirit from the body will it come into full conscious recollection of its mortal existence.

We do not give this as a complete answer to the query of our correspondent, but simply to lead his mind into a line of thought that may assist him in solving the problem for himself.—ED. G. G.

The Cause in Baltimore.

EDITOR OF GOLDEN GATE:

Thinking that the Cause of Spiritualism and its progress in the Monumental City would interest your many readers on the Pacific Slope, I submit the following information. During the past nine years there were weekly circles held at the residence of Mr. and Mrs. James Childs, No. 1325 Calhoun street, and on the 4th of March, '84, they organized as the "Baltimore Psychic Spiritual Society." Few in number but large and generous of soul, hired a hall, procured speakers from time to time, thereby interesting the liberal public in the truths of spirit communion, and at their annual meeting on January 2d, '89, the following officers were re-elected: Levi Weaver, President; Fred Fickey, Vice President and Treasurer; Mrs. M. I. Childs, Secretary, and reaffirming their Declaration of Principles for their future government. And as unfinished business, they decided to rent a more eligible and commodious hall on Howard street, opposite the Academy of Music. January 6th, the opening night, the new hall was full of interested auditors to greet our noble speaker, Mrs. Wolcott, whose controls are of a high order of spirituality and clear and terse in their unfoldment of philosophy. There are many private circles in the various sections of the city, also some few public mediums for tests, and there is a more liberal thought pervading this atmosphere [note printed enclosure] notwithstanding we have a veritable Prince of the church in our midst, who is also infallible by proxy in representing the vicegerent of the God of the universe, Leo XIII.

JOHN T. CROUCH.

BALTIMORE PSYCHIC SPIRITUAL SOCIETY—DECLARATION OF PRINCIPLES.

Whereas, we desire to worship God according to the dictates of our conscience and the knowledge that is within us. We do therefore declare that our object is not to tear down, overthrow or destroy institutions which have been founded by the Christian religion, and which have so long stood like "index fingers, upon the highways of time, pointing humanity to the road that leads to eternal life and happiness." But on the contrary, we will endeavor to engraft upon the ethereal followers of the inaction and unbelief into which they have fallen; and tell them that the church is powerless in itself to forgive or save them, either from wrongs committed or opportunities neglected; and for each and all of these offences they must either in this life or that beyond, make compensation to the wronged or neglected, before their souls can find peace. We

tell them that the doctrine of forgiveness and repentance for sins committed is a delusion and a snare, and incompatible with justice. We proclaim that spirit communion with mortals is consistent with time, that the Holy Scriptures confirm that fact upon almost their every page. It is a truth that has been crushed to the earth, and arisen again strengthened by the long slumber that has been enforced upon it. It comes not to revenge the blood of its chosen mediums, who under the name of witches, etc., have fallen victims at the stake and gibbet; but as a loving messenger from God to man bearing to him proof of immortal life; and warning man that he can be happy in this life only by the good deeds he has done in this; that his happiness or misery in eternity depend upon his own actions here. Feeling that we have received only partial light in the Psychic Laws, and being desirous that we may learn more of those laws, and acquire a better knowledge of ourselves, of our being, aims and end; of God and our relations to him and the universe; of our duties each to the other, and to the Brotherhood of Man and the angels; to accomplish which we unite ourselves together under the name and style of "Psychic Spiritual Society of Baltimore, Maryland." Feeling our own weakness and our inability to tread our way unaided through this labyrinth of hitherto hidden knowledge, we humbly and earnestly pray God and his holy angels that they will illuminate our pathway with light celestial, whilst we bear our cross with unflinching hope toward the eternal Zion, proclaiming as we go, the truths of God to man, pledging ourselves each to the other, that we will do all in our power to aid in the establishment of the principles hereinbefore set forth, and to divest Spiritualism of all the isms which the wicked and immoral have endeavored to fasten upon it in order to make it pander to their passions or fill their pockets. We herewith affix our signatures: Levi Weaver, Fred Fickey, Jas. W. Childs, Sarah A. Dankin, Mary I. Childs, T. G. Carroll, Elijah Bishop, Mrs. J. Rush and many others.

An Added Word.

EDITOR OF GOLDEN GATE:

I notice in your valuable paper of the 12th, an inquiry from Oakland, asking Mrs. S. A. Harris about concentration. Permit me to add a word to the excellent reply by Mrs. Harris.

1. The great and wide-spread defect in the people of the present day is want of concentration.

2. It is this very want that causes them to ask the question, "How am I to acquire it?" For a little concentration of mind upon the question would partly answer it.

3. The defect is in a great measure due to the enormous amount of light literature read by everybody. This is seen every day in the quantities of novels of a superficial sort that are published and read in the daily newspapers which record multitudes of small events transpiring each twenty-four hours, and which the people scan with avidity because it in no way taxes the mind, and may be all at once forgotten. Another cause is to be found in the mad rush and roar of American civilization.

4. This then brings about a weakness of the memory which is apparent in every walk of life. The national mind has been so diverted into a thousand different channels, that the memory fails to enclose an idea, or an object with sufficient power to prevent its slipping out.

5. I suggest to "Oakland" that the experiment be tried of selecting any word, object or idea for consideration, and then holding it firmly before the mind for five minutes, to the exclusion of everything else. If this can be done it should be kept up for six months, always repeating the exercise at the same hour.

6. I predict that "Oakland" will either (a) fail in doing this, or (b) give it up on the third day. This is because of certain tendencies inherent in the human mind. These are in the ancient Hindoo systems divided thus:

(a) A tendency to fly away from the point selected.

(b) A tendency to recur to something more pleasant, seemingly more advisable and useful.

(c) A tendency to recur to something else that is unpleasant.

(d) A tendency to total passivity—a mental blank.

These tendencies are always present potentially and must be controlled, or concentration will not be possible.

I would like to hear how "Oakland" gets on with this. The above ideas are not mine but those of the Hindoo philosophers and the real founders of the Theosophical Society.

WILLIAM Q. JUDGE, F. T. S.

NEW YORK, Jan. 19, 1889.

The Spirits Approve.

EDITOR OF GOLDEN GATE:

Find enclosed \$2.50 to renew my subscription for paper, to commence Jan. 1 1889. We are lonesome without it, and the spirits rap their approval when my wife asked me to send for it another year. It makes a person smile to think of the learned ones, who are talking about "toe joints." We have splendid rappings; they commenced about six months ago. I think the family circle the best place to prove whether Spiritualism is true or not. As far as I am concerned, and have observed, Spiritualism is for those who can comprehend it, and appreciate its beauties.

Respectfully, J. G. DEANE.

LEAVENWORTH, Jan. 15 1889.

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."

Miracles and Modern Thought.

Continued from First Page.

why such a man was able to accomplish wonders of beneficence, the courted soothsayers of the Egyptian monarch could not approach. Moses was from an infant accustomed to every luxury; and was indeed heir apparent to the throne of Egypt, but he preferred to cast in his lot with oppressed workmen, and deliver them from cruel bondage to tyrannical oppressors at the expense of every possible humiliation to himself, than sit next Sesostrius on his throne while his conscience would rebuke him for leaving the work of human emancipation undone. Such a man is typical of the true initiate, of the adept who is a master where others are but slaves; he has conquered his own appetites and ambitions; he has educated his higher self; he has fanned into a flame, the electric spark of divinity within, and has thereby gained power which all who will rightly may gain over the lower elements of nature; he is therefore a healer and a moral benefactor; his miracles are not tricks of occult force, like the sensational blasting of a tree unwisely published by Mr. Sinnett in "Karma; a Theosophical Romance," for the power to blast a tree may be diabolical, and we do not wonder at the Englishman of conservative belief objecting to a young relative of his, remaining where such awful things were accomplished by occult agency. True spiritual power does act destructively when infamies and impurities have to be thrown down, but it never displays itself at all in the simple exhibition of marvels, for, it can only be distinguished from diabolism (which is a perversion of the same power) by its exclusively beneficent action; thus from the earliest days it has been invariably associated and that almost exclusively with the reformation of sinners and the healing of the sick. In the case of the prophet Elisha, we are told that in healing Naaman, the Assyrian Captain of leprosy, he required of his patient that he should wash seven times in the Jordan, maintaining that no amount of bathing in Abana and Pharpar rivers of Damascus could accomplish his cure. We are told of Elijah's stretching himself on the body of a seemingly dead child, and calling earnestly upon God to let his spirit return into the body.

In all these narratives we detect a scientific note, means are employed, events are brought about evidently through the operation of an unchanging law, but such great results can only be achieved by these who pray and fast as the gospel teaches, prayer and fasting signifying aspiration and self-denial. *i. e.* denial of the lower self that higher self may perfectly prevail. To revert now very briefly to the miracles said to have been wrought by Jesus and this immediate disciples, not one was a mere sensation; in every instance some sick or insane or crippled person was healed of an infirmity, and whatever view Jesus or his apostles may have taken of his divinity or simple humanity, the miracles were never put forward as evidence of supernatural deity, for had they been, the words could never have found place in the record "The works that I do ye shall do also, yea and greater works than these shall ye do because I go to my Father." Here we have a strictly scientific view of miracles Jesus tells his disciples that according to their faith it shall be unto them, he also tells those who are healed by his touch or by mere contact with his robe that their own faith has healed them, and when he has departed from mortal sight entirely and his disciples are weaned yet more from earthly attachments, then shall they do yet greater deeds than any done before, continually demonstrating further and further in their own experience the divine possibilities of humanity. In conclusion let us sum up the matter in this wise; very little do we know of time and place and circumstances with regard to miracles of old, but one thing we learn from all the scriptural narratives and this we amplify and further prove by reason and modern experiment viz. that wisdom is to be gained only by diligent devotion to truth divine wisdom is a queen who permits no rival to share our affections with her, and the wisdom which is from above is only to be courted and won by a life of such spirituality as expresses itself invariably in entire devotion to a life of practical whole-souled philanthropy. Robert Elsmere died physically on the road to this higher understanding, let his progressing spirit define miracles and he will not reiterate the words of Hume, "Miracles do not happen" but will explain how man's power derived from God is practically unlimited, but requires but earnest and unceasing effort to unfold and apply.

N. B.—Next week this subject will be concluded in "An unwritten sequel to "Robert Elsmere."

Discretion in speech is more than eloquence.

BENEFIT ENTERTAINMENT.—The friends of Mrs. F. A. Logan, who instituted and has presided over the Spiritual Experience and Conference Circle in St. George's Hall, 909 Market street, between Fifth and Sixth streets, propose giving her a benefit entertainment in the same building next Sunday evening, the 3d instant. Recitations by distinguished artists will be given, and a variety of choice music rendered by several fine musicians. Inspirational speaking and tests by reliable mediums, will conclude the exercises. This will be the opening of a greater and more extended work by this self-sacrificing worker in conjunction with others whose aim is to promote harmony and therefore progressive development for the masses. Admission to the entertainment, 25 cents; Sunday morning at 11 o'clock, conference free.

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 manyfold its face value within a decade.

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The development of the Company's property and its future possibilities should be of great interest to your readers, and particularly those who have 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.

Passed to Spirit Life.

Passed on January 30, 1889, Elizabeth C. Hall, wife of Alexander D. Hall and mother of Geo. B. Sloan, a native of New Jersey, aged 59 years.

Advice to Mothers.

MRS. WINDSLOW'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. 927½ 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 841 Market street, "Carrier Dove" office, and is open every weekday from 9 a. m. to 5 p. m.

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

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. 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 9:05½ Market street. All are invited. Admission, 10 cents. Capt. A. A. Stout, President; Mrs. Mary Richardson, 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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Written for the Golden Gate.

Shadowy Thoughts.

BY JOHN WATKINS.

I think M. A. (Oxon), Wm. Stainton Moses, often answers questions quite to the point. Here is one I made a note of, from the *London Light*, of which he is, or was, the editor. He was asked his reasons for believing that the phenomena are the work of spirits, and not natural laws or force that we do not understand. "My first reason," says he, "is, that the intelligence that communicates says they are. My second reason is, that I never came across an intelligent force, and I never knew anybody who did."

Here it is in a nutshell, and to my mind, it is a great thing, a very strong point, that the intelligence that communicates in the spiritual manifestations says every time, "I am your brother who was once a mortal as you are." Even the Rev. M. J. Savage, who, for an outsider, has said very favorable words for Spiritualism and the Spiritualists, says, "One fact, and one alone would establish it, and that is, undoubted proof of the presence and activity of an intelligence that is not that of any of the embodied persons present." So this bright, liberal minister has, like Mr. Moses, never come across an intelligent force, and intelligence presupposes a human being; one in the form or out of it. Those who have evidence of the intelligence being disembodied, as Mr. Moses has, and so have I and so have millions, are Spiritualists; those who have not are waiting more or less hopefully for the light, as evidently Mr. Savage is, and those who give it no thought and are indifferent, well, they are wedded to their idols. I leave them alone; it is morning only to those who are awake.

Mr. Moses says also, that "Force is that which is used by intelligence, and the intelligence," he says, "is what I call a spirit, and which calls itself a spirit." Electricity is a force, it has made great strides in this age and has got to be the nearest thing there is to intelligence, and there may be no communicating of intelligence that is disconnected from electricity. But still the same impassable gulf that exists between the waves of sound in the air which are physical, and the consciousness of them in the mind, which is spiritual, exists between electricity and intelligence; how a physical fact gets translated into a spiritual fact is unanswerable.

Electricity which does and can do so much, it is no wonder the skeptic says of the spiritual phenomena, they are electricity. Well, electricity comes over the wire, the operator sees often its manifestation in electrical disturbances, but he knows when there is an intelligence, or intelligent operator at the other end of the wire. Electricity is the force and intelligence uses it. That is what the Spiritualist knows, and he is not willing to have the intelligence merged in, or identical with the force; he knows it is a spirit that is operating, and the intelligence calls itself a spirit, as Mr. Moses says.

If there is intelligence in the spiritual manifestations, there is a human being on the other end of the wire who is operating. There is, as the skeptic says, electricity; but it is being used by a spirit, for there is nothing more certain than where there is intelligence there is a man; a man in the form, or a man out of the form. It is of no consequence in this connection whether the intelligence is true or false, high or low, wise or foolish, but it is intelligence; a pirate or an apostle, either fills the bill.

Let me illustrate my point with an incident. I have many of my own experiences to draw it from, but I will relate one that was told me by a person I know well, and I know told the exact truth; no better than many of my own, but the circumstances in this were so certainly from an unseen and spirit operation, and can so briefly be told, that I will relate it. This man told me he did not need tests, he had one that perfectly satisfied him. He was in the habit of visiting a lady who could get independent slate writing; she was not a public medium. She had a child also, that was a medium, or would become one, and when the child put her hands on the slate the writing was better; but the mother had got the idea that it would hurt the child and she may have been right. The man was very intimate there, and was a lover of children and children liked him, and he was a favorite of both the mother and the child. He went there one time, the mother was busy somewhere and he was playing with the little girl. He said to her, "Don't you want to hold this slate under the table?" She said, "No, mother won't like it, or says I must not." He persuaded her, however, and said "It won't hurt you, and if you will, I will give you a dime to buy some candy with;" she wanted the dime and the candy, and consented, and he gave her a clean slate and she, sitting in his lap, held it under the table and soon said, "Oh, how it burns!"

"No, it don't," said he, "it won't hurt you, let it stay." Some raps were heard on the table, so he took out the slate and there was on it written very fine and very even, quite a message, the I's dotted and the s's crossed and every word distinct and perfect, and some names mentioned that to him were tests. The child, only four years old, could not write, and the manifestation, to him, was wonderful and worth the strategy that obtained it.

Now who operated that wire, or who used the electricity that produced that message? Could it have been anything but a spirit? The man did not do it, the

child did not, for she couldn't, and yet it was an intelligence. It could not have been a spontaneous electric disturbance that is sometimes noticed in the ticker, for an intelligent message settles that. If I have stated the truth it settles the question. If I am doubted, I pity the doubter, that's all, and he or she can skip me, I don't write for such.

BOSTON, Jan. 13, 1889.

Written for the Golden Gate.

"All is Good; There is no Evil."

BY HARRISON.

Man is double. He is a combination of angel and devil. "There is a natural body and a spiritual body." Each has its corresponding mind, one pertains to earth, the other to heaven. Our introduction into physical life is accompanied by a wall of want. Want is the cause of all motion; with increasing years come increasing wants. The top, ball, kite are supplanted by the gun, and boat, and horse. These in turn are lost in the smile of Matilda Jane. Then comes the "Thou shalt not," curiosity joins forces with the "want to." "She ate, and gave also to her husband, and he did eat." The struggle of life commences in earnest, appetite, avarice, lust, ambition, drive pell-mell, over stumps and stones. We are battered, bruised, disappointed, tormented. Joseph is sold into Egypt. Athens condemns "the justest of the Greeks to perish." "The blinded Jew, flings a pearl away, richer than all his tribe."

Pain, sickness, death, follow in the trail of sin, and the conflict culminates in a wall of despair. All this is necessary; all tends to individualization. Thought is quickened; the mind is developed. Marston Moor, and Bunker Hill, presaged the dawn of human rights.

From the animal nature has been evolved experience. Every sin committed, every penalty suffered, has resulted in mental growth. The carnal nature has arisen, step by step, until with a sort of equality, it has blended with the spiritual, and produced an individualized man. He has thus attained to a personal identity that cannot be mistaken for another.

"All is good; and there is no evil." The essential self, of the man—all that is dear to him—the experience by which he knows himself, has come to him through conflict.

"Whatever is, is right." There is a Creator. He knows just what he wants, and how to accomplish His purpose.

Evidently we lived before we were clothed with mortal bodies. We were all spirit. We knew neither vice nor virtue. We did not even know ourselves! If my neighbor came and claimed that he was me, I could not dispute it. There was no event in my life, by which to identify myself. I prefer to be distinct, to know that I am an entity, and not liable to mistake myself for another, even though that other were an angel.

Is it wise to ask why God planted the tree? Why he forbade the eating of its fruit? Why he suffered the serpent to enter the garden? Shall the thing formed say unto Him that formed it, "Why hast thou made me thus?" That tree and that serpent may be found in man. To say, "Thou shalt not eat of it," and to violate the command, were alike necessary. "Where there is no law, there is no transgression." Where there is no transgression, there is no conflict. Where there is no conflict, there is no growth. Where there is no growth, there is no manhood.

For my part, I prefer this complex life, with all its extremes of vice and virtue, health and sickness, wealth and poverty, rather than live like a clam in the mud, to be dislodged from my fellows, robbed of my shell and devoured without protest. Life can be of no account to us, only so far as we realize that we live; that we are individual men and women.

Forbid every tree in the garden, if you will. Threaten all the deaths you choose; I will have it, all the same. He that planted the tree, also planted my desire. He knew what he was about. He foresaw the conflict. "He worketh in man to will, and to do His own good pleasure."

I form the light and create darkness. I make peace and create evil. I, the Lord, do all these things." Believing these Bible declarations to be true, I will eat of every tree that pleases my taste. I will violate all the "thou shalt not" in the decalogue, I will defy all the deaths and hells that follow, for the sake of knowing that I live—that I cannot be re-absorbed or mistaken for another.

The greater power is the responsible power. God is my Father; his chastisements are an evidence of sonship. I accept them as such, being well assured that He knows what is best for me,—how to ripen into immortal, conscious individuality.

What then? "Shall we do evil that good may come?" That cannot be done. The motive determines the nature of the act. Where the motive is good, no guilt attaches. Is it not a dangerous doctrine to preach to liars, thieves, murderers?

By no means. Not one of that class could accept such ideas. "Eyes they have, but see not; ears they have, but hear not." Only those who accept the truth are freed from bondage. To those who have passed through the fire, whose dross has been purged away by discipline, who have come up out of the darkness and "become a law to themselves;" such only are admitted to the secrets of God, such only are freed from the law and its penalties.

RICHFIELD, MINN., January 1889.

Written for the Golden Gate.

Splints.

BY ELIA L. MERRILL.

Common sense is good progressive timber.

Trust to popular opinion less, and your own best judgment more.

All efforts strengthen, even though they are not fully successful.

Our wills are the instruments for our wishes.

Among the countless immortal beings composing the entire human family, not one has a master, but all have a loving Father.

A few sharp places, where we have to depend upon our own efforts to brighten them, makes heroes of us.

Every object is a teacher, every experience a lesson, and every victory a stepping-stone upon our upward journey.

Court no smiles, nor encomiums, nor protestations but those offered through honest, laudable motives.

Lo, the Kingdom of Heaven is within you! Make it as beautiful, as pure and as joyous as possible.

Cultivate humility, one of the choicest and most fragrant blossoms in the Infinite bouquet of heavenly virtues. Under its refining, charming influence, many barriers to truth in its unnumbered manifestations and realizations will soften and disappear, and the way to ever increasing treasures of knowledge be delightfully prepared.

Love is the fulfillment of the law, "the rounding out of the full measure of good to humanity,—the golden connecting link between all conditions and relations tending toward peace,—the bond of perfectness binding true souls in mutual sympathy and the supreme stroke of one Universal Father making the whole world kin." Seek it! Cultivate it! Practice it!

January 24, 1889.

Spiritualists of Southwestern Michigan.

EDITOR OF GOLDEN GATE:

It may be of interest to some of your readers in these troublous times, to learn something of an organization known as the Associated Spiritualists of Southwestern Michigan, and receive some account of its work during the year just past. This society has been in existence for nearly a score of years; holding its Annual and Quarterly meetings with unfailing regularity, and during most of this time, Mr. L. S. Burdick, so well known among the pioneer spiritualists of Michigan, has been its efficient presiding officer.

Many of those who were present at its birth, have gone to test the truths they taught, and left to others the pleasant duty of watching and caring for its larger growth and advancement. Among those whom they called to aid them in stemming the tide of Theological oppression of those earlier days, were many of the best speakers of the time; and in later years the names of Mrs. Shepard Lillie, Mrs. Lake, Mr. A. B. French and Lyman C. Howe appear upon their records. It has been the custom of the Society to hold its meetings at any point within certain limits that might be deemed advisable by its officers, and the plan has proved so successful that it may be commended to other societies, who may chance to be suffering from the dry rot of local apathy. During the year just passed the Organization has held, beside the regular Quarterly's, four special meetings at different places where it has been requested to convene; always with good audiences of earnest and intelligent people.

At their Annual meeting, held at Lake Cora, Van Buren County, in August, they were so fortunate as to secure as one of the speakers, Mrs. Addie L. Ballou, who was just passing through on her way from California to the Eastern camp-meetings.

At the last regular session of the society held at Hartford, Michigan, on December 1st and 2d, Mr. L. V. Moulton of Grand Rapids, gave three fine addresses to attentive and appreciative listeners. This gentleman is comparatively new in the work, but he has already proved himself a clear thinker, a logical reasoner and most acceptable speaker.

Mrs. Adelia Wisner of Benton Harbor, was also present on this occasion and gratified those assembled, with her words of inspired wisdom. This lady has met with the society at most of its convocations of the preceding year, and added largely to the work accomplished by her graceful utterances and the exercise of her rare mediumistic powers. Mrs. E. C. Woodruff of South Haven is another of our lecturers who has long been well and widely known as an able advocate of the truths of a higher state of existence, but whose fine spiritual gifts seem rather to be quickened and intensified by the lapse of years than diminished. There are still others who are well worthy of notice, but I have already occupied too much space.

MRS. E. A. TOWERS, Sec'y.

MATTAWAN, VAN BUREN CO., MICH., Jan. 10, 1889.

A PHENOMENAL PREACHER.—Something of a prodigy has recently developed in Falmouth, Ky., in the shape of a 10-year old girl preacher, Mary S. Emmons, who has delivered four sermons in this place

and is becoming quite popular as a preacher. She has a good voice and a splendid delivery for one so young. From infancy she displayed unusual brightness. About eight months ago she joined the Baptist church here, and said the Lord had called upon her to preach. She first addressed a small congregation at her father's house, and succeeded so well that she spoke next in the church near by. The little girl soon had a reputation throughout this and neighboring countries. After several months in the county she preached here, and her success was greater than in the rural districts. Under her ministry several persons have joined the church. She will continue services here for several weeks, and she will go to the larger Kentucky towns.

Only the few favored by fortune can scale the rock of fame; but there is plenty of other work to be done by the multitude as good and true in its way, if not so enduring.

No one is a more dangerous enemy to all that is sweet and good in human life than the one who lends to impurity the sanction of splendid talents. — *Wendell Phillips.*

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.

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—THEOSOLOGY.

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.

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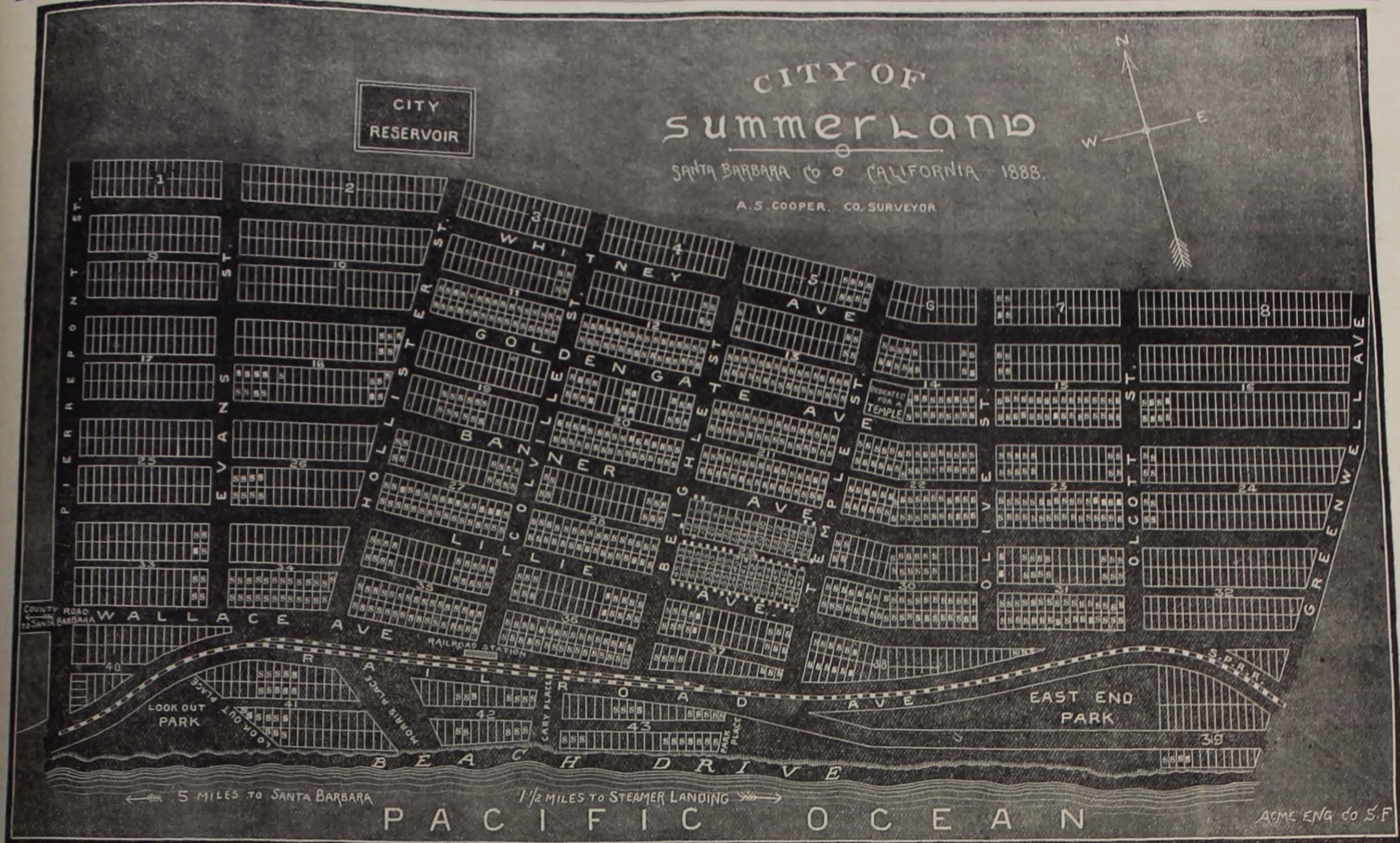
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SPIRITUALIST COLONY.

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

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

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

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

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

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The above lectures were delivered to Mr. Morse's private
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the instrument in his paper, the Worthington (Minn.) "Ad-
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[Written for the Golden Gate.]

Home, Sweet Home.

BY LIZZIE HARRISON.

Out of my window I look this morn
With a longing gaze to the eastward skies,
For I know that beyond the purple bar
Which the rising sun has left ajar,
The home of my heart with its loved ones lies.

Cold on the mountain's side the snow
With a frosty glow in the sun-lit light,
For the Spring, with flower and bird, and rhyme,
Is reaching the bowers of a Southern clime,
And none it is still and chill as night.

What though to those fields in the radiant Spring
A message of life and joy shall come?
The violets sleeping under the snow
Are not the same that will bud and blow
Mid the waving grass at home, sweet home.

Out on the hill-side under the oak
My golden-haired baby-boy will stand
Waiting in a sea of wild flowers' bloom,
That gathers a new and rare perfume
From the touch of his tiny snow-fake hand.

Lowly and slowly the shadows will fall,
And the stars come forth in the quiet sky;
And my father will sit in his wicker chair,
While a soft, low wind just lifts the hair
That shadows his forehead bold and high.

Silent and thoughtful my mother will sit,
While a light in her earnest, hazel eyes,
Shines pure and clear as the pearls that sleep
Far down in the sea's untroubled deep,
The same 'neath stormy or cloudless skies.

Fly on the wings of this swift, cold wind,
Fly, happy hours, till the wanderer come!
Lay the hearts that are dearer and truer to me
Than the world beside could ever be,
Be kept, dear friends above, by these,
Till I meet them all at home, sweet home.

[Written for the Golden Gate.]

A Letter from Home.

BY ADRIAN STOKES.

When leaving behind us the friends that we love,
In countries far distant to roam,
The one thing to solace the wanderer's heart
Is the thought of a letter from home;
A kind, loving letter from home;
That joy of all joys to the wanderer's heart,
A kind, loving letter from home.

When heart-sick and weary, despondent and sad,
We walk among strangers unknown,
The one thing of all that can make the heart glad
Is receiving a letter from home;
A kind, loving letter from home;
The one thing to cheer us and make our heart glad
Is a letter from loved ones at home.

We are wanderers on earth, our true home is not here,
Nor yet in a land that's unknown,
For dear friends gone before us send back words of cheer,
And tell of the bright spirit home.
Yes, they send us kind letters from home,
To tell us of glories in which we may share
When called to the bright spirit home.

O, why should I sigh or a moment repine,
The while I an exile must roam,
Since I know through the hands of the dear angel bands
I can get loving letters from home?
And often, O, often, they come
With words of sweet solace and heavenly truths,
And a promise of glad "welcome home."
When with life's mission ended and earth duties done,
I respond to the call, "Sister, come!"
JANUARY, 20, 1889.

[Written for the Golden Gate.]

Hesperian Bells.

BY MARY BAIRD-FINCH.

Blow, westerly winds, from over the sea,
Where the golden gates and the mountains be.

Bring me a chime of the natal song
From the new-born isles as ye pass along.

And a sea-wrought spray from the walls of pearl,
Where dolphins dream and the sea-winds whirl.

Tell me if th' flow'rs of th' deep e'er wither,
And say if our dead are calling us thither.

Can't tell of th' shoals where ships went down,
And the sea-weed twined its wreaths of brown?

Heard'st thou the song of a captive maiden,
In choral halls of the fair menhaden?

Pray tell me true if the ship's last bells
Are wailing yet in the moaning shells?

Or if 'tis the song of Silence laid
Deep in the heart when the lips are stayed?

Thus the world goes by and ne'er shall know
That a silent song has stirred me so.

Blow, westerly wind, we heed our own,
Like chanting bells in your peaceful tone.

Soul of the spirit from billows away,
Teach me the song of the sea to-day.

[Written for the Golden Gate.]

He is Dead They Say.

BY HELEN MARION WALTON.

Only a Christian soldier
Laid down his work and mail,
Sheathing his sword in its scabbard,
When his lamp of life grew pale;
Only a standard-bearer
For the mighty hosts of truth,
A striding tall and slender
All radiant in his youth.

Only a sparkling meteor
Shot across our leaden sky,
Now plunged into some planet
His light no more to die.
Only a few will miss him
That so need his shining youth
To encourage the lives of mortals
And build up the cause of truth.

Only a son of one mother
While thousands yet remain,
Whose grief forgets the mortal
In the sorrow of her pain.
Only her heart is wounded,
Her home but an empty nest,
Let us lift his corpse all kindly
And bear him to his rest.

Content and Work.
Build a little fence of trust
Around to-day;
Fill the space with loving work
And therein stay.
Peer not through the sheltering bars
At to-morrow.
God will help thee fear what comes
Of joy or sorrow.

OUR QUESTION DEPARTMENT.

A REVIEWER REVIEWED.

MRS. SARAH A. HARRIS—Dear Madam:—
Will you please to review "Theosophy: Some
Considerations of Its Teachings," by Lyman L.
Palmer, in the GOLDEN GATE of January 26, and
thereby meet the doubts of several people that are
seeking truth? Yours truly, FRIENDS.

I read the article in question carefully
and with interest. It seemed to me that
the writer lost sight of aims, objects and
ultimate results, in his contemplation of
the various methods used at different
periods of time, and by different peoples,
to accomplish the desired ends. If all re-
ligions are one as to their real essence, if
all truth is a unit, why should Theosophy
and the Christian religion differ as to the
essential truth embodied in them? I
hardly see how the writer can make an
exception of the idea of "re-incarnation,"
for there is no one thing taught more
plainly than this in the New Testament.
Of course, the "New Testament is built
up from the old;" it is a record of the
fulfillment of many of the prophecies of
the Old Testament.

Is this not true of the evolution of art,
of science, of astronomy, of all growth in
every direction? The telescope that
sweeps the inter stellar spaces, bringing
the infinities within the scope of the vision,
has the same object in view that the primi-
tive instrument had. Methods change,
but motives remain; the evolution of hu-
man consciousness is constantly enlarging,
but human hopes and aspirations find old
methods replaced by the new. Still the
new is built upon the old. Ever out of the
dead ashes of the past there comes a bet-
ter, but were it not for the past the new
could not be. The primitive plow (in
some countries drawn by a woman) was
only the prophecy of the present steam
plow. The object for which the ground
was tilled did not differ in the olden time
from the present, but methods have
changed. Still the future electric plow
will have to acknowledge the slow, primi-
tive one, as its basis. Man has always in
some degree recognized his relation to the
Infinite, but his methods in striving to
realize this in his own consciousness have
been as varied as his circumstances and
individual growth.

It is because the object is the same at
the present time that we find parallels be-
tween the Yoga and the Theosophy of to-
day. It cannot be that the writer supposes
the Yogin works so long and patiently
simply to be able to double his tongue
back in his throat. Surely he knows his
desire is to gain power whereby he may
control his body. The spiritual or mental
scientist does hope to get control of his
tongue, but for another purpose; he would
control it to the use of kind words; to do
this he must concentrate on good thoughts
else his words will have little force.
Brother Palmer writes: "By these 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 tele-
graph?" Well, perhaps not. But do you
suppose a steamboat, a printing press or a
telegraph was built without concentrated
thought? This concentration was on the
more material plane, and brought results
to the world for good that are unmeasur-
able.

The Yogin dealt with the contemplation
of his spiritual nature, and his relation to
the unit of consciousness and power; and
however much we may abuse the India of
the present, there have been flowering and
fruitage in individual cases which do not
find their parallel elsewhere. These ri-
pened lives stand out against the dark
background of the past, revealing to man
his possibilities. Other lives will ripen
under different methods, but all we are
to-day rests on the past; absurd as some
of the old-time doctrines of the Hindoos
were, I think we shall find their parallels
in some of the present day dogmas.

The writer seems to think "concentra-
tion is the object to be gained by it all,"
unless the power to concentrate in any
doctrine one pleases, means power to ac-
complish the impossible without concentra-
tion, then of what use is it? We don't
put forth our best efforts unless we expect
to gain something in the process. Con-
centration does develop the potential will,
but the will may manifest itself in various
directions, either for good or evil; our
present day teaching in spiritual science
and Theosophy make plain the fact that
any abuse of spiritual power reacts on the
individual with terrible force. It seems
to me that Spiritualists might learn this
lesson to some profit. I will admit that
many of them would be "following after
a strange god," if they lived the Golden
Rule and realized universal brotherhood,
both of these being the underlying princi-
ples of Theosophy.

No Theosophist of the present day
dreams of reviving the social customs of
any part either of India or Europe, but he
does hope to regain some of the wisdom
of the past as revealed to the few; he
also knows that this wisdom is to become
the intellectual possession of the masses,
and only the positive intuitive knowledge
of comparatively few, until through con-
centration the masses open up into the
spiritual consciousness, mental, spiritual or
Christian science divorced from all their
excesses, shorn of all mysticism means
right thinking; to study the science means
to learn to think right. Man's mind is
filled with illusions, and is so warped by
his ignorance and limitations that life to
most people is one long agony; to learn
such habits of thoughts as to relate him to

the everywhere present divine law of
healing, and to develop by concentration
the will which consciously directs his own
life, will reveal man as holding god-like
power, no longer to be the creature of
nature's forces, but one to command.

Can you see, friends, that though there
are many roads, some longer than others,
some more rugged though we may after
having reached the heights, look back over
the long way, and we have climbed over
mountain steep of progress, gone down
into the valleys of humiliation, known the
loveless pain of endurance, still all roads
will finally reach the height, and our way
however hard has ever been onward? I
would as soon think of abusing the man
that made the first plough, the first tele-
scope, the first printing press, because we
have the steam plough and printing press,
and the present instruments in use for astro-
nomical research, as to abuse old methods
for individual spiritual development. The
Spiritualist that has known anything of the
developing circles scattered every where
should have little to say in regard to past
methods. The Yogin works to develop
his own spiritual nature, his methods may
be absurd, but are they more so than a
method which makes a person a passive
instrument for unseen forces, before he has
developed his spiritual nature to discern
the good intuitively, and his will to resist
evil? Theosophy will fill a need of hu-
manity that nothing else will, because it
recognizes the truth in all great religion's
systems, and man's right individually to
find God within his own being. It de-
clares man to be a spiritual being now, not
sometime to become one; his spirit is un-
created, eternal; he is working to make his
human soul immortal, this may be the re-
sult of many lives, but I think must come to
all. Yours truly,

SARAH A. HARRIS, F. T. S.

Fraternity Hall.

EDITOR OF GOLDEN GATE:

The First Progressive Spiritualists of Oakland,
met last Sunday at Fraternity Hall, corner of
Seventh and Peralta streets, to hold their usual
meetings.

Mr. Sheppard presiding. Mrs. Cowell gave
the opening invocation, afterwards the audience,
which was large was entertained with music, songs
and recitations, by the members and friends, it be-
ing our monthly social for the benefit of the So-
ciety. Afterwards Mrs. Finnigan, rendered her
assistance and gave fine convincing tests all
through the audience.

Next Sunday, Mrs. Meyer of San Francisco,
test medium, will be with us and occupy the plat-
form. We invite all friends to come and visit us
and investigate for themselves. Wishing you
success in the work.

Fraternally yours,

MRS. DAVIS, Sec'y.
OAKLAND, Jan. 28, 1889.

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A TESTIMONIAL.

LYONS, TEX., March 23, 1888.

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