

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.

Boast of the day in the evening.—*Russian Proverb.*

The society of women is the element of good manners.

A man's nature runs either to herbs or weeds.—*Bacon.*

Potatoes which grow nearest the surface are most subject to rot.

The drum which make the most noise is filled with wind.—*Oriental Proverb.*

Many actions, like the Rhone, have two sources—one pure, the other impure.

Truth is the bond of union and the basis of human happiness.—*Jeremy Collier.*

Life, like every other blessing, derives its value from its use alone.—*Dr. Johnson.*

The affections are like lightning; they cannot tell where they will strike till they have fallen.

If we expect to achieve anything worthy in this life, we must sit about it with resolution.

Hope is like the cork to the net, which keeps the soul from sinking in despair.—*Bishop Watson.*

The devil is credited with a great deal of mischief that the stomach is guilty of.—*B. F. Taylor.*

Mrs. Silibus says she "always likes to see a clergyman in the pulpit with his surplus."—*Gripack.*

Everything that is nice in this world grows on the other side of a barbed wire fence.—*Exchange.*

None are so fond of secrets as those who don't mean to keep them; such persons covet secrets as a spendthrift covets money—for the purpose of circulation.

After all there is a vast amount of comfort to be taken out of growing old when one has passed the point of desiring to do foolish things.—*Milwaukee Journal.*

Men are often capable of greater things than they perform. They are sent into the world with bills of credit and seldom draw to their full extent.—*Waipole.*

Of all the thousand enemies that lie ambushed along the journey of human life there is not one who does not shrink and cower before a clear intellect, a potent will and an honest intent.

There is always something great in that man against whom the world exclaims, at whom every one throws a stone and on whose character all attempt to fix a thousand crimes without being able to prove one.

It is not a safe thing to leave a generous feeling to the cooling influences of a cold world. If you intend to do a mean thing wait till to-morrow; if you wish to do a noble thing, do it now—at once—and, like the blacksmith "strike while the iron is hot."

[Written for the Golden Gate.]

Is Nationalism a Spiritual Movement?

BY HARRIET E. THISTLETON.

Is Nationalism good? If so, it must have had a spiritual origin, since all good emanates from spirit, which is the essence of all goodness.

Nationalism is supposed to have been the outgrowth of Edward Bellamy's wonderful book, "Looking Backward." That book which has set the whole nation, ay, we may say, the whole world to thinking!

Nationalism may truly be said to have been shaped by "Looking Backward."

It was "Looking Backward" that gave it birth; that is to say, through whom it was re-incarnated. But did Nationalism have its origin in the brain of Edward Bellamy? We do not think that the author of "Looking Backward" would claim for himself any such distinction. No, if we would find the origin of Nationalism, we must look back many millions of ages, until we trace it to the great source of all good.

Think you that those great souls who took such an interest in the good of humanity that they were willing to make any sacrifice, even to the laying down of their lives, if need be, have become so absorbed in the singing of psalms around the great white Throne, that they have forgotten poor suffering humanity? No. We do them great injustice to think for a moment that they could sit down contentedly and sing through all eternity, while humanity, even their own race, ay, their own flesh and blood, their sisters and daughters, were being ground down worse than the veriest slaves? Think you that laying down the material form and passing on to the spiritual side has so dulled their sensibilities and affections, that they care no more for their loved ones still struggling on the earth plane, or for the cause for which they labored so earnestly and well while in the form? Not so; in passing on to the other side all the pure affections and desires for good have multiplied a hundred-fold.

Those great master-minds, instead of resting composedly in the grave with the decaying body, waiting for Gabriel's trumpet to sound to call them again to action, are sitting on the other side contentedly singing songs of praise, and are trying to devise plans by which the great work which was so dear to them when on earth, may be completed. Think you our loved and martyred Lincoln can rest while there are so many white slaves in his own beloved land, many of them more heavily oppressed than were ever the colored slaves in the South?

Metaphysics some one says, "White children have never been torn from the mother's breast and sold on the auction block." No, not just in the same manner which the colored ones were. But are not mothers called upon every day throughout the length and breadth of our land, to see their sons and daughters sacrificed? The bodies of the colored slaves were sold and oftentimes passed into the hands of a more humane master than the one whom it left; while our white slaves are often sold soul and body, and pass from a bad master to a worse, until the once pure and beautiful spirit becomes so soiled and disfigured that even the fond mother scarce recognizes her child.

The bright ones on the other side have labored long and earnestly to awaken humanity to the truth silently, slowly, but surely, leading us on; preparing the way for the new life which is soon to dawn upon us. When the time came that it was necessary that truth should be dressed in the garb of a fascinating novel, in order to set the great mass of the people to thinking, Edward Bellamy was found equipped and ready to do the work. Whenever a great mind is required to carry on a good work it always appears fully prepared in the proper time; so it has ever been and so it ever will be. Mother Nature makes no mistakes in her great plans.

As the conditions have been prepared for the re-birth of this venerable spirit, so also have the conditions been prepared for the nature of the pure and lovely infant under the fostering care of those noble souls that have been prepared for this grand purpose; the infant will grow to maturity as if by magic. Well might

brother Cruzan, say there must have been something in the air that caused him to write that Nationalist Sermon which not only aroused the city, but surprised himself—something is in the air and will continue to be there whispering Nationalism in the ears of men and women and pouring into their souls until the world is full of it, until self is sacrificed to soul, and woman is freed from the shackles which so long have bound her! Then indeed will humanity be free and not till then.

Strong men and women have been raised up in this nineteenth century, to push on this car of progress, and by the help of the great, all pervading universal spirit, Mother and Father of us all, we will push it on to victory, and as we push we will sing with our progressive brother, author of the "Hidden Way across the Threshold,"

Ring out the old, ring in the new,
Ring happy bells across the snow;
The age is going, let it go;
Ring out the false, ring in the true.

Ring out the old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand years of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
With larger heart and kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

OCEAN VIEW, CAL.

The Argument of Immortality.

EDITOR OF GOLDEN GATE:

Enclosed please find \$2.50 subscription for the year 1890. I feel empty without the GOLDEN GATE, or some other good spiritual paper to fill the vacuum. Time is continuous like a circle. Immortality is like a sphere; for of all bodies of equal surface, the sphere contains the greatest capacity, i. e., Immortality is a whole. Where is the beginning and ending of that which is eternal? Evidently everything must exist before it can act or evolve. Obviously something cannot come from nothing, from the fact something (called nothing), cannot act before it exists; hence, something called soul, spirit, immortality, or absolute consciousness, cannot return to nothing. Absolute consciousness is the sum of existence. Its infinity, its omnipresence makes it a perfect whole. You cannot find a greater foreknowledge than this; it relieves God from hop-skipping and jumping from one planet to another to see how His works are getting along. God being everywhere present, at one and the same instant, He has no place to go to.

This may astonish the personal god of the orthodox, if not the orthodox—an earthquake cannot awake the "dead in the shell"; nor are they able to distinguish the invisible from nothing. Well, human senses and selfishness demand visible gods, or "man-made gods and devils." These were born in an ignorant age, when brute force was the only law. But the time is coming when men will progress beyond personal gods and devils; island universes will disappear or be exchanged for that Infinite Law which penetrates and pervades the boundless whole.

Yours truly, F. R. LOCKLING.
HANNIBAL, MO., Jan. 1, 1890.

THE MEDIEVAL HOUSEWIFE.—The housewife of the middle ages cooked over an open fire on a stone hearth in the middle of the room, a hole in the roof letting the smoke escape. Over this fire the people shivered in cold weather; but at a later time some of the queens had braziers, or small iron furnaces, in their rooms. There were no carpets in those days, and rushes and sweet herbs were spread on the floor instead, especially when company was expected. There were tapestries on the walls of the finer houses. At dinner people sat on wooden benches and stools at a heavy table of boards set on trestles, and this was covered with cloth. The bill of fare changed with the centuries in those days, and not much from day to day. The food was barley and oat bread, bacon, fish, capons, any eggs.—*Good Housekeeping.*

What should preachers preach about? Is the query put by the New York Herald. Most of them should preach about thirty minutes, with a downward ray toward upendancy.—*Florida Times Union.*

Value of Drugs.

BY DR. JOHN ALLYN.

The case given in the GOLDEN GATE, of December last, of the lady who, for a simple headache, consulted seven doctors, paid each one a liberal fee, and was worse muddled than when she started, would seem to indicate that the subject needs further discussion.

Some seem to think that all remedial agencies are comprehended in drugs, while others think they do more harm than good; the truth, no doubt, lies between these extremes. This lady should have studied her own constitution, hereditary traits and tendencies, carefully considered her habits, so as to judge whether the headache was caused by a bad condition of the stomach, or was purely neuralgic. We assume, also, in these days, every well-informed lady is read in the rudiments of physiology. If, then, she was unable to find the cause of her ailment, she should have selected some physician in whom she had confidence, and if the character of her disease was not made plain at the first sitting, continued the same one, who, by persistent study of the case, might be able to give valuable advice, either with or without a drug prescription. Could she find the real origin and nature of the disease, it might, quite likely, be remedied by removing the cause without drugs. Even hereditary taints will often give way by persistent good physiological habits.

Drug medication is not yet a science; surgery, coming nearer physiological principles, is. Dr. Holmes, a life-long professor in a Boston medical college, has written much, and well, on this subject; but his writings are so well known that they need not be quoted here. And yet, with all this uncertainty about the value of drugs, as long as civilization exists the medical profession will be useful, and it is to be hoped, held in high esteem.

Montaigne, one of the ablest of mediæval writers, says his father lived to be seventy-four, his grandfather sixty-nine, and his great-grandfather nearly eighty, without ever having tasted physic. He thought the example of these three, born and bred under the same roof, gave him a right to feel an aversion to drugs, so that he also took no medicine, though he lived to a good old age. He says: "Even the choice of most of their—the physician's—drugs, is in some sort mysterious and divine. The left foot of a tortoise, the urine of a lizard, the dung of an elephant, the liver of a mole, blood drawn from under the wing of a white pigeon, and for us who have the store (so scornfully they use us in our miseries), the excrements of rats beaten to powder, and such like trash and fooleries, which rather carry a face of magical enchantment, than any solid science!" When we consider that this essay was written four hundred years ago, we must admit that the knowledge of drugs has made some progress since then.

Admitting that the medical profession is not only useful but necessary to civilized society, we must also admit that those who practice the art must live by their profession; and, if they are consulted on trivial occasions, their dinner may depend upon their fee, and the physician's life is as valuable to him as the patient's is to himself.

As Dr. Crane has pointed out, the great progress of sanitary science, as applied to cities, is due to the medical profession. And since the people are enjoying the benefits of this applied science, they ought not to be too censorious of those who deal with clients who are so carried away with the drug superstition that they think that advice is of no value unless accompanied by a prescription for drugs. Cato, the Roman Censor, lived to old age, and his mother to extreme old age, without the use of medicine.

I will close this article with a case that came under the writer's observation. A physician, who gave very good lectures on physiology, being about to leave town, gave prescriptions where the medicines were to be varied every few days for two or three weeks. For each variation a fee was charged, making a bill of thirty-five dollars in one case. The bill was paid, the medicine taken with all its variations, but the patient was not appreciably bene-

fited. The patient did not need medicine, but to know that a person born with a feeble constitution can not be made robust by patent medicines or drug medication. But a regime, where the principles of hygiene are applied with ordinary intelligence, will often build up and strengthen a feeble constitution so that life may be enjoyed to old age.

ST. HELENA, CAL.

Subdued By Love.

It is reported that some years since a gentleman from New England was fulfilling a lecture engagement in Chicago. After the lecture, a man stepped upon the platform, earnestly requesting that the lecturer should accompany him to his home. That home was found to be one of elegance, graced by a most excellent wife, and made glad by a group of promising children. The next morning, after showing the lecturer the premises, the gentleman said: "Sir, you do not know me, but all I am and everything I have I owe to you."

"To me!" said the lecturer, in surprise. Then followed this conversation:—"Did you not once teach school in —?" asked the host.

"I did," replied the lecturer.

"Do you remember a boy in that school by the name of Jack?"

"I do."

"I am that boy."

Scenes long since past were again fresh before them, and tears moistened their cheeks.

The facts in the case were, that one day when the ice had formed upon an adjoining pond, Jack, who was a ring-leader in the school, persuaded several of his companions to remain at recess beyond the time allowed. The teacher signaled for their return. The boys still lingered, but at length, with an air of apparent indifference, entered the school-room. The teacher's feelings were hurt to the quick. He showed, however, no temper; he talked tenderly and kindly, and then forgave the transgressors. But, as to the future, he said, "I shall be compelled, for the sake of the school, to punish severely the scholar who shall again disobey me." And Jack, when the teacher's back was turned, shrugged his shoulders.

Three days passed. There was again skating on the pond. The boys were at recess. Jack heard the bell; but while others returned, he sped off in another direction, and fifteen minutes late, with an air of defiance, entered the school-room. The teacher was sad. He asked the rude boy, who was nearly as tall as himself, to come to the desk. He did so. The teacher questioned him, asked him if he understood the command of the former day, and if he remembered what was said as to the punishment, to all of which Jack replied that everything was perfectly understood.

"I must punish you—punish you severely," said the teacher. "Will you take off your coat?" Jack removed his coat, but with no intention of being flogged. The teacher, taking from his desk a heavy ruler, and placing it in the boy's hand, at the same time extending his own to receive the blow, said, "Strike." Jack paused for a moment, then struck. "Harder," and "harder," were the words of the teacher. The blows, given with a will, were received with a calm firmness.

Then, when the hand of the teacher was bruised black and blue, he, pale and trembling with pain, said, "Now you can take your seat."

There was scarcely a dry eye in that school-room, and when the scholars were dismissed, they lingered, and some of them kissed the teacher. On the way home they walked in little groups, shunning at every turn the boy who had been so heartless.

That boy that night could not sleep. At midnight he arose, sought the teacher's home, went to his bedside, fell upon his knees and asked forgiveness; he of course received it. His whole life from that day on was changed. No scholar was more obedient, and none loved the teacher more than he. By that day's discipline his manhood was evoked, and to that teacher he felt indebted to the extent of all he was and all he possessed.—*Baptist Weekly.*

Don't growl at this world until you are sure of a better one.—*Table Talk.*

Written for the Golden Gate.

Reminiscences of An Old Spiritualist.

[CONTINUED.]

We shall now have something to say about lecturers and inspiration speakers. Mrs. Charlotte Tuttle—one of the latter—was the first who came to Lafayette. She was an acquaintance of my wife, who wrote to her to visit us and deliver a course of lectures. When she arrived I procured a hall and advertised her. It aroused quite a sensation, for no speaker up to that time had spoken on the spiritual philosophy, and well that it was a woman, for the sequel proved that if it had been a man, he would have been rotten-egged, for the church people were out in force and openly denounced the attempt, and many people declared she would not be permitted to speak, and every effort was made to prevent the hall from being polluted, as they said. However, the proprietor of the hall did not give way to their importunities, so I took no notice of their threats, but went right along; and when the time came, I was surprised to find so large an audience present. Many attended from curiosity, to hear a woman speak from the rostrum; others went to break up the meeting, but when she commenced speaking she was listened to with marked attention all through the discourse, and made friends of many who were present. She gave several lectures while she remained. After the first, she allowed the audience to select the subject. This—as the saying is—took them down most completely, to think that a young woman not over twenty or twenty-one years of age, would have the confidence to do what the most learned man would hardly attempt, was a mystery to them.

The subjects given her were ably and eloquently handled, without the least trepidation or hesitation; and the people, those who were not afraid of the ban of the churches, were astonished and captivated by her lady-like manners and her eloquence.

A physician with whom I was acquainted, said to me on one occasion, before the subject was announced, that he would give her one that would stump her; and that if she gave a lecture upon it, equal to those she had previously delivered on other subjects, he would believe she was inspired by an unseen intelligence.

The subject was "Death." It was a grand effort, and equal, if not superior to any she had previously delivered. She proved the necessity of death in material life, in the vegetable and in the animal kingdoms, including man; that if there was no death, there could be no progress; that every subsequent generation was an advance on the preceding one, and dwelt largely on the Mosaic account of creation, showing that this earth had existed for eons of time, which is proven by the sciences of geology and zoology, that in the long past, rank vegetation grew, nourished by the dense carbonaceous atmosphere, which was the food of gigantic animals now extinct, showing that death was in the world from those remote ages; and lastly, that the theory of evolution has demonstrated that man has advanced by discreet degrees, from a vastly inferior being, to the grandeur of the intellectual man of the present day, that if he was originally intended by the Creator for a continued existence on the planet, the laws which now govern could not obtain.

She returned several times to enlighten the people, and was always well received; but she was a fragile, delicate woman, and early passed away to join the heavenly throng.

Warren Chase was an early worker in the Lafayette vineyard, which so badly needed cultivation. Being an old friend of my wife, she wrote to him and invited him to visit Lafayette and speak for us.

As soon as his previous engagements would allow, he accepted the invitation. I procured a public hall, and advertised him in the papers and by hand bills. The audience was not large at first, but after the first lecture the number increased, and ever after, when he visited the city, large numbers attended. He is not what would be considered eloquent; he simply talks, indulges in no flow of rhetoric, gives utterance to no high-sounding phrases or figurative language, but speaks in a conversational tone, as if addressing every one present individually; but his arguments are so logical, so consecutive, and so plain, that the most illiterate could understand him, and unless steeped in bigotry, would hardly fail to be convinced. He sometimes remained with us for a couple of weeks, delivering lectures in the neighboring towns as he would receive calls, returning to Lafayette as his central point. Occasionally during the year he would so arrange his tour,—for he was constantly on the wing—to pay us a visit, where he always met with a cordial welcome, and was also well received by many of the intelligent citizens of the place, particularly those who had previously attended his lectures.

On one occasion the Sheriff gave me permission to use the Town Hall. When the time came I went to the Hall to see that all was in order, when I found it closed. The Sheriff, under clerical influences, refused to open it. Many of the citizens were highly incensed, more especially the lawyers. One of them came to me with the sanction of many others, and wanted to know if he would not appoint another time to give his lecture, and

we will see that you have the Hall. Other influential people also came to me, who did not approve of such bigotry and clerical rule. He could not then stay over engagements to the next night, having other engagements to fill; but he appointed a day two weeks from then. We got the Hall, and it was so crowded that hundreds of mindless reacted on themselves and created a feeling in the community which was of considerable aid to us in the future, for ever after the church people did not dare to openly interfere with our meetings.

The text on that occasion was the "Pond-lily." He said the mass of mankind was divided into three classes, which was represented by the lily, the germ of which originated, or was planted in the mud, where it took root. It then emerged into the water, raising its head toward the light, in which it gradually grew, ever seeking the light, until it finally burst forth on the face of the water in all its pristine loveliness, an emblem of truth and purity.

One class was symbolized by the mud; these were the ignorant, the creed-bound, the theological bigots, those who were animated by the spirit of intolerance, who persecuted those who had the temerity to question their preconceived ideas or advance any thought not in accordance with their views. These remain dormant in the mud, until like the seed, they begin to seek the light.

Another class were those who had got out of the mud and were beginning to doubt, to question the truth of their early teachings. The more they questioned, the more sceptical they became, and the faster they grew towards the light. This class was represented by the lily as it grew in the water.

The other were those who had passed through the region of doubt and had bloomed forth in the clear sunshine, emancipated from the thralldom of theological creeds and dogmas, with minds free to investigate the sublime truths of the Infinite, in all the realms of nature in both the natural and spiritual universe. This class was symbolized by the lily, when after its long travail through the mud of ignorance and the water of doubt and scepticism, it finally burst forth into the clear sunshine, kissed by the loving rays of the sun-god, a beautiful and perfect flower.

This lecture established his reputation "par excellence" in the city forever after; and whenever in the future he was announced to speak, he commanded large audiences.

Advocates of the spiritual philosophy were poorly paid in those days; indeed, always have been, much to the discredit of its believers, in comparison to other religious teachers; but more especially at that time, when the Cause was in its infantile stage. If after delivering several lectures I had sufficient funds to hand him ten or fifteen dollars, after paying railroad fare, I would consider I was doing well; but he,—nor indeed any speaker—ever complained of the remuneration they received; often indeed, I could not do so well. If they had hotel expenses to pay, they could not have carried on their work, but speakers were generally entertained by friends.

In an article written by Warren Chase, and published in the *Banner of Light* some time ago. He says, that "in 1847, when that wonderful book, Nature's Divine Revelation was received by me, comprising some of my experiments with an intelligence that was not in a mortal body, I began at once to advocate spirit life and intercourse, as this was the first evidence I had that there was a life succeeding this."

"From that time until, the war broke out, most of my time and talents was spent in public defence of spiritual intercourse for no compensation worth naming. My wife and family using up the little means I had saved in earlier life. During the war I spoke for the country and the army except Sundays, and gave them to Spiritualism, and with both barely made my expenses; but I continued to travel and lecture, and with the exception of the aid I had from the *Dinner of Light*, I did not make expenses, and at the close of my career in my seventy-fifth year, when I felt that I must retire from the rostrum and have a quiet home, I was compelled to ask of the friends of the cause for five hundred dollars to build me a cottage, where I could end my days in quiet retirement." Thus, after forty years labor in the spiritual vineyard, he had not been able to put by the paltry sum of five hundred dollars to build him a little home. This does not speak well for the many thousands who had listened and profited by his teachings, particularly when it is known that we have quite a number of wealthy men and women who are pronounced Spiritualists among us. I have always considered it passing strange that the latter will cling so tenaciously to their possessions until the call suddenly comes, leaving their property perhaps to be fought over after they have departed by their heirs, much of it swallowed up by lawyers, instead of settling their affairs while living, seeing to its equitable distribution. Knowing as they ought to, that vain regrets for not so doing will surely follow them to the other life.

F. L. Wadsworth was also one of the early speakers in the cause of Spiritualism; he came unexpectedly; as soon as he arrived in the city he called at my house and announced himself to my wife, who warmly welcomed him and invited him to remain with us; he was then a very young man, but proved himself to be a

very eloquent inspirational advocate of the spiritual philosophy. I arranged for him to deliver a course of lectures, hired a hall for that purpose. The audience at his first lecture was small, but the number gradually increased, until the hall was well filled, and considerable interest was created in the minds of those who attended the meetings; he was entirely unconscious when on the rostrum. Generally speaking the subject of the discourse was submitted to a committee selected by the audience, so as to prevent any possible charge of preparation or collusion; he advanced the popularity of the cause among the people very considerably. He remained with me several weeks giving lectures in the neighboring towns as he would receive calls returning to Lafayette, which he made his headquarters; he frequently visited us in after years. In one of those visits, the Rev. T. P. before spoken of delivered a course of lectures on the doctrine of his church—the Baptist, strongly antagonistic to all other denominations, Spiritualism coming in for its share of denunciation at the close of which, he threw out a challenge to prove his position to any person with sufficient intelligence to discuss the subject.

With Mr. Wadsworth's consent I wrote a letter to the reverend gentleman on his behalf, accepting the challenge, a copy of which I found among my old papers, which I here insert.

Lafayette, March 3, 1858.

THE REVEREND T. P.

Dear Sir: Having heard that in the course of lectures recently given by you expressed yourself willing to meet any competent person to discuss and defend your position in public debate, and feeling satisfied that all your efforts are directed to the dissemination of what you consider truth, and believing that open discussion tend to direct it and expose error, I therefore, with these views on behalf, and at the request of Mr. F. L. Wadsworth, respectfully invite you to meet him in open debate, and discuss any or all of the following articles of faith, viz: total depravity, original sin, the atonement, predestination, election, baptism, regeneration, the trinity or indeed any other points of doctrine you may wish to discuss.

If this meets with your approval, preliminaries can be arranged by private conference or otherwise as may be agreed upon.

Yours Respectfully,

Instead of replying to this, he brought the letter the next Sunday with him to the church, read it from the pulpit, and instead of accepting the challenge, he commenced the utterance of a tirade, slander, abuse, vituperation and malicious falsehoods on my devoted head, as on a former occasion, for daring to write him such a letter. Mr. Wadsworth also came in for his share. Thus again did he desecrate what is considered the sanctuary, where it is expected that true Christianity, love to God, and love to man, in accordance with the Christ principles should be taught.

[Written for the Golden Gate.]

Plagiarism.

BY JANE MERRILL MITCHELL.

In reply to "Who will Answer?" I would say: Plagiarism is passing away as a thing of the past. One may use another's words, but ideas are so universal, truth so free and being unfettered all the time, that none can claim any pre-emption upon any one part of it. No one can bottle it and sell it; none can confine it to any book to sell. It is a noticeable fact, that when any truth is agitating mind in one place, it is also a theme of thought in many places. Why should it not be? Those who guide and teach are many, and each will impart thought or touch the wires of the brain for such purpose, not having any desire to monopolize, or to be the only source of information. Mind in action to-day calls so loudly and rapidly for instruction upon these things that no one can wait, or are expected to wait, for a book—the slow process of the past—for information, but penetrates the vast realm of truth at once, and receives its asking. Many are mediumistic more than the public realize, and all can receive by asking. I have noticed when writing or thinking upon any subject, another is at the same time, and gets in before me. Some one said Edward Bellamy's book was a plagiarism. Now let me say, the ideas there set forth were given in the main some years ago, through a child medium, in my presence; also, through several other sources. One remark to me was: "Jane, this grand work is all laid out on this side, and it is sure to be." But not until the right time and way could it be presented. Mind would not be ripe for it.

When the time for slavery to be done away with came, see how the blow fell to accomplish the work. Edward Bellamy was an instrument; any other way, probably, would not have struck the blow as well. An illustration of such a work, with spiritual additions, will soon be forthcoming, so those teachers tell us.

Books are read now, but will not always be. The light shall so shine that all may see, and more clearly than through the pages of a book. The most clear mediums I have known can not read; they try, but fail to be able to look down for their truth; they must needs look upward to perceive it.

A Singular Narration.

[Translated from the French for the Banner of Light.]
Le Mot d'Ordre, Oct. 22d, 1889, a Parisian daily, publishes the following:

"Do you wish to shiver a little? Not later than yesterday this is what a *savant* told us; but we must withhold his name until further notice. The *Académie* has queer exigencies.

"The said *savant* has invented a new optical apparatus—to see the ghosts, thus:

"That experience," says the *savant*, "presented many grave difficulties. I had been told that the fluidic body could be seen at the moment of death, and I wished to remain no longer in the domain of prejudice and ignorance. I perfected still more the said apparatus, and after developing its powers of light and enlargement to satisfy me, I was called to the death-bed of a person. During many hours I watched until the last breath was exhaled; a sudden shivering announced to me that the supreme moment had arrived. With the assistance of a friend we both put our heads under the black covering which enveloped the apparatus, and we held our eyes attentively fixed on the objective.

The particles of dust in the air were magnified thousands of times, and for a while there was a dense cloud before the lens. Then a fine column of purple vapor thickened into a snowy cloud, quite distinctly above and around the body. The particles seemed to pursue one another, as being submitted to a force of attraction toward a common centre. The cloud thickened more and more, and took the vaporous form of a man; then it rapidly became purified, until it appeared like perfect crystal. Intense silence prevailed; an indescribable sensation suffocated us; our hearts had almost ceased to beat; our eyes were fixed on the lens while the particles grouped themselves to reproduce the exact form of the man that we knew so well! The form floated about a foot above the body, quite distinctly connected to it by a fine luminous thread. The face was beautiful and calm. The eyes were closed, and the form seemed asleep. Under a common double impulse we evolved the idea that it should awake. At that precise moment the umbrilical thread was broken. A slight trembling agitated the fine form, perfectly modeled—a violet flame occupied the place of the heart. The form erected itself and bent a sorrowful look on the cast-off body, extended the hand into the expressive motion of adieu."

UN PARISIEN.

ADVERTISEMENTS.

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House and lot in Mountain View. The house is two stories, nearly new, hard-finished, and contains nine rooms. The lot is 125x193 feet, is planted to choice fruit trees and flowers. Contains also, barn, chicken house, etc. Price, \$2,500. For particulars apply at GOLDEN GATE office. Also three choice village lots adjacent thereto.

AMOS ADAMS,
President of Board of Trust.
J. J. OWEN, Secretary. je29

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ADVERTISEMENTS.

THE NEW

SPIRITUALIST: COLONY

--OF--

SUMMERLAND!

LOCATED FIVE MILES BELOW THE
CITY OF SANTA BARBARA.

The Finest Scenery and Fairest
Climate on the Globe.

Building Progressing Rapidly.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. WILLIAMS, and is located on the line of the Southern Pacific Railroad, five miles East of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

Here Spiritualists can establish permanent homes and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and development. A Railroad Station and Postoffice are now established here, and a Free Public Library will soon be completed.

Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temperate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts, with strawberries and garden products all the year,—can be bought or leased at low prices, and on easy terms.

A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particulars, will be mailed to any address.

Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. Pure spring water is distributed over the entire tract from an unfailing source, having a pressure of two hundred feet head.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30.00, \$2.50 of which is donated to the Colony. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., securing a front and rear entrance.

The object of this Colony is to
ADVANCE THE CAUSE OF
SPIRITUALISM.

And not to make money selling lots, as the price received does not equal the price adjoining land was sold for by the acre, said lands not being as good.

The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned where parties can not be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the ground.

Reference: Commercial Bank, Santa Barbara.

Send for plat of the town, and for further information, to

ALBERT MORTON, Agent,

210 Stockton Street, San Francisco, or

H. L. WILLIAMS, Prop'r.

SUMMERLAND,
SANTA BARBARA CO., CAL.

GOLDEN GATE.

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SATURDAY, JANUARY 11, 1890.

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TRIAL SUBSCRIPTIONS.

For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps. J. J. OWEN, Manager.

THOUGHTS.

"We do not make our thoughts; they grow in us like grains in woods."—*Æt.*

It is true that all wood has grain, but it is not true that all minds have thoughts; all think, but thinking does not always mean ideas. None can prevent the action of the brain, but some can control and direct it, concentrate it upon special chosen subjects.

The mind is like a piece of ground: It may lie fallow as to cultivation, yet every breeze that blows, plants a seed in the soil, not of grain, flower or vegetable, but of what we call a weed.

The undirected mind in its idle thinking, is open to the chance seeds that are dropped by other minds in the same state of neglect. The product is loose talk and gossip, and even slander. Thoughts deal with things and principles; mere thinking, with personal affairs. The latter leaves no mark of growth, but the former, a perfect circle of development, however small. We do make our thoughts, just so far as we strive to, and succeed in directing the natural powers of the mind. When we have gained a certain degree of control, we begin at once to feel the action and force of thought that palpitates the living air about us; its emanations of minds that are attracted to us by our present state, and a desire for what we would attain. To the cultivated soil, every product is one of beauty and use; to the directed mind every object is an embodied idea. As we perceive ideas, do our thoughts grow and attract from the great storehouse of eternal thought around us.

NOT SO NEW.

"During the recent congress of Spiritualists in Paris a new religion was ventilated, which is a sort of compound of Judaism and Christianity. According to the leader of the movement (who is a Priest, suspended for heresy) every man is an involuntary Christ. Christ himself and all the prophets and apostles were simply mediums."—*Exchange.*

The person who set that paragraph afloat seems to have caught his first idea regarding Spiritualism. While Spiritualists do not generally consider all men as involuntary Christs, we believe they all agree in the belief that Christ was the greatest medium that has yet lived; also that the apostles and prophets were gifted as such. Visions and prophecies can come to none but mediums—that class of physical and mental organizations susceptible to revealed truths through symbolism or direct speech.

The doubt and skepticism of the age have assailed the identity of Christ, and some writers have convinced themselves that no such man as Jesus ever lived. Whether he did or did not, does not matter, since the ideal of such a life, with all its uplifting and ennobling influence upon the race, is more real and potent in effect than could possibly be the presence of the man Jesus himself, were he among us to-day. We believe it is utterly impossible for the present or the future to create a similar ideal of mortal life. Many since his day have called themselves Christ—men and women have declared themselves the second embodiment, and a few have followed them to the end, after which they were forgotten and their places soon filled.

Christ alone lives as the embodiment of self-renunciation, of simplicity and boundless charity. He eschewed worldly honors and high places, hoarded nothing to himself. From the highways and hedges he expounded a system of philosophy and morals that to-day stands supreme above all others.

THE SECRET.

Mr. Edison says: "Whenever by theory, analysis and calculation, I have satisfied myself that 'the result I desire is impossible, I then am sure that I am on the verge of a discovery.' No greater man than Edison has ever lived—no more simple and modest. None is better capable of setting a true value upon worldly knowledge. He defines the limit of mortal power and conception for himself, admitting that he has often arrived at the impossible; yet, outside of himself, he has succeeded and performed greater things than magician ever dreamed.

Great will be the day when all material science attains the wisdom of Edison; when it shall know that the limitation of mortal mind is the borderland of the quickened spiritual faculties, beside which the former is feeble indeed. No scientist but Edison has admitted receiving aid from the unseen—none ever succeeded like him. He taxes every energy to its utmost, studies and plans, and experiments day and night; when at last he himself fails, he says so, but 'knows success is near.' In mortal blindness confessed, comes spiritual illumination, and the great American genius starts the world with another discovery.

What gain would there not come to all material science, would it but cast off its armor of bigotry, avow its ignorance, and stand as a pupil before the great spiritual influx of light and wisdom of the spheres!

NO MISTAKES?

There is a common saying that Nature makes no mistakes, but we think the assertion is sometimes open to doubt. The season is mid-Winter, but all appearances are to the contrary in the Coast Range section of our State, and in some localities of higher altitude, and in other latitudes, also. Instance the fact, that the good people of Ontario are reveling in the beauty and fragrance of a rose fair.

Three weeks ago ripe blackberries were sold in Nevada City, that grew at an altitude of 2500 feet. In the lower valleys Spring flowers are blooming, and shrubs that still retain their Autumn foliage of red and gold, have come out in second blossoms, making a contrast not to be described, in striking effect. Cherry trees and almonds are in full bloom in not a few localities.

While California is privileged and favored above other States in respect to climate, the properties of the seasons are generally observed to some extent; but the present seems to have been a turning back to those days in our history when there was no established order, either in art or Nature—before her products were counted a factor in our greatness. The Signal Service predicts cold blizzards, but the flowers and vines go on with their Spring work as though the mistakes were all on the part of Science, not Nature.

MORAL LEPROSY.

There is another kind of leprosy than that which consumes the flesh and turns the body into a mass of living corruption. It is the leprosy of the spirit, that turns honor and manliness and common decency into filth, and drags the man down to the level of the most loathsome beast.

We referred to this kind of leprosy in our last issue, where we copied a note from the Climax Publishing Company of Chicago, enclosing (together with one dollar), a vile advertisement purporting to have been sent to them by the Golden Gate Publishing Company, which they refused to publish. That some one, whom it were profanity to call a person, has taken this unwholesome means to injure us and our business, is almost too much to believe possible of any human being.

Since our last issue, we have received the following letters:

STEEPS FALLS, MAINE, Dec. 31, 1889.
TO GOLDEN GATE PUBLISHING CO.—*Dear Sirs:*—Please find enclosed stamp for which send me sample pictures and circulars. I saw your advertisement in *The Yankee Blade*.
Yours Very Truly,
E. W. GRAFFMAN,
Steep Falls, Cumberland Co., Maine.

Sirs:—Enclosed please find stamp for which please send me sample pictures, etc. I saw your advertisement in *The Yankee Blade*. My address is,
PETER EGGENWEILER,
56 South Transit Street, Lockport, N. Y.

MILLWOOD, IND., Jan. 3, 1890.
GENTS:—*Dear Sirs:*—Please send me sample and circulars of R. R. O. books, etc, and oblige
L. D. HAMMAN,
Dealer in Cigars and Tobacco, Millwood, Ind.

The following from the publishers of the *Police Gazette*, New York, reveals another chapter in this nefarious business:

OFFICE OF POLICE GAZETTE,
NEW YORK, Jan. 2, 1890.
GOLDEN GATE PUBLISHING CO., SAN FRANCISCO, CAL.—Gentlemen:—Your favor of—*to hand with \$5.00 enclosed.* It is against the law to mail, advertise or sell nude photos, and therefore I must decline your ad so far as the photos are concerned. I can advertise your catalogue if the book "Slave Girls of Chicago," is O. K. Please send sample.

Yours very truly,
RICHARD K. FOX, per S.

Here it will be seen that the sum of \$5.00 was sent to buy the insertion of a shameless advertisement, to our injury, in the *Police Gazette*, which the publishers refused to insert, but holds the money for further advice.

Thus far we have heard of but one paper, the *Yankee Blade*, that has inserted the vile thing. How many other journals have been misled in this matter, we are unable to determine.

We request the publishers of the *Gazette* and *Yankee Blade*, and any other papers that may have inserted said advertisement, to send us the letters of the wretch thus seeking to injure us, and to assist us as far as possible in bringing him to the bar of justice. He is open to the charge

of criminal libel, as well as a felonious use of the U. S. mails. Such characters need to be placed where they can no longer poison the air.

It may be that some one, never having heard of our Golden Gate Publishing Company, may have used the name to gather in, in a dishonest way, a harvest of postage stamps. If so, he will now, if he sees this, understand that his grist of plunder will naturally drift into this office.

EDITORIAL NOTES.

—Send a copy of "Spiritual Fragments" to your friends. You could not please him or her better.

—We shall publish next week a diagram of our Mountain View fruit lands as platted into lots and small fruit farms.

—The Society of Progressive Spiritualists have removed their library from the *Carrier* Dove office back to its former quarters in Washington Hall, but for the present will remain closed to the public.

—The observance of Soul Communion will be resumed at Alpha Hall (21st and Diamond street), on Monday, January 27th, at 12 M. Also Esoteric Branch, No. 60, will meet at same place at 2 P. M. of same day. All are invited.

—Capt. Ingalls, of the steamer "Santa Rosa," a grand sailor, a courteous gentleman, a truly many-maned—of which kind the world has none to spare—passed on to the higher life a few days ago, from his home in this city, after a brief illness.

—"La Grippe" is the name given to the epidemic that is now sweeping over both hemispheres. It is a kind of influenza not often fatal, except where organic trouble of the heart exists; but it is sufficiently inconvenient and annoying to seriously affect the business affairs of the country.

—Mrs. Emily F. Thompson left this city on Saturday last for Summerland, intending to commence work immediately in the erection of a three thousand dollar cottage on her lots in that charming place for a future residence. Mrs. Thompson had visited the place before, and knows what she is about.

—Our "Spiritual Fragments" will soon be out, then we shall settle down into the editorial harness again. Until then we must crave the indulgence of our readers for any deficiency of interest in the GOLDEN GATE, although that can scarcely be with such excellent correspondents as contribute to our columns.

—Subscribers to "Spiritual Fragments," who have not yet paid for the same, will please bear in mind that we are nearing the point where some big printers' bills will have to be met. If they can kindly enable us, within the next few days, to write *pd* after their names on our order book, we shall greatly appreciate the favor.

—The long continued and excessive rains that have visited this State, although working much injury in some localities, and generally retarding the work of the farmer, will be found on the whole to be of the greatest benefit to the country. With such a wealth of water, filling the very earth with moisture to a great depth, we may count on fruitful harvests for years to come.

—After "Spiritual Fragments" is out, as it will be in about a week, we shall then leave it to its readers to praise or condemn, as they may prefer, and we shall drop the subject. We are aware that it isn't for us to be continually presenting the merits of this book to the public through these columns, but what else can we do? The book must come out, and we can see no other way.

—An Associated Press dispatch of January 6th, states that Rev. Samuel G. Smith, pastor of the largest protestant society in St. Paul, created a sensation last week in his lecture on "Israel in Egypt." He showed that the recent discoveries of pottery and other things under Nileotic mud which must have been some 10,000 years in forming, utterly refutes the history of the world before Christ as given in the Old Testament; and shows the unreasonableness of the belief in the universal flood and perpetuation of the human race by the sons of Noah. Look out there, Samuel.

—We have made arrangements for binding 1000 copies of our "Spiritual Fragments" as soon as the sheets are ready. We have had to contend thus far with the rush of holiday work, and the somewhat limited capacity of the office where we are having the work done (our own office having capacity only for the type work of the GOLDEN GATE, and a small class of job work). There are hundreds of our readers, we doubt not, who will yet be pleased to pay \$1.50 for this book, when they come to see it, who can now secure a copy in advance for \$1.00. We offer this special advantage as a necessity to secure the means to publish the book. About 200 copies have now been ordered.

IMPRESSIVE MARRIAGE SERVICE.—At the conclusion of Mrs. J. Whitney's wonderful platform test seance at Metropolitan Temple, on Sunday evening last, before an immense audience, one of the largest we ever saw in that capacious place,—that lady, pursuant to announcement, united in marriage Louisa Beatty and A. S. Cleveland. Mrs. Whitney, being a regularly ordained minister of the gospel of Spiritualism, has the same right to officiate on such occasions, as the clergyman of any orthodox church. Mrs. Whitney passed under influence—purporting to be that of Thomas Starr King,—and performed the ceremony as nicely and in as dignified a manner as we ever saw it done. A more respectable or attentive audience never assembled in this city—thus showing the onward march of Spiritualism in our midst. This is indicated by the growing respect of the daily press, in their notices of Spiritualistic meetings.

MR. COLVILLE'S WORK.

On Sunday last, January 5th, Metaphysical College Hall, was literally crowded at three meetings. W. J. Colville lectured in the morning, on "The New Year." The lecture abounded with helpful suggestions for the future. The speaker was particularly eloquent when describing the unalterable consequence of all action, and at the same time reconciling the sub-stratum of truth in the fatalistic doctrine with that of the more inspiring doctrine of man's free agency. "The law," said the speaker, "is immutable; this all must confess; no man can gather grapes from thorns or figs from thistles, and he who would persuade men otherwise must be accounted an unreasoning fanatic. But the great question confronts us all at the opening of another year. Need we sow or plant any species of vegetation we do not wish to raise? Is man so slavishly a creature of necessity as to have no choice in the matter of his sowing? Our answer is decidedly he is not. Man can govern his surroundings if he learns the way, and that way though profound, is still so simple that the humblest person of the smallest intellect may travel along it; for spiritual development is not intellectual acquisition but moral growth. We see highly intelligent people, the victims of the basest passions far too often to believe that mere earthly information is all that is needed to enable a man to shape his future gloriously; the spiritual nature must be called out, so that the higher principle of human nature may gain complete ascendancy over the lower; then will man's victory over the earth be so complete, that he can be in deed as in name the Lord and Creator of his circumstances.

"1890 promises well, but whether in our individual cases it will bring us weal or woe, depends upon how we meet the discipline it brings us; all things work together for good to those who love good; let us love the right, then we can claim victory for our own cause, having first identified our interests with truth which must triumph in the end."

Beautiful music was rendered by the choir and congregation, Professor Eckman officiating at the organ; Mme. Bishop rendered the soprano solos most effectively.

In the afternoon Mr. Bertram Keightley lectured to a still larger company than assembled in the morning. His elucidation of Karma and answers to questions propounded by the audience, gave great satisfaction. The *Chronicle* of the next morning gave a highly complimentary report of the proceedings and a well-merited tribute to the excellence of the musical numbers.

In the evening W. J. Colville lectured on "Nationalism Made Practical." The lecture was a very important one and should be circulated in a cheap pamphlet among inquirers. Not only the work of Bellamy's followers, but that of the Christian Socialists was most warmly recognized, and the attitude of many clergymen heartily endorsed. Co-operative housekeeping was advocated as a need of the times, and the plan and its advantages were clearly outlined. To carry out any such plan successfully all people must be made to feel that all honest occupations are equally dignified; thus, no foolish pride will permit works to be attempted by those unable to perform them while other duties are neglected by reason of the detestable epithet, "menial," still attaching to them. No reform can be brought about anywhere, under any conditions, save through the development in the minds of the masses of a truly fraternal spirit, and to bring this about constructive versus destructive measures must in all cases be adopted.

On Monday, January 6th, at 2:30 P. M., W. J. Colville opened a new class for instruction in Spiritual Science, and at 8 P. M., a most delightful Twelfth Night entertainment was given. The program was very diversified. At least a dozen very young people gave songs and recitations to the delight of all, their efforts being interspersed with numbers rendered by well-known artists. Mrs. Shipley kindly officiated as accompanist; she played beautifully. Mr. R. H. Whiting gave much pleasure to all present by his fine performance on the cornet. Miss Katherine Lang sang an "Ave Maria" exquisitely. Prof. Gallick made the violin literally speak. W. J. Colville sang two appropriate songs, gave a Christmas recitation and acted as general director of the exercises.

After the musical and literary numbers, the tree was brilliantly lighted and presents distributed to everybody in the hall. Owing to the munificence of a cutter and his wife, a great many fine pocket knives and useful scissors were among the gifts. Almost every one received a "cutting" reminder of the occasion. *Confetti della gratia* and *Krieh-kuchen* (both delicious foreign dainties) were served as seasonable refreshments at the close of the evening. Thus ended Christmas for this season at the College.

On Sunday next, January 12th, at 10:45 A. M., W. J. Colville will lecture on "Why do Theosophists believe in Re-incarnation?" 7:30 P. M. "The Law of Karma simply stated and applied to daily life." Everybody welcome. Collections.

One of the most delightful entertainments of the season was given in Masonic Hall, Alameda, December 31st. After a most enjoyable concert by a number of distinguished artists, and address by W. J. Colville, refreshments were served by a committee of ladies; then a Watch Meeting was held from 11 to 12. At the latter hour all separated, wishing each other "A Happy New Year." The regular meetings in that Hall which are conducted by W. J. Colville, are on Tuesday at 7:45 and Thursday at 2:45 P. M. They are always very interesting, and have been finely attended, notwithstanding the unusually inclement weather. Oakland Synagogue is filled to its utmost capacity every Sunday at 3 P. M., and a very good company assembles at the classes on Tuesday afternoons and the Thursday evening lectures.

W. J. Colville's lecture in I. O. O. F. Hall, corner Santa Clara and Third streets, San Jose,

to-day, (Saturday, January 11th) at 2 P. M., is on "The Second Stage of Evolution, or the Second Day's Labor of the Soul." The third day's work will be treated next Saturday, January 12th, when there will also be special exercises at 8 P. M., consisting of fine music by Mr. R. H. Whiting and other artists, and a lecture by W. J. Colville on "The Practical and Immediate Benefits of Nationalism." Tickets, 25 cents; admit two persons.

Young Peoples' Spiritualist Lyceum.

EDITOR OF THE GOLDEN GATE.

A social reunion of parents and friends of the Spiritualist Young Peoples' Lyceum, was held at G. A. R. Hall, San Jose, on Sunday, the 29th ult. The day school of this society entertained their parents and friends with a fine literary and musical program, and dinner. It was the verdict of those present that it was a most enjoyable and instructive affair.

The meeting opened with singing, roll-call of teachers and scholars, reading of the minutes of the last session, silver chain recitations, after which there were calisthenic exercises by the entire Lyceum. The program which followed consisted of songs, recitations and dialogues, and concluded with marching, the evolutions of which were very interesting and well executed, considering the short time in practice and the tender hands of many of the children. The assisted conductor and secretary directed the marching. Dinner was then enjoyed at which there were 150 participants. There was an abundance of every kind of substantial food and delicacies. Short speeches were made by Prof. Moore, Dr. J. York and others, the subjects being "The Lyceum—Its Work and Future," "Freethought," "Spiritualism," "Nationalism," etc., and the chain of events connecting them in the past, present and future.

After fasting and speech-making the guests were entertained by the concluding numbers of the well-arranged program, one of the most meritorious being the song "Fawn footed Nannie," sung by Miss Hortense Hammond. Her voice is of rare power and sweetness and gives promise of a talented vocalist. The pupils and visiting children were made happy by the distribution of treats by the women. The exercises were marked by Mr. Haskell, and concluded with the singing of the Lyceum ode. The officers of the society are: Superintendent, Mrs. G. L. Bigelow; Asst. Sup't, Mr. L. A. Talbot; Sec'y, W. D. J. Hambley; Treasurer, Mrs. M. M. Keyes; Librarian, John Harkley; Teachers, Mr. Silcox, Prof. Moore, Mrs. W. D. J. Hambley, Mrs. A. S. York, Mrs. K. D. Hambley; Musical Director, Mrs. R. H. Schwartz.

The Lyceum began its present existence on November 17, 1889, with nine scholars and three teachers. It now numbers fifty children and about twenty in the adult class. It is here to stay, and do all the good possible. The believers and non-believers of Spiritualism, and their kindred beliefs, are invited to attend and send their children. No religion or creedism is taught. Pupils are instructed to do good in every way possible. They study and repeat the words of the wise men of old, and live in things of every day life, and their uses. We invite any and all to come and see us, and help and be with us. W. D. J. HAMBLEY, Secretary.

Union Meeting.

EDITOR OF GOLDEN GATE.

The Union Spiritualist Meeting last Sunday afternoon and evening at St. George's Hall was a success, although the audience was not large on account of the disagreeable weather. Mrs. Scott Briggs opened the seance in her usual happy manner at three o'clock. A large circle was formed, and Mrs. Seely, entranced, gave a fine speech. Professor Holt, traveling lecturer for many years, offered a protest against the idea, that Spiritualism, by giving beautiful pictures of life in the next sphere, induces discontented persons to commit suicide—as cited by the *Examiner* in the case of J. Taggart who recently cut his throat, because he thought the devil or spirits were after him. True, Mr. Taggart was a Spiritualist, but he was evidently insane, caused by studying continuously, fitting himself to be a physician, often poring over his books until two or three o'clock in the morning. Where one person that was a Spiritualist has committed suicide or become a lunatic statistician show that a thousand under religious excitement have become insane and have often not only destroyed themselves, but their families. Instances of the most atrocious deeds committed in the frenzy of religious excitement are detailed in the newspapers every day, and no cry is raised against Christianity.

Mr. Mayhew gave a fine improvised poem. Prof. Seymour spoke at some length on the marriage question. The evening meeting opened with but few persons, but Dr. Mansfield, being called for, gave, in his own inimitable and fatherly way, an account of a test given through him some fifteen or twenty years ago in New York city, that concerned two brothers. One went to the far West and died intestate, leaving a large property, the other brother came to Dr. Mansfield and received a communication from his deceased brother, who told him that he had made two wills and left them with a bank in Wall street, New York.

On application being made, the bank denied having them, as they had no record of them. Four times did the deceased return through Dr. Mansfield, to the living brother and declare the wills were there, the last time saying they were in a box in the safe, where they were finally found, and read by the spirit. Professor Seymour then read the character and gave the living incidents and accidents in the past life of two strangers, who admitted them to be correct.

The society will meet again next Sunday afternoon and evening at 2:30 and 7:30 for lectures and circles. All free.

Professor Seymour is now located at 944 Mission street.

Spiritualism in Santa Cruz.

EDITOR OF GOLDEN GATE.

The First Society of Spiritualists, of Santa Cruz, desire to publicly express their appreciation of the services of Dr. Dean Clarke during the four months that he has labored among them. His lectures have been replete with advanced thoughts—clear, logical, philosophical and liberal. They only regret that so few improved the opportunity of listening to the presentation of ideas so exalted and progressive. Dr. Clark carries with him the best wishes of the Society wherever he may go. May he continue to spread this sacred gospel of living truths till the call shall come to join the loved ones gone before.

By order of the Society,
W. CAPPS, M. D., President.
SANTA CRUZ, CAL., January 2, 1890.

Progressive Lyceum.

EDITOR OF GOLDEN GATE.

Sunlight and a cheering sky drew many from the fireside to the Hall of the Progressive Lyceum, 909 1-2 Market street, last Sunday. The return of some old pupils, the advent of new ones, with the presence of some visitors, made a number sufficient to comfortably fill the room without confusing the groups, some of which are already crowded.

The exercises, as interesting as usual, included some bright words of wisdom, a little song, "My Little Brother," by Lena Miller. When the session closed, a large number remained to hear the reports of officers whose terms have just expired. The treasurer's report showed that those who support this spiritual movement, had been liberal in 1888, but more so in 1889; and that with the wise efforts of all, every expense had been met, and a small sum above the balance of the previous year remained in the treasury. The report of the Librarian indicated that the library now containing over five hundred volumes had been well patronized by the pupils, and with some proposed changes it will become a yet more useful adjunct to the Lyceum. The conductor's report showed that she had filled the unexpired term of her predecessor satisfactorily, and an increased vigor and encouraging outlook for the Society during the coming year.

It was agreed that all over fourteen years should be entitled to vote, and the election of officers for the ensuing year was proceeded with, and resulted in the selection of the following: conductor, Miss Addie L. Ballou; musical director, Mr. C. H. Wadsworth; treasurer, Mr. H. G. Gilman; secretary, Mr. W. J. Kirkwood; Librarian, Mr. W. F. McHugh, Jr.; watchman, Mr. Nathan Keller; guardian, Miss Susie Prunelli; guards, Miss May O'Neil, James F. Stitt, and William Kinney.

The nominations had been made with a view to securing for officers individuals who would work faithfully and enable the pupils to profit by observing their work, so that some of the officers can be credited in the near future by the boys and girls.

It has been decided that the next entertainment will be given on the last Saturday of the month, January 25th.

W. J. KIRKWOOD.

Circle of Harmony.

EDITOR OF GOLDEN GATE.

The Public Circle of Harmony that convenes in St. George's Hall, 909 Market street, every Sunday, is worthy of mention. The various normal speakers avoid as much as possible antagonistic discussions and ever aim to bring forth their deepest spiritual thought. This effort harmonizes with the evident desires and purposes of our spirit friends, and the result is that beautiful sentiments and kindly instructions are given through the many mediums.

Last Sunday mention was made of the recent fire, at 841 Market street, in which three women lost their mortal bodies. Mrs. Logan replying said: "We may be purified as by fire, but the deathestool soul can not be burned." This fact becomes more than a speculative hypothesis under the illuminating rays of spiritual truth. We believe that as all people become aware of the certainty of a future life they will rise to a higher spiritual excellence and be able to discern clearly the fact that justice—exact justice—is a basic principle upon which even Love and Wisdom rest. While we are studying to know these principles, we send out kindly and loving arrangements to hold meetings in Shattuck Hall, 453 Eighth street, Oakland, every Sunday evening, in addition to the 11 o'clock meetings in San Francisco.

MRS. F. A. LOGAN,
1107 23d Avenue, East Oakland.

The Work in Boston.

EDITOR OF GOLDEN GATE.

On Wednesday evening, December 25th, at the First Spiritual Temple, Boston, a very enjoyable entertainment of music and recitations was rendered by the children of the school, assisted by friends and teachers. At the close of the first part of the program, a somewhat novel incident in the history of the New Dispensation occurred: A young lady, dressed in white, and wearing a gilt crown, upon which were inscribed the words, "The Spiritual Philosophy," came upon the platform bearing a large scroll, and read a paper which had been contributed by those interested in the work and which were distributed among the children, to their great delight and satisfaction.

As hitherto, the genius of holiday-giving has been represented by the mythologic male Santa Claus, we thought best to make a departure from old customs and to present an idea of the benignity of the spiritual philosophy dispensing real blessings through the hand of woman, who is unquestionably the moving spirit in this age of aspiration and intuition. Both the idea and the representation were heartily applauded by the audience, and we have every reason to believe that the little folks were not at all displeased with the substitute for Santa Claus.

Our work goes steadily on, although reports are rarely made of the same. The Sunday meetings, Wednesday socials, Children's School and Friday afternoon class for women, bring interest and earnest attendance, who meet, in vast numbers, the sympathy they feel for the cause, and their appreciation of those who are trying to enlighten and instruct the public in regard to the great truth of spirit return.

We feel that this, the fourth year of the work of the "Spiritual Philosophy," is encouraging, and promises to be of much good in the future. All subjects are discussed on our platform, and many of our members are enthusiastic workers in the Second Nationalist Club, which indicates that they are keeping step with the progress of the age.

The Anniversary of the birth of Nationalism was celebrated at Tremont Temple, December 29, with a great fervor, magnificent audience filling the temple, and with a very happy and successful result.

Belamy with a very temper of applause. Quiet, dignified, straight-forward, and excessively modest, the author of "Looking Backward" is a fine representative of the coming man.

Yours for the better sort of work,
MRS. H. S. LAKE,
BOSTON, MASS., Dec. 28, 1889.

A Good Word for a Good Medium.

EDITOR OF GOLDEN GATE.

I wish, with your permission, to say a few words especially in favor of one of the many good mediums of this city—Mrs. L. M. Jones of 118 Jones street. I have found this lady not only thoroughly reliable as a medium, but modest,

truthful and deserving as a woman. Her guides are of high order, and her entrancement in the highest degree excellent. Investigators of her facts can find no better medium than this grand little instrument for the spirit world.

DR. NELLIE BEIGHLE,
SAN FRANCISCO, Jan. 8, 1890.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE.

The usual meeting was held last Wednesday at 8 o'clock, the hall being comfortably filled. The meeting opened with a song by the audience. Prof. Smith then gave an invocation, which was well rendered. The President, Mrs. Scott-Briggs, then introduced Prof. Wheeler, of Portland, Oregon, who entertained the audience for a few minutes, and was well received. Mrs. Wheeler then took the rostrum and gave six or eight fine tests, and each one was acknowledged by the persons receiving them, as perfect in every detail. After a poem by Mr. Ward, Mrs. Meyers took the rostrum and gave a beautiful inspirational invocation following with a short lecture on Ancient Spiritualism, after which Mrs. Wiggins took the rostrum and gave a few remarks, which were received with pleasure by the audience. After the usual notices by the Secretary, Prof. Seymour gave some character readings. Mrs. Perkins then gave a number of tests from the platform, they all being received and recognized by the ones receiving them. The meeting closed at 10 o'clock to meet again next Wednesday evening at 8, 111 Larkin street.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE.

The First Association of Progressive Spiritualists held their usual meeting last Sunday, Dr. Macorley presiding. The afternoon meeting was attended by a fair-sized audience, among whom were a number of mediums. After the opening exercises the President read a poem and gave remarks on different subjects, the principal subject being God, or Good. Quite a number of persons expressed their opinions, which proved very interesting to the audience. After the meeting a number of tests were given and recognized.

The evening meeting was opened with singing the "Spirit's Mourning," after which a poem and a poem was given by the President; also a duet was sung by Mrs. Domes and Mrs. Knott, after which Mr. Patterson took the platform. This medium is a stranger among us, but gave very good satisfaction, his controls forming a band of five or six. Some of the demonstrations were speaking, singing and a few tests were given, of which most were recognized.

The meeting was held last Wednesday evening at Kohler's Hall. Quite a number were present. After singing Dr. Macorley gave a short speech; he read a poem, and then the principal subject, phenomena, after which Mr. Patterson occupied the platform in speaking and giving tests. After singing the meeting closed.

Next Sunday evening Mrs. C. J. Meyer, trance test medium—also spirit names given—will be with us and give tests from the platform. All are cordially invited. Doors open at 7 o'clock.

Yours, etc., MRS. DAVIS, Sec'y.

Summerland Notes.

EDITOR OF GOLDEN GATE.

It is just one week to-day since we have had any mail from the outside world, and it will probably be the last of this week before the railroad is repaired to bring us any. Judging from telegraphic reports California is not the only country that has had a "spell of weather," the "spell" corresponding with the latitude here. We have had no cyclones, blizzards, or frozen thermometers, &c., but we have had rain in abundance; in fact, we have had abundance to spare. This is the fourth beautiful day since the rain, and our roads are already as good as before it, with exception of a few spots.

I have intended to notify lot owners in Summerland that the taxes on the same are due and payable this week, but the interruption in the mails has prevented. To all who received their deeds prior to 1st of last March the taxes are assessed to and is payable by them, those who have since received them are payable by me. The taxes amount to 17 1/2 cents each lot. If any will send the money to me I will pay their taxes and send the Collector's receipt to them.

A Methodist minister in Santa Barbara named Selah W. Brown has undertaken to squelch Spiritualism out of existence by saying all the mean things against it and mediums that his narrow mind could conceive of, and after doing so was asked if he would not discuss or debate the subject with some one; his reply was that he would not belittle himself to do so. Ye gods! Belittle himself to slander ten million of people and then be unwilling to discuss it with them, proving himself to be both a coward and sneak. There was a champion of Spiritualism in Santa Barbara who felt so indignant that he hired a hall and billed the town at his own expense and answered Mr. Brown; not with accusations but with plain unanswerable arguments in a calm and convincing manner, that would have satisfied any fair minded person of the truth of his statements, as it did the large audience that heard it. The name of this champion, who deserves great credit for his action and nerve, is Will C. Hodge, of Wisconsin, who gave a second lecture yesterday to an equally large audience, in reply to a second attack of "Mr. Brown, also at his own expense. I was unfortunate in not being able to be present but those who were express themselves as being delighted. He has delivered several very interesting lectures at Summerland and we regret very much that he intends leaving this section of the country this week. We commend him to Spiritualists wherever he may go as an earnest worker in the Cause. A course of his lectures will always interest them.

Fraternally,

H. L. WILLIAMS.

SUMMERLAND, Dec. 30th, 1889.

He is gentle that doth gentle deeds.—

Chaucer.

(Written for the Golden Gate.)

"Arrested Development."

BY M. T. TILLOTSON.

Tests showing life and growth of spirit infancy after carnal enfolding fail to reveal to my mind the imperishable nature of human conceptions. Souls vitalized in flesh seem fated for eternity, and should above all considerations teach the sacred and (as the world now is) the solemn responsibilities of parenthood. In view of this, the careful and scientific culture of the young is peculiarly important, and that of people of all ages equally momentous since their examples are main monitors of the young and of each other. Wise leading, and direction are potent safe guards of opening minds and forming habits. Habits of to-day tell of the strife for gain of gold and power far above the gain of sound bodies, minds, and morals, disclosing vile means and guilty motives in the conduct of society. Contemplation of present conditions, reckless temptations in petty commerce and follies as life as greed in hoarded capital and sordid sects, making domestic and public dens of misery, are too revolting for sympathies that see the causes in encouraged ignorance, and consequences in cruel negligence, formidably mingled. Knowledge is the remedy; bad conditions can only be educated out as good ones are educated in.

I will relate an item or two as instances of non-arrested development. Over thirty years ago I was familiar with a young married couple, loving and cheerful, who, while very happy were aware of an abortion through paternal imprudence nine days from conception, they and I not supposing its life continued. A few years passed, and abandoned men of the village wholly controlled the husband's attentions and shaped his habits to theirs, in spite of the wife's entreaties, arguments and tears. While in gloom and anguish seeking to reclaim him, the maternal state became an added woe, for she knew hereditary results must be most miserable. In such ill-suited state, deep grief and self-reproach apparently arrested the physical process in twenty days from commencement. She ever believed angels willed the event in pity to the wife, conscious forbidding her will and action. In character, thought and deportment, her once adored was soon a hopeless ruin, and she escaped dreaded liabilities by turning away to her own care, safety and possibility of usefulness.

Seven more years passed, and she met a medium who was often controlled to converse mothers of the life of infants they supposed annihilated, and was so clearly shown the ages, sizes and events of the earthly beginnings of her two children, that she and I were convinced of the indestructibility of human beings, however immature physically. The former of these babes, lost to earth life when the parents were happy, was represented a girl, joyous, beautiful and much loved by angels; the latter was represented a boy, sad, weak, yet thoughtful. Since grown in stature and ability they often communicate, and profess great attachment for their earthly mother. Other spirits have informed about them corroboratively.

These circumstances interested me in observations which strengthened belief and augmented my zeal for adult education in hereditary laws, perpetuity of life's relations, and vast responsibilities of all adults as universal exemplars, who, if true to knowledge, would annul ostracizing craft and develop independent moral courage. I think the first duties of Spiritualists lie in this line. If spirits are cultured on earth to true ideas and modes, they readily attain proper status in the next sphere, and harmonize its relations with this. Results of crude and false life here are returned in fraudulent obsessions, tracing the innocent to the sportive delights of truth's worst enemy. The light that dispels ignorance will expose and waft away the webs of cunning shams that darken mental vision and uphold the heartlessness of to-day's transactions. Treacherous responses between spirits and mortals have wrought such cruelties as should arouse all humane energies to efforts for rational culture and customs, that natural plenty and enlightened peace may bless earthly immortals while destined to casualties, and, as we expect, to individual deserts finally and forever.

VINELAND, N. J.

With a New Year's wish for the GOLDEN GATE, And all kind friends in the Golden State, And the coming year bring joy to all And a harvest of peace when the leaves may fall.

— T. P. N.

CATARRH.

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N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent free on receipt of stamp to postmaster, by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.

Christian Advocate.

Sufferers from Catarrhal troubles should carefully read the above and be cured.

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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, Nov. 22nd, 23rd, and 24th, 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.

COLLEGE HALL, 106 McALLISTER STREET, W. J. Colville, Lecturer. Public meetings every Sunday, at 10:45 A. M. and 7:30 P. M. All seats free. Collection. W. J. Colville's class in Spiritual Science every Monday and Friday, at 8:30 P. M.

THEOSOPHY--OPEN MEETINGS OF THE AU-
rora Lodge of the T. S., for inquirers, are held in Oakland every Sunday at 7:30 P. M., in the Jewish Synagogue, Corner Clay and 14th Streets. All are invited.

UNION SPIRITUAL SOCIETY MEETS EVERY
Wednesday evening, at 7:45 o'clock, at St. Andrews' Hall, No. 110 McAllister street. Good speakers and test mediums will be in attendance every evening.

OKLAND CHILDREN'S PROGRESSIVE LY-
ceum meets every Sunday at 11:30 o'clock P. M., at Fraternity Hall, Oakland, corner of Seventh and Perilla streets. Everybody receives a welcome.

MASONIC HALL, PARK STREET, CORNER
M. Santa Clara Avenue. W. J. Colville lectures on Theosophy every Tuesday, at 7:45 P. M. Classes in Spiritual Science, Thursday, 2:45 P. M.

OPEN MEETINGS OF THE GOLDEN GATE
Lodge of the Theosophical Society, are held every Sunday, at 10:45 A. M., at 1130. Earnest inquirers cordially invited.

COUNCIL G. G. OF THE T. S.

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

OKLAND SYNAGOGUE, THIRTEENTH AND
Clay streets. W. J. Colville lectures every Sunday at 7 P. M. Class instruction every Tuesday, at 2:45 P. M., and Thursday, at 7:45 P. M.

OPEN MEETING--ON AND AFTER SUNDAY,
November 11th, at 8 o'clock, a Bible Class will be held at the Home College, 344 Seventeenth street. All will be welcome.

SOCIETY OF PROGRESSIVE SPIRITUALISTS
will meet every Sunday at 7:45 P. M., at Metropolitan Temple. All are invited. Admission to centennial Meetings for Conference and Tests are held Sunday at 7 P. M.

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JANUARY

An Old Doctor Criticized.

EDITOR OF GOLDEN GATE:

We are just in receipt of No. 23, present volume of the GOLDEN GATE, and find among other things Dr. G. B. Crane's criticism of the Editor, for admitting a series of quotations from distinguished physicians, criticising their own profession. Dr. Crane does not deny that the said physicians ever said the things quoted of them in the GOLDEN GATE. If he thinks that those things said are forgeries—let him read Dr. Oliver Wendell Holmes' last work, but one "Medical Pathology," and he will there read this sentence which covers the whole ground and is the sum of all the other sayings, to wit: "If all the drugs in the world were in the bottom of the sea, it would be better for the people, but a hard joke on the fishes." (I quote from memory.) Now, if this be true, as true as it is undoubtedly, where would be the use of a doctor? "A college-bred doctor" without drugs would be a spectacle more novel than the play of Hamlet with Hamlet left out.

Now if the tirade of self-abuse, published in the GOLDEN GATE in quotations from the doctors, had been said of surgery—why, there would have been some sense and reason in Dr. Crane's criticism. And he felt this to be a fact, for he tried to excuse himself by attempting to make it appear that they, materia medica and surgery, are one and the same; which is not true. They are two distinct branches of business. One is a useful branch of science—the other a dangerous practice of empirics and not a science and never can be.

Medicine is a system of dangerous experiments, because it is tampering with dangerous drugs; the exact effects of which, on a given patient, cannot be determined till tried, and then in millions of instances it became necessary to dismiss the doctor and call the Coroner or undertaker. Now the alarming (?) cases that Dr. Crane's hypochondriacs are a little too ridiculous and absurd to notice; yet as Dr. Crane is an old doctor, we must pay some attention to him, or he will feel slighted. Case 1—Asphyxiated by gas. If life is extinct he won't need a doctor; if not drag him to the open air and dash cold water in his face, on his naked back and stomach, and crush in his sides, and when he comes out of it, tell him not to be such a fool as to "blow the gas out," or go into an old well without first taking a lighted candle down to the bottom.

Where flame can live a man can, where it can't man will die. No doctor in the world can manage a case of asphyxia any better. Any one with common sense can do the same.

Case 2—"Swallowed poison." Make him vomit quickly by giving him warm soap suds and tickling his throat with a feather, then give a large dose of sweet cream, olive oil, codliver oil, etc., if the poison was an acid; if an alkali give him vinegar to drink. No use for a doctor under the sun. If the patient has had the eating stuff in his stomach till it has eaten holes through that organ, not all the doctors, surgeons, or midwives in the world can save him. Then what do you want of any of these useless professors? Oh, I see: it is that the patient may "kick the bucket" scientifically.

Case 3—"Suddenly affected with fits." Put the baby into a bath of warm mustard water and if it has swallowed some foreign substance, make it vomit, and the attack is at an end. If the attack is from worms, give it lots of worm-seed tea. No use for a doctor. If the patient has a blow on his head that has driven his skull in on his brain, send not for the doctor but for the surgeon and have him perform that delicate and dangerous operation trepanning; take out the fractured skull and put in a gold or silver plate. No use for a doctor in fits, unless his spasms are the result of abuse of the nervous system; in such a case send for anybody, anything, rather than an allopathic doctor, for they kill ten where one survives the medicine they prescribe. The best thing that you can do in such a case, is to put the patient under the care of a good "magnetic spiritual healer."

Case 4—"A child taken from a tub of Water Breathless." Take it by the heels and hold it up while a second party crushes in its ribs and causes the water to run out. Then produce artificial respiration by contracting and expanding the lungs and breathing into the child's mouth. If it is really dead, and the spirit gone from the body—what do you want with a doctor? If it is a big child, say about six feet long—roll him on a barrel-tub, spank and wrap him in warm, dry blankets. If he is not dead and revives, give him a good dose of "old rye" and red pepper. No need of a doctor, whatever.

Case 5—"Cholera-morbus." Give copious draughts of hot water as hot as the patient can endure—with a little pinch of salt, or a few drops of lemon juice in the hot water. Give the patient a copious injection of warm water and castile soap, followed by a small enema of cold water. Keep the patient in bed on his back, and tell him to think of "heavenly and divine things." No need of a doctor.

Case 6—"Acute pneumonia." Give plenty of hot water to drink and keep a hot poultice of crushed onions on his chest and on the bottoms of his feet. If the pain is very bad, put a mustard poultice on in alternation with the onions. Keep your patient still, in a well-ventilated room, at

a high temperature, with a wet towel on his head. Above all things, keep away curious people that stand around and whisper, and when they get a chance, tell the patient how "dreadful sick he is." Let him, occasionally, have a good drink of peppermint or penny-royal tea, as hot as he can drink it; get him into a sweat and keep him at it till conditions are changed, and he's all right. No need of Dr. Crane, or any other physician.

But I see in numbering these sample cases, I skipped one; and if I do not prescribe for him, Dr. C. will say, "Ah! ha! this drugless doctor couldn't manage 'congestive chills,' and so he skipped that case." Well, now, congestive chills are about the most formidable thing that any sort of a doctor or layman has to deal with. But my prescription is hot water to drink till the shivering patient can hold no more; a half bushel of corn on the cob, boiled and applied hot to his spine. If corn is not convenient, or too expensive, (which will depend on the value of the patient,) (1) substitute bottles of hot water and keep him wrapped in warm, woolen blankets. Every family should keep on hand a few of the simple ingredients, in all chill-districts, such as brandy and chloroform, equal parts, to give along with the above treatment. This is one of the most powerful, diffusive stimulants in the world. So, no need of a doctor. Save your money.

There are two other portions of Bro. Crane's letter, castigating the Editor of the GOLDEN GATE that I must notice.

His reference to medical practice in obstetrics is most unfortunate. The interference of the doctor, in such cases, has done more fatal mischief than they have ever done good. I have practiced obstetrics for twenty-six years and have not, to this day, lost a baby or a mother, nor have I ever used the forceps. I attribute my success to the fact that I let the patient alone, and tell her and the rest of the ladies present, all the cheerful, pleasant stories I can think of. No, there is no need of a doctor in child-bearing. Some good, intelligent old lady, that knows how to ligate the umbilicus and take care of the baby is all that is needed, in most cases. She usually charges about five dollars a week for doing all the work and looking after the baby. The doctor goes, looks wise, takes off his coat, lays aside his paper cuffs, rolls up his sleeves, (as if he were going to butcher a hog), takes out his forceps and other instruments, and lays them on the stand where the poor little, scared woman will be sure to see them; and all this before the patient has had a half-dozen parturition pains—at about which time he should be removed from the premises by a writ of "forcible ejection" executed by the husband. But he is mostly allowed to stay and officiate; charges his little fee of \$25.00 to \$100.00, gets in his buggy and rides home, whistling "the Rogue's March" and laughing in his sleeve at the thought, "What fools and rogues we mortals are."

A word of caution. If there is a single indication of malformation of the pelvis, making it even remotely probable that in case of pregnancy, that the "Caesarian section" should have to be resorted to, why, in such case, that the prospective bride consult a physiologist or anatomist, and take his advice "not to marry."

Another gash this venerable doctor would slash into the side of our broad-souled editor, is in comparing him adversely with a certain editor "whose shoes' latchet he is not worthy to unloose;" for true, pure and bright Spiritualists regard our Pacific editor as far superior in judgment, and honorable and fair-dealing, to any accidental editor ever produced East of the Rockies.

Now, if Dr. Crane will carefully read the objectionable article, he will see that the Editor of the GOLDEN GATE has never underrated the discoveries of science or the advancement of knowledge. It so happened that chemists, not "muddy-headed" doctors, discovered the conditions of chills, fevers, the ague-plant, and all "malaria," so-called.

One thing more: Dr. Crane professes to be a "true-blue" Spiritualist, yet one would suppose, from the way he writes, that either departed human souls at once lose all interest in mundane affairs, or are actually incapable of a wise suggestion for the good of the unfortunate sick, or else that they should be ignored by doctors that are "wise and otherwise" in all such matters. This is the way he writes, and yet it is a fact well known to millions of people, that departed human souls have returned, and do return, to bless mortals with not only words of wisdom, but it is a fact that no intelligent and honest Spiritualist pretends to deny, that discoveries, inventions, etc., come from that side of life.

If Dr. Crane, or any one else, doubts this statement, let them investigate and they will learn its truth. I had occasion, years ago, to look into this subject, and to my surprise I found the affirmative abundantly sustained by incontrovertible facts. Why, therefore, may not a physician—wise in his profession while on earth—become wiser in the higher life, and make valuable suggestions in the way of compounding "roots and herbs," not "calomel and jallap," but the simple and harmless plants, for the good of mortals.

And one thing is observable, to-wit: These returning doctors never endorse allopathy. They never mention "calomel" but to condemn its use by man. I have taken the pains to examine, test and analyze some of these "spirit prescriptions" that Dr. Crane hates so supremely, and have found them marvelous in their

effects, harmonious in their combination, and, as to results in their use, I have yet to learn of any bad effects ever occurring, which cannot be said of medical experimenters from our medical colleges.

By the way, this reference to medical institutions reminds me of a marvelous inconsistency upon the part of Dr. Crane. He thinks if our spiritual papers would concentrate their fire upon medical colleges, and not upon allopathic and eclectic doctors, it would be less criminal. But that is just the sort of work done by our colleges—like priest, like people. Our colleges are no better than the "muddy-headed fellows," as the Doctor calls their offspring, which they send out to curse the world.

No, Dr. Crane, science is all right; true philosophy is all right; and these the GOLDEN GATE supports as fully as any paper East or West, North or South, and the spiritual science of health and healing, to me, is very sacred, for the best of reasons, viz: During my service in the army I contracted a dreaded form of disorder—(congestion of the portal circulation)—out of which grew many other direful forms of illness, from which I suffered what no pen or tongue can tell, and from which no relief, even, has ever come till now, though some of the most noted physicians and surgeons in the United States, have done their best for me. But, for a short time, believing in "spirit doctors" more than in the college-made, I have been using a remedy compounded by a council of medical denizens in post mortem life, and all the horrible symptoms of liver, kidney, heart, stomach and rectal derangements, are rapidly disappearing—thanks to those people that Dr. Crane so abhors.

Query: If medical practice is such a horrible thing, why does Dr. Taylor practice medicine? Some have asked, and do ask. Answer: He is sure to leave all dangerous drugs out of his prescriptions and in their stead prescribes unmedicated pellets, colored water and bread pills, and this simply to meet a psychological condition of the patient's mind. I practice medicine (as above hinted), as I vaccinate; and I vaccinate as some people claim to sell whiskey, "if I don't somebody else will." But I never vaccinate only under protest; but if a person comes to me to be vaccinated, I remonstrate and show them, as far as I can, the danger of it. If they say, "That all may be very true, but I am going to be vaccinated, and if you refuse, I'll go up to Doc Jones, for he will vaccinate any body;" then I say (knowing that Jones saves all the scabs that he can get off the arms of consumptives, scrofulous and syphilis patients), "Well, as I keep only the best bovine virus, if you will be vaccinated, I will put it into your arm."

So, as in nature everywhere, where there is a demand there will be a supply; and as the people demand a doctor, I hope by my methods to do as little harm as possible and all the good I can.

But the people are learning, and such articles in the GOLDEN GATE as those Dr. Crane criticizes, and the one in reply, will cause the people to open their eyes to one of the most stupendous frauds of this or any other age—the general practice of medicine.

T. B. TAYLOR, A. M., M. D.

SUMMERLAND, Santa Barbara Co., Cal.

The Cause in Ogden.

EDITOR OF GOLDEN GATE:

Although a stranger to you, I am somewhat familiar with your "golden paper," having read therein many interesting items,—among the best, its editorial columns, and I wish at this time to write a few lines for publication, if you deem them worthy:

We Spiritualists of Ogden, have been for a long time, as sheep without a shepherd, but the presence of Hon. Moses Hull among us recently, drew our forces together again to listen to his very entertaining and instructive lectures. I will not occupy space to give in detail the subject matter of his discourses; let it suffice when I say, that I deem them fraught with much good to the people, giving new incentives to thought and action.

It has also been our good fortune to entertain Mrs. C. J. Myer for a brief season, while giving tests of immortality and the presence of spirit friends, with the many who sought sittings with her. Among them were a presbyter and a Methodist, who, after a sitting with her, acknowledged themselves converted to Spiritualism. Many gave her the credit of being the best test medium they had ever met, and if she should sometime visit us again, I think she will find many minds anxious for investigation and ready acceptance of the facts that she, with the aid of the invisibles is able to give. We bespeak for her, in the near future, a far more extensive field of labor than she has hitherto canvassed.

If the general public understood the necessity of protecting and encouraging the mediums, and of treating their spirit friends with the same degree of respect that they would if they were still in the body, communication with them would be much more satisfactory to all concerned. But I forbear, and will only add that I am a Spiritualist, born into the adoption of its principles by a knowledge of its truth and beauty; hence, there is no possibility of, with me, denouncing it, so long as I retain an equilibrium of mental faculties. Yours for Truth,

MRS. E. N. BALCOM.

OGDEN CITY, UTAH.

PUBLICATIONS.

STUDIES OF THE OUTLYING FIELDS

—OF—

PSYCHIC SCIENCE.

A work with the above title has just been published by HUDSON TUTTLE, an author and original thinker, whose previous works have been important contributions in the realm of science.

The author sets out to put on a more scientific and realistic basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer sufficient; and that in the minds of a very large class of earnest souls, as well as in the minds of a very large class of skeptical and intelligent persons, faith in the future state of existence and in the doctrine of the soul has been shaken. He has a very slender toll. In his opinion it is the right and the duty of this generation to place this doctrine on an enduring basis—a basis as solid as the Copernican system of astronomy. This, however, is not to be done by old methods, only. The new and modern ones suited to modern thought. The last new and modern one is to bring these into his direct bearing on the subject and to bring these into his discussion in a masterly manner. 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The Future of Catholicism in America.

BY HUDSON TUTTLE.

The *Pall Mall Gazette*, London, Eng., in an editorial on the Centennial of the Catholic Church, held in Baltimore, says that the occasion has not received the attention in England that it deserves. This is probably true, but how much more applicable is this statement to America. The event was one of momentous consequence to this country, and intentions were there openly stated, by the highest Church authority, and vociferously cheered, which if carried out would subvert the very foundations of this Government, and give the most red handed theocratic despotism the reins of government, yet the press has been silent, or at most held a column or so in laudatory phrases of the great meeting has been given, and not a warning of the real animus of the Convention! A silence ominous of the power behind the throne, which the press dare not criticize. To quote from the *Pall Mall Gazette*:

"Whether the future of Catholicism in the English-speaking world is regarded with hope or with fear, such a celebration as the Baltimore Centennial demands careful study. There is a good deal of unnecessary alarm in America concerning the extension of the Church of Rome on the other side of the Atlantic which has the natural counterpart in somewhat exaggerated expectations on the part of the Vatican. The Pope, said Mr. Satelli, who represented Rome at Baltimore, 'although at present in the midst of bitter tribulation, finds great relief in the American Church. But at present it is difficult to say which is less prepared for the transfer of the Curia to Chicago, the Pope or the American people.'

That the Pope will hold forth from an imperial palace in Chicago, and erect a tyranny within the Republic, is a vision of the great leaders of the Church, and one sure to be realized. To such degrading bondage has the press been reduced that should this take place to-morrow, newspapers would congratulate America on the accession, or remain silent, than would sound the alarm.

The *Gazette* praises Archbishop Ireland because he accepted the great advancements of the times and desired to make the dominant idea of the Church the service of man, and thinks there was not a word in his sermon, Spurgeon, Hughes, or Channing could not subscribe to. This is very much like the criticism of the majority of newspapers in America. On its surface the sermon was pleasant and encouraging. One could say after hearing it: Ah, well, Rome grows after all! The old Church has been anything except devoted to the "service of man." Man was only a poor worm, and God everything. Man has had no rights God or his priests were bound to respect.

The animus, or intentions of a meeting is not to be learned from the words of a single speaker, and Archbishop Ireland was one only among a host. He may have felt the American spirit, and that the Church must yield to the demands of knowledge, or be may with Jesuitical cunning have spoken these smooth words to conceal the talons of the tiger's paw.

He expressed the desire of that representative Catholic assembly when he said America ought to be and would become a Catholic country. When that is effected, the divine "service of man" will destroy free schools, and we shall have "parochial schools," where the formalism of Catholicism are taught, and just such knowledge as is consistent with the making of zealous Catholics.

That Ireland voiced the convention might be accepted had other speakers been silent. Among the most active members was Archbishop Gibbons, who when he sent out to the American churches the Pope's allocution on what he was pleased to regard as an insult to the Church, the dedication of the Bruno monument, added thereto, a vindictive attack on the character of Bruno, as a vile heretic and renegade from the faith. An inflexible Pope sanctioned the burning of Bruno, 300 years ago, because he said there were more worlds than this. Now because the free thinkers of the world erect a monument on the very spot where the fagots flamed around him, an inflexible Pope laments the act as a direct insult to himself and the Church, and Gibbons snarls with vindictive rage because the miscreants who erect the monument cannot suffer the fate of the martyr they would honor! In other words if the Church had the power, it would be held as God's service, to do the same thing now! The few soft words about the "service of man," and accepting the revelations of science, have not even the concealing power of the lamb's skin drawn over the devouring wolf. No one is deceived thereby.

Dress Reform.

Women, at least thinking women, have come to a place where they clearly see that their mode of dress is at present the most obstinate difficulty in the way of progress. They cannot march on toward the glorious heights already shown to be possible for them, while hampered with heavy skirts, tight waists, bustles, and crippling shoes. Women must either devise a healthful mode of dress or give up their newly-awakened ambitions. Put an able-bodied man into such things as women

wear, and he would soon be an invalid or an idiot. It is hard to say how many women rank as partial invalids, though we are ready to class some of our fashion leaders under the other term.

We have had revolutionary attempts at dress reform for women, but they have all failed because they went to such extremes as to shock society, which has been educated in the present line for centuries. Women's dress is better, perhaps, now than it has been heretofore; but women have never demanded so much intellectually, politically, and in a business way as now, and they can never attain the end of their desires while held in bondage by such an unhealthy mode of dress. What women want is not something so *outré* as to shock people and to antagonize them and throw ridicule upon the movement, but something which shall answer the demands of health, and yet appear outwardly as little conspicuous as possible—a remodeling and re-adapting of present garments, so that outwardly the change shall not make the wearer ridiculous in the eyes of anyone.

The system inaugurated by Annie Jenness-Miller within a year or two comes nearest this desideratum. The casual observer would notice the absence of waist and bustles (though the latter are said to be disappearing anyway); but aside from these, he would find nothing to occasion peculiar notice. The most important changes are in the under garments. The first garment worn (in cold weather) is a jersey combination suit, which is elastic and fits without wrinkles; next comes the ordinary, but perfect-fitting, combination suit, of cotton, linen, cashmere, silk or wool; and, lastly, the "leg-lettes" or divided skirt of any suitable material and trimmed as desired. The idea is to clothe every part of the body evenly, and make each member carry its own burdens. No corset and none of the ordinary woman-destroying skirts are worn, save the dress skirt, and that is of very light weight and attached to the waist; though we think a fine princess cambric skirt, with a full back, would be a desirable addition at times. This, however, is emphatically a movement in the right direction, and deserves the thoughtful attention of all true women.

Seven Wise Doctors.

(R. P. Journal.)

Not long ago a young lady in New York who, during her whole life has been in the enjoyment of most excellent health, with the sole exception that during the past year she has been troubled with daily headaches more or less severe, took it into her head that she would consult a physician. Never having had any previous use for such an individual, she was somewhat perplexed as to whom she should apply, but she finally settled upon her Esculapian and soon found herself in his presence: "I have come," said she, "to consult you about my headaches. I have a headache almost constantly. I have never been ill before and have no physician. I don't think I am ill now, except that I have a headache almost constantly, which really may be more imagination than ache, because I have had it so long that I feel lonesome if I miss it." The doctor asked her a great number of questions, told her what the trouble was; what he wanted her to do; made out two prescriptions and a bill for five dollars, which she promptly paid. Thinking she would be a little better satisfied if she consulted another one, she made the trial. After finishing her "tale of woe," the new one asked her a new set of questions, attributed her headaches to a new set of causes, gave her a new set of prescriptions, and didn't forget that he wanted a five dollar bill. By this time she had "caught the mania," and she went to see a third. He asked fewer questions, found more distressing symptoms, gave a shorter prescription and collected five dollars. Things began to grow interesting, and she patronized a fourth and fifth, the latter a woman, and each time with still more surprising revelations and the disbursement of the ordinary fees in each case. Once more she went to a female physician. She questioned with moderation and mildness and then remarked, "You are anemic, that is all that is wrong with you." She had no commands to lay on her except to take the medicine she prescribed and to report to her. She charged only two dollars. She had now run the gauntlet of six regulars, and thinking there might be some virtue in the charmed number of "7," she rounded up by calling on another lady doctor, whose tongue she found to be hung on a pivot and wobbled at both ends. She asked all the old questions and finally whether there was any young man she was particularly fond of. She then rattled off a most wonderful list of complaints that the patient's flesh was heir to, and ended by the writing of two of the most ponderous prescriptions she had yet received, and for all of this she only charged the modest sum of ten dollars. She went home a wiser if not a better woman. On taking an inventory of her effects she found she was minus thirty-seven dollars, and plus—according to the diagnoses of the physicians—dyspepsia, malaria, stomach troubles, shattered nerves, defective eyes and neuralgia, when she thought her only difficulty was the headache. The seven wise persons had agreed on only one thing, and that was the collection of a good stiff fee. By all means let the regulars be protected.

(Written for the Golden Gate.)

"Shadows."

BY JOHN WETTERBERG.

"Did you know that Dr. Sargent, the old gentleman who occupies one of the apartments, is a relation of the late Epes Sargent?" "Oh! yes," says I, "all the Sargents in Roxbury are related. Manlius, Horace B. and Epes are all related." "The Doctor said to me," said this querist, "that Epes Sargent was a Spiritualist. How such a sensible, scholarly man could be so deluded with such absurd nonsense, is a mystery. I cannot conceive how a man of brains," said he, "could be so deluded." Dr. Sargent did not say this to me, nor did he ever refer to Spiritualism; and I do not know as he knows I am one, for though I know him, we are not well acquainted. I mention this just to show how prejudiced a man can be in reference to one of the greatest facts in this age of facts. Here is a man who knows Epes Sargent to have been a fine writer and thoughtful scholar, and in that respect agreeing with all the Sargents; but astonished at his faith in what he considered a delusion of the silliest kind; and yet, in fact, was a great truth and a truth that the world needs more than it needs anything else to-day.

The Rev. M. J. Savage, who writes ably in the *Forum*, giving credit to the facts of modern Spiritualism, speaks of the late Rev. J. G. Wood of England, the world famous naturalist, who was glad to talk with him on this subject. Mr. Savage was surprised to find him interested, when according to his own admission, he used to call any one a fool who had anything to do with the matter. It was this late manifest interest that surprised Mr. Savage, and remembering that he once thought it unworthy of attention, and so expressed his surprise which led him to say (seeing probably how the subject looked from outside, or disbelieving eyes), I only speak of these things to those who have a right to know, saying with a smile, "I do not enjoy being called a fool." But the question is, is it not strange for the popular side of social life to give a cold shoulder to truth because born of the masses instead of the aristocracy, the priesthood or of science, forgetting that the world is grandly debtor to lowly cradles. One of these days it will receive its monument?

"How is St. Paul," said my friend, the teller of the bank, he being a little inclined to joke on the subject of Spiritualism. I said, in reply to his query, that "I had not seen him lately"; having once told him the circumstance that when walking once down the Fremont street mall with a friend, I saw him nod to an "invisible," and I said to him, "Who are you bowing to?" He replied, "St. Paul." The man was a well-known medium, and he evidently saw a spirit; it might have been St. Paul and it might not. So satisfied was I that he had the gift of seeing spirit, that I took his word for it and facetiously mentioned it to this teller; and when he asked the other day, "How is St. Paul?" I said to him, "I had not seen him lately." He said he did not mean the Apostle, but the price of St. Paul stock; and I enlightened him, as that was my business. Now this teller, who has known me these twenty years, likes me, has confidence in me, often, as I have said, says a word on Spiritualism, and I suppose thinks that is the one weak spot in my character, as Dr. Sargent thought it the weak one in the scholarly Epes Sargent. It is another case where the unpopular truth does not get a fair hearing.

With eyes wide open, excited also, this aforesaid teller said to me the other day, "What do you think of this?" and he appeared to be perfectly dumbfounded, saying, a sensible lady friend who has made long visits at his house and who was not a Spiritualist, tells this story: She was visiting in Brooklyn and was induced to attend a seance. She had never been to one before, and took no interest in such things. Among the queer figures or apparitions that appeared was a doctor, and to be recognized gave the name of Dr. A. B. Chace (at least I will use that instead of his real name in this "shadow"). He lived in West Roxbury. Why, says the lady to herself, this is the same name of the doctor whom I had met at this teller's house, but he is not dead. So she took no notice of it. The manager of the seance said the spirit knows some one, or comes to some one in the room, gives the name of Emily or Emma, (this lady's name was Emily). Not being recognized, the spirit disappeared. In relating this circumstance to the teller, he said Dr. Chace had been dead for almost a year, which the lady did not know, and she wished then and wished afterwards, at the time, that she had gone up and seen the spirit, and perhaps she would have recognized him. This was the circumstance that this teller related to me and asked me what I thought of it. I said it was unquestionably the spirit of Dr. A. B. C. trying to manifest himself, and your friend ought to have gone up and interviewed him. I have had such experiences hundreds of times and know the fact is genuine; and I am as sure spirits can materialize a form into objective life as real and as tangible as we ourselves are, as I am to the sun shines. He said it is certainly very strange, and I am inclined to believe it, for I know this lady did not make the story up. So the leaven works,—but slowly perhaps; but in time the subject will "rise," is rising into respectability.

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[Written for the Golden Gate.]
To be in Harmony with Nature is Wisdom.

BY ELIZA LAMB MARTIN.

Come, tell me, weary toiler, O, what does it avail,
To struggle with the current, where the strongest efforts
fail?
Your skill must yield o'erpowered soon, to the resistless
force,
Your feeble strength can never turn the river's destined
course.
The mighty flowing boulder is overleaped by spray,
And the waters murmur softly as they fret each bar away.
You have vainly fashioned bulwarks, though you made
them deep and wide,
Firm and steady and resistless onward ever flowed the tide,
Spurning the new bed made for it, and the turn by cutting
wrought,
Onward flowing to the ocean with a steady purpose fraught,
Until it rolled so full and free rejoicing in its strength,
And leaped into the ocean's open mighty arms at length.
Then learn a lesson, toiler, from the lilies as they float,
Take gladness from the song bird, the sunshine and the
mote;
Let the current bear you onward while you catch the rip-
pling smile
Of beauty, gathering roses and singing all the while;
For your hand can never alter from its course the tiniest
stroke.
So float gladly with the current that you can not speed or
check.
FITCHBURG, MASS.

[Written for the Golden Gate.]
Dawning Light.

BY MRS. H. S. LAKE.

Lo! the sky is glowing brightly,
Red with flames from human souls;
We are gazing toward night,
Moving onward, as the night,
Dark abyss lies before us,
But they can not turn agal,
Everlasting Right reigns o'er us,
Good for each, and each for all—
Shout the anthem of the planet—
We have found the golden key
Which unlocks the hearts of granite
And perfect fraternity.
'Tis the chorus of the angel—
MAN'S BEST SELF, evolved from strife;
Newest, clearest, bright evangel,
Bringing each the boon of life.
Not the life alone of body,
But the better life of soul;
And the heaven of hopes made human
Is the toiler's certain goal.
Long has struggle dilled the spirit,
Flooding, ill, paid and fed;
Hark! the chorus, we hear it:
Labor now by Love is led!
In the army of a nation
One o'er every land and sea,
Knowing naught of "birth" or "station,"
Man at last is truly free.

Lilies.

On the broad bosom of a stately river,
Where sunbeams glance at dawn,
And leaves and rushes in the breezes quiver,
Were these fair lilies born.

In golden glory their bright stars uplifting
Along the slumb'rous shore
To clouds that seemed to be forever drifting
On to the evermore.

Now where the restless pulse of trade is beating
Through city thoroughfares,
These lovely strangers wait their fragrant greeting,
Like angels unaware.

The regal blossoms bear a message tender
From loved ones far away,
From hills and valleys clothed in verdant splendor
Where Summers idlers stray.

Their snowy petals are the wings of fancy
That swiftly, softly bear
The dreamy spirit by their necromancy
Away from strife and care.

Bloom on, sweet lilies, in the city dreary,
And give your quiet peace
To every toiler, with life's burden weary,
Until all toil shall cease.

Worth While.

It is easy enough to be pleasant,
When life flows by like a song,
But the man worth while is one who will smile
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the pains of earth,
Is the smile that shines through tears.

It is easy enough to be prudent,
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth,
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-day,
They make up the item of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage of earth,
For we find them but in a while.

—ELLA WHEELER WILCOX.

Waiting.

He is coming! he is coming! in my throbbing breast I
feel it.
There is music in my blood, and it whispers all day long
That my love unknown comes toward me,
Ah! my heart, he need not steal it
For I can not hide the secret that it murmurs in its song.

O, the sweet bursting flowers! how they open, never blash-
ing,
Laying bare their fragrant bosoms to the kisses of the
sun!
And the birds—I thought 'twas poets only read their tender
gush!
But I hear their pleading stories, and I know them every
one.

"He is coming!" says my heart; I may raise my eyes and
greet him,
I may meet him any moment—shall I know him when I
see?
And my heart laughs back the answer, "I can tell him
when I see him,
For our eyes will kiss and mingle ere he speaks a word to
me."

Oh, I'm longing for his coming—in the dark my arms out-
reaching!
To hasten you, my love, I lay my bosom bare!
Ah, the night wild! I shudder, and my hands are raised
beseeching—
It waited so like a death's sigh that passed me in the air!
—JOHN BOYLE O'REILLY.

OUR QUESTION DEPARTMENT.

To the many friends and inquirers after
"Our Question Department," we feel
called upon to state, a telegraph dispatch
took us (at an hour's notice) away from
home and every day work into the moun-
tains of Butte county, where even letter
writing was hardly to be thought of, so
crowded was both time and sense. We
are "home again," and to-day will pick
up and endeavor to untangle some of the
many knotty questions we find waiting.

To M. P. OF SAN FRANCISCO—You
have mistaken our meaning. It has not
been our intention to convey the idea that
we can by the "magic power of thought
and will" remove from our paths all that
does not delight the sense, or cheer the
heart. With you, "we see in all the dis-
cipline of life the working of an inexor-
able law," which must end in good
because of its divine origin. Not that a
man-made God seated on a throne over-
looking his worlds, with their teeming
millions metes out misery to some, joy to
others, and justice to none, but that *In-
finite Good* or a Universal Presence per-
meates all, in fact is time and space, is the
visible and invisible and is the aspiration
in Nature which continually lifts her into
the good, the true and the beautiful.
Why! bless your dear heart my friend, the
goal you seek lies beyond these disci-
plines you are so anxious to go around by
some by-path. No power other, or super-
ior to yourself has put them there; they
are the witness of your own past either
directly, or through your relation to others,
don't go hunting around for a Nemesis
you name "God," it's a sacrilege, in your
life as in all others. Love and justice are
one.

You ask, "What do you mean by
overcoming, unless it be that we put these
dreadful agonies out of our path." We
mean simply this, that we are to do all
that fair, honest means will allow to smooth
not only our own path but that of others,
but that when we have left no stone un-
turned, no good thing undone to find
peace. We should seek the growth of ris-
ing superior to the situation; we do not
mean indifference, or even sullen endur-
ance, but that state of mind where we feel
the good in the discipline, and not the
ache of body or soul. We are able to
see the good in the torture of the sur-
geon's knife. We know there are anaes-
thetics which dull the senses and
overcome the pain while they do not do
away with the knife, or the surgeon's
work.

So there may come relief to the suffer-
ing human soul in the recognition of an
everywhere present good which enfolds
us, but had not the sage and philosopher
Anaxagoras found a real panacea for hu-
man woe, when he in life's severest trial
could say, "Why do you pity me? Noth-
ing in this life finds me unprepared. He
who enjoys is blessed, but no one is truly
happy save he who can lose nothing, and
whom life has no power to disappoint, be-
cause he asks nothing of it." Of course
there is pleasure in the fleeting joys of time
and sense, but true happiness is akin to the
"peace which is indestructible and re-
mains immovably fixed in the soul." No
longer fight this inexorable for you, my
friend, but seek and find its lesson; in
that you will find peace. Remember the
trees that battle the fiercest winds, strike
their roots deepest into the soil; again re-
member that when the storm king sweeps
over the land that the little twig that
bends before the gale will survive when the
unbending giant is shattered and falls.

If you were to go on fighting that which
you declare to be inevitable, there indeed
you would excite "pity," but for those
who make every obstacle in their path an
opportunity for growth, life has worked
out its purpose.

TO MY OAKLAND FRIEND—Yes, we
have read some of the ideas in regard to
the illusions in *Devachan*, and it strikes us
that both Spiritualists and Theosophists
have mistaken entirely the meaning
which Mme Blavatsky would have con-
veyed; the whole matter was so clear in her
mind that she did not allow for those to
whom such thoughts are new; again, per-
haps the word "illusion" was not well
chosen, since so few realize that even on
this plane the thing we see, like that
which we feel is subjective, not objective.
The thing which we see, may be called up
by something outside ourselves, but we
surely see everything reflected in our own
consciousness. The illusion is not that
the object or objects that call themselves
up in us do not have existence objective
to our perception of them, but the illu-
sion is in our thinking that our percep-
tion, our mental image of them, has any
existence outside of our perceiving mind.
Now these mental images which are all
that pertain to our individual conscious-
ness may be called up by the external ob-
jects, or by the memory of objects, the
image being more or less distinct, accord-
ing to our power to recall and reconstruct
them; in this case the object may have
disappeared, till the inward picture which
is the only one we have ever seen, may
be reconstructed. In this case the illu-
sion which caused us to project our mental
picture into the external is gone; we know
that what we see is but a state of con-
sciousness.

We are told of four states of conscious-
ness, namely: the waking, the dreaming,
the deep sleeping, and the one above all
others, the dreamless state, a state of high
spiritual consciousness, where the illusions



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of this waking, everyday life are no more,
but on each plane of conscious being,
what is true of this waking state must also
be true. What we see, know, feel, is sub-
jective. In *Devachan* (a spiritual state),
then, if we, through the function of mem-
ory rebuild the earthly forms of those we
have loved, and invest them with those
forms, it would indeed be an illusion, but
to realize our friends from the spiritual
plane and in the spiritual consciousness,
would be as natural to us as our recogni-
tion of them on this plane.

We shall not have them called up in
consciousness by the reflection of their
physical forms that belong to this plane,
but we shall become conscious of them,
just in whatever state we are. I hardly
think so-called spirits see our physical
forms. Even when near the earth plane
they have put aside the organs of these
physical senses, they see with the astral
sense, and see the astral form. To them
it is as real as was the physical to this
plane. When the ego passes still interior
to the astral plane, into the spiritual or
Devachanic state, then there could only
be contact on the spiritual plane. In this
way a person who could contact spiritual
states of consciousness may be inspired
from the spheres of thought, while there
is strong evidence that in the trance-state
much that is in the knowledge
gained in past expressions of the soul, and
lying dormant except under this trance
stimulus.

There is another thought which may
perhaps throw some light upon this vexed
question. When a child is born blind, so
far as his vision is concerned, this world
of light and beauty is non-existent to him
except through the senses of hearing and
feeling. Through these he may gather to
himself much of this external world; but
the spiritual perception of light, color and
form, does not function because of imper-
fect physical organs, which under proper
conditions would be active, must remain
dormant; in other words, it does not come
into this waking consciousness.

Is it not possible, in fact, is it not more
probable, if we pass into the realm
spiritual with the spiritual powers dor-
mant, (sleeping), that the spiritual state
will be as non-existent to us as light
and color to the physically blind?

Then still subject to the illusions of the
undeveloped self, would not our states of
consciousness be largely made of our own
dreams? As the blind man may dream of
light and color, so may we dream of the
real spiritual realm.

Again, perhaps, the Question Depart-
ment may be permitted to suggest to the
writer of "Labyrinthian Mazes," a way out
of the dark passages which he has himself
created. Do we not see, right here, un-
der the eye of scientific research, a divi-
sion, a throwing off of the several princi-
ples which go to make the individualized
man?

At birth the child dies to uterine life.
From the derived vitality of the womb, he
passes into the atmosphere and gets his
sustaining power from its environment.
When the change comes which man names
death, he again dies to this material realm,
finding a still less limited sphere for his
powers, but he does not take these phys-
ical organs into the new sphere, any more
than the child brings into this life his
uterine functions. True, the analogy,
the correspondence between the stage of
life and all others, is clear and unmis-
takable. Through this law of unbending se-
quence, may we not see that in the be-
yond to this change we name death, that
there may be still further changes? May
not the soul vastate the astral form? but
surely as it has the physical body? but
of course, not until it has no longer the
need of it. If no longer required, why
should it encumber itself with a useless
form, any more than with this physical
body which it has dropped?

These various forms are only the ephemer-
al expressions of the soul in its upward
march toward a conscious spiritual state.
The soul which has attained to spiritual
consciousness, does not clothe his friend
with the form which no longer pertains to
him. He knows him through his spiritual
perception; this knowing is far more real
than the illusion of the outward form.

If our reasoning has any foundation in
fact, then he who passes into conscious
Devachanic (spiritual) states must have
wakened in himself his sleeping spiritual
power, else the spiritual realm would be
non-existent to him. To one who has
not yet unfolded his potential spiritual
consciousness, the realm spiritual could
only have existence as a dream, never to
be realized until in his own soul there is
born the power not "to see as in a glass
darkly, but face to face," just as between
two atoms of gold there is conscious af-

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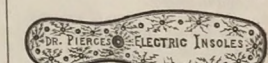
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