



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.

Virtue does not dwell upon the tip of the tongue, but in the temple of the purified heart.—*Seneca.*

Of the cloud that wraps the present hour serves but to brighten all our future days.—*William Brewster.*

There was never any heart truly great and generous that was not also tender and compassionate.

A woman can be paid no higher compliment than to have her husband spend all his time with her.

A wise man thinks before he speaks; but a fool speaks and then thinks of what he has been saying.—*French Proverb.*

Put wisdom into the head of the world, and it will fight its battles victoriously and be the best world man can make it.—*Carlyle.*

Printing, which necessarily comes out of writing, is equivalent to democracy; invent writing and democracy is inevitable.—*Carlyle.*

No amount of praise for the dead can atone for the lack of kindness to the living. Better give the old folks less tombstone and more blankets.

When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it,—this is knowledge.—*Confucius.*

Stick to one thing until it is done and done well. The man who chases two hares not only loses one of them, but is pretty sure to lose the other also.

Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own faults.—*St. Bernard.*

There is no road too long to the man who advances deliberately and without undue haste; there are no honors too distant to the man who prepares himself for them with patience.

Knowledge must be gained by ourselves. Mankind may supply us with facts; but the results, even if they agree with previous ones, must be the work of our own minds.—*Earl of Beaconsfield.*

Life is a mission: duty, therefore, is its highest law. * * * Life is immortal; but the method and time of evolution through which it progresses are, says Mazzini, in our own hands.

The man who is familiar with the evils of the world is the best fitted to correct them. It would keep people so busy minding their own business that the faults of others would be unnoticed.

There are two things which will make us happy in this life if we attend to them. The first is, never to vex ourselves about what we cannot help; and the second never to vex ourselves about what we can help.—*Chaffield.*

How wonderful that this one narrow foothold of the present should hold its own so constantly, and, while every moment changing, should still be like a rock between the encountering tides of the long past and the infinite to come.—*The Marble Faun.*

THE PARADISE FOR WORKERS.

(Once a Week)

Would not the workmen of this country believe themselves in dreamland if they saw around them to-morrow a state of things distinguished by the following features: All railways and telegraphs owned and operated by the State, not with a view to making money, but to rendering the cheapest and most efficient service to the people; all street railroads owned and worked by municipal government for the same purpose; all land titles registered and guaranteed by the State, so that the owner of a house and lot could sell or mortgage it in five minutes by paying a fee of five or ten cents in lieu of legal expenses; an eight-hour labor day established for all trades without any resultant reduction of wages; an early-closing law enforced on shops whereby the male and female employees would be shielded from exhausting demands upon their strength; and finally, a progressive succession duty, whereby the larger the estate inherited, the larger would be the proportion applied to the general welfare of the State. To the workmen of New York such a state of things would seem a vision of Eden, yet in an English-speaking community essentially like their own—the Australian colony of Victoria—just such a paradise exists.

The most striking chapters of the new book by Sir Charles Dilke—the "Problems of Greater Britain,"—are those that deal with the Australian colonies, and especially with Victoria, which is the most interesting English-speaking community in the world. Here, in a territory of some 87,000 square miles, is gathered a homogeneous population of upwards of a million souls, consisting almost exclusively of Englishmen, Irishmen and Scotchmen. The founders of this colony started with social and economical institutions similar to those which still exist in England and the United States; but by the gradual exercise of the will of the majority at the ballot-box, they have established a species of State Socialism substantially identical with that which the Emperor William II is now aiming to introduce in Prussia, and eventually throughout Germany. In the history of this South Pacific commonwealth, which—although as yet relatively small in respect of the number of its citizens, is highly civilized, singularly progressive and exceptionally prosperous—may be seen in active operation the new political economy, whose fundamental principle is the duty of the State to regulate the relations of capital to labor, to solve the land problem, and to supplant private corporations in the discharge of functions of general utility. From the view-point of the social philosopher, Victoria may be regarded as the laboratory in which experiments of the utmost moment to the future of civilized society are carried on, and workmen throughout the world may well be keenly curious to learn the outcome of those experiments. With the help of the data now for the first time made accessible by Sir Charles Dilke, we are able to point out in detail what Victoria has accomplished.

There is, in the first place, in Victoria, a system of free, compulsory and secular education, but the same thing obtains in other countries which have hesitated to go much further in the path of State Socialism. It is also true that in devolving on the Government the control of telegraphs, Victoria followed England's example. The difference is that whereas the English telegraph rates are higher than those of some European countries, the rates in Victoria, notwithstanding the smaller purchasing value of money, are lower than those of the Old World. The Victorian telegraphs are managed for the purpose not of procuring the largest possible net returns, but of affording the maximum of convenience to the great body of the population. It is in applying the principle of State management to railways that Victoria diverges widely from English as well as American precedents. The Victorian railway system, which was originally to some extent in private hands, is now wholly owned by the State, and it is operated by a non-political commission, which has never been reproached with corruption, favoritism or extravagance. In spite of the dearth of labor and of machinery, the building of Victorian railways now costs only

about one-tenth as much per mile as is paid for the construction of English lines, and they are of a more substantial type than the railroads of the United States. As a matter of fact, the Victorian railways are now self-supporting, paying on an average four and a half per cent. on the capital expended, but the result is due to the development of industry and population along the lines, for freights and fares have constantly been lowered so as to keep the revenue at a figure which would just pay expenses. The profit, that in the United States would have gone into the pockets of shareholders with no check save that supplied by the competition of other lines, has in Victoria been converted into a means of lightening the load upon the farmers, and permitting graziers at great distances from Melbourne to supply that city with beef at moderate prices. It is also to be noted that persons engaged on missions of usefulness to the State receive free passes over the colonial lines, and that remissions of fares are made to students in certain schools. For suburban traffic there are specially low rates.

In the neighborhood of Melbourne, which, as we scarcely need remind the reader, is the capital of Victoria, you can travel sixty miles for six pence, while monthly, quarterly and yearly tickets are granted at great reductions, even on that low rate. So cheap, indeed, is railway travel, that a large number of persons working in Melbourne who come in every day by train, come to town a second time in the evening to visit the theatres. Altogether, the State railway system of Victoria, now that it is managed by a non-political commission, gives so universal satisfaction that not a voice is raised against it.

As regards the street railroads or tramways, the Victorian Legislature gave the municipalities the option of building the lines themselves, or of leaving the construction to the Government, which was willing to undertake it as a part of the railway system. The municipalities, twelve in number, availed themselves of the privilege offered; and, accordingly, although the State has borrowed the requisite money for the municipalities, the latter ultimately become the owners of the lines. The tramway traffic of Victoria is enormous. In Melbourne the cars are worked upon the cable system with perfect smoothness at an average rate of eight miles an hour, and they stop with the greatest ease to pick up and set down, whenever hailed. In Sandhurst the tramways employ the electric motor. The principle of Government cooperation with localities is applied to irrigation works, which are indispensable to render large sections of the country susceptible of cultivation. Whenever the Government engineer reports that a given district would be able to pay a low rate of interest on the money expended, the State, on the request of two-thirds of the landowners in such district, advances the money needed for permanent irrigation. By the close of 1889 thirty irrigation works were in process of construction, and the outlay of State funds for the purpose was near \$20,000,000. There will soon be 50,000 acres watered, and in five or six years a vast area will be opened to cultivation. A single scheme, indeed, contemplates the watering of 800,000 acres. The irrigated soil is especially adapted to vineyards, olive plantations and fruit orchards, and Victoria is destined to rank among the greatest producers of wine, oil and fruits. Some of the Australian wines are compared by Sir Charles Dilke, to the vineyards of the Cote d'Or and Hermitage, and he thinks that the Grippsland district of Victoria may eventually produce the finest wines of all the world.

It may be thought that a State cannot assume so many burdens elsewhere supported by individuals or private corporations without incurring a heavy indebtedness, and there is no doubt that Victoria has borrowed a great deal of money in England. But Sir Charles Dilke pronounces the colony perfectly solvent, and points out that in its Government railways and irrigation works it has assets equal in value to its public debt. The public revenue of Victoria is derived partly from the taxes above mentioned, from land sales, and from the earnings of public works, but mainly from customs duties, which are levied on protectionist principles. Protection is impenetrably established in Victoria, and the occasional protests of the surviving free-traders are regarded as purely academical. The prosperity of

Victoria under protection has at last shaken the free-trade convictions of the neighboring colony of New South Wales, in whose present Legislature nearly half the members favor a protective tariff. It is open, of course, to anyone to argue that Victoria would have been even more prosperous under a free-trade regime, but such is not the opinion of her citizens, who know themselves to be better off than their neighbors in free-trading New South Wales. Sir Charles Dilke is himself a free-trader, but he acknowledges the difficulty of reconciling with his preconceptions the fact that the protected manufacturers of Victoria not only supply their fellow colonists, but export large quantities of their products, being able to compete with British purveyors for the custom of the rest of Australasia. At all events, whether protection be abstractly preferable to free-trade or not, the workmen of Victoria think it is, and it is they, not their employers, who are the recognized masters of the State.

Owing to the vast amount of back country continually thrown open for occupation and development, a workman in Victoria who saves his wages is soon transformed into a capitalist. If, for instance, he earns fifteen dollars a week and spends but ten dollars, he has plenty of bidders for the five dollars that he saves. Banks, building societies, investment trusts and insurance companies providing funds for pioneer settlement compete actively for the possession of the workman's economies. Up to two years ago eight per cent. was obtained for safe investments in the interior, and twelve per cent. when a little risk was taken. Indeed, those who made a business of lending to squatters, with the chance of drought, could readily get fifteen per cent. a year. Yet, although money is as much in request for the development of new country as it is in any of our far Western States, the workmen of Victoria have never shown any disposition to sanction an inflation of the currency. There was at one time an agitation for a national bank to be allowed to issue inconvertible notes and lend them at low rates to settlers. If the workmen had been professors of political economy, they could not have set themselves more firmly against this proposition.

The fundamental difference between Victoria and the United States is that wealth, which in the latter country has tremendous political power, has in the former none at all. Not only is the workman the master, but he uses his power so well that the rest of the community is content with his ascendancy. The bitter feelings that once animated the squatter oligarchs against the democracy which has supplanted them have almost wholly disappeared. There is now a general pride in the admission that the tone of Victorian society is democratic. The word is losing the associations which gathered round it when democracy was looked upon as mob rule, and is reverting to the significance which it bore in ancient Greece, where it stood for the power of the whole people and a form of government which calls this out. The parliamentary corruption which existed when the squatters were preponderant, and the members of the assembly were unpaid, is now utterly extinct. The Victorian Legislature is probably the purest in the world. The fact that it voluntarily turned over the control of railways and other public works to a non-political commission is a decisive proof of disinterestedness. So entirely has class feeling vanished, that the workmen, although all-powerful do not insist upon returning artisans to the Legislature. The present Prime Minister, Mr. Gillies, was in early days a digger in the mines, but some of his colleagues are highly educated men. The next generation of Australian statesmen, who will have been born and educated in the colony, will be mainly, no doubt, the sons of workmen.

Passing from the political to the social aspects of this genuine democracy, we learn that it is impossible in Victoria to distinguish a workman from an employer by his dress. The colony is free from snobbery in thought as well as in demeanor. There is infinitely less reverence for English titles in Victoria than there is on the seaboard of the United States. Of course there are wasteful and improvident persons among the wage-earners, but in general, Victorian workmen are well-to-do. They live in good houses; often hold land; are accustomed to take their fami-

lies to the seaside for a holiday trip each year; their wives are not so overburdened with household work as not to find leisure for intellectual improvement. In many of the factories of Victoria are not only excellent bands of musicians, but debating societies admirably managed. Concerts of good music are regularly given by workmen in evening dress. It is the workmen who supply the football, the cricket and the cycling clubs with their chief strength. They take walking tours and sketching tours, and indulge as much in boating as do the rich. So great, in truth, is the general prosperity, that regular domestic service is dying out, and is being replaced by occasional help from young people or from immigrants before they get good places.

All these social ameliorations, which the vast powers of the German Emperor will, perhaps, prove impotent to bring about in the Old World, the Victorian workman has accomplished for himself. He employed no weapon but the ballot, no agency but sincere, devoted, incorruptible co-operation. That weapon and that agency are as much at the disposal of the workmen of the United States as they have ever been in Australia. It does not indeed lie within the competence of our Federal Congress to institute all of the reforms which Victoria has carried out; but every one of our States within its own limits can reproduce them. The State of New York, for instance, could own and operate railways and telegraphs as well as it now does canals. It could enact an eight-hour law and an early-closing law, as well as a Saturday half-holiday. It can, if it pleases, put a stop to the accumulation of stupendous fortunes in the hands of families or individuals by introducing a graduated land tax and a graduated succession tax. Here, no less truly than on the far-off shores of the South Pacific, the workmen are masters of their fate. With them it lies to make the Empire commonwealth what Victoria already is—a workers' paradise.

The Question.

EDITOR OF THE GOLDEN GATE.

Last Sunday, at the East Portland meeting of the First Spiritual and Literary Society, held at Grand Army Hall, I was introduced to a gentleman by the name of D'Arcy. In the conversation I soon learned that he was not a Spiritualist, for he remarked to me that Spiritualism was a snare and a delusion, and the works of the devil. I tried, in my conversation, to learn what he did believe, but found him non-committal. He was, during the meeting, called upon to speak. From what he then said, I found that he was a Swedenborgian. Then I knew from what standpoint he made his comments on Spiritualism. Next Sunday he informs me that he is going to prove his assertions, viz., that Spiritualism is the works of the devil, and warns me to be prepared to refute it.

This is an old dodge and held in common with all Swedenborgians, Roman Catholics, Seventh Day Adventists, and many others; therefore, it is nothing new, nor shall I attempt to prove that much of modern spiritual manifestations are not devilish, and that surely is a snare and a delusion, for I have ever found it more difficult to prove that spiritual manifestations occur at all, than otherwise. What most people want to know is, Do spirits return? Are they a fact? Prove this and the people will investigate and believe, and take their chances, as to whether it be God or the devil.

I think I can easily prove by the same logic that he will use, that if spiritual manifestations are the works of his satanic majesty, that Emanuel Swedenborg's illumination was also the works of the evil one, and many good orthodox people think so to this day, and I think history will bear me out in the assertion, and I believe that in his day and generation, that even Christ was accused of "having a devil." The question to be solved is: Do we survive the change called death? do spirits return and communicate with us?—good, bad or any other kind. That's the question. If spirits return they all do so under "the law."

C. A. REED.

PORTLAND, OR., Feb. 27, 1890.

(Written for the Golden Gate.)

Theo and Atheo.

BY MISS BELLA WILSON MARCHANT.

"All is spirit," say Theo and his class, and the great Oversoul permeates and surrounds all. "All is matter," say Atheo and his class, "and the universe is run alone by blind, immutable law."

At the outset these two classes stand back to back. Is it not possible to bring them face to face? Or, rather, are there not already signs of their coming face to face through the natural evolution of progress? Each class, if it progress, must ascend a spiral pathway, and will not this eventually bring them facing each other? It must, if both progress.

At the outset the all-matter class were simply materialists, believing in nothing but matter, and that of the grosser kind—that is, the kind that is cognizable to ordinary human senses. From this standpoint, working up through evolution, this idea has been pushed by Hudson Tuttle (and the class of which he is one of the noblest and ablest representatives), into the realms of the spiritual—spirit being the sublimated matter. Man is a dual being with a natural body and a spiritual body, the spiritual beginning with the natural, and simply sloughing off the latter at the transition called death, as the caterpillar sloughs off its grosser, more ignoble, form in becoming a butterfly.

At this stage the materialist becomes a Spiritualist—but Theo and Atheo have not yet met face to face, although each may be rounding the last curve of the spiral pathway that brings them so.

Hudson Tuttle considers man simply as a dual being—composed of body and spirit. He leaves out the soul, not deeming it necessary to the making up of an immortal being. Other Spiritualists consider man a trinity, composed of body, soul and spirit. In behalf of this class I will let Mr. Pierpont speak: To the question, "Is the soul an entity, or an evolution?" he replies, "The soul, as far as we know anything about it—and we do not profess to be all-knowing upon this subject, or infallible in our opinion," (Mr. Pierpont sets a good example here for all of us),—"is the vital principle of life, which emanates from the Supreme Intelligence of all life; it is that part of man which belongs essentially and vitally to God himself; it is the part in us which is infinity, of the divine. To our mind it is hardly an evolution, since it has not been evolved from a primary condition to something more complex and grand, but it is the direct offshoot of the Supreme Being himself. To our mind it is hardly an entity, since it is like a vital flame, or air, that vivifies, permeates and controls the entire human; it is the life-principle. But the spirit—what is that? To our mind that is not an evolution in one sense, although as it expresses itself through this material universe it may be so called, since it unfolds in expression, develops manifestations of new power as the individual gains experience, growth and wisdom, from year to year. To our mind the spirit is most assuredly an entity, since it is an individualized, active, potential being, different and distinct from all other beings. Each individualized, conscious and potent spirit, possesses some peculiar characteristic, an individuality of its own, which forever marks him as distinct from all others, and therefore he is most essentially an entity. Now, to our mind, soul and spirit are not as one, soul being the vital flame, as we observe, which animates, electrifies and controls the spirit, the spirit being the vehicle of expression for the soul-flame. Without the spirit you would receive no manifestation of mind; you would receive no evidence of potent mentality, though you might feel an electrical power, a stimulating force, or even a burning flame, by coming in contact, if it were possible, with some soul independent of a spiritual condition and form. But with the spirit there comes a dual nature; soul and spirit united give evidence of mentality, give positive manifestation of vital energy and individualized power, and therefore the spirit may certainly be claimed as an entity, or soul and spirit combined may be called an entity; soul and spirit acting upon and permeating every atom and tissue and part of our organic structure give such manifestations of power, when they have opportunities of expressing their possibilities, as to make the world stand astonished at the marvelous energy, the wonderful brilliancy of mind displayed, and to ask: What shall come next?"

I have quoted quite at length from Mr. Pierpont, because he gives (I think), a clear elucidation concerning points which seem to cause a good deal of confusion in the minds of many.

In treating further concerning the progress of Theo and Atheo toward each other, I will bring advanced representations from both classes in juxtaposition, and I shall quote largely.

Prof. Alfred R. Wallace, the great English scientist, who, it is claimed, "should share honor with Darwin as co-discoverer of evolution in England," in his lecture in Metropolitan Temple, San Francisco, June 5th, 1887, said:

"Science has penetrated so far into the mysteries of nature without finding spirit, that it can not believe that spirit exists; while physiologists who have traced every manifestation of mind and brain work are unable to believe in the possibility of any

mind without a corresponding material brain. It is in the midst of this nineteenth century world of thought, a world which is either grossly materialistic, or pantheistic, or idealistic, that Modern Spiritualism has fallen like a thunderbolt from a clear sky, emphatically demonstrating the action of mind without any material mind, and the exertion of force without any material body, and that by means of a vast amount of constantly recurring facts, which have forced themselves upon all classes—men of science, men of business, men of religion. It is in the most materialistic epoch of the earth's history, in the midst of a society which prides itself on discarding all superstition, and basing its belief on the solid foundation of physical science, that this new and unwelcome visitor has intruded itself, and maintained a vigorous existence for more than thirty years; has made its way into every civilized country in the world, has an extensive literature, a large number of papers, and hundreds of organized societies; counts its converts by millions in all kinds of society, among the crowned heads and aristocracy, and those who occupy the highest ranks in science, literature and philosophy, as well as among the masses; while in hosts of individual cases it has done what no religion has been able to do—convinced the skeptic and the agnostic, and the hard-faced materialist, of the reality of a spiritual world and of a future life."

Concerning the announcement, several years ago, that Thomas A. Edison had declared that he had been "mysteriously informed of a new force, compared to which all known forces sink into insignificance," the editor of the *World's Advance Thought* says:

"That force actually exists, and no machinery of human device is necessary to use it; but it will only respond to the invocation of the spirit—man—it is not for the man who is 'of the earth, earthy.' It is the soul-motor; it is the GOD-POWER; it is the editor who emphasizes," and Mr. Edison only knows of its existence by having seen its shadow, just as the sphericity of the earth has been established by seeing its outlines upon the moon during eclipse. A shadow himself in pursuit of shadows—as all mortals are on the material side of existence—Mr. Edison has only cognized the shadow of the CONTINUOUSLY-CONNECTED SPIRIT-ATOMS, which are the mediums of transmission of the soul-forces, the creative energies that we recognize through the shadowy symbols of matter as God."

Now we will hear from Mr. Edison. In "Talks with Edison," George Parsons Lathrop, in *Harper's Magazine*, for February, says: "In addition to being extremely practical in his thoughts and processes, Edison has a rich imagination of a creating sort and moods of ideal dreaming in his particular line. One day at dinner he suddenly spoke, as if out of a deep reverie, saying what a great thing it would be if a man could have all the component atoms of himself under complete control, detachable and adjustable at will. For instance," he explained, "then I could say to one particular atom—call it atom 4320—go and be part of a rose for a while." All the atoms could be sent off to become parts of different minerals, plants and other substances. Then, if by just pressing a little push-button, they could be called together again they would bring back their experiences while they were parts of those different substances and I should have the benefit of their knowledge." "Of course," remarks Mr. Lathrop, "this was only a passing fancy, an imaginative way of expressing the constant desire which exists in the inventor's mind for a more intimate knowledge of the nature of things concerning which he has already learned so much." Allow me to throw in another "passing fancy" here, ere I proceed further: Are we not all of us atoms of God, sent out through various experiences, here and there, but still remaining always a portion of God? "I do not believe," says Mr. Edison, (according to Mr. Lathrop), "that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousand ways in which atoms of hydrogen combine with those of other elements, forming the most diverse substances. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relations assume beautiful or interesting shapes and colors, or give forth a pleasant perfume, as if expressing their satisfaction. In sickness, death, decomposition or filth, the disagreement of the component atoms immediately makes itself felt by bad odors. Gathered together in certain forms, the atoms constitute animals of the lower orders. Finally they combine in man, who represents the total intelligence of all the atoms." (Another "passing fancy": Does not God represent the total intelligence of the whole universe?)

"But where does this intelligence come from originally?" asked Mr. Lathrop. "From some power greater than ourselves."

"Do you believe, then, in an intelligent Creator, a personal God?" "Certainly," said Mr. Edison; "the existence of such a God can, to my mind, almost be proved from chemistry."

"Surely," comments Mr. Lathrop, "it is a circumstance calculated to excite reflection and to cause a good deal of satisfaction that this keen and penetrating mind, so vigorously representing the practical side of American intelligence—the mind of a remarkable exponent of applied science, and of a brilliant and prolific in-

ventor who has spent his life in dealing with the material part of the world—should so confidently arrive at belief in God through a study of those media that often obscure the perception of spiritual things."

In an editorial of October, 1887, the editor of the *World's Advance Thought*, says: "Our spiritual vision was opened to see that nothing is dead or fixed in the universe. ALL IS SPIRIT—ALL 'MATTER' IS ALIVE. The idea of things—of anything—standing still, or having immobile form, is a fiction of the external mind, incident to the soul's progress towards the realization of the absolute truth, that it is a part of the universal movements. We have seen the mysterious 'atom' the material philosopher has so long been and always will be looking for in vain. It is a subjective thought. In the tiniest objects 'atoms' revolve around 'atoms,' like worlds revolve around worlds in 'space.' It is a uniform law of *spiritual* motion, that holds together the smallest grain of sand as well as the mightiest sun, the major or higher thought being the axis of motion, or the central principle of organization and cohesion. The idea that the earth, as *dead matter*, could perpetually fly around the sun at the rate of eighteen miles a second—a conclusion which, by reason of our sun's attractive and repulsive relations to an infinitude of other suns, involves an endless series of still more rapid movements!—is more preposterous than any fancy of the ignorant and superstitious could possibly be. 'Matter' and its movements are only apparent; nothing moves, and there is nothing to move, except the spirit forces. The higher thought controls the lower—the false fades away as the light of the true advances."

Now, how far are these two from being face to face, theoretically? Mr. Edison, with his intelligent atoms and his ability to almost prove the existence of God by chemistry; and Mr. Maguire, with his "subjective thought" atoms, and his declaration that what Mr. Edison had discovered (years ago), was but "the shadow of the continuously connected spirit atoms, which are the mediums of transmission of the soul-forces, the creative energies, that we recognize through the shadowy symbols of matter as God." Surely, if they are separated at all, it must be that only a little mist, as of that of a foggy morning, intervenes between them, which by-and-by the advancing sun will disperse. And so it may be with many people and theories. "When the mists have rolled away," they shall meet face to face, and see eye to eye.

SAN BERNARDINO, CAL., March 4, '90.

FORM OF BEQUEST.

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

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

CATARRH.

CATARRHAL DEAFNESS—HAY FEVER.—A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are permanently cured in from one to three simple applications made at home by the patient once in two weeks.

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 pay postage, by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada. *Christian Advocate.*

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

Books for Sale at this Office.

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Bible Stories: By JAMES H. YOUNG.	50
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PUBLICATIONS.

A New Departure!

Spirit Eona's Legacy to the Wide, Wide World to be sold by Agents and through the House direct.

To introduce this GREAT SPIRITUAL WORK into every Spiritual family, and to those that read for advanced thought, I wish to appoint an agent (lady or gentleman) in every city and town in the United States, Canada, and foreign countries.

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The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this.

[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE

WIDE WIDE WORLD:

VOICES FROM MANY HILL-TOPS,

ECHOES FROM MANY VALLEYS.

—(OF THE)—

EXPERIENCES OF THE SPIRITS EONA & IONA

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Investigates all questions pertaining to the welfare of mankind. It will ever be found upon the side of Truth and Justice, whether in business, politics or religion.

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G. F. PERKINS, 874 Mission Street, S. F.

NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 907½ and 917½ 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.

MRS. F. A. LOGAN'S MEETINGS FOR FREE interchange of Spiritual and Progressive ideas, are held every Sunday at 11 A. M., at 200 Market street, St. George's Hall. Also in Oakland at 2 P. M., and 7:30 P. M., in Grand Army Hall, 13th street, near Broadway. All are invited.

COLLEGE HALL, 106 McALLISTER STREET, W. J. Colville, Lecturer. Public meetings every Sunday at 10:30 A. M. All seats free. Collection. Public teachings in Spiritual Science every Wednesday and Friday at 8 P. M. Admission 10 cents.

THEOSOPHY—OPEN MEETINGS OF THE AUSTRALIAN 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. 111, Leavenworth street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 11:30 o'clock P. M., at Fraternity Hall, Oakland, corner of Seventh and Peralta streets. Everybody receives a welcome.

MASONIC HALL, PARK STREET, CORNER Sanson and Clay Avenues. 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 10:30 McAllister street, at 7:30 P. M. 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 Peralta streets. Meetings at 3 and 7:30 P. M.

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

OPEN MEETING—ON AND AFTER SUNDAY. November 15th, at 2 o'clock, a Bible Class will be held at the Home College, 344 Seventeenth street. All will be welcome.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., at Wagon Hall, 33 Eddy street. All are invited. Admission 10 cents. The Free Library connected with the above, is open every Sunday at 2 P. M.

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 the 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

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SUMMERLAND,

SANTA BARBARA CO., CAL.

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 MRS. GEO. THOMPSON,
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SATURDAY, MARCH 29, 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.

APPARENT TRICKERY.

An old friend and correspondent writes: "I wish your sharp pen would get up a long editorial on the question, Whether it would not be better to encourage genuine mediums, even if apparent trickery is sometimes observed at their seances, than lose their service?" There is a vast difference between apparent trickery that may be honest mediumship, and real trickery that is not.

Perhaps we can give a clearer statement of the question proposed by our correspondent, and one which explains his meaning more clearly, as follows: "Would it not be better to encourage mediums who sometimes practice frauds, than to lose their services to the cause altogether?" We unhesitatingly answer, No. Mediumship is no longer so rare a thing that honest persons must needs compound fraud for fear the Cause may lose something by rejecting them. The Cause is strong in honest mediumship and can never gain anything by dishonesty. We have mediums that many Spiritualists habitually patronize, who have been time and again detected in practicing the most shameless tricks,—mediums who have been known to carry a bundle of illuminated drapery, masks, wigs, etc., beneath and attached to their skirts,—mediums who have been repeatedly caught in the seance room divested of their outer clothing, and with wire frames in their possession for the construction of spirit dummies (genuine astral eidolons),—mediums who employ confederates which they introduce to their cabinets in various ways,—mediums whose dishonesty is even unquestioned by many of their patrons, and yet who may at times produce genuine spirit manifestations. Does the Cause need any such help? If it does then woe to the Cause as an uplifting power in the world for man's unfoldment!

Spiritualism has suffered more from the cheats and tricksters who have been, and are now being upheld and encouraged by good easy going Spiritualists, than from all other causes combined. There is no need for the mediumship of such persons now, if there ever has been in the past, which we do not admit. There are now good mediums for every phase of manifestation. There is scarcely a family of Spiritualists in the land without its medium for some phase. With mediums, who would part with their right hands before they would stoop to practice deception, what in the name of all that is pure and good do we want with cheats, other than to labor for their reform? Do we want our spirit friends to defile themselves by coming to us through such atmosphere? We think not. Spiritualists may be excused for being deceived by fraudulent manifestations; but when they have detected the fraud once, if they allow themselves to continue to be deceived by the same medium they then become accessories to an offense against the highest and holiest sentiments of the human soul. We can conceive of no crime so black as that of some miserable, perspiring, foul-smelling confederate personating the spirits of our dearlings before the gates of death.

And yet, when they come to us in truth, through pure mediums as we know they do, what is more beautiful or sacred?

"Divine Secrets, or Rules for Soul Culture, as Applied to the Development of Mediums," is the title of an interesting pamphlet from the pen of Mrs. R. S. Lillie, copies of which may be had at this office. Price 10 cents.

MONEY—WHO SHOULD MAKE IT?

This nation is in sore distress from the oppression of capital and the curse of rum.

The childish, imbecile policy of allowing a favored few to virtually manufacture, regulate and control the circulating medium of the country, both as to its volume and character, is a policy too puerile to commend itself to the common sense of the most superficial thinker.

Money is the machinery of industry. It is as essential to the farmer and the mechanic as are the tools of their respective avocations. It is the plow and the harvester, the hammer and the saw, which they require in their work. To be compelled to pay eight or ten times as much for this all essential implement as it is really worth is to transfer the profits of industry from the hands of their rightful earners and owners to the pockets of the financial middlemen—the banker and the speculator.

If the Government should bestow upon certain manufacturers of agricultural implements the exclusive privilege of manufacturing such machinery for the nation, with the right to charge for the same all the producing capacity of all the farms of the country would bear, it would be no greater offense against the rights of industry than is our present National Banking system. This system is robbery of the most cruel kind, as it takes from the poor man the fruits of his toil and gives them to the rich. And our daily press, which is ever the cringing sycophant of capital, approves of this outrage against industry!

There is no subject upon which there is more absurd sophistry written and given to the world, and all as dust to blind the eyes of the unenlightened producing classes, than that of money. The people are taught, and led to believe, that it is a subject altogether too deep for them—that only great minds, schooled in the ambiguities and subtleties of finance, are capable of grappling with it.

If the Government made the money of the nation—paper money, of course,—measurable, if necessary, by the standard values of gold and silver, to accommodate it to the money values of other countries—there would soon be but little if any use for these metals. Then let Depositories be established throughout the country—Government Banks of loan, deposit and exchange—to take the place of private banks, with a rate of interest fixed at not to exceed two per cent.—What monetary system is more simple or practicable than this? The two per cent interest would pay the expense of the system, and at the same time afford a large revenue to the Government.

It requires no great capacity of intellect to comprehend a financial system of this character. There would then be no favored or moneyed class, to absorb the wealth of the country, but all would be equal, save in those qualities of moral and intellectual worth wherein Nature has established her laws of inequality.

That there is a mighty change coming over this country, and that soon, with regard to this vital question of money, is apparent to every thoughtful mind. It will come by peaceable transition from old ideas to new, or in the cyclone wave of fierce agitation. Let it come by whatever means it may, it will bring a reform as great as that from monarchy to republicanism, or from the tyranny of religious opinion to the bright sunlight of enlightened freedom of thought. Then will the dawning of a new era of prosperity break upon this Nation.

The "Curse of Rum" will constitute a theme for another article.

THE LABOR CONFERENCE.

The Labor Conference at Berlin is proceeding to business. The decisions agreed upon by the committee on the 23d ult., show in themselves the necessity of such a Conference; and that Bismarck should consider it impracticable, does not prove him a man strongly devoted to the welfare of the European masses, to say nothing of his own countrymen. The decisions were as follows:—"Only males over fourteen years of age shall be employed in mines; female labor under ground is prohibited; children's labor in a factory shall be dependent upon their completion of a prescribed school course; employment at night of persons under fourteen years of age is prohibited; employment of children in unhealthy or dangerous trades, is prohibited; Sunday shall be a day of rest in all employments, except in cases of necessity, or where the work can only proceed at certain seasons."

The inauguration of an International Labor Conference, with such resolutions and objects to be adopted and carried out by its several countries represented, is enough to immortalize the name of any crowned head, whether the movement be entirely "practicable" or not.

In one so young as Emperor William, the idea indicates a head entirely unturned by the "circumstance and pomp of royalty," and a heart imbued with genuine sympathy for his and all other peoples under crown rule. Long live the young Emperor of Germany!

"STUDIES IN THEOSOPHY."

We have just received from Colby & Rich, publishers, Boston, W. J. Colville's new work entitled as above. It is a book of over 500 pages, and contains, with much other matter, the pith of twenty-four lectures on Theosophy and kindred

topics, originally delivered to classes in this and other cities. Whatever may be said of the Theosophy taught by Madame Blavatsky, Col. Olcott and others, none of its Atma-Buddhi-Manasic-Triad and Devaschic nonsense, Mr. Colville's Theosophy is not of a kind to do much mischief. He doesn't paralyze one's vocal organs with a tangled nomenclature raked out of the Hindu gibberish of India. He is too good a Spiritualist to go back on the glorious fact that he is a splendid instrument of a spirit power and control that Madame Blavatsky declares does not exist, except under conditions that would make his work impossible. He sees the good side of everything, and therein lies his rarest charm. It will not hurt any one to read Bro. Colville's "Studies in Theosophy."

EDITORIAL NOTES.

W. J. Colville will lecture in San Jose at 74 N. 7th street, April 14th, at 2 and 7:30 P. M.

—Every singer should learn James G. Clarke's beautiful song and music, "Star of my Soul."

—The Summerland meeting appears to have been a grand low feast from beginning to end. Spiritualism is largely the gainer by such harmonious gatherings.

—Bro. Moses Hall, editor of *New Thought*, and a champion defender of the Cause of Spiritualism, dropped in upon us on Thursday. He speaks in San Jose to-morrow, and in this city on Sunday following. He seldom fails of attracting large and enthusiastic audiences.

—The meetings at Summerland opened very auspiciously Saturday, March 29th. W. J. Colville, Moses Hall and Prof. Loveland addressed large audiences. Sunday, March 30th, was a splendid day, and there were crowded houses at the three sessions. W. J. Colville is working with good success in Santa Barbara also.

—W. J. Colville resumes his Sunday ministrations in San Francisco, April 13th, at College Hall, 106 McAllister street. Subjects of discourse:—10:45 A. M., "Ezekiel's Vision of the Resurrection;" 7:30 P. M., "The appearances of Jesus after His Passion and Modern Spiritual Phenomena." Lecture in Oakland Synagogue, 13th and Clay streets, at 3 P. M.

—John A. Collins passed to a higher life on Thursday last. He was aged 79 years and 6 months. Judge Collins was an early Abolitionist and prominently associated with Wm. Lloyd Garrison and others. He was an earnest and sincere Spiritualist, and during the last two years was President of the Society of Progressive Spiritualists. The funeral will take place to-morrow, Sunday; the place and hour had not been settled upon at the hour of our going to press.

TAXATION IN FRANCE.

The United States is not the only country where farming is becoming unprofitable; this seems to have been the case for some time in France, judging from the returns from the Bureau of Agriculture, that gives the following statistics:—"More than one-third of the fifty millions hectares of cultivable surface in France is practically untilled. Some four million five hundred thousand hectares of marsh, heath, etc., are absolutely without culture; more than three million five hundred thousand hectares are fallow; four million hectares are in natural unirrigated pasture; in plains, hillsides, etc., and more than half the forests—nearly five million hectares—are uncared for and unexplored."

"The agricultural population, moreover, decreased from nineteen million eight hundred and seventy-three thousand four hundred and ninety-three in 1861, to eighteen million two hundred and forty-nine thousand two hundred and nine in 1881, and appears to have fallen off since at an accelerating rate."

The burden of taxation imposed upon the agriculturist in France, is we think quite sufficient cause for the above state of rural industries, whose followers, in any land, are but moderately circumstanced, if not actually poor.

In France, taxes increase with the produce—a practical discouragement in the outset. Besides a tax on all beverages, sugar, tobacco and all products whatsoever, there is a direct tax on houses, windows, doors, and all domiciliary improvements. Thus are the poor crowded into the cities to live miserable lives, and die worse deaths. Surely, France is not to be envied in any respect.

THE YOUNG EMPEROR.

The Young Emperor, William, is filling all Europe with fear and consternation by his radical policy, which he would not change even to retain his three most valuable officers—the shrewd old Chancellor, Bismarck, his son, Count Herbert Bismarck, and Count Von Waldersee, Chief of Staff, have resigned, leaving the young Emperor to fill their places if he can, or perform their duties himself.

All intelligent sympathy will be with young William, because his policy is in accord with not distant future changes in Europe, besides being the direct expression of the common mind and growing liberality of public sentiment everywhere.

He desires an International Labor Conference, which Bismarck deems "impracticable." He also suggests an International Conference with a view of devising means to abolish standing armies, but which Waldersee thought both unpolicy and unwise. William is thoroughly imbued with the practicability and wisdom of both these changes, and will fearlessly venture their consequences.

In both these ideas, and the courage he manifests in standing alone, he is proving the good material of his ancestry, and the quality of his own mind and character; in adapting measures for the greatest possible benefit to his people, with all Europe against him, he has proven himself a man of the times and an illustrious subject of future history.

THE ANNIVERSARY MEETING AT SUMMERLAND.

The grand three days meeting at Summerland, in commemoration of the Advent of Modern Spiritualism, proved to be a remarkable success. On Sunday the large Library Hall could not begin to hold the vast audience. The meeting was opened by the President, H. L. Williams, in the following introductory address:

Friends and Co-workers for the Elevation of Humanity:—Although unaccustomed to public speaking, as President of this meeting, and the mundane instrument of our work, we welcome to the organization of the Spiritual Caste, it devolves on me to extend to you a hearty welcome to Summerland.

Although still in its infancy and comparatively little done to beautify the place (providing shelter for the residents having engrossed our time) still from the little that has been accomplished in the short time since these fields were covered with luxuriant crops of barley, some idea can be formed of the fertility of the soil.

Here you may see beautiful flowers in bloom, which but a few weeks ago were mere cuttings. At the residence of Mrs. Brown in Block 29, may be seen an immense geranium bush, which last May was a small stock picked from an old bouquet. Let me call your attention to this immense plant, weighing 45 pounds, which was raised by Mr. Mort Parsons, in Block 41, since the fire of July 27th last. These demonstrate the capabilities of our soil, so called, "barren soil," which can be made to produce the finest productions of the vegetable and animal kingdoms, with but little labor.

The beautiful views of grand, old ocean, the gems of islands studing the channel, the mountains and lovely valleys all can see, and I leave the description of them to the eloquent voices of others who are with us on this occasion.

If you desire to see what can be done in home building step over to my house and see the variety of productions, although the pressure of business has caused some neglect, and the oranges are nearly all gone, yet there are plenty of lemons, some of our abundant roses and flowers, to which you are cordially invited to help yourselves freely.

I am glad to see so many here to-day; especially those from a distance, for I want all to see and judge for themselves as to the place, which has been so grossly misrepresented, for what reason I am unable to say.

It is my wish that from this meeting the truth may go abroad in regard to the location, and that the object of its founding is for the spiritual elevation of not only the residents, but throughout the world, and inasmuch as it may end, and for the benefit of those "dwellers on the threshold" who are attracted to earthly conditions, hoping they may be benefited thereby.

As all things are governed by immutable laws, to become harmonious we must strive to learn and act in accordance with the laws of nature, leaving each individual in perfect freedom to act in accordance with their highest spiritual natures.

To promote the greatest harmony in our spiritual colony we must refrain from wrangling over moot questions of belief, but placing ourselves upon the broadest platform of knowledge that if a man dies he lives again, and can commune with incarnated spirits under favorable conditions, let us strive so to live as to improve our present lives and thus prepare for the higher life which we are all destined to attain.

We must be practical, and while not antagonizing those who have not gained a knowledge of Spiritualism, let us so live as to become a light unto others. We must work in a harmonious organization, and while not conflicting with the laws of our country, let us demonstrate the true principles of democracy by making our colony a school for the people. "Only by the exercise of charity and mutual forbearance can we form favorable conditions, a spiritual atmosphere wherein spirits from the higher spheres can unite with us for our own advancement and the elevation of humanity."

Summerland was suggested, and has thus far been sustained by elevated spirits, working through willing human agencies, not only for the mortal residents therein but for the benefit of those who have passed on in benighted spiritual conditions, and who need the aid of mortals, acting under a spirit guide, to point the way to a higher life. Many unfortunate mediums are influenced by ignorant or vicious spirits in the perpetration of acts for which the mediums are not morally responsible. By making proper conditions wherein elevated spirits can instruct and elevate those in need of their assistance we are rendering a double service, assisting in the development of higher, stronger mediumship, and help poor spirits out of darkened conditions.

The Angel World has selected this locality in which to perform this beneficent service, for in no place I have ever visited or read of, can be found its equal in natural advantages, accessible by both railway and steamship. Its climate is balmy and equable, a specific for malarial diseases; however subject to fever and ague, no person has been known to have more than two attacks of the disease after coming here, and many persons with weak lungs have enjoyed prolonged lives in this balmy atmosphere. At no health resort in the world are they favored with so many days in a year where exercise in the open air is enjoyable. Statistics prove this statement. We are free from electrical disturbances; thunder and lightning are almost unknown. The scenery is delightful and picturesque, and the grand old Pacific gently lulls us to restful sleep. Our soil is of the richest nature, and our luscious fruits are as appetizing those from all other localities, in the leading markets of our country. The abundance of fruit alone will insure profitable employment for all.

The prospects of gaining a comfortable living at Summerland, without exhausting labor and under the most favorable conditions, are unsurpassed, but it is not solely with the view of improving material conditions that we invite emigration; here we hope to accumulate those spiritual treasures which neither rust or moth can corrupt, nor thieves break through and steal. Here we hope to find all that is essential for the comfort of the mortal while practically illustrating the Christ spirit which is generally ignored by those who profess to defy the humble medium who unselfishly labored for the elevation of the poor and afflicted.

"O pure Reformers: not in vain
Your wishes have been
The good that bloodshed could not gain,
Your peaceful real shall find."

"The truths ye urge are borne abroad
By every wind and tide;
The voice of nature and of God
Speaks out upon your side."

"Press on; if we may not share
The glory of your fight,
We'll ask, at least, in earnest prayer,
God's blessing on the Right."

To which Bro. Moses Hall replied as follows:

Mr. President, Ladies and Gentlemen:—We have all listened to the self-evidently, true and interesting words of our President, and it seems fitting that some of us who are only visitors, make some sort of reply. Our eyes have already told us much of what Mr. Williams has said.

God, or nature, has done so much for Summerland that it seems the only appropriate words we can use are those in the fifth chapter of Isaiah:—"What could I have done for my vineyard that I have not done?"

As I stood on the veranda of this temple this morning and first gazed to the mountains on the North and then to the sea on the South, and to the beauty lying between the mountains and the sea, I could not keep the words of the poet out of my mind:

*Thy skies are clear, the fields are fair,
And all around perfume the balmy air,
And all is bright and lovely there,
Summerland, sweet Summerland.*

I, after having spent two weeks in your homes, and going in and out among you, can truly say:

"I know thy homes are bright and fair,
Summerland, sweet Summerland,
We know our loved ones gather there,
Summerland, sweet Summerland."

Now, it seems to me that a word to the inhabitants of this land, where "December is as pleasant as May," would not be amiss. For years we have preached that Spiritualism was destined to make the world over—make it better. Here is an opportunity to prove that there is something more in Spiritualism to improve the world than there is in the religions we have forsaken for it.

Spiritualists all over the world are watching you; they are hoping that this little band of Summerlanders will demonstrate that Spiritualism is calculated to elevate the world out of its sins, its selfishness, its back-biting, slandering, lying, licentiousness,—in fact, out of all its sins. Here in Summerland is the place to set up the kingdom of heaven, to hide the leaven in three measures of meal.

Not only are the eyes of Spiritualists and Liberals on you, but the whole world is looking at you. You are the observed of all observers. Even angels are anxiously waiting to see whether Summerland shall be a rendezvous of reformers or a vociferation of crankdom. Which shall it be, for the former it will be but a short time until Summerland will be known the world over as, in every sense of the word, a kind of paradise; if the latter, well had it been if Summerland were in the bottom of the sea whose margin it cures.

We are based upon the principles of Spiritualism, Liberalism and Reform, or we can go into theological and philosophical hair-splitting and form about as many sects of Spiritualists here as there are individuals. We can quarrel over Atheism, Materialism, Agnosticism, Theosophy, Reincarnation, and a hundred and one other side issues, who serve no other purpose than to keep us from pulling together as one harmonious whole to accomplish any great end.

But, Mr. President, I had forgotten my duty. My speech is to be a kind of dedicatory speech. These are the first services ever held in this new and beautiful world, in consequence of its being in this library building, is henceforth to be known as Library Hall. Such dedicatory services as we hope this whole series of meetings will be are eminently proper.

Every one who understands the science of psychometry, and every sensitive person who has experimented in the matter, knows that everybody and everything has its atmosphere. We have met here to manipulate the atmosphere of this room—to fill every pore of the wood and of the plastering with such an element of spirituality, of refinement, of liberality, of freedom, that no sensitive person can ever enter the room without catching the contagion.

I tell you, thoughts are as contagious as small-pox; and good thoughts, right thoughts, are, to say the least, as contagious as vile or superstitious thoughts. Can we not now, at the beginning of this series of meetings, firmly resolve that we will each of us carry none but thoughts calculated to elevate those who catch them, into this room. If we will do that, we will give Summerland a spiritual boom, compared with which, other booms are nothing.

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FRATERNALLY, RILEY M. ADAMS,
VINELAND, N. Y., March 26, 1890.

We have received a copy of "Spiritual Fragments," by J. J. Owen, editor of the GOLDEN GATE, the same being a compilation of editorials from his paper. The book is well written, and to an extent among the readers of Spiritual literature throughout the world, Mr. Owen is appreciated as one of the most graceful and forcible of the writers advocating the cause of "Modern Spiritualism;" while the editorial fraternity of California agree, from long acquaintance with him, to the fact that he is a writer of fine general ability. We shall give "Spiritual Fragments" a place in our most valued collection. It has a portrait of Mr. Owen for a frontispiece, and embraces 260 large and clearly printed pages, and may be had by post on application to the GOLDEN GATE for \$1.10. But we must say to the printers of this readable book—not the GOLDEN GATE—this is the first time that it has been out of place for head-lines in a bright spiritual volume.—*The World's Advance Thought.*

CANT GET BURIED.

The greatest of farces enacted on this pompous little planet of ours, is that played by Catholic Church Rule and Legal Technicality, by whose agencies defunct mortals are often refused burial; and either toiled about the country, or left to lie in state (of disgrace) above ground until all natural interest turns to pity or disgust. The case in question is the remains of R. P. Thompson of Dora, Coos County, Oregon, that laid at the undertaking parlors of Cummings & Ward, at San Jose, for ten or twelve days, awaiting a permit to be buried. Thompson died at Deadwood, Butte County, in a Chinese hospital, and was shipped to the former place for burial. Chinese doctors not being recognized as "regular" physicians in this State, the death certificate issued by one of them, was not accepted by Health Officer Curnow. Then, an effort was made to induce Coroner Tomlin to issue a permit, but he too, refused to give this without body resting place. The only thing left to do was to send the body back to Butte County for interment! Could there be anything more ridiculous than this proceeding? Ordinary minds come to the conclusion at once that when one is dead, the permission of burial goes without saying. But such persons better have a care as to where they die, and be very particular about the doctor who assists in the final work, if they fear any concern regarding the rest that is supposed to come with death.

[Written for the Golden Gate.]

Facts and Fragments.

BY JOHN WETHERS.

The question is being asked a good deal lately, "Is spirit matter?" I am led to write this "Fragment." It is substantially what I wrote to Mrs. Isabella Beecher Hooker, as part of an answer to a question about an over-ruling Providence. We know nothing potentially of either God or man, and I have never found even a spirit who did. God is a spirit—an infinite spirit. Man is a spirit—a finite spirit. We shall never see God, and we shall never see each other, only our several tenements. God is a spirit manifest in the universe—the material universe being his tenement. Man is a spirit manifest in the flesh, or form, which is his tenement. It was said in old times that Jesus was God manifest in flesh. I suppose there is no disputing that; so, also, is every man God manifest in the flesh, for man's spirit, which is finite, is a spark of divinity. The best or most perfect man, or highest spirit, must be the nearest manifestation of God we shall ever see. The ego, or real man, as I have said, is a spirit; we never see him, only his manifestation in the form—mortal or spirit form. When we step out of our blood and bones we still will have a form, not visible to physical eyes, but visible to the eye of spirits. I do not know but spirits may continue to etherialize, and advanced spirits may be invisible to less advanced spirits, but the manifestation is all we shall ever see; for the real man, like the real God is spirit, and not matter; the manifestation of both God and man is always matter. So you see I am a Theist; and not a Pantheist, for the universe it not God, nor the human form, man. The real God and the real man are spirits infinite and the other finite—invisible but back of both. The living God, says Ernest Renan, is felt, but does not prove Himself.

I met Walter B— lately in the Parker House. I had not seen him for some time. He is a man of the world and not at all interested in Spiritualism. He is a good, light-hearted man, and has also a streak of perversity in his make-up, not always manifest. At this interview, almost the first thing, he spoke of Spiritualism and the spirits. I suppose it was my own known belief that suggested it; it might have been the fact that I was waiting to attend the funeral services of a young friend at the King's Chapel towards which I was looking, and I had told him, it was my excuse for being where I was; this fact also was probably the suggestor. Having considerable time before the hour for these services, I continued the conversation on this subject, and from something he said I spoke earnestly in his favor, as I always do when I have the time and the right party; and although he was inclined to make light of its claims, I rather allured him into respect, by my seriousness and earnestness. He said, "Then you must admit, John, that there is a great deal of fraud in its connection." "Yes," says I, "it is a great misfortune that people are tempted by the love of money to cheat in so sacred a matter; but that has no bearing on the real facts, except to discredit them with people who know nothing about the subject. "Oh," says Walter, his streak of sadness beginning to be visible, "there is something in this thing, whether it is spirits or not. I know that, myself, for a fact." Wondering what experience he had I became interested, and he related the following: "Something came to me; I don't know what it is; it controls me; I can't control it. I don't," says he, "call it spirits, but it is so true and reliable that I dare not go against it. You know my father was killed in the Norwalk disaster. Well, I was then thirteen years old when he was going on that trip. Something made me say to him, 'Don't go, father, to-day.' He was in the habit of going, having something to do with railroad. I was very earnest in my persuasion. I could not help it; took his hand and begged him not to go. He was visibly affected and said, 'Nothing will happen, Walter. I have been a thousand times more, and he left; and as he went out of sight I felt as if I should never see him again. I did not know what all this meant, but something made me feel so. He lost his life in the disaster of Norwalk, and before hearing the news, his uncle called him; something important to say to him, and I said, father is dead. I was just as sure of it, as I was after uncle had told me the dreadful news."

He said, "I have seen my father just as he looked when he left me, many times during the last twenty years or more. I see him just as plainly and as real as I see anybody. You, John, for instance, and he seems just as real. I see him generally when about doing something of great importance. I feel the same impression not to do it, as I did not to have my father go in the fatal train that ended in the Norwalk disaster, and I consider it an admonition; and I never do, then, what I was contemplating doing. This, as I have said, has occurred many times. Sometimes in thus changing my mind, my wife, who is skeptical about these visions, says in a facetious way, 'Have you seen another ghost?' To me it is a real fact, and I would not dare not could I go counter to my impression."

I have no doubt this is a real spirit manifestation, so you see there are phenomena in the everyday walks of life that rarely reach the surface of general information. Walter B—, if he was a be-

liever in Spiritualism, would undoubtedly be a clairvoyant. It certainly, as we see, perhaps superstitiously, has an effect on him; but such manifestations go a great way in establishing the claims of what is called Modern Spiritualism. There are so many things in my ancestral or tribal experience, and what I know of this man also. I consider this account as a reliable fact. Perhaps the next "Fragment" will explain my tendency to the belief.

My grandmother, who died over forty years ago, was a seeress of rare power. She was always seeing departed spirits; others in her presence could not see them. They appeared more apparently when she was poorly as to health. Nothing was more common than to hear her speak of these forms that seemed to appear to her. They were generally near relatives, often her departed children. We used to consider her nervous and what she saw, unreal. Still, there were premonitions, occult intelligence. Although we did not believe in them, still we did not feel comfortable when her prognostications were ominous. All this was long before the dawn of what is now so world-wide and known as Modern Spiritualism. Oh, how I would have liked to interview her, with my present experience in these matters. How well I remember the following instance, and I have thought of it a great many times and with added interest, since I now know that she was dealing in facts instead of fancies.

She said to me one day, "I have seen a vision that worries me a great deal, and I feel as if something dreadful was going to happen;" and she manifested genuine distress; and I pitied her though I did not see the need of being distressed about it. "I saw, John," said she, "three coffins standing upright against the wall; the lids hung down and there were three dead faces or three corpses in them. One was my son George who died several years ago; one was Edward, my son, who died a year or two ago in Mobile, where he had gone for his health; and the other was Barney; his coffin was between the other two. But Barney is alive in New Orleans, and not dead like the others. I never see living people in this way; only dead people, and they don't seem to be dead as these do. I don't understand it, and I feel as if something bad was going to happen." I suppose she thought the symbol indicated the death of Barney, though she did not say that. She was down-hearted for some days after, probably expecting bad news from or of him. This was before the days of railroads, and it took ten or twelve days for a letter to reach Boston from New Orleans. About two weeks after this vision of the coffins, the front gate was heard to open. Says grandma, "It is the postman, I don't want to see a letter," and she went at once up stairs. The bell rung; it was the postman with a letter, black-sealed, which tenderly announced the death of Barney occurring the day before, after a very short illness of which we knew nothing until the announcement of his death, which must have occurred about the time that she saw the vision of her dead sons and her supposed living one. It seems to me there could not have been a more intelligent way of announcing a fact which was not dreamed of, or suspected by any of the family. I really think this was a message from George and Edward, her departed sons and departed spirits, who took that way of communicating to us the bad news. To be sure it was at the instant of death, or might have been which some of the physical researchers think is an effort of the departing spirit to project himself, of which there are so many records; but such projections, say they, do not prove a continued existence. I think it does, with the other collateral evidences which many of the researchers are not ready to admit; but it seems to me when projected with a form in a coffin, and two others long departed similarly situated, it seems to be too intelligent to be anything but a spirit communication. I should consider it a great strain to suppose it other than the spirit of George and Edward giving the sad information to the family.

A SOUTHERN TRIBUTE TO LINCOLN.— Abraham Lincoln was the most conspicuous figure this hemisphere has ever known save Christopher Columbus and George Washington. As every French soldier has hidden in his knapsack the Marshal's baton, so Lincoln typified the possibilities to which the poverty-stricken child of the humblest may attain. He was beyond cavil a great man—large brained and large hearted. Though he dominated at an epoch when sectional jealousy merged into sectional war no sentence can be attributed to him that was not full of charity and tolerance. His death was a loss to the North, but a disaster to the South. A broad and liberal man, he would have been animated by magnanimity in dealing with questions of reconstruction. He knew men even better than he knew principles, and he alone of his party was able to have bound up speedily the wounds of four years war. Thus it is with feelings of poignant regret that the country learns of the death of his grandson yesterday, who represented the hopes of a line that stands side by side with Washington at one section and which grows day by day in the estimation of the other section.—*Louisville Ky. Times, March 6.*

He who imagines he can do without the world deceives himself much; but he who fancies the world cannot do without him is under a still greater deception.—*Rockefoucauld.*

A Strange Instrument.

[The Detroit Commercial Advertiser publishes the following facetious account which shows, notwithstanding the efforts of the writer to talk on both sides, that Spiritualism is winning its way where first expected and by whatever means comes to hand.]

A great many people were bewitched with the planchette, and believed they conversed with their departed friends by its means. Whether they did or not they often obtained queer messages, and the wisest as well as the most foolish answers to their questions. Planchette is a little heart-shaped piece of wood set on two tiny castors for legs, and at the point is placed a pencil, thus giving it three points of support. Now when some persons place the tips of their fingers on this little heart-shaped table, after setting it on a sheet of paper, it will move, and the pencil writes out words and sentences. The trouble with planchette is it will not hold fast to the truth. In fact it is a notorious liar, and often apparently answers at random, and those who trust to it are humiliated, and no longer believe in it. Thousands and thousands were sold and are yet kept on sale, and those who use it occupy positions where one would not dream of finding it.

Another instrument for a similar purpose seems to be fast taking its place. It is called the "psychograph." It is said to be modelled after the dial employed by Prof. Robert Hare in his famous series of experiments in psychism.

It is simply a little round table, five inches in diameter, pivoted on a post, in the center of the alphabet which is arranged in a circle on a heavy card. To the edge of this table is firmly attached an index pointer, which is carried around when the table revolves, and is brought successively over the letters. It is "table-turning" right over again, except the table is poised on the center on an anti-friction bearing, so as to turn the weight of a hair.

Well, who uses this strange device, and how do they use it?

Thereby hangs a tale. Some will laugh deridingly, and say they thought the days of such superstition long past by. It may be superstition, and it may be the truth; who knows? Some Spiritualists use them, and a great many who are not. A great many zealous church members covertly purchase them, and hold seances with the curtains drawn close.

The tips of the fingers are placed on the disc, as with the planchette, and usually after a few trials, and sometimes at the first, the disc will rotate, seemingly of its own accord, and bring the index successively over the letters, spelling out sentences in answer to the questions or otherwise.

Very foolish! Perhaps it may be, but it is the fashion in some places. "Just the thing" to amuse for the evening hour.

It appears highly ridiculous to see several grown persons sitting around a table on which a psychograph is placed, with the fingers of two of the most sensitive touching it; but when the answers are given the spirit of ridicule disappears in wonder.

A few evenings ago I called at the residence of an episcopal family of the highest social standing, and noticed a slight restraint at my reception, which was explained by the youngest of the two daughters saying mirthfully:

"We were experimenting with the psychograph!"

"Ah," I responded, "you have one then! and how do you get on with it?"

"Just splendid! It tells us everything!" To this high claim of the enthusiastic young lady I replied that I had seen the instrument before, and so far from its telling me the truth the reverse had been the most emphatically the case.

"Well we will show you that this one at least is well behaved and of good moral character."

She and her elder sister sat down at a little table on which the instrument was placed, the right hand of each was poised gracefully upon the little disc with their delicate fingers touching it. It made a pretty picture, especially the youngest daughter, so I thought.

Presto! the index moved over the alphabet, stopping at a letter here and a letter there, which that same youngest lady called out until a name was spelled which the sitters did not know nor could not have known, and which was dim in my own memory; for it was of a schoolmate who died many years ago.

"There you have it," cried the delighted young lady. "Some sweetheart, no doubt, who returns from the thin shadows of the moon to warn you against marrying until you follow her to the invisible country!"

Then turning to the psychograph she asked, "Is that not so?"

My face, I confess, flushed at this leading question, but relief came, for the index pointed to "no."

I am sure had she asked if my heart had been already captured by her own bewitching, it would have pointed to "yes."

But that way, however convenient, of popping the question has not become the fashion. Well, I talked for an hour with what purported to be my old friend, and whatever it was, seemed to know all about the subjects, etc., we talked about. Now, I do not believe much in the theory of spirits, and think the movement of the little table may be explained satisfactorily by the theory originated by Prof.

Faraday, that the fingers automatically, and unbeknown to the sitters, move it. This can be done more readily with the poised table of the psychograph, which moves with the slightest touch, than large dining tables which I have seen knocked about with insane desire to demolish themselves—at least I think the spirit theory should be last to be accepted, after all others fail.

Yet the psychograph has really reduced table turning to an ingenious apparatus, which enables one to study the phenomena at his pleasure. It is also an amusing toy, for its answers afford entertainment for a dull evening.

I have concluded to give the young ladies before mentioned a call next week, and when they produce that psychograph, which they will, for they are just bewitched with it, and consult it as an oracle for instructions in everything they do, I will ask it to give the name of the young man who loves her best, and I am confident it will spell.

CHARLES VINCENT.

MINNEAPOLIS, MINN.

A man's virtues are pearls, and the thread on which they are strung is the fear of God; break the thread and the pearls are lost.—*Ancient Jewish Aphorism.*

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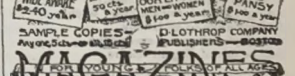
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HERTHA.

"The ever womanly leads us on."—GAYNE.

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[Written for the Golden Gate.]

J. J. OWEN'S "Spiritual Fragments."

BY ROSE HAYWARD DAVID.

As pure as peaceful rivers purring,
Each fragment fraught with hope, unfurling;
A scintillation of the mind,
With soul as a heart as combined;
We read and as we read believe
Some counsel'd hopes we may receive
From fragments old and fragments new—
A life's made up of fragments, too—

An atom rotating in space
Until at last we reach our place,
Conditions by attraction's laws,
Obedient to the great First Cause.

To a weak spirit, sorely tried,
They came a blessing kind, to guide;
Thrice blessed are we, who once have blessed
Our fellow man, by care of pressed.

SAN FRANCISCO, CAL., April, 1890.

[Written for the Golden Gate.]

Light.

BY DR. A. F. BROWN.

O beautiful sunlight, in flits it,
Renewing the hopes to the weary of earth,
Filling the world with rapturous light,
Transforming, dispelling and banishing night,
Shimmering,
Whispering,
Loving and giving
Beauty in every thing, angel on wing,
To paint the beautiful flowers of Spring.

Beautiful light in the Eastern sky,
When night has passed with its sufferings by,
Painting the clouds with silver and gold,
And flooding the night with treasures untold,
In loving
And giving
Hope to the erring;
Sunbeam lovely! Power unseen!
Angel coloring our happiest dream.

Beautiful light on the snow-crowned earth,
Millions of gems thou givest them their birth,
Sparkling, scintillating, crystalline light,
O what a joy there is in thy sight!

Cryalizing,
Scintillating,
Glorious untold,
Revealing, unfolding the wonderful moulding,
The Infinite light of Spiritual gold.

O sunlight, so beautiful, sparkling about,
Nothing inspire can live where thou art,
Purifying, glorifying, cheering my spirit,
Vivifying all with the love that is in it.
Dawn of Light,
Infinite,
Ever so free,
Whispering ever of the dawning forever,
The source of pure light that is always to be.

O Christ, in our darkness buried in night
In sorrowing and suffering, and starving for light,
O break in thy dawn sweet "Love" to my spirit,
With beautiful light the love of the Infinite,
Light above,
Angel love,
Destiny given;
Outreaching and gathering thy gems in its fold,
Enriching my heart in Spiritual gold.

O beautiful light on the eyelid's tear,
Lighting my way o'er the sorrow I bear;
Angels mine, lower to wait to me,
In y our beautiful robes to the realms of day.
Golden clouds,
Silver lined,
Angelic robes,
Like the fragrance of flowers, unseen to my sight,
May the breath of my soul be Infinite Light.

SARATOGA, CAL., April, 1890.

[Written for the Golden Gate.]

Ab Intra.

BY ARBIE A. GOULD.

Flashing down on mountain and river,
Shedding rays of light afar,
Tinting all things with its brightness,
Causing hearts to beat with lightness,
Shines the nineteenth century star.

How the sad old earth is groaning,
At each wayward erring child,
Who has turned against his brother,
Who his lamp of life would smother,
Leaving him in darkness wild.

But we bring the love of sages
From the truths of the past,
Through the enemy may fight us,
Breathe again the life of ages
With its mystic teachings cast.

Then we throw wide open the portal
Where the light has never shone;
Rays we catch from the luminous,
Mystical colored, grand and awful
Clothed with love, from Heaven's zone.

So we bid you watch my brother
Dawn has broke across the hills;
Though the enemy may fight us,
Never can his power afflict us,
Grinds no more the gods, his mills.

But with love, and peace unending
We will work with heart and hand;
Never swerving, never tending
Day by day, grand entrance tending
To the beautiful Spirit Land.

March, 19, 1890.

Lines.

[To the memory of my friend, AGNES INGRAM HOWELL, who passed away January 31, 1890.]

BY MARY CROFT.

Dearest friend though thou hast left us,
And thy form so much we see,
Still around our heart there lingers
Loving thoughts of thee.

Father, mother, she has only
Passed before us up above;
Brothers, sister, try and meet her
In that land of endless love.

Though your hearts are over-burdened
With their heavy load of grief,
And it seems that from your sorrow
You can never find relief,
Hush! the voice of your beloved one,
Though her form you cannot see,
Whisper, "Dear ones, I am happy,
And I watch and wait for thee."

MERCED, CAL.

Two evils, Poverty and Love,
My anxious heart have torn;
The one my heart would little move
But Love I cannot bear.

Progressive Spiritualists.

EDITOR OF GOLDEN GATE.

The Anniversary of the Advent of Modern Spiritualism was celebrated by the Progressive Spiritualists, at Washington Hall, 35 Eddy street, on Sunday, March 30th, afternoon and evening. The hall was beautifully decorated (as befitted the occasion), by some of the earnest workers in the society. The Vice-President, Mrs. Lena C. Cook, presided at both meetings, our worthy President, John A. Collins, being very ill and unable to be present. The meeting opened with singing by the audience. A duet was rendered by Mesdames Rutter and Cook, entitled, "Meet Me There," the theme of which was taken up by Mrs. Cowell, of Oakland, who, under influence, made a forcible and eloquent address. This medium, who, two years ago, was not a Spiritualist, gives promise of doing a grand work in our noble Cause. Mrs. Maxwell was controlled, and gave tests that were recognized. Mrs. Kate Kohn, under the control of our arisen Sister and medium, Mrs. Eliza Fuller-McKinley, spoke with much earnestness to her personal friends and the audience generally, saying how glad she was to be able to control a medium on this day, and greet her old friends. We all loved our dear Sister McKinley, while here, for her unselfish work in the cause that was so dear to her, and congratulate the medium that she can be used by so grand and noble a soul as hers.

Mrs. Wiggins, one of our oldest mediums on this coast, who is always to the front to give her testimony of the grand work of Spiritualism, next addressed the audience and spoke of the work of reform yet to do. Mrs. Soper next gave her testimony to the good that Spiritualism had done for her, and then gave several tests. Mrs. Soper has a promising future before her in mediumistic work. Prof. Seymour, the psychometrist, after some remarks, gave a reading to a gentleman present, which was pronounced good. Mrs. Egger-Aiken, another of the earnest mediums, who has worked in this city for twenty years, spoke with much feeling of the many workers in the Cause who had passed over, and paying a tribute to their worth, mentioning, as being present, Mme. Clara Antoine, whom many present knew as having devoted many years of her life to this work in this city.

In the evening, the hall was full of friends, glad to be present to enjoy with us the continuation of our celebration. Prof. Dabman gave one of his grand and logical talks, and said that his lecture next Sunday, would be "Common-sense Spiritualism." (That is the kind we want to hear about.) The exercises were varied by the wonderful performance of two young boys named Dohr, about ten and six years old, who played upon the piano and harpsichord, accompanied by their father on the violin. These young boys have never taken a lesson in music, the family all being mediums.

Mr. Marshall Wheeler's address was a comparison of Christianity and Spiritualism. Mrs. Wheeler followed, giving a number of tests; all recognized. E. G. Anderson and Mrs. Scott-Briggs each gave a short address. Mrs. Col. Reed gave a most beautiful recitation very appropriate to the occasion and given with such effect that the audience were completely enraptured. This lady should be constantly employed. She is a fine elocutionist, and is open to engagements. The Dohr family again favored the audience with sweet music, and the audience was dismissed, feeling that our anniversary celebration had strengthened us in our faith and cemented the bonds of friendship. MRS. S. B. WHITEHEAD, Secretary.

Circle of Harmony.

EDITOR OF GOLDEN GATE.

The Circle of Harmony celebrated the forty-second anniversary of Modern Spiritualism at St. George's Hall, 909 Market street, last Sunday, at 11 A. M., with appropriate music by Mesdames Cook and Rutter. Invocation and the reading of an original poem by Mrs. Logan. Dr. Mansfield related a very thrilling incident of a man who was sentenced to be hung after having the third trial for murder. Circumstantial evidence was against him, but through the intervention of the spirit control of the Doctor his life was spared, and in after years acknowledged his unbounded gratitude, the recital of which was very affecting. Mr. Thompson followed with an equally interesting speech. William Hodge from Wisconsin, spoke to the point and was loudly cheered. Dr. Robbins and Professor Seymour spoke. Dr. Temple gave several very fine tests, and the meeting closed with the Dohlogy to meet again next Sunday.

The Circle of Harmony celebrated the anniversary of Modern Spiritualism in Shattuck Hall, Oakland, corner Eighth and Broadway, commencing at 2:30 and continuing until 10 o'clock in the evening, stopping only to partake of a well-prepared lunch and coffee furnished by the management of the meetings and the assistance of a few friends.

Mr. Hyde, Dr. Mansfield, Mrs. Logan, Prof. Ewens, Mr. Pattison and Mrs. J. J. Domes, formerly of Portland, Or., now of Oakland, who is fast developing into the trance and inspirational speaking, was so

full of love, as she expressed herself to the writer, that she wanted to encircle the audience and bear them upward into the regions of love and light. The words of love and wisdom that flowed from her lips could not fail to reach the heart. Dr. Mansfield's experiences in Spiritualism with a skeptical brother who witnessed the rotary motion of a piano poised six inches from the floor, with himself and a half dozen others seated upon it, was related in humorous style, or, we should say, brought the house down, together with some incidents which brought the tears to his eyes and reached the hearts of all who listened with profound attention. Mrs. Dyer spoke, Mrs. Turner gave tests, Mrs. Gardner described spirits, and Professor Ewens recited a poem effectively and gave several excellent tests. The President stated that as an artist in portrait painting by the assistance of his guides, he had seen none better; that he was stopping at 1107 Twenty-third Avenue, East Oakland, giving sittings daily. Mr. Pattison, personating medium, is wonderful in the improvisation in songs and taking off different characters, even the stammer man. Such pathos and the misfiffulness intermingled with words of wisdom and grand tests, cannot fail to convince the most skeptical. His control said that his media would be in the same wigwam next Sunday evening.

Oakland.

EDITOR OF GOLDEN GATE.

The Forty-second Anniversary of our sacred Cause was celebrated with appropriate and expressive exercises, at California Hall, Clay and Eleventh streets, under the auspices of Dr. J. R. and Mrs. Edith E. R. Nickless, on Sunday evening. The hall was most elaborately decorated with flags and flowers. From the chandelier was suspended eight American flags, and on the walls were eight more, two on each side. The rostrum was a garden of flowers, the front being composed of twelve small flags crossed, and interwoven with ivy, wild flowers and calla lilies, over three hundred flags being used to produce the effect, which was most beautiful to look upon. Back of the speaker's stand were two American flags crossed, tied with four callas; above was a large, five-pointed, golden star, made from the wild mustard, the handwork and contributions of Mrs. Geo. A. Carter. The tapestry surrounding the speaker's stand was tastefully trimmed with ivy and callas, with the figures 1848-1890, in pure white on either side, the whole producing very beautiful effect. Bouquets of flowers were in profusion, and covered table and desks. Long before the time for commencing the evening services, the hall was filled to the full seating and standing capacity, and many came to the doors, who had to wait their steps elsewhere.

The exercises opened with piano duet by Miss Minnie and Mr. John Hill; song, "The Gates Ajar," by Miss Mabel A. Nickless; "Hold the Fort," (new version), by the congregation; invocation, guides of Mrs. Edith E. R. Nickless; song, "The Old Musician and His Harp," Mr. J. Shepperd; remarks, "Our Anniversary," by the guides of Mrs. Edith E. R. Nickless; song, "Mystic Veil," by Miss Fannie E. B. Hill, very nicely rendered. Remarks by "Geo. Moore," through his medium, Mrs. L. Higgins, who spoke of the "Duties of Mediums Towards Undeveloped Spirits." Mrs. Higgins gave many communications from the departed ones to their friends. Remarks by Mrs. Edith E. R. Nickless under control, on "The Responsibilities Incumbent upon those Knowing of a Future Existence and their Duty toward their Sisters and Brothers." At the conclusion, Mrs. Nickless gave many descriptions and communications from the departed ones. Song, by the congregation, "Nearer, My God, to Thee," benediction by Mrs. Nickless, Mrs. M. J. Hendee, who was expected to take part in the exercises, was prevented from doing so by sickness.

Meeting will be held every Sunday evening at same hall. Lecture and spirit messages by Mrs. Edith E. R. Nickless, on Sunday afternoon next, at 3 o'clock. Mrs. L. Higgins, assisted by Mrs. Nickless, will hold services, consisting of spirit delineations and communications.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE.

On Wednesday evening, April 2nd, the meeting of the Union Spiritualists was well attended, and was opened by the usual spiritual song, by the audience. Dr. Smith was then introduced and gave a very interesting address on "God and Good," closing with a beautiful inspirational poem. Mrs. Rensell followed reading a poem, which was written by her guides on last Thursday; it was entitled "Learn the Truth," and contained some grand and good advice to the skeptical investigator of Spiritualism. Then followed a song by Mrs. Rutter. Dr. J. M. Temple followed giving a great many tests from the platform. Dr. Temple is going to leave us in a short time, and it would be well for all who wish to consult his guides to lose no time. After a song by the audience, Mrs. C. J. Meyer gave satisfactory tests from the platform. Mrs. Churchill made a few remarks, stating that Judge Collins was almost on the brink of the river of death. We are sorry to hear that we have to lose so grand and noble a worker, as he has done a very great deal toward the advancement of Spiritualism. Prof. Seymour made a few remarks, and was followed by Dr. Robbins' control, who closed the meeting with a benediction, and singing by the audience. These meetings are held every Wednesday evening at 8 o'clock. M. H. P.

INSTRUCTIVE FIGURES.—The Municipal Reports of San Francisco for the fiscal year 1888-9 give a tabulated statement showing the religion or creed professed by prisoners committed to the House of Correction between June 30, 1888, and June 30, 1889. It is as follows:

Cred.	Males.	Females.	Total.
Roman Catholic.....	531	116	697
Protestant.....	230	37	267
Hebrew.....	9	..	9
Free thinker.....	1	..	1
Unbeliever.....	67	28	95
Pagan.....	76	..	76
Spiritualist.....
Total.....	914	231	1,145

The sale of intoxicating liquors has been forbidden at the restaurants attached to railroad stations in Victoria, Australia. The railroads are State institutions.

The Drinking Habit.

Statistics show that among temperate persons between the ages of twenty and thirty the mortality is five times greater than among temperate persons. From thirty to fifty the mortality is four times greater with the temperate, and from fifty to sixty it is three times greater, while from sixty to eighty it is twice as great. These are figures that do not lie, and old toppers and moderate drinkers should take a hint. In a group of total abstainers, aged twenty, the average of life left is forty-four and two-tenths years, while with moderate drinkers the average would be fifteen and six-tenths years. That is to say, a total abstainer, on an average, would live to be sixty-four, while the moderate drinker would be cut off at thirty-five. A drinker is more liable to accidental death than a sober man is, and in addition to that, he is steadily breaking down his constitution.

AN ARAB SAYING.

Remember, three things come not back;
The arrow sent upon its track—
It will not swerve, it will not stay
It speeds, it flies to wound or slay.

The spoken word, so soon forgot
By thee; but it has perished not:
In other hearts, 'tis living still,
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee.
In vain thou weepst, in vain dost yearn,
Those three will never more return.

—(CONSTANTINE E. BROOKS, is)

Whatever your sex or position, life is a battle in which you are to show your pluck and woe be to the coward. Whether passed on a bed of sickness or in a tented field, it is ever the same fair flag, and admits of no distinction. Despair and postponement are cowardice and defeat. Men are born to succeed, not to fail.

Evil in the human heart, like humors in the blood, will channel its way to some weak point, and find outlet in bad actions, just as the corrupt blood finds outlet in eruptions; as the latter are often checked by medicine and exercise, so can the former be by obedience to our better impulses.

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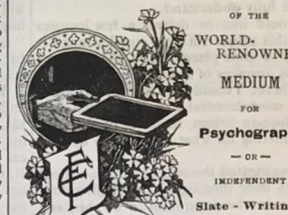
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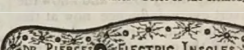
Physicians may continue to experiment till the end of time with drugs and nauseous animal and mineral compounds, seeking to find the "Elixir of Life," but the cold fact remains that more people die under the prevailing methods of treatment than recover, and it is an open question with many persons, whether the world at large would not be better off if there were not an ounce of drugs to be found in it. The only force or substance ever discovered that bears a close resemblance to life, or the living principle in man, is ELECTRICITY, and experiments have demonstrated beyond a reasonable doubt that this wonderful agent is the only thing that will supply new life to a debilitated, "broken-down" man or woman. Unlike medicine, it goes directly to the seat of disease in all cases, and, when a suitable instrument for its application is employed, never does the slightest injury, even in the most delicate constitution. It is, in fact, the only reliable "Elixir of Life" known to science to-day, and thousands of men and women who previous to its use were weak, nervous and nearly "drugged to death," have now the most convincing proof of its value as a restorative and life-renewer.

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