A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND SAN FRANCISCO, CAL., SATURDAY, APRIL 19, 1890.

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GEMS OF THOUGHT.

Impatience dries the blood sooner than e or sorrow.

We are shaped and fashioned by what

It is better to fall short of a high mark than to reach a low one.

Borrowing money is a bad habit; and borrowing trouble is no better. As fire is discovered by its own light, is virtue by its own excellence.

Right and justice can only be obtained by perpetually struggling for them. Learn to say no, and it will be of r use to you than to learn to read Latin

Reading, study, thinking, observation and sensible conversation make the min

grow Nothing is denied to well directed labor, nothing is ever to be attained without it.— Sir Joshua Reynolds.

Harbor no thought, neither do any a you would be unwilling the whole wor should know.—Albert Matthews.

The grandest and strongest natures are ever the calmest. Restlessness is a sym-bol of weakness not yet outgrown.

Strong minds, like hardy evergreens, are most verdant in winter, when feeble ones, like tender summer plants, are leafless.

It is not till the storm comes that we find out the real timber of a vessel. The things which try people show what is in them.

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley*.

Every sect, as far as reason will help them, gladly use it; when it fails them, they cry out it is a matter of faith, and above reason.—Locke.

Law is all that makes self-government ossible. If law is a dead letter, the oundation of government is gone, and othing but license remains.

Let women engrave this deep in their memory: "He alone is worthy of their love who has deemed them worthy of his respect."—Alexander Dumas.

Man was formed for society; and, as is demonstrated by the writers on the sub-ject, is neither capable of living alone, nor indeed has the courage to do it.— Blackston

The true reader loves poetry and prose, ction and history, scriousness and mirth, ecause he is a thorough human being ad contains portions of all the faculties o which they appeal.

It only needs that a just man should walk in our streets, to make it appear how pitiful and artificial a contrivance is our legislation. The man whose part is taken, and who does nct wait for society in any-thing, has a power which society cannot choose but feel.—*Emerson*.

COMMON SENSE SPIRITUALISM. An Anniversary Address by Charles Da barn in San Francisco, April 6, 1890.

[Reported for the Golden Gate.] The world likes to count its years from some great event. The date of the sup-posed creation of the world may do for one nation. Another, like Greece, may be content to make a sign-post of its na-tional games. Christianity claims to date from the birth of Jesus. Mohammedan-ism counts from a marked event in the life of its prophet. And Modern Sniritism counts from a marked event in the life of its prophet. And Modern Spirit-ualism calls itself forty-two years old be-cause of those rappings at Hydesville in 1848. Each year since, has had its birth-day celebration, more or less general; and such, I have no doubt, will be the custom in years to come.

1848. Each year since, has had its birth-day celebration, more or less general; and such, I have no doubt, will be the custom in years to come. But forty-two years of life in the Ninc-teenth century, with the printers' art to life in the olden time. If the stories of men who lived a thousand years ago were true, still the old veterans knew less, far less than school children learn now. They were born into supersition and ignorance. In them they lived; and in them they at last "slept with their fathers." Any im-portant event in those days could only echo for a few miles. It then traveled horseback and afoot, growing more won-derful with distance and lime. Now-a-days the event, if important, is recorded in cold type, and a little refer-ence will trace you the first report. So we ought to get our lessons with greater case and with far more accuracy that was possible in the past. Nevertheles, our Modern Spiritualism, now forty-two years in our ranks, seems to me to have been earth was young. The one great event of the past years in our ranks, seems to me to have been eath was young. The one great event of the past years in our ranks, seems to me to have been eath was he eminent lawyer, formerly of New York city. I made his acquaintance almost at the beginning of his investiga-tions. He impressed me as an honest, shrew la lawyer, who by his professional ability had won both wealth and renown. He was of a very affectionate nature. He had suffered cruelly from bereavements; as a flash from Heaven. He was by na-ture and experience so shrewd that I think no pretended medium could have de-ceived him. But if he once felt himself in communication with the spirit-world suspicion vanished, shrewdness slept, and the prest. He had had most remarkable exper-iences with Madam Di-d-bar, which ins priest. He had

suspicion vanished, shrewdness slept, and in the became as submissive as a Catholic to its priest. He had had most remarkable experiences with Madam Di-de-bar, which interested and even amused a nation. But Dis-de-bar with billion tight. I have heard her call for more light when phenomena were slower than she wished. In a word, she is a medium who confounds the unbeliever in spirit power. So Marsh becomes her victim; or, if you wish, say victim to the powers back of her. And he suffers himself to beld on step by step, till only the interference of bis friends saved him from most serious loss, and perhaps ruin. Keep in mind that Dis-de-bar wis a gentuine medium, giving tests that stagger the skeptic, because she lets him do as he house he had cheed her back squin. The medium goes to jail, and the old law-yer retires to the country. He has found out that Dis-de-bar was herself a fraud; an immoral, unprincipled woman. This he acknowledges; but we now discover he had not learned any lesson as to the spirit swho come to him. He would, of corrise, prefer a clean medium, but it is spirits he wants and he gets them. So, having found another medium. Here were wisk and sever will be, a re-ligion that does not encourage solemnity.

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TERMS (In Advance) : \$2.50 per annum ; } \$1.25 for six months.

NO. 14

VOL X [J.J. OWEN, EDITOR AND MANAGER,] Flood Building, Market Street.

Reminiscences of Modern Spiritualism.

W. Ca in Bar

E. W. Caynen, in Banner of Light. Early in the autumn of 1849, while Kate Fox was at my house in Auburn, N. Y., I received a letter from Horace Greeley, making inquiry about the "alleged" strange rappings with the Fox girls. I had known Mr. Greeley before, and was a reader of *The Tribune* from the first number, and *The Log Cabin* before it. This letter of inquiry was the opening of a correspondence and was kept up for several years. He urged me to have Kate come to New York, and manifested much interest in the phenomena from the first, though he always in his letters claimed that Mrs. Greeley was anxious to know

about it. I finally went to New York, and Mrs. Greeley made an appointment to meet me at the offie of Messrs. Fowler & Wells. I very well remember her appearance on that occasion, as she came in bringing one of her children in her arms, a servant walking by her side. We had a long con-versation on the manifestations, during which she displayed considerable lawyer-like ability in her questions, but appeared very well satisfied, as I had nothing to answer but straight statements in regard to what had occurred and was daily occur-ring in regard to the doings of the spirits. When I saw Mr. Greeley he exhibited quite as much earnestness as his wife in regard to the manifestations, and urged me to try to induence the constant calls from people to investigate the strange affair, they consented to do, in the spiring of 1850-Mr. Greeley was the first visior who called at their hotel to see them, and showed himself then, and at all times during his stay in the city, to be intensely interested, He was, in fact, almost a daily caller on them. Among the first acquaintances they I finally went to New York, and Mrs.

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spirits." Horace Greeley did not say he was a believer. He said all he dare say at that time; but what could he have said more than the words contained in the last para-graph? He knew of no way in which the

sounds could be accounted for, and the answers to questions were so true, so cor-rect, that he could not dispute them. He knew that there was no other way of ac-counting for them. When his wife passed on to spirit-life he at once sent to Oliver Johnson, who was an old and valued friend of Mrs. Underhill, to get him a message from the departed one, with which Oliver complied, and they received from the words of comfort and encouragement. When our great war was in progress, at one time when Mr. and Mrs. Underhill Oliver complied, and they received from her words of comfort and encouragement. When our great war was in progress, at one time when Mr. and Mrs. Underhill visited Mr. Greeley at Chappaqua, he im-mediately commenced to interrogate the spirits about the result of the war. He felt discouraged on account of the Bull Run battle, and could hardly be recon-ciled. What did he ever turn to the spir-its for in the hour of affliction and despon-dency if he did not believe them? Dur-ing the years of our acquaintance he never thought of disputing the spirituality of the manifestations, but was always anxious to hear of any new phases of the subject; he was quite up to the thinking of many others who have since become well-known as Spiritualists. He was, in nearly all re-spects, a man in advance of his age, and did a vast amount of good work, making *The Tribure* a leader of thought. Gone up Higher.

Gone up Higher.

Euror or Gotass GATE. The Rev. J. R. Thompson, Pastor of the Presbyterian Church of Vancouver, Wash., in his eulogy at the funeral of Gen-eral R. H. Miloy, at Olympia, delivered March 31st, 1890, in speaking of the re-ligious sentiments of the deceased soldier,

"General Milroy was a profoundly re says : "General Milroy was a profoundly re-"igious man; though, perhaps not always "religious, according to your rules and "mine. In early manhood he was cap-"tured by that wave of skepticism, which "under the name of Spiritism, swept from "their boyhood faith such men as Robert "Dale Owen and others not much less "distinguished for knowledge and honesty. "There was more excuse at that time "than in our day, for men becoming at-"thated by the 'manifestations' and alleg-"ed philosophy of this 'new thing.' The "shallow and dangerous character of its "philosophy had not been discovered and "its alleged spirit manifestations had not "been exposed as the tricks of legerde-"main! Our friend had a particular ex-"cuse, if excuse there can ever be for cut-"ing loose from the anchorage of Christ-"ian trut to which his early training " had attached him; for the misrepre-"sentations of Calvanism, then induged "it wayed as by enemies of that system of "religious doctrine, had made it repulsive "The Rev. Dr. follows him along in his

"religious doctrine, had made it repulsive "to many honest minds." The Rev. Dr. follows him along in his wanderings until he gets him back "in his dotage"-to a less ultra Calvanistic church. Then further along in his discourse and near the conclusion, ags: "We are not "weeping for him as dead . But we "expect to meet him before long; our "friend has only finished writing the first "chapter of his age; the book will never "really be finished. He has gone up to a "higher plane, entered a large field of ac-"tion, where I doubt not he will be engag." tens."

"tion, where I doubt not he will be engag-"e do forever writing other and better chap-"ters." He closed his remarks without once al-luding to the resurrection of the body—or the final day of judgment. I quote this much from the learned doctor's eulogy to show that while he speaks "ignorantly" and slurringly of Spiritualism, yet adopts its philosophy and its teachings even if he knows it not, when he comes to speak of the translated brother. Thus one by one they leave behind them the dogmas and superstitions of a dark age; year by year the light is breaking, the day dawning when a broader humanity will preval everywhere, so that, even the cburches will discover that God is everywhere and the word's he speaks unto us are spirit and life. I do not know anything about General Milroy's wanderings into Spiritualism— superficial it may have been—for we do know that if he had ever gained a true knowledge of spirit return and learned is the philosophy, he could never have again been persuaded into Calvinism, however modi-ined it might be. But we fully agree with the Rev. Dr. that General Milroy has gone up higher. C A. REED. PORTLAND, ORE., Ap.il 11, 1500. There may be times when slence is the substruction of the substruction of

There may be times when silence is gold, and speech silver; but there are times, also, when silence is death and speech life.

A NEW METHOD OF TREATING DISEASE HOSPITAL REMEDIES

HOSFITAL REMEDIES. What are they? There is a new departure in the treatment of disease. It consists in the col-lection of the specifics used by noted specialists of Europe and America, and bringing them within the reach of all. For instance, the treatment jurnsed by special physicians who treat indiges-tion, stomach and liver troubles only, was ob-cured, and so on till these incomparable cures now include disease of the lungs, kidneys, female veakness, theumatism and nervous debility. This new method of "one remedy for one disease" must appeal to the common sense of all sufferers, many of whom have experienced the ill eclaims of Patent Medicines, which are guaranteed to cure every 10 out of a single bottle, and the use of which, as statistics prove, *has ruined more tomachs than alcohol.* A circular describing these new remedies is sent free on receipt of stamp to pay postage by Hospital Remedy Company, To-ronto, Canada, sole proprietors.

Splints BY BLLA L. MI

Idle pleasure can hardly be innocent; for to squander precious time is to cheat not only ourselves but others.

To truly *live*, is to be useful and happy, but the majority of mortals indifferently and indolently drift upon the tide of cir-cumstances.

Every moment of time is a blank check be filled out in our favor, according to be estimate we place upon it.

Genius, like a flame, may be temporari-ly smothered by trifling circumstances, only to glow the brighter and burn the hotter when it regains its liberty.

The spiritual emoluments of the hones poor would turn many a greedy million aire sick with envy!

Note carefully the difference between ue dignity of character and what the orld terms proper resentment.

Be your own saviour from, and master of, instead of a *victim* to erroneous habit.

Exterior credit fades into oblivion, but the inner records are indelible and eter-

Every organ of body, every faculty of mind, and every virtue of soul needs pro-per exercise, that we may be able to per-form wisely and nobly our intended mis-

To feel that every present motive and occupation bears directly upon our eternal inture for "weal or woe," puts a better and stronger impetus to our efforts.

To regret a good deed because it was misunderstood, would be like regretung the planting of a choice tree because some ignorant one pronounced it of a different and worthless variety.

No human being, however self-reliant or self-sufficient, stands alone. We con-sciously, or unconsciously, share, to a greater or less extent, the fate of our fel-lows. Behold the vast importance of up-right example, in thought, word, and deed.

FORM OF BEQUEST.

To those who may be diposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested : "1 give and bequesth to the GOLDEN GATE Printing and Publishing Company, of San Fran-cisco, incorporated November 23, 1855, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

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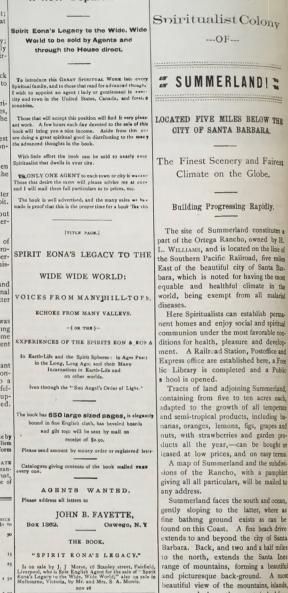
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NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM Twill meet every Sunday at roiso A. M., in Fraternisy Hall, Pythian Castle Building, Nos. 900% and 971% Market street, between Fith and Sixth. The hall is com-modious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

MRS, F. A. LOGAN'S MEETINGS FOR FREE int-rehange of Spirital and Progressive ideas, are held every Sunday at 17 A. N., at 900 Market street, St. George's Hall Alo in Oakhand at 2 M. And 7-30 N. M. in Grand Army Hall, 13th street, near Broadway. All are moded

COLLEGE HALL, 106 MCALLISTER STREET, W. J. Colville, Lecturer. Public meetings every Sunday, at vo 45 A. M. and 7:30 F. M. All seats free. Col-lection. Public teachings in Spiritual Science every Wednesday and Friday at 8 F. M. Admission to cents.

THEOSOPHY. - OPEN MEETINGS OF THE AU-rora Lodge of the T. S., for inquirers, are held in Oakland every Sunday at 7,30 F. M., in the Jewish Syraz-oguer, Corner Clay and righ Streets. All are invited.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrews Hall, No. rrt. Larkin street. Good speakers and res mediums will be in attendance accord of the strength of the strengt

OAKLAND CHILDREN'S PROGRESSIVE LY-ceam meets every Sanday at 1130 o'clock P. M., at Fratemity Hall, Oakland, corner of Seventh and Peralta streets. Everybody receives a welcome.

MASONIC HALL, PARK STREET, COR Santa Clara Avenue. W. J. Colville lectur Theorophy every Tuesday, at 745 *. M. Classes in iteral Science, Thursday, 245 i. M.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theomophical Society, are held every Sunday at 106 McAllister street, at 1:30. Earnest inquirers cordially invited. COUNCIL G. G. OF THE T. S.

FIRST PROGRESSIVE SPIRITUAL ASSOCIA-tion of Oakland, meets every Sunday at Fratershy Hall, corner of Seventh and Peralta streets. Meetings a 3 and 7:30 p. m.

O KLAND SYNAGOGUE, THIRTEENTH AND Clay streets. W. J. Colville lectures every Sunday at 3 F. M. Class instruction every Tuesday, at 2:45 F. M., and Thursday, at 7 45 F. M.

OPEN MEETING.-ON AND AFTER SUNDAY, November 1rth, at 2 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 F. M. and 745 F M., at Washington Hall, 35 Eddy street. All are invited, Admission to down a minimum strength single and with the above,

Reference: Commercial Bank, Santa

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ADVERTISEMENTS

THE NEW

Climate on the Globe

East of the beautiful city of Santa Bar-bara, which is noted for having the most equable and healthful climate in the orld, being exempt from all malarial

nent homes and enjoy social and spiritual communion under the most favorable concommunion under the most favorable con-ditions for health, pleasure and develop-ment. A Railtoad Station, Postoffice and Express office are established here, a Free lic Library is completed and a Public

dapted to the growth of all temperate and semi-tropical products, including ba-nanas, 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 all particulars, will be mailed to

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 Iner range of mountains, forming a beautifu A most beautiful view of the mountains, islands, becan, 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, evitable rr fect, and sponsible heman pr heren an kind have lest an an off ever Heave life to sen Ren Ren Ren

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 tots, \$3.000, \$2.50 of which is do-nated to the Colony. By uniting four lots—price \$120—a frontage of sofest by 120 feet deep is obtained, giving out a very commodious building site, wh quite ample grounds for flowers, etc., securing 1 front and rear entrance. The object of this Colony is to

ADVANCE THE CAUSE OF SPIRITUALISM.

And not to make money selling lots, 25 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 uauestionable.

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

Barbara. Send for plat of the town, and for fur-

From the Sun Angels' Order of Light. of loving ones are near to whisper comfort and minister to the overburdened heart.

[Written for the Golden Gate, by Spirit Faidie, Leader of the Oriental Pand in the Heavens, through the x edium-ship of the Scribt of the Order, Mrs. E. S. Fax 1

Children of the Order of Light, to whom Saidie has come as a messenger of peace, from time to time, Saidie brings a new baptism to each and every one. She came not to turn and overturn, as other messengers have done, for the sole pur-pose of building a theory that shall compel mankind to accept her teachings under fear of a severe penalty, but has sough her own to bless them with light and knowledge, at this time when so much confusion and war of thought disturbs the very air you breathe. Among the many isms that are abroad in the world it were hard for mortal mind to comprehend and follow the truth.

One school holds forth its teachings, saying, This is the all of divine wisdom Another shakes its wise head, bidding the

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and minister to the overburdened heart. Be of good cheer, knowing that earth trials will pass away, and in due time you will hear the angel's "Well done, welcome home," Think what it will be to know a well-spent life has passed, and again to know the joys of "Home sweet Home." Be steadfast and true, each one, and the blessing of the angels be yours Peace be with you. SALDIE. J. B. Fayette, President and Corres-ponding Secretary of the Sun Angels Order of Light. Oswego, N. Y., April 5, 1890.

S. B. Brittan.

nner of Light's Mes om the Br From the basiner of Light's strength generations Shine, Sun of Turth, until they glorious light Shall banish every cloud; Until the voice of honest human right Shall sing in anthems loud. When wordg shall case, and perfect peace Its banner hath unfurled, Then holy love like that above Shall blossom o'er the world,

Blow, Winds of Truth, and bear the chaff away From thy most sacred ground; Sweep it along without the least delay To earth's remotest bound. Nor Fortune's while, nor Error's guile, Can thy great work deter; Haven's grandest force impels thy course, And that can never err.

GOLDEN GATE.

um, and every true worker and Spiritual-ist, private or public, who dares to protest against these fallacies and wrongs. All honor to such public workers as Mrs. Lil-lie, and many others whom we have in our field, who go valiantly forth to do the work of the spirit, and who dare to speak a word against that which dishonors Spir-itualism, which does wrong to mediumship, and which is not a part of our vital, living truth.

and which is not a part of our vital, living truth. When on earth I was not slow to speak in approval or in condemnation, as I felt the cause demanded of me. I cannot be true to myself, and be less so, now that I am in spiri-life. I must speak when an opportunity is given me, and I fear not for the effect my words may have. I do not think they will be suppressed, for truth must have a hearing, though the heavens themselves should fall. But what of Spiritualism? Oh! only the grandest and most glorious outlook do I behold, for it is sweeping over the entire earth; not with the cannon's roar and the grants of the spirit, making its way into all fields and all by ways, and express-ing its intelligence and spiritualizing power on every hand. I do not fear for Spirit ualism as a modern dispensation; I believe it will stand, a distinctive revealment, through all the ages, part from the lines of denominational belief or churchly creed. It cannot be crystalized nor fossilized into any old rut; it will forever remain unham-pered by dogmas and superstitions, even though in its onward march it must leave those who cling to it like barnacles, thrust-ing them aside for the grander work which is to come. I bring a word of warning to those who, for the love of sensationalism, or for the

though in its onward march it must leave those who cling to it like barnacles, thrust-ing them aside for the grander work which is to come.
I bring a word of warning to those who, for the love of sensationalism, or for the love of money, or for the influence of pop-ularity in the world, are false to that which is given them by the higher powers. If mediumship is theirs, so much the worse for them for being unfaithful to the true light. If it is not theirs, then the cloak of pretension will soon be stripped from their shoulders. No man or woman should so cultivate and encourage associations on either side of life as to bring selfhood down to a debasing standpoint. You should no more encourage and receive temptations from the spirit-world than they should be received and encourage dhere; and there-fore those who have intelligence, and who have setter, who are travestying truth and making pretensions before the world, who are seeking to impose upon the over-cred-ulous, may be aware that the spiritua-world is songling forth a sifting process that will do its work. I have desired, Mr. Chairman, to take up other matters—so many problems and questions appeal to me in regard to man as a unit, in regard to the great question of life itself as brought down to human welfare and happiness in this present century, but I cannot do so to-day. However, Iknow the world is moving onward, and in spite of all selfishness, of theoracy, of dlu-toteracy, or all the other ocracies that existion-day, man is stepping higher, and I believe thore the close of another gene-ation he will have reached a summit from a opportunities for expanding the very best a condition f living that will give to him a opportunities for expanding the very best et system of competition, of crowding and pushing and elbowing each other in business marts and walks of trade, as well as in other circles of human life, will have given place to a more brotherly condition, with at will indeed enhance the beauty and iglory of existence, but these matt as in other circles of human life, will have given place to a more brotherly condition, that will indeed enhance the beauty and glory of existence; but these matters I will not touch upon. Your Spirit President has kindly invited me to consider your questions, which I shall now be pleased to do. S. B. BRITTAN,

The good things of life are not to be had singly, but come to us with a mixture, like a schoolboy's holiday with a task affixed to the tail of it.—*Charles Lamb*.

Education and morals are almost the whole which go to make a good man, and the same qualities will make a good citizen or a good king.

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Ussequent interview, sr. Simple remedies, in needed, ease TS_Mr. Davis would be pleased to receive the full nam and address of liberal persons to whom he may, from tim o time, mail announcements or circulars containing desiral information. novig-5m*



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SATURDAY, APRIL 19, 1890

AGENTS

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NOT AT ALL SURPRISING

Prof. J. S. Loveland, in an article in the Re ario Ph-Iournal, entitled, "The Reason Why,

"It is a matter of great surprise that among Spritualists, there is such an apparent wide di-versity of views, and an almost entire lack of any union or concert of action. Claiming to have positive demonstration of the fundamental postu-late of their system, it would seem that they, of all others should manifest a oneness of faith and purpose. Why do they not ? This question I promose to answer."

Our good brother then proceeds to present sev eral reasons, (able ones, we admit,) bearing upor the question; but to our mind he omits altogether the one important and central reason that more than all others explains the deplorable condition of things of which he complains, and that is, lack of charity for the opinions of others.

Many Spiritualists possess devout religious na-tures. They believe in and revere the Overruling, Creative Power and Intelligence whom we call While they accept the fundamental facts of Spiritualism they also believe in prayer, in so cial order, and in all the Christian virtues. It is a prevailing fault with many Spiritualists that they we not the slighest deference for the opi and convictions of religious spiritualists. They cemingly never happy unless they are abusi the churches, or ridiculing what many regard as sacred things. And so we can never harmoniz for the want of that one sweet virtue, charitycharity "that suffereth long and is kind."

CIVILITY.

Civility, like kind words, costs nothing and yet wins invaluable treasures all unconsciously. It is a pity that any one should neglect the one or fail to give the other, because upon them depends a degree of happiness and general good feeling that all should assist in creating. Their exercise, how any should be construent and should thusing ever, should be spontaneous, not planned, studied, or thought about, in which case they become formal and lose half their charm.

formal and lose hall their charm. If we could compare the successes of business men and women, we should find they were largely in favor of those who possessed kindly natures for all with whom they come in contact. We must not confound this with "business policy," from which it is readily distinguishable—all have felt the point of the sear and the cold desiration charge. which it is readily distinguishable—all have felt the magic of the one, and the cold designing charac-ter of the other. The first is for good will, the last for patronage. If one in the business world cannot feel the one, he should not adopt the other, if he would be self-respected. A manu-facturer says:—"I always make it a point to re-ply to every business communication of a business nature addressed to me. It doewn't matter what nature addressed to me. It doesn't matter what it's about provided only that it is couched in civil c. Time and again I have been reminded y secured customers, that I was remem-arough correspondence opened with me fore. . . On the other hand I have years before. . . On the other hand I have known plenty of business men whose disrespectful treatment of correspondents has been bitterly reyears before. membered and repaid with compound interest. Silence is the meanest and most contemptuous way of treating anybody who wishes to be heard and to hear, and resentment is its answer every time.

There is an active contempt quite as mean in social every day life, that also begets a damaging resentment. One should feel kindness, to exer-cise civility with good effect toward others.

-The fairest sky has its clouds at times; the most tranquil waters are occasionally lashed into fury by fierce winds. So of the calmest soul. Nature has her psychic storms and tornadoes, that disturb the deeps of being, and sometimes bring to the surface the very debris and sediment of hades.

able platform defender than the gentleman who name heads this article. Educated for the minis try, of which he was a shining light for som twelve years; a thorough Greek and biblical scholar, a natural orator and logician, he is ined a host upon the rostrum, and brave indeed must be the believer of the gospel of Jesus, who is not also a believer in Spiritualism, who would presume to measure lances with him in public ebate. No man can successfully face him who etends to believe the Bible, and who at the

MOSES HULL

We doubt if Spiritualism has ever had a

same time rejects the fundamental facts of Modern Spiritualism The writer heard Mr. Hull for the first time, last Sunday morning, and again on Sunday even-ing, and we predict that when the fact of his splendid ability as a speaker becomes known here there is not a public hall in this city, outside the Pavilion, that would contain the crowds that would naturally throng to hear him. He has all the suavity and incisive wit of a Col. Ingersoll, and he holds his audience by the charm of his brilliant oratory, in a manner we have never seen surpassed. On Sunday evening he spoke for fully two hours, on Bible and Modern Spiritualism and not one of his large audience left the hall and we doubt if the thought to do so entered the mind of a single person present. He showed be-yond reasonable question, that the many accounts

of spirit manifestations recorded in both the Old and New Testaments are precisely similar in kind to those witnessed to-day, and that no intelligent erson can honestly accept the one and reject the other.

Mr. Hull has been engaged to speak for the Society of Progressive Spiritualists of this city, for a few Sundays, and he will occupy the plat form of that society at Washington Hall, nex Sunday afternoon and evening. It is to be re-gretted that a larger hall cannot be secured for him. The Spiritualists, Liberalists, and people generally who do their own thinking, who fail to hear him will miss one of the rarest treats of their

FROM THE PULPIT.

FROM THE PULPIT. Does liberal thought lead away from the pupit? It has in the past, we know; but in these days of superior mental enlightement, broader views of all doctrinal points whereon rests the differences of religious faith the general disposition of all classes to independent thinking--these facts should make it possible for our most liberal di-vines to remain in the publit, not oaly to the greater good of their several flocks, but their own spiritual and temporal welfare also. This does not seem to be often the case, even in these pro-gressive days; the publit does not seem spacious cough to long hold ama with a mind that grows with the times. Eighteen hundred years of usuage has so wedded it to the narrow creeds and dogmas of superstition, that when one of its occapants begins to grow, he is sooner or later forced out for lack of room. The modern publit very much needs such men as Rev. Robert Colie and Rev. Geo. C. Min, both of whon left it and took up dramatic work for a livelihood. The

and Rev. Geo. C. Miin, both of whom left it and took up dramatic work for a livelihood. The former does not contemplate appearing in public as an actor. At present he is press agent with the Wiison and Barrett Company. We think there is grand work to be done in the lecture field by such men as Colier and Min. The world needs their experience and opinions on those themes and topics with which their long services in popular life has so richly endowed them. Their present choice of calling will but obscure all this, and leave the world none the wiser for the final causes that led to their depar-ture from the old life. ture from the old life.

WHO IS TO BLAME

An insane man rides through the streets of Oak-land on a bicycle, warning the people to flee to the mountains to escape the speedy destruction of that city and San Francisco by an earthquake

of that city and San Francisco by an earthquake and tidal wave. A religious fanatic, probably insane also, confirms the madman's lugubrious wail of approaching woe, and fixes the day of the great cateclysm on the right hof April. No sensible person would for a moment have taken any stock in the predictions of these luna-tics but for the daily press, whose reporters seem-ed to take a special delight in padding the col-mus of their names with the cranky vasings and ed to take a special delight in padding the col-umns of their papers with the cranky sayings and doings of these fanatics. They were the real in-stigators of the foolish scare that sent hundreds of weak-minded people to the mountains, and caused some, it is alleged, to sell their property at a ruinous sacrifice in order to obtain the means to remove their families to places of imagined safety.

safety. And now these same papers want all prophets of direful events arrested and punished as conspir-ators against the peace of the community. We will cheerfully second the motion, provided the newspaper reporters who bring these prophetic much behaviors and their callish predictions info

newspaper reporters who bring these prophetic mountebanks and their foolish predictions into prominence, are included in the count. The man who peddles a falsehood, or a false prophecy, is quite as guilty and reprehensible as the original manufacturer thereof. Let us play fair and serve all alike.

-At the annual election by the Society of Pro-gressive Spiritualists-held on Sunday last, the fol-lowing Trustees were elected for the ensuing year: Capt, M. R. Roberts, M. B. Dodge, C. H. Wad-worth, Mrs. Julia Schlessinger, Mrs. N. L. Churchill, Mrs. Lena C. Cook, F. A. Davis, J. B. Chase, and J. H. Moore. At a subsequent

GOLDEN GATE.

ting of the Trustees, M. B. Dodge was elect 'resident, C. H. Wadsworth, Treasurer; Mrs a C. Cook, 1st Vice President; Mrs. N. L uchill, 2 Vice President; and Mrs. Whithead

EDITORIAL NOTES.

-Madame Fries-Bishop has removed her resi-dence from 311 Taylor street to 730 Sutter street. -A grand veteran in our Spiritualist ranks, wrling from Los Angeles, says: "Your 'Spiritua Tragments' fills my soul with gladness."

—G. H. Brooks, Medford, Jackson Co., Ore-gon, trance speaker and psychometric reader, in-forms us that he is open for engagements, and desires to communicate with spiritual societies.

-The many friends of W. J. Colville in Sau Francisco and vicinity, are respectfully reminded of the farewell occasion, Monday, April 28th. He leaves for New York, May 1st, in the special party organized by Mrs. Parker.

party organized by airs, reneet. —The San Jose daily papers speak wiry kindly of Mrs. Whitery's public work in that city, for which they are to be congratulated as honesi journalists, something of a rare virtue with secu-lar journalists now-a-days.

-When we cannot find in Spiritualism some-thing to exalt and ennoble humanity-something to take the sting out of death and the pain out of mortal sorrow-we shall take no more interest in it than we do in the multiplication table.

It than we do in manufplexation taxe: —The doctrine of the resurrection of the dead, believed and taught by the Christian World, is based on a mistranslation of the Greek which is made to read "tresurrection *from* the dead," when it should be "tresurrection *aut of* the dead." So elaims a Greek scholar, Mores Hull.

-The Better Way translates from the French of La Lumiere an account of the writing in twelve languages, independently, upon slates in the pres-ence of that wonderful psychographic medium, Fred Evans, of this city, an account of which first appeared in this journal over three years ago.

hrst appeared in this journal over time years ago. —If any friends are going East at this eason, they would do well to avail themselves of the op-portunity to go very comfortably and cheaply. Less than §60 will cover all expense of travel, sleeper included, from San Francisco to New York. Procure your special tickets through W. J. Colville, 931 Post street, AT ONCE.

-- A friendly meeting of the ginnts of Material-ism and Spiritualism, Messre, Putnam and Hull, will take place at Metropolitan Temple, on the evenings May 1st and 2d. The question for dis-cassion will be, "Does Spiritualiam demonstrate a future life" Doart fail to be there. Tickets, 25 cents for the two evenings. For sale at this office.

office. ---Mrs. J. J. Whitney is meeting with grand success in San Jose. We learn that on Sunday evening she had an audience of fourteen hundred, at Horticultural Hail, including five hundred re-served seats. She occupied the platform over an hour, and gave, by actual count, ninety-two tests of spirit identity. Well may she say, in a private letter, to the editor of this journal, written on Monday morning, "I feel proud that I am a me-dum." Mrs. Whitney will go to Portland, Ore-gon, on the first of May, and we predict that she will ratile the dry bones of that sleepy burgh. --One of the amusine idiusyncrasize of our on-

One of the amusing idiosyncrasics of our so called called "Free Thought" friends is that they are free to think; when the fact is that it is impossible for them to think outside of the crust of matter. That is, their thought is walled in with matter That is, their thought is walled in with matter, and it is impossible for them to get away from their environment. Thus, in ridiculing spiritual things, or the fact of spiritual existence, and a future life, they simply delight to laud and extol their ignorance. *They* have no knowledge of a certain fact, hence the fact does not exist! Such is the logic of materialism.

logic of materialism. —It is said that Mrs. Woodworth and her fel-low cranks, after having found a retreat in the mountains where they supposed they would be safe from the tidal wave that was to engulf this city and Oakland on the tarth inst., started in on a vigorous line of prayer to induce the Almighty to withhold his avenging hand and spare these ungoily towns. The fact that He has done so, they will now probably construe as an indication that they are in high favor at the Court of Heav-en, and wield an almighty influence! As it is a felony to threaten human life, it ought to be equally so to predic talamity to others. The only safe place for Erickson, Woodworth & Co., is within the walls of an asylum for lunaties.

ANCIENT WISDOM.

ANOLENT WISDOM. " In the administration of a State, neither a woman as a woman, nor a man as a man, has any special functions, but the gifts are equally distrib-uted in both seexs." *P-Inte.* The women of Kansas are evidently of the same opinion. The reports from several cities of the recent election, show that women cast about two-fiths of the votes, but had no candidates of their own except in Edgerton, where, as the dispatches informs us, after one of the most holty-contested campaigns ever known there, the Women's Ticket was elected as follows: Mayor, Mrs. A. H. Kellys Folice Judge, Mrs. Thomas Green; Coun-cilmen, Mrs. E. S. Ewart, Mrs. Stewart, Mrs. Holden, Mrs. Nat Ross and Mrs Brown. The only way to refute false theories is to test

The only way to refute false theories is to test them by practice. The fossilized one regarding woman's unfitness for municipal or state affairs, is being done away with in the State of Kansas; and there is no good reason to suppose the test of their executive ability will be limited long to one

The present is not their only victory there, and it will be observed that this year the winning candidates are all married ladies, as most of those candidates are all married lades, as most of those elected at other times were also. No complaint was ever made against their administration of office; neither did there come any from their do-mestic establishments. It is to be inferred that there was no cause in either case.

MR. COLVILLE'S WORK

MR. COLVILLE'S WORK On Sunday last, April 13th, W, J. Colville delivered two intensely indiscusses at College Hall, 106 McAlister street, and one in the Oakland synagogee. The topic on all occa-sions was "The True Spiritual Resurrection." Some very interesting remarks on "Excikel's wision of dry bones," constituted the base of the morning lecture. This discourses was a complete refutation of the flesh, and a clear statement of the spiritual philosophy. in opposition to the prevailing materialistic as well as ecclesiastical dogmas. The Alternoon and evening lectures were forcible presentations of advanced spiritual ideas. Biblical criticus was conducted in a stringent but contreous manner, and the trend of "new theology" clearly pointed out. Those while find theolog the spiritual lide as theology "clearly pointed out. Those while theology of clearly pointed out. Those while the theory of the spiritual list article in the Forum for thus month, where they will find a theory of the uprixtual life of man as plaiply stated as by any outspoken Spiritualist. There are not two lives and two works in the ont clear differences of those phrases. We do not die, and therefore we do not live again, we simply do not exace to live. On the question of means of identification of friends in the spiritual state, W. J. Colville and Chas, Dawbarn have expressed themselves in al-most identical terms. Wr. D. Worker than may are led to suppose? Do we not often ven-tilate our differences far too prominently, and overlok our real union on the incontestable ground of individual spiritual immortality? On Sunday next, April 20th, W. J. Colvil

day. W. J. Colville can not give any more course of lectures in any part of California this season of lectures in any part of California this season that the season of th wing to his immediate departure from this

On Monday, April 14th, he gave two lectures in San Jose, and will speak there for the last time Monday next, April 21st, at 74 North Seventh street, at 2 and 7:30 P. M.

NOT TO BE READ IN PUBLIC SCHOOLS

The most significant decision, as we believe, ever given by the Supteme Court, was that in the case of Weiss against the Edgerton District School of Wicconsin. The objection was raised by some Catholics against the reading of the Bible in the public schools, specially King James' ver-sion, passages of which are distasteful to the Ro-man Church. The Court, however, would nei-ther affirm nor deny that the Catholic Church opposes the common schools, simply denying the right of them to give religious instruction, declar-ing as follows: "Reading from the Bible in schools, although without comment by the teach-er, is instruction; the Bible contains many doc-trinal passages, and the general reading of it sec-tarian instruction. Text books founded on the fundamental teachings of the Bible, or which may contain extracts therefrom, may not be used in the schools. . . The place where the Bible should be read, is a place of worship, and that as the taxpayers are compelled to erect and support school houses, and the children under the law, compelled to attend public or private schools, house constitutional clauses forbid the use of school houses as places of worship." This will donitles, set the the long dispute in The most significant decision, as we believe, uses as places of worship."

This will doubtless settle the long dispute in Wisconsin about the Bible in the schools, and ye ools, and yet Wisconsin about the libble in the schools, and yet will not give general satisfaction, because it is largely regarded as a Catholic victory. It is not, however, since no religious instruction of any kind is allowed. Protestants may instruct their children at home, or in Sunday School; Catholics may do about likewise.

PASSED ON.

All that was mortal of Mrs. Jane Merrill Mitch All that was mortal of Mrs. Jane Merrill Mitch-ell was laid to rest in OAkland, last Saturday, April 12th,—her spirit taking its onward flight a few days before. Mrs. Mitchell had been a great sufferer for many months, but though her physical body was racked with pain her spiritual vision grew brighter and brighter. She was marvelousgrew brighter and brighter. She was marvelous-ly sustained during those weary days, and to the end her thought was ever to do good, in helping others. Her indomitable courage evidently held her here much larger than otherwise were possible It was a mystery to the attending physicians that she had lived for many months past. Sister Mitchell was a good and loyal Spiritual-ist, a large-hearted and generous humanitarian; she would deny herself any pleasure or luxury, in fast the necessaries of like to assist a worthy

"Covenant," Hartford, Conn. She was the of Mrs. Henry Wetherber and Mri, C. W. nam of this city, and of the Rev. Schuld M. archeologist and ex-Consul to Jerusiten, leaves three children--Charles, Minnie and

nam of this city, and of the Rev. Schul Margi archzologist and ex-Consul to Jeruanie. Su Henderson. Sister Mitchell early in life locane inbest with the spirit of devoting her life for the good of others. She was educated at Sonth Hidsh, Conn., after which she raised with her non. Dr. Fond of New York city. She soon itso the Congregationalist Church, and altingab ar-rounded by every comfort and social advanta-her esolved to go to the then far wet as a mi-sionary teacher to the Indians, becoming mus-ant to Mr. and Mrs. Ayers, in that work. Fran-that time forward she was and pincer worker for progressive thought. She married her fan ta-and to Mr. and Mrs. Ayers, in that work. Fran-that time forward she was a pincer worker for progressive thought. She married her fan ta-and, Goorge M. Henderson, in Wissoni, whom she survived twenty-eight years. It wu during their happy life toggis of Andrey Jakas Davis. From this thue on she was ford in spiritualist. Her husband was suddenly make a trance and clairvoyant medium, after radius patient in the cont we was found in the front ranks, apholding the grand train of spiritualist and al advance movements calcu-lated to help humanity. Eleven years ago, she became the wile of the well known Spiritualiat and capitals, John Mitchell of Turlock, Cal., with whom is being till she heard the call to "come up higher." Six will be on 'stranger in a trange land' in that country to which she has gone, for her ow gras clairtoryance and other spiritual unfoldment is made her very familiar will the pitcher ow rates clairtoryance and other spiritual unfoldment is made her very familiar will the more in that test Like all grand souls, our sister will find a brake purfits, The curtain has just dropped on ku-mord acistence, but only avisen on her immou life, with all its glory and promise. Hall at farewell, sister. Man Likewent "

Appreciative Endorsements of "Spiritual Fragments.

NORWICH, CONN., April 8, 1590. J. 6. OWEN-Dear Brether: Your beauting gift of Sprintual Fragments received. Accept my sincere thanks. I find in it "rest for the weary," encouragement for the weak, hope for the despondent; in short, a panace for many of life's ills, if these thoughts were but colled also practice. I shall enjoy it. Taking it up any reading one of these hopeful security, each feel strength, and I shall recommend it as contain ing rich birs of our divine philosophy in a torn that cannot fail to be pleasing. May it have the shele it so richly desires. We are in Norski for the present month, and are now having the warm sumy days of our Spring time. The tang of the robin, and all these things so welcome to us here in the East after the duil, gay days of Wister. With kindest regards to younell and Mrs. Owen, I am Fraterally Young, R. S. Lutt. NORWICH, CONN., April 8, 1890

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367 NORTRAND AVE., BROOKLYN, April S, 150 - Dok BROOKLYN, April S, 150 - Dok is a beautiful gathering of peaks of wishon not truth, which may well grace the library of ency population of the state of the state of the sombre vales, upon perusal of main of a of the ing pages, find many a cheeting or of the which shall illumine their pathway and impire fiesh vigor to their faileming mergins. Yours Fraternally, SAMUEL D, GEREN.

"Spiritual Fragments" is the title of a recen-book by J. J. Owr.N. for 24 years edited of the San Jose, Calofrenia, "Mercury," and now edited of the "GolDers GATE." This little work is bait interesting and instructive, and has received high praise. Nearly bound in cloth, price \$100 postage 100. Golden Gate Publishing Co., San Francisco.—Leadville Herald and Demorrat,

Fraternity Hall, Oakland.

Praternity Hall, Oakhand. Euror or Ganese Care: The First Association of Progressice Splittai-ists of Oakhand met last Sunday to hold their sual exercises. The afternoon meteing was president, conducted the meeting. Mr. B. A. Cowell gave an invocation, also a number st tests, all being recognized. Several other than her described several splittif friends. Mr. B-terston was present and gave tests, inlexibility the audience with his various phase of aellow-ship giving symbols, poetry, &c. At heres-ing meeting. Dr. Macsoriey presided. Mrs. the fresident. After which, Frof. Syman et al. Mr. B. A. Berner, B. M. B. Berner, S. B. Berner, B. B. Bartonn meeting, B. Berner, B. B. Bartonn Merner, B. Bartonn Merner, B. Berner, B. B. Bartonn Merner, B. B. Bartonn Merner, B. B. Bartonn Merner, B. Bartonn Merner, B. Bartonn Merner, B. Bartonn Merner, B. B. Bartonn Merner, B. Barto

Friend and Brother-Enclosed lind Express order for \$7.25 to pay for my GOLDEN GATE two years, and two copies of Spiritual Frag-ments' I want mailed to me at once. The GOLDEN GATE is a grand paper, but we miss the "fragments" on the editorial page of late. Where has flown the inspiration of yesterday? Call it back, call it back-we pray you. Fratemaly, A. B. GASTON. UTICA, Penn., April 9, 1890. - We assure our friend that other "fragments" will appear soon. We are only "waiting for the spirit to more," Like a true soldier we wait for our Commander's voice.

ist, a large-hearted and generous humanitarian; she would deny herself any pleasure or luxury, in fact the necessaries of life to assist a worthy sister or brother—and in her removal from among us Spiritualism has lost one of its most faithful and efficient workers. Mrs. Mitchell was born in Canton, Conn., and was the daughter of Mrs. L. M. Hawley, wife of the father of General Joseph R. Hawley of the

[April 10, 1890.

Progressive Lyceum.

The Children's Progressive Lyceum, in its most comprehensive expression, affords the opportunity for considering thoughts relating more directly to the spirit than the physical being. Last Sunday being very pleasant, many absented themselves, at yet there was a very good attendance with the usual crowding of some of the groups. The exercises were interesting, and many words of wisdom were elicited by the conductor, Mrs. A. L. Ballou, from the different groups, some of them being very much in accord with the prime movement of the Lyceum, in spiritual aims. Eva Ashworth recited, "Always speak the truth," the little, twin Reed sisters sang "The baby;" Albert Ernest Turpin recited, "Compensation;" Violet Holmes sang "Letter in the candle," and Gertie Grant recited "Dread of Winter." Upon the general subject, "What is the cause of thunder and lightning," some of the younger pupils furnished replies that indicated they had given the subject study during the week. A few of the adults also added to the general fund of infor-mation with brief remarks. For next Sunday, it was decided to take "The Eyes," and see what could be presented as the result of inquiry upon that topic. In order to reward the members for exertions in trying to insure the success of the en-tertainments, it was announced that the

the result of inquiry upon that topic. In order to reward the members for exertions in trying to insure the success of the en-tertainments, it was announced that the pupil who sold ten tickets would receive a prize, the one who sold five could also receive a prize, and all who sold two would receive a treat. The next entertainment will take place in the building where the Lyccum has been meeting for some time, at 909/s Market street, on Saturday evening, April 26th. The indications are for a good musical and literary programme from 8 antil 9 P. M., and then the usual dancing closing the evening. On Tuesday even-ing, zzd, a social meeting of leaders and workers will be held at the residence of Mrs. N. L. Churchill, 1909 Mission street, to discuss matters referring to the Lyccum and individual pleasure, as one of a se-res of similar meetings already held and to be held in the future. W. J. KIRKWOOD.

Circle of Harmony.

GATE :

The Circle of Harmony met on Sunday, at 11 M., at St. George's Hall, 909 Market street. he hall was crowded. Mr. Thompson of Phil-A. M., at St. George's Hall, gog Market street. The hall was crowded. Mr. Thompson of Phil-adelphia, made a very carnest speech, in which be defended somewhat the monopolist, for with-out financiering minds, railroads and many im-provements of the age would not be built. We needed the Jay Goulds and Vanderbilts, moneyed men, in such gigantic enterprizes. A young gentleman suggested that labor was superior to money. John Slater, after singing sweetly "Beulah Land," with piano accompaniment, proceeded to give most marvellous tests, which in every instance were recognized. Said he should be present next Sunday morning. Mrs. Higgins being invited to the platform, said the andience would remember a min in attendance some four and whom the President of the meeting went of his distres. Whereupon she, Mrs. Higgins of his distres. Whereupon she, Mrs. Higgins had into orrectly, and gave him counsel and many work of encouragement. He called on brat due to the nate who coused and the next worning, and acknowledged that he had interded on that day to commit usicide, but the next worning, and acknowledged that he had interded on that day to commit usicide, but when the meeting until she stated that he had foi-bad interded on that day to commit usicide, but when the meeting until she stated that he had do had interded on that day to commit usicide, but when the meeting until she table that he had do had intended on that day to commit usicide, but when the meeting until she stated that he had do had hang yang as letters just received would here advice, found employment, and received would here advice.

now quite happy, as letters just received would abov. The mple gave splendid tests, and read the circumstances and conditions of the Ramsdell Sisters, who were present. Mrs. Logan invited the sisters to the platform. The sickly one, who is an authoress, spoke fluently under inspiration. Several parties laid money on the table, to aid them on their way. Prof. Symour made a farewell speech, before starting again on his lecturing tour. Mrs. Cook and Rutter closed the meeting until acet Sunday by singing. OALLAND. Meeting in Shattuck Hall, corner Eighth and Breadway, at 2:30, was addressed by Prof. Sey-mour, who spoke upon the continuity of life, of every living thing. Store and the several remarkable tests, sume, lennic data.

very living thing. Frof. Ewong gave several remarkable tests, ames and incidents. Mrs. Jennic gave names which were readily Mrs. Jennic gave names which were readily The hall wait the several method of the evening, and the found decorations claborate. Mrs. Heckatin de the audience with piano music in singing Name my God to Thee." Mrs. Logan's remarks and invocation opened he way for several mediums to participate. Mrs. mith, an old-time Spiritualist, was quite elo-tent. Frof. Evens gave a few for tests, and ery modesly gave way for several mediums to compy the time. Mrs. C. J. Meyere gave very hany tests, names, dates and so firsh, which were mediate. Mrs. C. J. Meyere gave very index tests, names, dates and so firsh, which were mediate and the second second second mere control spoke with her usual carnestness of merovice songs, and to sing them, to personate, o give tests, in fact, instruct as well as amuse. Gave in a test, and ence next Sunday even-ng. Mrs. Domes, a bighly spiritualized me-tant, will make the opening address. The abile will also charged to cents mediums at-tited free.

Retrue of Gausse Gars: The meeting Wed useday evening vas used stiended as they always are. The meeting began with a song, "The Bree Green Shore," by the andience. Dr. Smith rendered a sine poet meet-titled "An Hoar with the Spirits"; Mr. Notion followed making a few remarks on the subject of work; our prices are as low as any, and we guar-Spiritualism and the Church. Mrs. Rennell then

read a poem entitled What is Death. After read a poem entitled What is Death. Alter a song Dr. Temple was called to the platform and gave a large number of very fine tests, all but one of them being very correct in every detail. Mrs. Sawyer and Mr. Wilbur followed singing a duct. Wrn. F. Mullins gave a short talk on Mediums and meetings in general. Mr. Perkins after a few remarks gave a payehometric reading and tests. Dr. Robbins gave a few tests from the platform, and gave very good satisfaction, closing with remarks on Magnetism. M. H. P.

Spiritual Church of Humanity.

EDITOR OF GOLDEN GATE:

The services Sunday afternoon at California Hall, Oakland, were devoted to giving spirit descriptions and messages. M. Maxwell, of San Francisco, assisted Mrs. Nickless in this work. The re-

sisted Mrs. Nickless in this work. The re-sult was very satisfactory, in the correct-ness and number of descriptions given. The evening services were opened with the song, "We'd better bide awee," by by Miss Minnie Hill and Mabel Nickless, and the congeneration, display, "I Have the song, "we a better blue arce, or by Miss Minie Hill and Mabel Nickless, and the congregation singing "Have faith in one another." Invocation. Song, "Nearer My God to Thee." The guide of Mrs. Edith E. R. Nichless answered the questions presented by the audience. Among the many descriptions given of spirits present, Mrs. Nickless and: "I see unning up and down in front of the platform a little girl with golden hair and blue eyes, a beautiful child. A little girl who sat on the front row, and who is blind, exclaimed "Oh! I see her! I see her!" clapping her hands with joy. "Yes," said Mrs. Nickless, "she is your sister; she helps you in all you do, and will continue to do so through your.earth life." What a blessing to this child, that although her material eyes are closed, her spiritual vision has been opened, and she can see. To a young gentleman, came his father, who said: "My son, be not alarmed; you are soon to be discharged from your situation, and it will come very soon, sooner than you could possibly ex-pect." Monday morning, the young man told the writer he had been discharged that morning from Phelan & Fish, gro-cers, emplyment, for no ascribed reason, and certainly it was very unexpected, confirming the message given by his fa-ther the night before. The Spiritual Church of Humanity have chosen as their President, George Hill, Esq. Mr. Hill was formerly the presiding officer of the First Society of Spiritualists, Manchester, England. He has been in this country a little over two years, and is at present engaged in the fruit business on Eleventh street, this city. We congratulate the Society in se-curing such an efficient presiding officer, and fiel what has been Manchester, England in her parlors, have become so large that it has become necessary to secure a hall, and the synagogue on the corner of Clay and Thirteenth streets has been engaged, and every Thursday evening the regular Thursday evening meeting will be held there. R. by Miss Minnie Hill and Mason "Have and the congregation singing "Have faith in one another." Invocation. Song, Mr. God to Thee." The guide of

Are the Theosophists to Capture Spiritualism ?

BY HUDSON TUTTLE.

Theosophy or Occultism will capture Spir-itualism and found a great Theosophical Society, after proving all spirit-commun-ion to be the gibbering of "elemental spirits." Well if that can be brought to

Society, after proving all spirit-commun-ion to be the gibbering of "elemental spirits." Well if that can be brought to pass let it be sol A cause that requires propping had best fall and have done with it. But is there real cause for anxiety? Will the formulæ of the old Thaumatur-gists be mumbled in this age of science, and shades of goblins unchained by magi-cian s wand to run on errand? I sthe old doctrine of transmigration to reappear as re-incarnation, as a solution of problems which befogged the childbood of the race? Will it be found true that the magical and occuti literature of forgotten ages, and of races we regard as inferior, contain a vol-ume of knowledge no where else to be obtained, and to which the science of the present is vain asscrito? We say to those who make these claims, demonstrate them as soon as possible. Bring out your old treasures, produce your Mahatmas, and send them on errands. We are rady, willing, anxious to believe, but we cannot believe your assertions. Do not tell us what has been done, or what can be done, but do the least thing you claim ! Seeing will be believing—until then the great majority of Spir walists will prefer a living presence to a dead past. They will prefer to gather around the fam-ily hearth and communicate with the dear departed through the avenue of medium-ship, rather than by the darks ways of oc-cultism. Spiritualism will be found flow-ing in a golden stream through the in-comprehensible depths of occult specula-tion and the dreams of the mystics, and forming their vital portion. It has so far from being captured already a baosrbed all that is worth preserving. What remains, is without value or failes; veritable rubbish to be blown back into the dust heap of the effete and the dead. Remember that yon an get yoar cards, letter made. bill heads, receipt, circulars, statements,

GOLDEN GATE. Mr. Colville's Southern Trip.

W. J. Colville, during his recent southern tour, lectured at Summerland frequently, and always to large and deeply interested audiences. The collections at all the meetings were generous, proving that the community is made up of the right sort of people. No admission fee was charged at any time. At many of the sessions the time was almost entirely devoted to answering questions. These covered a wide field, embracing science, religion, philosophy, politics and art. The answers were invariably satisfactory, and greatly appreciated by all in attendance. In addition to the public meetings, a de-lightful reception was held at "Lighthouse Villa," the home of Mrs. O. K. Smith, on Wednesday evening, April 9th. The delightful parlors were filled with friends of Summerland, who declare they re-ceived great encouragement from the words uttered at that time regarding Sum-merland and its prospects. W. J. Col-ville answered inspirationally a number of important questions, and then delivered several charming impromptu poems, some of which were personal to members of the company. Mrs. Smith's villa has from the first been a rendezvous for all friends of Summerland, and from the chaste beauty and elegant simplicity many later erections have taken pattern. Santa Barbara and its population respond-ed well to the announcement that W. J. Colville would give three public lectures in Crane's Hall, and teach a class in Spir-itual Science at Mrs. Bell's pleasant home, 1320 Anacapa street. On Sunday even-ing, April 6th, Crane's Hall was nearly filled to listen to the lecture on "The True Spiritual Resurrection," and the parlors during the class lessons were in-variably crowded. Mr. Colville informs us he was received with the greatest kindness by the commu-nity in general, and regretted deeply his inability teremain over two weeks in the In addition to the public meetings, a delightful reception was held at " Lighthouse

pariols during the tension of the second seco

PRACTICE. DR. A. B. DOBSON: You have no doubt recog-nied the handwriting in the numerous letters sent out by Mrs. Julia Binkerd, of this place. She and her husband are neighbors of mine, and her husband Mr. John Binkerd, Sr., is a minister. Mrs. Binkerd asked me before I wrote to you for her, if Winew of a magnetic healer or spiritual doctor that I could recommend. T directed her to you and your spirit band, and she requested me to write for her. The diagnosis was truthful and both she and her husband believed that your basd ould care her, but when the first prescription came she was suffering so that it was thought she was dying, and no use to take it medicine; but her husband urged her to take it, and she did with the happiest result. Mrs. Binkerd has a house full nearly all the time she has been well as she did when, he was girl; she is now over seventy as all gers. Here the here is the feels as well as each did when, he was girl; she is now over seventy as all gers. Here the here its your second and and the says here the is the your treatments all gers. Here the here is the your diverting to the directions of your spirit tand. Truly and kindly yours.

and. Truly and kindly yours, A. C. BARNES. Omerald, Holt Co., Nebraska.

Omerald, Holt Co., weathers. DEAR BEOTHER: I feel it a duty I owe you to let you know how I am since taking your reme-dies. I hardly know how to express my grati-tude to the good spirits and you for the kind treatment I have received. I feel in better health than I have for years. I must say that I have been in the eclectic practice for more than twenty years, and must say again that I know but little about the practice compared to yours. I will ask a question: Can I be made a recipient of spirit influence so as to enable me to see into these things?

iese things ? Spiritually yours for more truth, BENJ. JOHNSON, M. D. Hickory Station, Montgomery Co., Kan. See ad. in another column.



ALTY as has praced on the second seco affering from SPREMATAREHOEA, IMPOTENCY, VARI-COCCLE and wasting of the PRIVATE PARTS, etc., etc., the result of youthful follies, indiscretions and excesses. IT SETS FORTH AN EXTERNAL APPLICATION A POSITIVE CURE.





ACROSTIC. Departed 'tis true! but we hope not dead, A better conception our sad heart inspires; Rest thou in pence," to the body was said-In pence, and secure from earthly desire, Upward and onward the spirit may move, Serenely progressing in knowledge and love. Rejoining the friends who have gone on before And waiting to welcome those still left behind No loss of enjoyment, but gain evermore— Duties and pleasures forever combined. -H. W. TINSO

In Memoriam,

San Francisco, Cal.

Any person knowing of the whereabouts Harvey Mott, will coafer a favor by addressi the undersigned. THOMAS CRAHAN, ap194w] MELENA, NONTANA.

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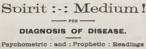
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SPIRITUAL FRAGMENTS

By J. J. OWEN,

Late Editor, for 24 years, of the San Jose (Cal., Mercury, Editor of GOLDEN GATE, and author of "Our Sunday Talks."

A Text Book of Spiritualism and the True Philosophy of Life.

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SKILIPUL PARTEN Possess this valuable book which is worth many times its and if you will head the advice therein given, you w be on the road to bealth and perfect manhood. Ad DR. R. P. FELLOWS, VINELAND, NEW JERSEY, and say where you saw it (From the GOLDAN GATE.) "Similar advertisements from uncellable preactorers have been frequently samiler and comparison of the press, bee DATE TO TRUET HIM.

I 3 A REGULARLY EDUCATED AND LEGALL

ECIALD



N. B.-Persona sonding name, sex, day and month of birth, with \$s. I will give a reading by latter. They are at liberry to ask questions.

There is fear expressed by many that

DR. A. B. DOBSON vs. OLD SCHOOL PRACTICE.

Writt n for the Golden G Facts and Fragments.

I want to speak of Dr. G. B. Crane's article in the GOLDEN GATE of March zard; not that it is necessary to call atten-tion to it, for he is known to your readers probably as well, or better than 1 am at this distance. I was glad to read his ac-count of some spirit communications, hough be had written the circumstances, to me in a late letter, in a wy that I know something about them. He says in his article, "if this is not making out a case, he would like to know what is." And so would I. These being facts as stated, and I am sure they are, from what I know of him, are they not both perfect proofs of "departed spirits" and of identifica-tion of said spirits? I am very far from being the credulous man some consider me, but I believe that statement by Crane liberally first because I know him to be both honest and level-beaded, and second because I have had once in a great while want the readers of the GOLDEN GATE to give that article more than a passing notice at to know also that I am quite inter-ested in it. There is guite a difference between a writter of it. There are thousands of the former to one of the latter. There are many that are called tests and identifica-tion that will hardly hold water, though quite satificatory to us who receive them, especially after we are satisfied of the fact. I want to speak of Dr. G. B. Crane

former to one of the latter. There are many that are called tests and identifica-tions that will hardly hold water, though quite satisfactory to us who receive them, especially after we are satisfied of the fact that an intelligent spirit-world lies all about us. I think to such, common cour-tesy to the invisibles requires admission without straining at a grat in this matter and swallowing camels in other lines of thought. I think, however, the proving all things and holding fast to what is good is the true way, both for insiders and out-siders. There are some things, when reli-able and not drawn from the imagination, like this article by Brother Crane, that must be clear even to a skeptic who is anywise thoughtful, that should settle this question affirmatively. It must be to him either a true statement, or a false one. If he doesn't believe in human testimony and that the statement of a false ore. If he doesn't believe in human testimony and the statement to the basic fact, for there is no accounting for it in any other way than by departed spirits. I am aware that Modern Spiritualism is a matter of ex-perience rather than of argument, and this statement of Dr. Crane is testimony ulcky if he has had, as some have, similar experiences, but I want the reader to rely on that testimony for it is so much better, mys rious as it may be, than much of the testimony that mankind does believe in, even in all departments of science, but to few. This " Fragment" will probably follow

This "Fragment" will probably follow the one preceding it. I am well ac-city banks. He knew, also, the late each of us, "Strange that men with such each of us, "Strange that men with such be Spiritualists," but he liked to talk with us on the subject, and was certainly a re-spectful listener. He lost a young adult daughter by accident. It was a great blow to him and pertectly unmanned him; and he said, with tears in his eyes, how he would like such evidence as I had, that he would see his daughter again. I told he man and pertectly unmanned him; and he said, with tears in his eyes, how he would like such evidence as I had, that he would see his daughter again. I told he man. I spoke of my book, "Shadows," as being written for such as he, that it was literally true, and he sent to me for one. Speaking to me after-wards, he said if he could have my exper-ience he would be a Spiritualist and be any. I could say a great deal about this man, but not in a "Fragment;" so I must be brief. I got him a sitting with one or two mediums, and generally with him they fell short of the mark of even my own expectations. I don't know why: ertainly there is a difference in the com-more of the pin than of the needle; he after this, having attended a private ma-terialization seance given to Reverend J. M. Savage, and where I was invited, I had a remarkably good aparition of my son, and I called the Reverend gentleman up to him, saying, "This is my son over whose dead body you said the last kind words." I think he took some stock in the form as a spirit materialization. In speaking of this and other seances to this exactise, he wanted to see something of the sort; so soon after, he attended one which did not strike him favorably, and he was not at all attracted by the manifes-tations, and thought if they were spirits he did not want to be one. I would have by it, as well as by his prior sittings, and hout him set. I cortainly should not be if these had been samples of my experience. Thad not met this ex-cashier for some month

a successful man. He, being an ex-cashier, appreciated the latter point. I told him I knew him well and believed the statement literally. "Well," says he, "I suppose you would have bad experiences yourself." I think the article made an im-pression on him and I told him to take the paper and read it carefully and I am sure he will. It was the impression it made on my friend that inspires me to write these fragments on the subject.

made on my friend that inspires me to write these fragments on the subject. I am very glad that Dr. Crane, who I is a great friend of John C. Bundy, has given him a gentle hint on the point of Mrs. W—'s mediumship, through whom he got those communications, that must have come from 'departed spirits,'' and yet, says he, Brother Bundy may be told again that she 'b as no psychic power,'' is a rank fraud. I think, with Dr. Crane, that this otherwise good editor is rather inclined to throw his casting vote against a medium on general principles, that has not proved herg genuineness to him. Still, in this case, it could not affect the communications referred to, for they must have come from ''departed spirits,'' and that fact hides a multitude of sins. I be-lieve thoroughly in ''clean Spiritualism,'' and hope we will yet have it. I never, mant mediums to be ever falsus in uno, even if it does not necessarily make them falsus in omme, and I think the R. P. J. has done some good in the line of ''clean Spiritualism,'' even if it has a little harm; done good in keeping mediums in the fear of the editor of that journal. The harm it has done, if it be a harm, is re-ferred to by Dr. Crane, as follows: '' When such mediums are denounced by acknowl-edged leaders in Spiritualism, it is but hatural for the unitiated to proclaim that the balance are tricksters and Modern Spiritualism a delusion''. But with all my believe in the medium of the dist of the sing the dist of the sing the dist mediums are denouned. I believe in ex-

legge reacts the unitiated to proclaim that the balance are tricksters and Modern Spritualism a delusion." But with all my belief in the phenomena, I believe in ex-posing fraud every time, and always have; and that much I approve in Bundy, only I want it sure that it is fraud before I ex-pose it. The editor of the R. P, f, doesn't like me, but I am glad there is such a journal and I want it to prosper. It is a very ably conducted paper, has good contribu-tions from able writers, and when I take a copy up I find myself interested, and rarely lay it down until I have read it through. Its many real good things make its few off ones kick the beam—so may its shadows never beles.

Anniversary at Woo Springs Woodlawn Mineral

Dr. H. Pettigrew returned Saturday, the 29th, from a two weeks visit in Chicago, with her daughter and numerous friends. Sunday, the 30th, a few friends rmenos. Sumary, the 30th, a lew memos assembled at the quiet retreat, in the par-lors of the Doctor's "Health Home," to commemorate the forty-second anniver-sary of the advent of Modern Spiritual

Our exercises consisted of music, and the social interchange of thought, con-trasting the belief of days gone by, with

the social interchange of thought, con-trasting the belief of days gone by, with the spiritual unfoldment of light and knowledge that illumines the world to-day. Dr. Pettigrew read (from the Banner of Light) an address, delivered by Prof. J. K. Buchanan, on anthropology, which was very interesting and instructive. We real-ized the presence of an invisible heat of spirit friends who gathered with us to cel-ebrate the anniversary of the dawning light from the shores of Immortal life, bringing to each one of us a token of love in the form of weaths of exquisie flow-ers, sweet emblems of purity and affection, proving to us that where "t two or three" are gathered together for spiritual com-munion there will our arisen friends as-semble to aid and bless. In our investi-gations of over thirty years, we find that the Dawning light of forty-two years ago has reached, with many of us, its meridian spiendor. Immortal life is no longer a b-lief, it is only change; and thrice blest powers and are enabled thereby to discern the co-operation of the forces of spiritual and material life. The rap was but the herald of the coming conflict

The rap was but the herald of the coming conflict Of truth and error, in an open strife. Truth crushed to earth, will rise again in splendor In the bright vesture of immortal life. Then let us celebrate the day with joy and glad-

ness That wiped the tears from sad and mourning eyes And bade them look beyond death's gloomy por

tal, For an immortal life 'neath fairer skies.

Note -- A lovely weath of pure white roses and buds were brought by my daugh-ters in spirit-life, for Mrs. Rose L. Bush-nell. We hope they may be able to convey them to her spiritual vision. Mrs. F. E. Rocers.

STERLING, ILL

Oh, did we but know when are happy ! Could the restless, feverish, am-bitious heart be still, and yield itself with-out one farther aspiring throb, to its enjoyment

There is no surer way of having every body's help than by trying to help every body.

Business and action strengthen brain, but too much study weakens it. the

Good actions give strength to ourselves and inspire good actions in others.

GOLDEN GATE.

New York Letter.

We are just over the full heat of the nniversary of Spiritualism, and are listen ing to the echoes from distant centers. that are full of encouragement and power. Just how much we have to be grateful for, may be a question to many who have an insight into the movement, and bave watched with deep regret, the discord and

dissension, that have rocked the movement during the past year. There can be little during the past year. There can be little hope of redeeming the world from discord dy discord, or impressing mankind with the potency of a new religion that shall super-cede all others, while its advocates and followers, forsaking, or forgetting great principles, descend to vituperation and slander. There is no use in ignoring the fact that many of the very ablest workers in the country have withdrawn because they were made miserable through the jealousy and animosity of those for whom they were bearing the standard. If the, Anniversary had only devised some method by which the Spiritualist themselves could become more united and harmonious, it would indeed have served a great purpose. But the methods employed are so different that one becomes lost in the perplexity of the moment. In Brooklyn, where the strongest interests are for the time being centered, I have found that the majority of the people are far more interested in developing the truth than they are in dis-cerning error. The lecture of Mrs. Beech-er Hooker was a very valuable one on this point, delivered as it was on the af-termoon of March 3 oth. Mrs. Hooker, a sister of Henry Ward Beecher, has the characteristic of her family, and from the moment she appears on the platform charms by her splendid style and presence. Her all, straight figure, her well-developed head, covered with snow-white curls, and her strong, expressive face, serve to form a picture once seen, is not easily forgotten. If the "Beauties of Candor and the Hid-counses of Prejudice," which was the subject of her lecture, ould be embodied in the daily life of every Spiritualist, the world would indeed be the better for it. She asid that there was quite as much danger of Spiritualist becoming narrow and bigoted as of any other class of per-sons, and that the lesson of toleration was an ali-important one. In speaking of a conversation with Mr. Ingersoll, who had been bearting the ministers, she said: "Mr. Ingersoll, you are the most bigoted iheral bigot, in the world, or you, know

again packed to repletion, to listen and see the "Spiritualism Illustrated," which I hope some time to exhibit in San Francis-co. As one by one the beautiful scenes faded on the canvas, and well known faces and facts were recognized, the ap-plause was great, the attention and in-terest profound. At the close, Mrs. Hooker, was kindly called for, and she said in substance: "Whatever you may think or feel, that the wonderful medium-ship of the Fox girls deserves most bearty recognition. Before my daughter died she made me promise that I would not go to a medium. Finally, after a short ill-ness, she died, and before she was buried she sent a message through Margaret Fox-Kane, who was then a stranger, of the most convincing nature. Afterwards I passed three days with Mrs. Kane, hold-ing almost hourly conversation with my child. Whatever she has done, or has not, be she good or bad, heaven chose her for a work, and I bless her for the comfort that she brough to our home, in which we learned this blessed truth." The recital was most pathetic. There were s many in the audience who recollected similar instances, as they wiped away the sympathetic tear. I could not help think-ing how different her position was, name-ly, holding people for the possible good within them, to that latter day cry of "drive them out, all those whom we can-not, through some real or inaginary sin, have departed from the paths of right." I am not aware that driving out bad peo-ple from any movement or place removes in any sense the disease with which they are unfortunately afflicted. If Spiritual-ism offers no remedy for the bruised in its own ranks, how can it be expected to become the world's redeemer? I have been greatly entertained and pleased with Mr. Colville's new book, "Studies in Theosophy." Its like every-thing from his facile pen, valuable to those who desire to grow in knowledge. Ome any not endorse all that it contains, but one must approve of the bonest and con-sistent spirit in which it is expressed, and I am sup it w

Theosophy becomes a more comprehen-sive philosophy, since it deals with ques-tions relating to the condition defore birth, as well as after death. Each have im-portant lessons to convey to the earnest student. Mr. Colville, Mrs. Richmond and the most gifted trance mediums, are used to convey the ideas of reincarnation, re-embodiment, &c.; believing in the pos-sibility of spirit return, their assertions should receive careful consideration, and despite the words of warning, that are more like denunciation than anything else, cach person will fill a niche, and all work receive a proper and just acceptance in the end. I have found many persons, who were profoundly interested in study-interest in what is commonly known as Spiritualism, and after they had intel-lectually grasped it, why they then were ready for demonstration. The expression of Theosophical law is not the same as that of Spiritualism, nor does it cover the same ground, but they are closely al-lied to each other, just the same as Chem-sito your many readers. Believe new, and allow me to send kindly greetings to your many readers. Believe new, Marking out on these forbidden waters. Ma allow me to send kindly greetings to your many readers. Believe new, Marking out on the send kindly greetings to your many readers. Believe new, Marking out your, believe new. Marking out your, the sender staters. Marking out your, the sender staters. Marking out your, the sender staters. Marking out your your, but truthful-ters is. LUCIFER

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DEN GATS

Nothing plus Something, or Ignorance plus Knowledge.

No formula, to my mind, has ever solved the theorem that a something, called

God, cannot both be and not be at the

This proposition has puzzled the minds of men in all ages, and probably will throughout the future. Men in their ig-norance have clothed God with their

seven by nine ideas until he appears no

seven by nine ideas until ne appears no larger than the sun—incarnated son. He must not be the whole, only a part, lest he includes the devil or something impure.

This theological and metaphysical god, then, must be surrounded by pure noth-ing and not by Nature, as the sun is sur-rounded by space. Undoubtedly the sun-god was the first that ever rose and set in the mind of man.

e mind of man. Now, according to science, if there were

Now, according to science, if there were but one body in existence it would be im-movably fixed, because there are no other bodies to attract, pull, push or repel it in any direction. This is precisely the fix the theological god is in—no devil here or there to arouse his anger, to "thag" him on to deeds of valor. What is to be done? says the Pope. We must either clothe him with all the refuse of creation expelled from his being, else make him all-power-ful enough to create something out of nothing.

nothing. Now, the pre-existent gods saw not the

necessity of creating something out of nothing, as they always had had a pottery and clay-bank close by whenever they wanted to *make* and *bake* their little man

GOLDEN GATE.

Phrenological Science.

EN GATE Your recent editorial on this subject speaks very justly of the surgical case in which the faculty of language was restored by a surgical operation at the seat of the organ of language, as a demonstration o the truth of phrenology. But the medical profession (led by the old colleges,) which

loes not recognize independent slate-writing and materialization as proofs of Spir itualism, does not recognize the surgical case as demonstrating phrenology.—for in both cases the old profession, as a man, refuses to reflect and reason. Conserva-

case as demonstrating phrenology—for in both cases the old prolession, as a man, refuses to reflect and reason. Conserva-tism can resist any amount of prof. The organ of language was the first dis-covery of Dr, Gall, and it was the first dis-covery of Dr, Gall, and it was the first dis-covery of Dl, Gall, and it was the first dis-covery of Dl, Gall, and it was the first dis-fully recognized, but the original discov-ery by Gall is never mentioned by the or-thodox writers. It is spoken of solely as a pathological discovery. Nevertheless, Dr. Gall located the organ at the posterior margin of the front lobe, where it was found and demonstrated by pathology, and when my own experiments on the brain demonstrated its existence, excited its action, and located it more accurately, embracing some more exterior fibres, and doinciding closely with the demonstra-tions at the close of the last century and gain in 1842, should be ignored and the honor thereof assumed by those who came into the field thirty years later, corresponds to the usual policy of a monopolizing and egotistic class who now seek to monopolize the honors of animal magnetism, although they are far more than a century behind is pioneers, and have not yet mastered the science, or made it efficient as it should be. It would not be at all strange if they should start a Psychic Society and claim for themselves the bonor of discov-ring syspic is alate-writing, after it shall have been known over half a century. Jos. RODES BUCHANAN. P. S.—At my annual lectures in May, the functions of the brain are fully demonstrated and applied to the trastment of discase, but no orthodox college desires to know any-hing about it, and I do not offer them knowledge which they are unwilling to re-ceive. The science of the brain includes and demonstrates psychic or spiritual science, and both belong to the new era for which advanced thinkers are getting ready. BOSTON, March 29, 1890.

The world is simply the threshold of one vast life; the first stepping-stones to non-entity into the boundless expanse of possi-bility. It is the infant school of the soul. --7. Starr King.

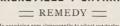
Life is broken up into delusive rain-bows. There is hardly any steady, pure white light anywhere.—Mrs. Whitney.

Do not talk about the lantern that holds the lamp; but make haste; uncover the light and let it shine.—George B. McDonald. the

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Capt. D. D. Example, J. Charles, J. Charles, J. C. M. T., Writes "I had communications (by the Psychographer friends, even from the old settlers whose termsorgrown in the old yard, They have tisfactory, and proved to me that Spiritual eq. and the communications have given my he t comfort in the severe loss I have had of sid their mother." e been highly lism is indeed

heir mother." Eugene Crowell, whose writings have made his name iar to those interested in psychical matters, wrote as DEAR SIR: I am much pleased with the Psy ou sent me, and will thoroughly test it the first op ou sent me, and will thoroughly test it the first opportunity may have. It is very simple in principle and construction, of I am sure must be far more sensitive to spirit power and the one now in use. I believe it will generally super-de the latter when its superior merits be .me known. A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) "Ad-vance," says;

vance, "says; "The Psychograph is an improvement upon the playing a dial and letters, with a few words, so that power's lapparently required to give the comman We do not besitate to recommend it to all who can the question whether spirits can return and comm Price, \$1, postage free. Address HUDGNN UTITITE.

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another, the passing body is first dema-terialized by chemical transformation into auraic force passed through in its auraic state and then recombined, condensed, and solidified into Matter-potential, static, as incrita broading in the rocks. The so-called elements of nature are but so many states of polarized force. Science is supposed to be founded on facts. The phenomenal facts are gathered up by each scientist into formula:

cientist into formulæ. After much criticism and sparring these

After much criticism and sparring these formulæ are aggregated into one grand synoptical formulae, called a Theory, by which many truths are mathematically reached independent of observation or sense perceptions. That theory is adopted which will ac-count or solve the greater number of Na-ture's problems with the *least* mental and mechanical friction. The present Theory seems to include *friction* or resistance as a necessary factor; at other times the factor is ignored and *non-resistance* postulated as Seems to include *printion* or teststattice to the state of a necessary factor; a tother times the factor is ignored and *non-resistance* postulated as the moving cause of things. For instance, it is the greatest economy for everything to move where it can move the easiest; thus matter, from its initial point, is inclined to move in lines of least resistance, and owing to the struggle or pressure of Matter, it is here in the line or lines of least resistance that we find the line of force the strongest, and rushing toward some vortex, pore, vacuum or nothingness in front pulling, as it were, Matter into itself. Hear the mighty crash! It may be the destruction of worlds, or the cyclonic beginning of a new sun center; or the impetus of matter may be such, from the start, as to leave a *rent* at the initial point or hole at the bottom of eternity. In this case, Matter, like the wind, rushes back to plug the hole so as to stop the

back to plug the hole so as to stop the contents of eternity from running to waste

<text><text><text><text><text><text><text><text> nothing, as they always had had a pottery and clay-bank close by whenever they wanted to make and bake their little man in their ovens of hell. They were a set of babblers, and the Pope of Moses knew it. It was not necessary to annihilate those golds that nothing might appear, for there was "lots" of nothing "laying round," because the Pope's idea of a per-sonal god was too small to begin with; yet it was necessary to stop their babbling by some miraculous feat. Now the nothing, the absolute vacuum, heing on the outside, and the omnipotent power (of the Pope) pent-up within, con-nect d with the idea that nature *abhors* a vacuum, it is easy to see that the power will make an infinite rush outwardly, and an explosion will follow. Now, instead of creating something out of nothing you be-bold the theological god pulverized into atoms. These same atoms are trying to fill the vacuum of boundless space to-day. Thus the theorem that a god can be and not be at the same time, is solved by explo-sion; he is here, he is there, everywhere, and nowhere at the same time on account of the *parosity* in finity. Now if science be true, porosity is no humbug. Scientists say that matter is impentrable, *i. e.*, matter cannot occupy matter; if you pour water into a glass full of water it will run over the sides; a nail driven into a board does not penetrate its substance but pushes it one side (where)? Since matter cannot occupy matter; what can it oc-cupy? In order to answer this question scientists are obliged to scaffold the sky from fity to one hundred miles high in order to get out of the air; a little higher and where at them, by telephone, should a place to put the earth, --the whole uni-verse of matter into one of the big *parse*.

edge. Thus, man in his development may throw out All in his descent, may re-ceite all in his accent, and thus become the microcosm if not the macrocosm, in his final round up in Self-existence. It is well to note here that the Karmic Law advanced by Brahmans and Buddhiste, is but the hereritary Law descending from our uncaused self-existent Ancestors. Now the personality of the subject and object, as the was and the is, disappears in the uncreated in consequence of the two merging into the One self-existent WHOLE. This whole—the infinite whole, is not a human though, but a potential idea arising from self-existent Conscious-ness. Externally considered, the idea is but the picture all Nature presents. This Picture is a reality, because the Real cannot produce an unreal thing, no more than nothing can create something; is real because it is but the reaction of self-existent Life; is real because the effects are only the unfoldment or develop-ment of the Cause itself, or the cause like force is split up, differentiated, into effects which are as unencing as force itself. force is split up, differentiated, into effects which are as unending as force itself. The Picture is real because seen, felt and known in Consciousness. Blot existence from the sight of Consciousness and where is the progress? The *picture* is real as reality itself because the real *returns* as the act itself—" Chickens come home to roost to take a fresh start in the morning"; so with acts, effects, facts and thoughts; all return to Consciousness as the *sum* of acquired truth. Here in self-existent knowing a man

all return to Consciousness as the sum of acquired truth. Here in self-existent knowing a man may or may not determine what shall be to-morrow; it lay he will drift like flood-wood along the involuntary stream of life; if active he will jump into the voluntary, will exercise his will for the benefit of him-self and others; will become a progressive being; will learn the *acture* of life and all else by the reaction of his own acts. Such is experience, evidence, knowledge, wisdom. Now, certain so-called scientists, and especially theologians—have been relieng you for the last acoo years that ex-perience is a deception, because change produces different phases of life; that the best a real God can do is to create only a larce, or to appear in masquerade; hence, all Nature is not the Real, only the en-vironment of the invisible, unknown and unknowable God. Thus the dust life has kicked up, has blotted out perception, thought and consciouses of all except dust, and this being only a phenomena, be-comes a nonentity, according to their logic. They start with phenomena and end in a phenomenal nothing. They start with the idea that creation implies a Creator, yes; but a live creator means Life, energy, force, action, motion etc., and all this means only the manifestation, the se-quence, the *existice* O Real Bein; thus placing the theological-phenomenal.jump-ing-jack Creator becomes a scientific-torider. It is a libel on the supreme effort of Life. It is all bosh! We hope no one will doubt his existence on such " authority" here or hereafter, or be-cause the tooth of Time works a change in all things. Remember that something that to exist from eternity before the tooth of time could have had an opportunity to manifest iself, for there was no opportu-nity prior to existence. This something, toothy change cannot annihilate self-exist-ence. Rest is a greater savior than change is a destro.jet. So Here in self-existent knowing a man

Self-existence defeats old Siva's plan. We have no occasion to quarrel with ccientiss, theologians, or with others, simply because what was once called science now forms the scrap-heap of a dead past—the frog has simply shed its tail, that's all. Change but marks its growth, its development, and it is this that makes theologians the enemy of science. To deny the necessity of change is to deny the very principle of progress, or, is to condemn the child because it grows into a man.

In conclusion, we do not see the neces-sity of quarreling over the Absolute, the Infinite, the Round Square, until you are able to account for the nature of amphib-ious animals—the toad that lives for 50,000 years buried in solid rock without tod, air, water, or anything else. Igno-rance represents the whole as Capacity, and this, as nothing in reality, because it surrounds the borizon of the known; and thus men are apt to prove too much by proving that they know nothing. Adra invites all to partake of Aridian's crumbs. F. R. LOCKLING, Member of S. A. O. of Light. HANNIBAL, MO.

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B.—This treatment is not a snuff nent; both have been discarded by re

POOLE'S : MAGNETIC : COMPOUND IS THE BEST.

Thankfulness

Dank Ged for [16] 1. Life is not weet always, Hands may be heavy laden, heart care foll, Jnwelcome nights follow unwelcome days i And dreams divine and in awakening dull, fill it is life, and life is cause for prais i file ache, this realissness, this yuckkening ating This acbe, this restlements, this quickening prove me no torpid and inanimate thing, "rove me of Him who is of life the spring. I am alive-and that is beautiful.

I am airco-main tair is essential, mach (code for ive; though low may burt and wo Though east with altrapest thorns its rose may be one are not of white, all attuned Must be the aarth filled with soft alt and fee, nach warms end achains the rose up on its rose, eash currents through my fragen pulses run, what has nated summer, fasted son i d1 thank then, Lord, although not cos 01 the many rose holong for me.

Think God for death; Brightthing with dreamy na We wrong with mourful flowers her pare still be We heap ber with reproceates and with blame; Her wreatmas and her fitness disallow, Questioning turtivy on the why and hew; Bit calluly mid our clamor and surmise Bit to the trans, and each grows wite, Tangke by the light in her mysterious syst, I shall be glob, and I sm thashift now. Wise Maiden and a Foolish One

BV H. C. DODGE.

There was a young woman, as I have been told Who worried for fear she was looking too old; One day she discovered a tiny gray hair And a little wee wrinkle---which ought to be the

So, all in a p a c, she hasten id to try Hair washes, and tonics and tweezers and dye, She plastered her features with lotions and crea And put on a mask when she ventured to dream

Enamels and balms and skin-powders she trie-All striffs that "rejuvenate" too, were applie-But, somehow—as happens to all in that case, She quicker got rid of her brauty and grace.

Each gaze in the mirror showed plainly the truth Instead of restoring or holding her youth She made herself older and abortened her days By trying those arts that are uteless always.

ither young woman, as I have been told, we never a thought to herself growing old; didn't go hunting to find a gray hair wrinkles or "crow's-feet" that, maybe,

She looked on the merry, bright side of life She didn't seek troubles or worries or strife, She sourted the sunshine, she never repixed And always kept busy in body and mind.

Being true to Dame Nature, that ever good d The truest of friends and protectors became, and so that young woman, as I have been told, Lived nigh to a bundred—and never felt "old."

Now, of these young women, 'tis easy to say Which chooses the only and happier way Of keeping her health and the beauty and grau That going 'gainst Nature so soon will efface.

A Prayer.

BY FHEBE CARY.

ask not wealth, but power to take And use the things I have aright; Yot years, but wisdom that shall make My life a profit and delight.

I ask not that for me the plan Of good and ill be set aside, But that the common lot of ma Be nobly borne and glorified.

know I may not always keep My steps in places green and sweet, Nor find the pathway of the deep A path of safety for my feet,

But pray that, when the tempest's b Shall forcely sweep my way abou I make no shipwreck of my faith In the unbottom ed sea of doubt;

And that, though it be mine to kno How hard the stoniest pillow see Good angels still may come and go About the places of my dreams.

I do not ask for love below, "That friends shall never be estranged. But for the power of loving, so My heart may keep its youth unchang

onth, jov, wealth, - Fate, I give these these: I eave faith and hope till life is past; nd leave my beart's best impulses Fresh and unfailing to the last.

Some Day.

Y JAMES WHITCOME RILEY

Some day—so many tearful eyes Are watching for the dawning light ! so many faces toward the skies Are weary of the night!

So many falling prayers that reel And stagger upward through the storm Aud yearning hands that reach and feel No pressure true and warm l

So many hearts whose crimson wine Is wasted to a pur, le stain ; And blurred and streaked with drops of bri Upon the lips of pain !

Ob, come to them-those weary ones Or, if Thou still must bide awhile, Make stronger yet the hope that runs Before Thy coming smile.

And haste and find them where they wait, Let summer winds blow down that way, And all they long for, soon or l.te, Bring round to them—some day.

The Child's Good Morning

" Good morning, world I" On the window seat She balanced her two little timid feet ; She clung with her dimpled hands and stood Framed in like a picture of babyhood.

The clambering vines hung low and green Round the sunniest curls that ere were see

As she stood with beauty and light impearled And bade "Good morning" to all the world.

And bace "Good morning, to an array of the great world " "Good morning, world "" and the great world Each rustling tree and each singing bird,

The dancing flowers and the fields of grass Nodded and waved at the little lass;

And the far-off hill and the sky overhead Listened and beamed as the word was said;

And the old San lifted his head and smiled--** Good[morning, world !" ** Good morning, child !" -WOMAN'S TOURS

GOLDEN GATE.

At my last writing I left a point just hinted at, but unexplained, which, though of little import seems calling me as a loose end in the warp calls the weaver, till I feel impelled to take it up, which done, I may go on weaving as the thought-ide is in J as is a recommendent gun an examination to determine how much was medium and how much spirit; and how much the result of his own foolish belief that everything that came to him in the name of God was truth. The lesson for us is very plain and very practical. We for the most part it deaf and blind to the spirit world around us. So our first step is to accept nothing con-trary to mortal knowledge and experience. No fooling by Hamlet or Adam or Jonah if you please. We have to draw a per-petual line between emotion and reason. If an angel of mercy teach love and un-selfshness, that is beautiful; but if that spirit next advise you to join a church, look out. Your rason and knowledge must save you. In cases of spirit return, you can not always guard yourself against simulation, but you can use knowledge as protection, and thus detect a deceiving spirit. Luther R. Marsh is woefully ig-morant of spirit philosophy, or he would never have been fooled into writing such a book. Yet his honesty and sincerity are agnet as ours. Ignorance was his curse. So the mortal can guard himself against spirit personation and fraud. If we our-selves climb to a higher spirit level, found-ed on knowledge, our spirit faculties grow. Then intention—which is spirit reason—becomes a watch-dog that little fraud can pass. We sense an influence us we are in danger, and we grow away fom eager seard for phenomena, as we become anvisus to add truth to truth and kmeledge to they outdedge. It is quite possible that some day a spirit voice may proclaim you, my brother or sister, as God-choen instrument for blessing the world. Possibly the voice may claim to be an archangel annointing you for some grand work. But if you ind yoursell in danger of believing him, the time has come for you to put cold water on your head, apply mustard to your feet, and see if you cannot possibly get up a circulation of reason and sound common sense. Do your duity to your ellows; strive to make others happy; obey all laws of health; grasp and hold the lessings to spirit returit, but throu

Common Sense Spiritualism

Continued from First Pas

The Invisible.

W. A. Cram, in U This invisible part is, in fact, the larger

anything but the crude skeleton forms of the grasses, flowers and trees about us. How can we bring this fact home to our

minds as a more vivid reality? Here is a plant with stalk, leaf and flowers of differ-

ent colors. Imagine the optic nerve

tree are lovely and wealth-giving. As the magnet has unseen arms and hands in

tide is in. I am in my accustomed seat sight a favorite window, where with every and closed I often sit to become harmoniously in related to the higher thought realm, that sit the voice of the incoming tide may fir fracted to the bigher thought realm, that sit the voice of the links to the shore of the links to the shore of the links. I will say here, that never a day A passes in our home, unless some unextify passes in our home, unless some unextify of the shore of the links. I will say here, that never a day A passes in our home, unless some unextify other the set in silence with our to the real in hope and purpose, and life has a for us a higher significance than that born b from the groupings of material circummings we go away strengthme more receptive to lines of light from realms inmortal. In this way we find ourselves growing broader in our chain fir tes, and more tender in our judgments, while discipline for all chronic croakers, for such we know do exist, because we hoften hear their inharmonious grows, that seem to mean a great deal, yet the sight cance, seldom ever culminates. A heart ever held in harmony with the Spirit of the Universe is always lighted and warmed till shadows and doubts find no lodgment therein; there is then nothing about which one needs to croak, while each day is a love-link in the chain of exist, eccause. Thered to the Faher that there is a prism signifies to me a surface so arranged as to receive and reflect most perfectly each distinct color, and souls, 1 am told, are prismatic when through their dealings with matter they have been so chield they both receive and reflect most perfectly each distinct color, and souls, 1 am told, are prismatic when through their dealing with the start, but they seem to the faher that there is a bunding when the two dramery, because I have a perfect terror of long, over wrought sentences, that fail to emotody a single idde and even lack an theorical force, they are they are they are they are they to be before we can become superiors of which and more essential part, though our minds, as yet, grasp this feebly. Our low, limited vision of things precludes us from seeing ent colors. Imagine the optic nerve affected—responding only to the stalk color—then we should see the plant only as a branching stalk; leaves and flowers would all be there, but not for us, because we should be blind to them. We may watch and study this skeleton form of a plant, leafless and flowerless, and count it very beautiful in its graceful, varied branchings and tendrils; though all the while this plant is clothed upon by a higher, more perfect form of organism than that which we see. Could our eyess be opened but for one more perfect form of organism than that which we se. Could our eyes be opened but for one moment to behold this plant in its higher organism of leaf and flower, what a glorious new world for beauty and use would dawn upon us. Let us carry this lesson or law of life onward a step. To-day we behold our trees and plants in stalk, leaf and flower, as organized in those forms of matter visible to us, but we are still very blind to a more perfect world of forms over and about us; for the stalk, leaf and flower of every tree and plant, wears an ethereal garing this thought in mind, the world becomes vital with a higher meaning, a more glorious promise of good. The wayside flower and the overshadowing tree are lovely and wealth-giving. As the mismet, has uneen arms and hands in

Iree are lovely and wealth-giving. As one magnet has unseen arms and hands in ethereal form, through which it works it marvelous ways, so the rocks, trees and plants about us, have their unseen arms and hands, so to speak, ministering to their higher growth, invisible to us. In wonder and delight we accept this lower growth into our grosser world of mater and sense, which for the grander and richer vision of the etherial world of forms and being, above the lower we wait and grow. We rest assured in this, that ever the soul, striving for clearer vision and larger living, reforms and perfects its organs of sense and action, so that more and more the higher world of forms and beings through those processes of spiritual growth and awakening, we call living and dying, appears and becomes our own. ns effect, and reading, have neither fear nor d dread of what the far away future may hold for me, because at every step I real-ize the presence and power of divine love er that cannot let me traverse paths of too f great weariness or discipline. If the path e of my individual existence winds again s valley-ward, I can but say it is well, for the there will be in it ascendant good, be-t, cause the Father's will, which is but love, will be the guide. It is not because of a peaceful sail adown life's tide during this incaration that I look not forth with , fear, for I have battled all the way thus y far. At every turn of the tide the bil-t lows have rode mountain high. Yet, never have I been rocked in the cradle of the wave, but on the foaming crest have I that tell of my Fatherland, where in the u that cell of my Fatherland, where in the u thoron sometime I shall stand redeemed h through my own strivings, sustained by the love of the All Wise.

It is a mistake to suppose that the rich man maintains his servants, tradesmen, tenants, and laborers; the truth is, they maintain him. It is their industry that supplies his table, furnishes his wardrobe, builds his houses, adorns his equipage, and provides his anusements. It is not the estate, but the labor employed upon it, that pays the rent. All that he does is to distribute what others produce, which is the least part of the business.—*Palty*.

CL-I did not intend to speak of incarna-tion, because one cannot in a limited arti-cle do justice to the subject. Besides, people are not apt to believe statements merely because they are printed, of which 1 approve, as it shows individually. One must through growth be born into truth conditions, then all the path that led thereto is familiar to them. Besides, as one casts backward glances, it is peace giving. I think it unwise for any soult on saver with positive force the falseness of of a principle they have never proven, as in so doing, the beautiful gate that might wing open is doubly barred, shutting out from the gaze of the pliquin, long stetchess of country, where pure thought-ides keep forever fresh its fair hope blossom. If I have unsolved questions in my heart, I take them with me to my hour of si-lence, and as I contact Universal Mind, dill I feel my own soul blending with the All Soul, I feel the mists lifted, and see the stepping stone that is always in wait-ing. In our home going there will be greater peace in patiently fifting our souls towards the All Good, than in poring will fade, and the true be draped in im-mortal robings. I promised myself my article should be short, and thus is shall be. Therefore, with a breath of tender-ness wafted to the Mountain Rose, in myself Courser Rurra, An experimencel lady tencher derise a polition I did not intend to speak of incarna-

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ADVERTISEMENTS.

[April 19, 1890

Thysicians may continue to experiment ill the minoral compounds, tecking to find the "Bing of time with drugs and masseous animal as of Life," but the cold fact remains that more po-ple die under the prevailing methods of treatmes than recover, and it is an open question way many persons, while the world all moment and the second second second second second drugs to be found in it. The only force or sis-stance to *ifk*, or the living principle in man, the ELECTRCITY, and experiments have demonstr-ted beyond a reasonable doubt that this would be instrument for its applying that will supply rea-tions to *ifk*. The second second second the instrument for its applying the second second elicitate constitution. It is, in fact, the only re-lation to *ifk* where such that the world of the second sec-ted second as a second second second second elicitate constitution. It is, in fact, the only re-lative "Elixit of Life" known to science tody, "to bit use were weak nervous and benty "argend to death," have now the most convi-cing proto of its values as restorative and life.

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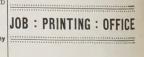
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