



GOLDEN GATE

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

VOL. X.

J. J. OWEN, EDITOR AND MANAGER,
Flood Building, Market Street.

SAN FRANCISCO, CAL., SATURDAY, JUNE 14, 1890.

TERMS: (In Advance) \$4.50 per annum;
\$1.25 for six months.

NO. 22.

CONTENTS:

FIRST PAGE—Gems of Thought; Prayer; Passed On! After Marriage; Problem for Scientists; Notes from a Theosophist, etc.

SECOND PAGE—Spiritualism in Relation to Science and Religion; Advertisements; Publications, etc.

THIRD PAGE—From the San Angelo's Order of Light; Constructive Spiritualism; Spirit Warnings of Danger; Professional Cards, etc.

FOURTH PAGE—(Editorial) A Bad Motto; Competition Competition v. s. Co-operation; Editorial Not a; "No Respecter of Persons." Poor Opinion; Should be Remembered; They Don't Know; Battle of Götterberg and Museum; Harlow Davis' Meetings; St. Andrews Hall, etc.

FIFTH PAGE—(Editorial) The Children's Progressive Lyceum; Circle of Harmony; Shattuck Hall, Oakland; Progressive Spiritualists; Mrs. Briggs' Meetings; Notes from G. H. Brooks; Spiritualists' Periodic Professional Cards; Publications; Advertisements; Professional Cards, etc.

SIXTH PAGE—Vasebated Faces, by John Werber; Reminiscences; Publications, etc.

SEVENTH PAGE—(Editorial) Advertisements; Miscellaneous; Publications, etc.

EIGHTH PAGE—(Poetry) My Reverie; A Quatrecento Pair; The Little White Heasel; The Bell of the Angels; In the Spirit World whose Wife Shall She Be; Splish Phenomena in Naples; A Progressive Breakdown; Advertisements, etc.

GEMS OF THOUGHT.

Study to be what you wish to seem.

Servility is the lowest form of servitude.

They who despise labor will come to want.

Truth for authority, not authority for truth.—*Lucetta Mott.*

Everybody who is kind and charitable increases the happiness in this work-a-day world.

It is marvellous how long a rotten post will stand, if it be not shaken.—*Thomas Carlyle.*

Commend a fool for his wit, or a brave for his honesty, and they will receive you to their bosom.

Duty cannot be neglected without harm to those who practice as well as those who suffer from the neglect.

Whatever you live in life you must conquer by your own efforts, and then it is yours, a part of yourself.—*Garfield.*

Our educated young women are no longer content to be counted politically with idiots and criminals.—*Lucy Stone.*

Kindness draws out the better part of every nature—disarming resistance, dissipating angry passions and melting the hardest heart.

One of life's hardest lessons from the cradle to the grave is waiting. We send our ships out but cannot patiently wait their return.

Throughout the whole web of national existence we trace the golden thread of human progress toward the higher and better estate.—*Garfield.*

Despots are overthrown by bloody revolts, but despotic systems must be uprooted by inquiry and discussion—by an intellectual and moral awakening.—*Chicago Express.*

If there is one thing on this earth that mankind loves and admires better than another it is a brave man; it is a man who dares to look the devil in the face and tell him he is a devil.—*Garfield.*

Pride, ill-nature, and want of sense are the three great sources of ill manners. Without some of these defects, no man will behave himself ill for want of experience, or what, in the language of fools, is called knowing the world.—*Swift.*

Never doubt the innate goodness of humanity—the worst man has far more of good than of evil in him; the most untruthful man tells far more truth than falsehood. It is only because the good and the true are in excess that we are able to live.

If I were able, I would change the public sentiment so radically, that no girl should be considered well educated, no matter what her accomplishments, until she had learned a trade, a business, a vocation, or a profession.—*Mary A. Livermore.*

Prayer.

EDITOR OF GOLDEN GATE:

There is prayer, or desire for material things to sustain the outer man, or material body, and there is a law by which all such prayer or desire is answered. And on all planes of life prayer or demand is going up or down or out for something to supply the demand; and all natural prayers or demands are lawful; and the same divine laws of nature that caused the prayer or demand furnish the supply. Hence God, or spirit, answers all lawful prayers. And when demand and supply is carried out lawfully the result is harmony, or happiness, on all the planes of life. Hence Paul's saying is true: that the law is our schoolmaster to direct us to Christ, or spiritual light, and they that obey the voice of divinity, or nature's laws, will unfold the light of revelation in their own understanding, to show them the road to happiness without going to any bible or teacher, except the law of nature which is the ever present voice of God, or spirit.

It is not wise to stop on our pilgrim journey contending about the name of God or Christ. If we obey the highest demand of our unfolded mind we will soon be guided by the light of our own unfolded spiritual nature, which is God, or good, made manifest in the flesh. And by our fruits or every day acts shall we be judged by the light of truth that is manifested in the flesh, wherever the unfolding of humanity's spiritual nature rules as judge. And where shall be established this judgment seat of God, or good; that is to divide the sheep from the goats, or good from the evil? And by what law shall we obtain light to judge the evil in our nature? And how shall we obtain power to cast out the evil after we have found it? In the 8th verse of the 3rd chapter of the First Epistle General of John, we read that he that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

But why quote Scripture to Spiritualists, when the majority of them do not believe in a devil, or a God, or prayer? Let us see if they don't. I once was impressed to go and visit a man that was a firm believer in spirit return. His wife had been a medium, and had passed on to what is called the spirit world. And while visiting with him I was impressed to explain the sad effects that suicide had on the spirit of one that awakens on the spirit side of life, after realizing the act they had committed, not knowing at the time of the visit that he had any such intentions. The result of my visit and his act was: I was invited to attend a circle a few days after he had passed on by taking poison. A note was found on his stand in the room where his body was found, stating that his life was his own, and it was nobody's business what he did with it. At the special circle to which I was invited, neither the mediums or sitters knew any of the circumstances of the case or the party. We sat down to eat our supper, the lady of the house being the medium. While in the act of waiting on the table she was controlled, being unconscious of what she said. I was not thinking of the suicide at the time. As soon as the spirit could use her vocal organs, in a pleading way, he, the suicidal spirit said to me, "O Brother Doane, pray for me. If I had taken your advice, I would not be in the condition I am in." And he still insisted on my praying for him. I told him he should have the sincere desire of my soul if that would help him any; but he was only reaping as he had sown.

When I hear a person professing to be a Spiritualist say they do not believe in prayer, I set them down in my estimation as a materialist, or at least living on the plane of their own material nature. And though convinced of the return of spirits and see and talk with their spirit friends, there is no spiritual unfolding in the spirit or mortal, both being matter bound or materialistic. Sometimes the spirit out of the body controlling the one in the body and vice versa. And as far as spirit control is concerned it is carried on to a great extent amongst those in the body,

and very often for the same selfish motive that earth bound spirits control mortals. What is needed most amongst Spiritualists is spiritual unfolding. A. C. DOANE. SUMMERLAND, June 7, 1890.

PASSED ON.

PASSED TO A Higher Life, on May 27, 1890, from Ferndale, Humboldt county, CAL., OLIVER B. PAYNE, aged seventy years.

EDITOR OF GOLDEN GATE:

Four years ago last January it was my mournful duty to write for your paper the obituary notice of Mahala Garner Payne, a medium of wonderful gifts and a woman of rare purity of character. I am now called upon to perform the same melancholy duty for her amiable and talented husband, Oliver B. Payne, M. D.

He was a man of broad, liberal culture, a medium of great strength, and a vigorous writer and speaker in all fields of reform; but more especially in the promulgation of Spiritualism. He was born in Kentucky of that rare old stock of pioneers whose most renowned name was Daniel Boone, who was ably assisted by the Payne family in wrestling that State from the hands of savages, and making it what it now is, one of the foremost States in the Union.

In early manhood, young Oliver left his home of comfort in Kentucky, and came to the then wilderness of Illinois. Here he married and soon afterwards began the study of medicine, in which he graduated at the St. Louis Medical Institute; and for more than forty years was in active practice of the healing art, honored, trusted and respected by all who knew him.

Early in the "Fifties" his attention was directed to the phenomena of Spiritualism and he began to investigate, and was soon convinced of its truth, and heroically resolved to espouse a then unpopular cause and to devote his life to proclaiming its grand teachings. How well he performed that self appointed task, let the hundreds, yes, thousands of converts made through his, and his noble wife's instrumentality, testify. A bold, original thinker, and cool, clear headed reasoner, he was soon looked upon as the leader of the pioneer workers in the Cause in Illinois, Iowa and Missouri.

The last fifteen years of his life were spent in Humboldt county of this State, and here to his life work was continued with the same earnestness and zeal which ever marked his character. He was an honored member of the G. A. R., having served through the entire war of the Rebellion, the greater part of the time as Assistant Surgeon General of the Iowa troops; and many a wounded soldier owed his life to his great skill in his profession; and many a dying one was made glad by his words of consolation and hope.

Brother, may thy life's shining example continue the good work so nobly carried on by you when here among us; and may we all learn lessons of earnestness and zeal from your self-sacrificing life. And now, farewell, till we meet in your bright realm above, where we are sure to find you still engaged by the side of your noble wife in the grand work of lifting humanity up to a higher plane. E. G. ANDERSON.

Carrier Dove, Better Way and other spiritual papers please copy.

SUPERSTITIOUS MINERS.—A remarkable story is told in connection with the explosion at the Morla colliery in Wales. It is stated that recently the firemen of the pit—men who are always selected for gravity and responsibility—have heard inexplicable noises, "shoutings" as they are described, in the workings, and that these have not been heard by one person alone, but by several, when in company examining the pit. Further, a miner returning to the surface felt himself to be accompanied by some invisible presence, which, although not seen by him, was perceived by the banksman to land on the bank, and hastily make its way to the shed where the injured and dead are now carried. It is alleged that these strange phenomena were described previously to the explosion and caused several colliers to refuse to descend, in spite of their thus becoming liable to prosecution.—*New York Sun.*

Solitude is a powerful aid to imagination and reflection. The higher faculties necessarily dwindle in a perpetual bustle.

After Marriage.

The husband and the wife should firmly resolve to be kind and patient with each other. I imagine a young woman who can readily bestow a reproachful look, an angry rebuke, or loud, cross words upon her brother or even her father. Should she meet her lover five minutes later, she can wear the sweetest of smiles and speak the most loving words in a low, winning tone! What is this? Most certainly it is deception.

The courtship ends; the marriage takes place; and in the course of time the wife begins to speak to her husband after the manner she has been in the habit of addressing her brothers. He is surprised and troubled, yet he may not have the courage to tell her so. Though he may love her deeply, after a time he grows somewhat careless and loses to some extent his respect for her. Hard words are often exchanged. There are times when one has neither a kind word nor a smile for the other. After a while there is no companionship and no sympathy between them. Love itself is almost swallowed up in dispute and dissension. Thus their lives drift apart. They will not bear with each other. Neither will yield enough to confess that he or she is at fault.

This is a sad pen-picture, yet we fear the subject is far too common. The woman who has not been kind, affectionate and considerate by her father and her brothers will certainly accomplish a great and good work if she gain sufficient control over herself to, at all time, treat her husband with kindness, consideration and respect that her relationship to him demands.

Just so the young man who has been in the habit of losing his temper at trifles, and speaking boisterously and disrespectfully to his mother and sisters, will have much to do if he refrain from treating his wife in a similar manner.

Is all this true? Not nearly so much as habit; and, like most other bad habits, can only be broken by the most earnest endeavor.

Young men and women, as you stand at the altar, resolve to make your united lives happy and full of sunshine and love. Husbands and wives who have grown cold and careless toward each other, go back to the old courtship days and say you will do your very best to make the remainder of your lives united, blissful and next to heaven itself.

Another Problem for Scientists.

Better Way.

Another instance of intelligence, independent of the individual through whom it is exhibited, has shown itself in Bridgeport, U. S. A., where a young Polish boy, named Paul Zilzisky, has been performing wonders. He is called a "lightning calculator," but seems to be something more than that, as the sequel will show:

His personal appearance is described as unimpressive. He has a low forehead, with hair growing down to his eyebrows, is rather sleepy-looking, and shambling in his movements. But whenever his father asks him a question relative to numbers, he at once brightens up and becomes excited. A writer in the Boston Herald says he met the boy and his father in a grocery store, and there witnessed illustrations of his power. The father said: "Paul, how many beans are there in this handful?" The boy at once commenced to dance around the store, and became greatly excited as the father thrust his hand into a barrel of beans, took out a handful, and threw them down in a corner, where they lay scattered about. The lad leaped into the air, and almost before the beans touched the floor shouted his reply. The beans were carefully gathered and counted, and while this was being done the boy grinned and waited. The result showed him to be correct to a bean. He repeated into his usual sleepy manner again. The father then seized a handful of oats, and put them in a heap upon the counter. "Paul," said he, "how many oats?" The boy again jumped to his feet, devoured the oats mentally, and instantly shouted the number. It took a long time to count them, but the number was again found to be correct. Next, the father seized a half-filled pail of water and asked the boy: "How many cubic inches of

water in the pail?" The boy sized it up with his eyes and quickly shouted, "116." A careful computation proved the boy to be right. Other wonderful answers were given, always in an excited manner. After each and every successful answer the same doleful expression returned.

Note from a Theosophist.

EDITOR OF GOLDEN GATE:

Will you kindly permit me through the columns of your liberal paper to call the attention of those who are studying that most erudite work on occultism, Oriental philosophy and theosophic teaching, "The Secret Doctrine," by Mme. H. P. Blavatsky, to "The Transactions of the Blavatsky Lodge of the Theosophical Society, No. 1." This pamphlet of 64 pages is in form of questions and answers relating to the teachings given out in the Secret Doctrine, and the answers are by Mme. Blavatsky herself, who is probably the one best qualified to give them. "The Transactions" are invaluable to one who is making a study of "The Secret Doctrine," and makes plain some of the most obscure portions; in fact, without some aid of this kind, the student becomes involved almost hopelessly, for the subjects dealt with in this deepest and most comprehensive of all modern works, are of such a nature that to the ordinary reader without a key they remain clouded in mystery. "The Transactions" are issued to meet this demand, and it is wonderful how the obscure portions are elucidated and the hidden meaning brought out.

There is also an appendix of some 14 pages treating of Dreams and Dream states. Some of the phases of Dreams treated and explained are:—

"What are the senses which act in Dreams?" "How does the process take place?" "What distinguishes the dreaming memory and imagination from those of waking consciousness?" "What in reality is the astral light?" "What is its relation to man, and its action in dream-life?" "What is the part played by will in dreams?" "What part does Karma play in dreams?" "Do adepts dream?" "Are there people who never dream?" "Do animals dream?" "What is the process of going to sleep?" "What is a dream?" "What causes dreams?" "What is it that dreams?" "How does sleep differ from death?" "What is the cause of nightmare?" "Can dreams be cultivated and is it wise to do so?" "Are there any means of interpreting dreams?" etc.

Pretty much the whole subject of dreams is gone over and a flood of light thrown upon this mystery.

I sent post free for 50 cents, by addressing Wm. Q. Judge, Box 2659, New York City. ALLEN GREIFETH, F. T. S. SAN FRANCISCO, June 10, 1890.

A STRANGE and some what interesting occurrence happened last week in the Black Isle, Rosshire. A photographer was taking a view of a grave in the churchyard for a customer. After his negative was developed, he was surprised and alarmed to find two figures of women standing by the grave in pure white garments, while another was in a kneeling posture. He was so much put about, that he left all his apparatus where he had taken the picture, and minutely examined the whole place, thinking that some party was playing a trick on him, but no one was to be found. The incident has created a great sensation in Invergowrie and surrounding neighborhood. It's the talk of the whole place. The photograph is to be seen at the house of the photographer.—*Medium and Day-break.*

MOTHER—"John, you went to church as usual to-day?"

SON—"Yes, mother."

MOTHER—"What was the text?"

SON—"Well, er—you see I didn't get there in time to hear the text."

MOTHER—"What was the gist of the sermon?"

SON—"I can't tell. You see, mother, I came out just before he got to the gist."

—Judge.

DREADFUL.—Mrs. Brown—"Was it not sad about Mrs. Smith? She died this morning while trying on a new dress." Mrs. Jones—"No; you don't say so! How very dreadful! What was it trimmed with?"

Spiritualism in Relation to Science and Religion.

"Spirits" in The World.

Having been requested by the editor of this paper to contribute an article on the above theme for this number, I proceed to comply, rather in the hope of economizing the time and labor of so devoted a worker as the said editor, than with the smallest hope that I can produce any essays of the least approximate worth to those which fall from her own brilliant and powerful pen. Still less can I expect to offer anything entirely original in conception, a certain lecture of Mrs. Hardinge-Britten's, at which I was present, being so deeply engraved on my memory, that I feel it to be impossible to direct my ideas in any other channels than those which the lecturer treated herself so exhaustively.

Spiritualism, with all its phenomenal modes of communion as occurring between spirits and mortals, must proceed on the basis of laws, partly peculiar to spiritual existence, and partly in accordance with mortal being. Of the spiritual side of the telegraph mortals know absolutely nothing, save the resultant facts, and therefore, it is to the correspondence of those facts to the physical sciences with which we are already familiar, that I first direct attention.

OF THE SPIRIT RAPPINGS.

For the production of any sounds occurring in the realm of being known to man, there must inevitably be a concussion between two material bodies, one or both of which must be in motion. The collision, or vibratory action, which results in the production of a sound, may occur between any two or more material bodies in any condition of density or rarefaction, ranging between solids, fluids, gases, or ether. Force is the propelling power, matter the colliding body acted on. Now, in the whole realm of matter there are no motions known to scientists by which the production of the spirit rappings can be accounted for, except upon the hypothesis claimed through the rappings, namely, that the operator is a human spirit using the vital force of a specially endowed mortal as his means of giving an intelligent message.

I may as well say at this point that, whilst I admit the presence and occasional interposition of imposture in Spiritualism, as in every other new and popular movement in this fraudulent and wicked age, I am writing of the millions of instances investigated exhaustively, and proved thoroughly, by the millions of sane, acute, and reliable persons who have proved the truth of Spiritualism, and the supermundane character of spirit phenomena. To these witnesses alone I appeal, and of these alone I write. Of all others I have no more to say than I should have to the vultures who invariably prey on the spoils of every great battle-field.

Here, then, I answer the often reiterated question, "Why don't these spirits give us something new?" We do give you what you ask, namely, a new form of acoustics; for until science can give some other explanation of the spirit rap, than that which it renders of itself, it is a new and inexplicable form of acoustics.

THE SCIENCE OF DANCING TABLES.

There is hardly any phase of spirit telegraphy which has been the theme of so much contempt and abuse as the spontaneous movement of ponderable bodies, acted upon by spirits. To say Spiritualism is all "table rapping," or "table turning" (totally irrespective of any intelligence that may be thus spelled out), seems to have been deemed quite argument enough to discredit any value or scientific worth that might be involved in spiritual phenomena.

I have shown the necessity of a law operating somewhere for the production of a spirit rap, and the utter inadequacy of material science to define that law. I take similar ground with the "dancing table." I claim to have explored the whole realm of material science, such as animal powers, elemental, mechanical, or electrical forces in vain to account for the "dancing table." I insist that no known law of physical science has ever yet been discovered by which a ponderable body can set itself in motion; and therefore, unless the explanation which the table spells out of itself be accepted, to-wit, that it is set in motion by a force exerted by an intelligent invisible telegraphist, why then, I insist that a dancing table is the evidence of a new motor power, and one that material science can not explain.

A BUNDLE OF NEW SCIENCES.

Despite of all the wordy, generally meaningless, and incomprehensible attempts of biologists to explain the *risal effects*, by which thousands of spirits have been seen, and so correctly described as to prove, in thousands of instances, that something is seen and recognized, I claim, either that there is a spirit present to be seen, and a law by which that spirit can present itself in a certain form and dress to the consciousness of certain individual seers, or else that spirit-seeing involves a new phase of the science of optics. Again, I claim that if the presence of certain individuals who, without personal contact with the objects around them, by their mere presence, can set a number of hitherto motionless bodies in action, and fill

the place with sounds or lights, that there are invisible and intelligent operators at work acting through those individual organisms, hence that there are new physiological states yet to be discovered, rendering the much-despised "spirit-medium" the very despair of science and a paradox of physiological law.

I claim that to produce a warm, sentient, seemingly *flesh and blood hand* (to say nothing of a whole form fully clothed, called vaguely a materialization), to produce even a *hand*, suddenly appearing and as suddenly disappearing in space, is an act of chemical formation on the part of some *creator* far more astonishing than all the history of embryology, the growth of a cell into a living infant, or the growth of an infant into a man. Either such a phenomenon involves some marvelous chemistry of invisible scientists, or Spiritualism gives the world such a new page of chemical science as will take something more than sneers and scoffs to account for.

Thus, then spirits are seen, felt, heard, read man's thoughts, teach the ignorant, make the unlearned speak with new tongues, prophesy of the future, disclose hidden things, make music, paintings, poetry, addresses; carry objects through the air invisibly and drop them down visibly, besides all the works alluded to above. Hence, the spirits live, employ force, are masters of sciences utterly unknown to mortals, GIVE TOO MANY NEW THINGS to the world, even to number up, and all this shows that they occupy space somewhere. Where is their country?

Of what composed? It must be very near to earth, since they see and know so much of earthly doings. Where is it then? and what is it? Why don't the geographers, the naturalists, and, above all, the "Fellows of the Royal Society" tell us something of this new country? In a word—why don't they explain one single phenomenon of the above category, or else, for ever after, acknowledge that spiritual sciences are too many for them, and that when in their small round of materialism they think they know everything and sneeringly ask why these spirits don't give them something new: that these spirits bring to bear upon them such a vast ocean of new phases of science that their only resource is to deny the ugly thing altogether, and brand some twenty millions or so of their fellow creatures—who, having investigated Spiritualism, do know and believe in it—as fools incapable of judging or knaves incapable of telling the truth. Oh, no! they are (of course), as great scientists, not going to degrade their awful wisdom to the level of "spirit rappings and dancing tables." Besides, what they don't know nobody else can or ought to know. And yet, spirits bring a new page of acoustics, a new page of optics, a new motor power, new revelations in physiology, psychology, chemistry, and the evidence of an unknown country as much more capacious and full of inhabitants than this little globe, as eternity is longer than time. Thus, then, Spiritualism is a science. The science of sciences, the Oxons, Cantabs, F. R. S.'s, the Archbishops of Canterbury and York, and all their tribal non-expounders of "spiritual gifts," notwithstanding.

A FEW STILL UNCLASSIFIED PHENOMENA.

In the above category I have not even alluded to the healing powers of spirits, sometimes exerted by impression on clairvoyant or entranced subjects, sometimes exercised by spirits directly on patients by themselves; neither have I spoken of the marvel of such levitations of the human body as are exemplified by, but not confined to, the experience of Mr. D. D. Home, or the ability to resist fire (a common enough phase), but still one demanding scientific explanation, not only amongst Eastern ecclesiasts, but also amongst many Western modern mediums. The crowning point of all the modern spiritual phenomena, however, is the fact that they one and all, from the dancing table to spiritually-produced writings, manifest INTELLIGENCE, and that, most commonly, such as could be rendered only by those the world calls dead. The intelligence given is not only and invariably affirmed by its invisible authors to proceed from some trans-corporeal personage, but in tens of thousands of instances utterly transcends the knowledge of those to whom it is given, and that not only in regard to prophecy and the detail of events transpiring at a distance, but also in the fact that a large proportion of the media through whom intelligence is given are strangers to those for whom and to whom they communicate. I am fully aware of the constant but shallow attempts that are made to account for this intelligence on the plea of "thought-transference," and the pretense that spirits communicate nothing but what is already known or can be traced to the minds of those present. On this pretext I not only give an emphatic denial, but I refer the candid inquirer to the abundant evidences to the contrary poured forth in thousands of well-attested instances, alike in the weekly spiritual journals of different countries, as well as in the voluminous historical works that by hundreds have passed through the spiritual press.

It only remains now to sum up as briefly as possible the generality of the views entertained by thorough and well-informed Spiritualists on what they themselves affirm concerning

THE RELIGION OF SPIRITUALISM.

Here, again, as in the sciences, I bow before the eloquent Editor of this paper, and propose to substitute for any of my

own imperfect attempts to define a subject too mighty to be translated into such language as I can frame, the following terse but expressive words, taken from a printed lecture of our Editor's. She says, "Spiritualism is not a religion, but religion *per se*. The only analysis that will ever meet the yearnings of the immortal spirit within us for a true, all-comprehensive and world-wide system of religion is to regard it as the knowledge of God, the proof of immortality, and such a law of life as will prepare us for the continuance of life in a higher state beyond the grave. . . . "All this I find absolutely demonstrated in Spiritualism."

"GOD IS SPIRIT, the source and foundation of all being. God is to the universe what the spirit is within man; hence, we can never know God until we know spirit, and demonstrate it to be the all of life and being, growing through matter as a formative mould. Immortality may be taught of, or believed in, but we never can know it beyond a preadventure until we learn of its truth through the immortals themselves. As to the way and the life on earth, what revelation can equal that which is brought by numerous returning spirits, speaking ever the same in many languages and many lands, namely, 'I am happy or miserable in precise proportion to the good or evil I have done on earth.' . . . To sum up, I will now conclude with Mrs. Britten's definitions in answer to the questions, 'What has Spiritualism taught, and what good has it done for humanity?' She replies:—

"(1) It proves Man's Immortality, and the Existence of a Spiritual Universe.
"(2) It destroys all fear of Death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.
"(3) It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.
"(4) It denies the doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own Saviour.
"(5) It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and all perfect Spirit; an Alpha and Omega, all Love, Wisdom, and Law.
"(6) It demolishes the materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.
"(7) It is the friend and promoter of all reforms that tend to elevate and benefit humanity.
"(8) Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches, but never forces its beliefs on any one.
"(9) Concerning all Spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.
"(10) Its phenomena—being all based upon immutable principles of law—opened up endless arenas of new research for science, its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.
"(11) Spiritualism is a ceaseless incentive to practise good; it re-unites the friends separated by death; strengthens the weak by the presence of angel guidance; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong be righted. It is terrible only to the guilty, proving that spirit eyes read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness hereafter.
"(12) Spiritualists have no creed, but may all unite in the following simple summary:

"I believe in the Fatherhood of God,
"The Brotherhood of Man,
"The Immortality of the Soul,
"Personal Responsibility,
"Compensation and Retribution hereafter for all the good or evil deeds done here,
"And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.
"Given by the Spirits through EMMA HARDINGE BRITTEN, and laid by her under the foundation stone of the Spiritua Temple, Oldham, Lancashire, England, April 9, 1887."

There is a great deal of unmapped country within us which would have to be taken into account in explanation of our gusts and storms.—George Elliot.

PACIFIC COAST LITERARY BUREAU.

The Pacific Coast Literary Bureau is prepared to fulfill the following services:

1. The reading and criticism of all kinds of manuscript.
2. The revision for the press of short stories, novels, poems, historical, family records, text books, monographs, memoirs, etc., with special reference to their style and arrangement.
3. The translation of stories and scientific articles from the French, German, Spanish, Italian, Danish, Russian, Sanskrit, Greek and Latin.
4. The making of correct type-writing copies of MSS., at reasonable rates.
5. The careful preparation of legal documents.
All MS. is to be forwarded prepaid, and return postage at letter rates must be enclosed.
Terms furnished on application.
All communications regarded as strictly confidential.
Address: PACIFIC COAST LITERARY BUREAU, 1419 Taylor Street, San Francisco, Cal.

own imperfect attempts to define a subject too mighty to be translated into such language as I can frame, the following terse but expressive words, taken from a printed lecture of our Editor's. She says, "Spiritualism is not a religion, but religion *per se*. The only analysis that will ever meet the yearnings of the immortal spirit within us for a true, all-comprehensive and world-wide system of religion is to regard it as the knowledge of God, the proof of immortality, and such a law of life as will prepare us for the continuance of life in a higher state beyond the grave. . . . "All this I find absolutely demonstrated in Spiritualism."

"GOD IS SPIRIT, the source and foundation of all being. God is to the universe what the spirit is within man; hence, we can never know God until we know spirit, and demonstrate it to be the all of life and being, growing through matter as a formative mould. Immortality may be taught of, or believed in, but we never can know it beyond a preadventure until we learn of its truth through the immortals themselves. As to the way and the life on earth, what revelation can equal that which is brought by numerous returning spirits, speaking ever the same in many languages and many lands, namely, 'I am happy or miserable in precise proportion to the good or evil I have done on earth.' . . . To sum up, I will now conclude with Mrs. Britten's definitions in answer to the questions, 'What has Spiritualism taught, and what good has it done for humanity?' She replies:—

"(1) It proves Man's Immortality, and the Existence of a Spiritual Universe.
"(2) It destroys all fear of Death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.
"(3) It sweeps away the idea of a personal Devil, and locates the sources of evil in man's own imperfections.
"(4) It denies the doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own Saviour.
"(5) It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and all perfect Spirit; an Alpha and Omega, all Love, Wisdom, and Law.
"(6) It demolishes the materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.
"(7) It is the friend and promoter of all reforms that tend to elevate and benefit humanity.
"(8) Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches, but never forces its beliefs on any one.
"(9) Concerning all Spiritual life, state, and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.
"(10) Its phenomena—being all based upon immutable principles of law—opened up endless arenas of new research for science, its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.
"(11) Spiritualism is a ceaseless incentive to practise good; it re-unites the friends separated by death; strengthens the weak by the presence of angel guidance; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong be righted. It is terrible only to the guilty, proving that spirit eyes read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness hereafter.
"(12) Spiritualists have no creed, but may all unite in the following simple summary:

"I believe in the Fatherhood of God,
"The Brotherhood of Man,
"The Immortality of the Soul,
"Personal Responsibility,
"Compensation and Retribution hereafter for all the good or evil deeds done here,
"And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.
"Given by the Spirits through EMMA HARDINGE BRITTEN, and laid by her under the foundation stone of the Spiritua Temple, Oldham, Lancashire, England, April 9, 1887."

There is a great deal of unmapped country within us which would have to be taken into account in explanation of our gusts and storms.—George Elliot.

PACIFIC COAST LITERARY BUREAU.

The Pacific Coast Literary Bureau is prepared to fulfill the following services:

1. The reading and criticism of all kinds of manuscript.
2. The revision for the press of short stories, novels, poems, historical, family records, text books, monographs, memoirs, etc., with special reference to their style and arrangement.
3. The translation of stories and scientific articles from the French, German, Spanish, Italian, Danish, Russian, Sanskrit, Greek and Latin.
4. The making of correct type-writing copies of MSS., at reasonable rates.
5. The careful preparation of legal documents.
All MS. is to be forwarded prepaid, and return postage at letter rates must be enclosed.
Terms furnished on application.
All communications regarded as strictly confidential.
Address: PACIFIC COAST LITERARY BUREAU, 1419 Taylor Street, San Francisco, Cal.

PUBLICATIONS.

A New Departure!

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

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

Those that will accept this position will find it very pleasant work. A few hours each day devoted to the sale of this book will bring you a nice income. Aside from this, you are doing a great spiritual good in distributing to the masses the advanced thoughts in the book.

With little effort the book can be sold to nearly every Spiritualist that dwells in your city.

ONLY ONE AGENT to each town or city is wanted. Those that desire the same will please advise me at once, and I will mail them full particulars as to prices, etc.

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

[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE WIDE WIDE WORLD:

VOICES FROM MANY HILL-TOPS:

ECHOES FROM MANY VALLEYS.

- { OR THE } -

EXPERIENCES OF THE SPIRITS EONA & EON:

In Earth-Life and the Spirit Spheres; In Ages Past and in the Long, Long Ago, and their Many Incarnations in Earth-Life and on other worlds.

ven through the "Sun Angel's Order of Light."

The book has 650 large sized pages, is elegantly bound in fine English cloth, has beveled boards and gilt top; will be sent by mail on receipt of \$2.50.

Please send amount by money order or registered letter.

Catalogues giving contents of the book mailed free every one.

AGENTS WANTED.

Please address all letters to

JOHN B. FAYETTE,

Box 1362, Oskawego, N. Y.

THE BOOK.

"SPIRIT EONA'S LEGACY."

It is on sale by J. J. Morse, of Stanley street, Fairfield, Liverpool, who is Sole English Agent for the sale of "Spirit Eona's Legacy to the Wide, Wide World," also on sale in Melbourne, Victoria, by Mr. and Mrs. S. A. Morris.

nov 25

NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 925 1/2 and 926 1/2 Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

MRS. F. A. LOGAN'S MEETINGS FOR FREE inter-change of spiritual and Progressive ideas, are held every Sunday at 10:30 A. M., at 909 Market street, St. George's Hall. Also on Oakland at 2 P. M. and 7:30 P. M., in Shattuck Hall, Substreet, and Broadway Oakland. Admission free.

THEOSOPHY—OPEN MEETINGS OF THE AUSTRALIAN Lodge of the Theosophical Society, are held every Sunday at 7:30 P. M., in the Jewish Synagogue, Corner Clay and 14th Streets. All are invited.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at "Andrew's" Hall, No. 111 Larkin street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 1:30 o'clock P. M., at Fraternity Hall, Oakland, corner of Seventh and Perilla streets. Everybody receives a welcome.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical 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 ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Perilla streets. Meetings at 1 and 7:30 P. M.

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

OPEN MEETING—ON AND AFTER SUNDAY, November 17th, 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 P. M. and 7:45 P. M., at Washington Hall, 35 Elder street. All are invited. Admission 10 cents. The Free Library connected with the above, is open every Sunday at 1 P. M.

J. BALL, (Established 1873)

No. 3 Sixth Street, near Market, San Francisco.

WATCHES CLEANED AND WARRANTED, \$1.00.

Watch Glasses Fitted, 20 Cents.

FOR SALE—A Carefully Selected Stock of American and Foreign Watches, Clocks and Jewelry, Optical Goods, Etc., at Lowest Prices.

WATCHES, CLOCKS AND JEWELRY REPAIRED.

AGENTS WANTED by an old-established firm, for the sale of their goods. A large territory open. Good A. Scott, 842 Broadway, N. Y.

ADVERTISEMENTS.

THE NEW

Spiritualist Colony

--OF--

SUMMERLAND!

LOCATED FIVE MILES BELOW THE CITY OF SANTA BARBARA.

The Finest Scenery and Fairest Climate on the Globe

Building Progressing Rapidly.

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

Here Spiritualists can establish permanent homes and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and development. A Railroad Station, Postoffice and Express office are established here, a Free Library is completed and a Public school is opened.

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

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

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

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

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

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

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

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

Reference: Commercial Bank, Santa Barbara.

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

ALBERT MORTON, Agent,

210 Stockton Street, San Francisco, or

H. L. WILLIAMS, Prop'r.

SUMMERLAND,

SANTA BARBARA CO., CAL.

From the Sun Angels' Order of Light.

Written for the Golden Gate by Spirit George, one of the Messengers of the Order of Light in the Heavens, through the mediumship of our Scribe, Mrs. E. S. Fox.

George brings greetings to each and every one:—Dear ones in the valleys, the light from the higher spheres shines upon heart and brain making each receptive to the influences that come from afar; influences that many a wanderer in life's by-paths are not able to discern. George has gained much since her last touch of matter; a touch that gave to her spirit the simple receptiveness of the little child, even though the freed spirit could soar away and in its own natural abiding place gather again the threads of wisdom that are its own.

George during the centuries that are of the past, came into the world of matter a willing messenger to the children of the planet, bearing in her hand the lamp of her love that was lighted in our Fatherland in the long, long years ago. Then George lived in her Spanish home until her locks were white, her form bent and feeble, but her spirit lost not its natural buoyancy. She was old as mortals count years, but not decrepit. Her mind was bright and active until the day she heard the peaceful call, "The pilgrimage is ended, come home." George e'en heard the sweet angel whisper, and her willing feet stepped fearlessly into the valley, so dark and gloomy to those whose lives had mingled with her own.

All the way from the cradle to the tomb a light not of earth had shed its effulgent rays upon my pathway; a happiness not born of earth conditions had been mine, and my soul was blessed in giving to others the knowledge they had not.

The sweet memory of that transition time is fresh in George's heart and soul. She had gone down the western slope of life, its setting sun was gilding the narrow stream that divided the two worlds. The many years had brought her to the most fitting season and hour, the days of autumn and the golden hour of a most glorious sunset. Autumn's ripening glory had tinged her white locks with a halo of ripeness, and a sunset glow as is rarely seen by mortals crowned a bright and glorious day, when the one, so soon to enter the valley before her, surrounded by loved ones, asked that the window opening toward the west be unclosed, that the rays of the setting sun might fall upon the form once more ere it respond to the touch of a Love that gently, as is rarely seen by mortals, bids it soar away to breathe its own vital air, far from earth's turmoil and its strife. As the benignant rays of the setting sun fell upon the sinking form, they kissed the spirit into life. The mortal eyes closed, and a new light and life reformed the released spirit. For only a short time the spirit hovered above the life, then, turned to those who would gently bear it away, where the life could feel the kiss of Deity, the baptism of love, and rest in the sweet bowers that are built in the peace filled land.

Here George could carol her own sweet songs, could dwell in crystal fields and bathe her soul in the sea of rest, the world where the sunlight is clear, the air is pure, and all is harmony and love. For centuries this was her home. But there came a time when through the chambers of her soul a call was continually heard. There was before her a shining goal; to be reached only through the gate of experience. George and her own saw where lay the possibilities we would grasp, and through which the knowledge we craved would become our own. Therefore she fell asleep, to awaken in material life, to look with the innocent eyes of the prattling infant into the world who would call her their own for a time. She came and fulfilled the purpose of her life. She brought in her baby hand her tiny light.

Through her as a messenger of Light, Love and Wisdom, doors were opened into a Temple being builded in the hearts of earth's children. She has ministered as she could to those who held her in their arms for a brief moment. When the spirit of George returned to the loved and waiting ones who bore her away to their own happy home, she was again the spirit of the spheres, divested of the materiality she had borrowed from nature, our common mother, to wear for a time and a purpose. She needs this no longer, and gave it back to the angels, and as long as our Mother-Saidie works in the land for the good of her children, George in the spheres will be her messenger; doing all she can for humanity, bringing light and comfort to the hearts of Saidie's chosen ones. She will ever remain true at her post, and her voice will be heard only where Saidie and her hand are most welcome.

Dear brothers and sisters in our loved Order, Saidie bade George say to each one who longs to look upon the face of their own, let each one strive to make conditions wherein your own dual can come to you. Remember, there is a natural law that governs all these things. Each one must bring to themselves a message with the higher law, that their own who dwell in the atmosphere of purity and love may come as naturally as the birds carol their sweet music in the tree-tops of your land. The guardians who dwell in the better land are not to come at the voice of demand. They will come the more near as you show overcomers and make an atmosphere in which they are able to live. As this is done, the loved immortals

will walk by your side, and their wisdom will be imparted freely to each mortal loved one, who longs for the fadless wisdom of the skies.

We care not to satisfy the curiosity of wonder-seekers, but long to lead each one in the path of true unfoldment; then in the near future we can all gather in the Temple we are building, for the grand jubilee to which the purpose of the united angel band bend all purposes, and are united in all effort that will uplift each one and help them in their journey home.

George oft hovers near many of you. She is a messenger sent to circles in the land. When harmony and unity of purpose prevails, George can linger and inspire, but when inharmonious and strife find their dwelling place in the circle room not only messengers but the angel band must seek welcome elsewhere, we cannot remain. We come naturally and freely, as do the birds when summer has come. If the summer come not, we remain away.

With the love of an overflowing heart, George sends her message to each member of the heaven-born Order. May peace, love and harmony bless all, and reign in every circle throughout the land, that are sitting under the pure banner of the Sun Angels' Order of Light.

J. B. Fayette, President and Corresponding Secretary of the Sun Angels' Order of Light, Oswego, N. Y., May 25, 1890.

Constructive Spiritualism.

Wm. Emmette Coleman, in *Religio Philosophical Journal*.
There is an iconoclastic Spiritualism, and there is a constructive Spiritualism; with both I am in cordial sympathy. There is a cautious, discriminating Spiritualism, and there is an all-benevolent, quasi-charitable Spiritualism, which takes in any and everything that calls itself Spiritualism; with both of these I am not in sympathy,—the first of the two being one alone that commends itself to my judgment. To my mind, iconoclasm is as necessary in Spiritualism as is construction; but both require to be judiciously exercised. It is necessary that the mass of theological dead wood cumbering the field of rational thought to-day should be removed, ere the temple of spiritualistic truth can be erected; and to do this, earnest, persistent work is needed, critical, expostive, and reformatory. To demonstrate the rationality of the tenets of the spiritual philosophy, the irrationality of many of the elements of the popular faith must be established; and so iconoclasm and criticism, wisely handled, are often requisite preparatory for constructive spiritual work.

Careful discrimination is demanded alike in our tearing down and in our up-building. Coarse, crude criticism of that held sacred by those addressed may repel rather than attract the investigator of spiritual phenomena and philosophy; whereas a judicious, discriminating presentation of the errors and fallacies which were destructive of overthrowing may be crowned with success. Still more carefully should we be as to the character of that presented as a substitute for the old-time dogmas. To free the mind from one load of superstition and error, only again to fill it with another burden as that of the former, is to do the former one, is of scant benefit. It behooves us above all things else in spiritualistic propaganda, to be particularly careful as to our constructive work. Let our facts be sure, and our conclusions thereupon sound. Let us not jump to conclusions too readily.

It seems to me, as regards practical constructive work in the world, Spiritualists should be doing more than they are at present. The spiritual philosophy inculcates unceasing beneficence, humanitarian and philanthropic endeavor, the utilization and cultivation of all our mental and moral endowments; it teaches us that our condition in the spiritual world is dependent upon our labors here in this world, that the more advanced we are intellectually and morally in this world, the higher, grander, and happier will be our estate in the next country. No other faith probably furnishes stronger incentives to moral, spiritual, and intellectual growth and progress, than the Spiritualists. Why, then, do we not more effectually embody in our life-work, individually and collectively, the sublime principles of our philosophy and of our religion? What a grand thing it would be for the world, and for Spiritualism, if the true, honest Spiritualists (exclusive, of course, of the pretenders, who use the sacred name of Spiritualism as a cloak for all crime and vice) would from this time forth exert all their efforts to live, each day, in full accord with the highest precepts of the spiritual philosophy,—each one striving, so far as in him lies, to develop all the higher elements of his nature, to do all that he can to improve the world and to accomplish as much good as he possibly can in every direction that may be open to him. That is the practical Spiritualism that we need, and for one I would bless the day that witnessed the "materialization," in verity, of such a form of "Constructive Spiritualism."

SAN FRANCISCO, Cal.

The modest deportment of those who are truly wise, who contracted with the assuming air of the young and ignorant, may be compared to the different appearance of wheat, which, while its appearance is empty, holds up its head proudly, but as soon as it is filled with grain bends modestly.

A virtuous life is in itself a source of delight.—Aristotle.

Spirit Warnings of Danger.

Capt. A. Y. Easterby, of Napa, Cal., writes to the *Banner of Light*, as follows:

"In your issue of January 25, 1890, I read with some interest your illustration, 'The Protection of Spirits,' quoted from 'Rare Bits,' and published in Emma Harding-Britten's *Two Worlds*, relating a sea experience in 1853, which amusingly illustrates the successive changes of translation; for instance, 'I found the head sailor on the lookout, read in the original, 'I found the chief officer on the poop-deck.'"

"My letter was originally published in the *Banner of Light* many years ago, was copied into French and German spiritual publications, and now comes back re-translated in its present form. I thought on reading it that I would give you, as near as possible, the original, and now do so:

"In 1852 I became acquainted with the rapping and table-tipping phenomena in San Francisco, through the mediumship of Mr. Bonnell; and held several circles on board my ship, 'Edwin.'"

"In 1853 I went East across the Isthmus on mule-back. In July of that year I returned to California with my wife. My New York friends advised me not to try the Isthmus route with a lady in delicate health, and recommended passage around the Horn in the newly-built clipper ship, the 'Queen of Clippers,' Capt. Lerega, to whom I paid for passage one thousand dollars.

"After several weeks out I recognized my old friendly raps on the stovepipe bulkhead (landmen say partition). I explained to my young wife what they meant. She at once adopted the alphabet. Her mother's name was spelled first, 'Lydia.' This gave her confidence, and the raps became an amusement to while away the wakeful hours of many stormy nights. She regarded them as signals of protection. Her prayer, you will not leave us to-night, would elicit a shower of raps.

"One night in August, off the Horn, under close reefed topsails, she awoke me. She had been dreaming herself to sleep. It was asleep. 'They have just spelled out, there is danger near, and no head on deck.' The 'head' referred to was the captain, but on jumping on deck I found the chief officer Geer, every inch a sailor, on the poop-deck. To him I did not, of course, refer to the rapping warning, but as we were very intimate I related to him my experience of a collision on my own ship, 'Levanite,' some years before, and he requested him to see if the lookout watch were awake.

"Of course he found them all asleep, and roused them out. I remained on deck with him until nearly daylight, and finally, tired and cold, returned to my cabin. 'Well,' said I, 'there is nothing in sight; what can be the matter?' While we were talking the rap-signal came for the alphabet; then was spelled out: 'The ship 'Sabine' is near you.' This, evidently, in answer to my remark. In the article reprinted from *The Two Worlds* it is said: 'I jumped on deck just in time to avoid a collision, which is absurd, even for a translation, as all seamen know that no passenger can interfere on board ship; but what did occur was this: While still talking, the chief mate, Mr. Geer, came to my cabin and said: 'Jump up, if you would like to see us speak a ship.' In a minute I was on deck, and saw the 'Sabine' pass us on the opposite tack, about fifty yards to windward. The day was fast breaking, and a man at either end of the flag displayed to us their 'burgee'—as the name flag is called—with the ship's name, 'Sabine,' upon it. This was noted in the log-book of our ship. 'Queen of Clippers,' and the 'Sabine' reported off the Horn on our arrival in San Francisco.

"We were both beating to windward, in doing which ships frequently cross each other several times on opposite tacks. When I was first called the 'Sabine' had probably crossed us on the starboard tack. 'In discussing the matter next day, I incidentally observed that we might be run down some night pending the lengthy operation of spelling out a warning. Presently a shower of raps came for the alphabet; when in reply to my remark they spelled out, 'In future we will give you five loud raps in the direction of danger.' I said, 'Give us a specimen,' when immediately came five raps upon the cabin bulkhead, as loud as though made with a hammer. We fortunately never had occasion for the warning, and arrived safely in San Francisco, October, 1853."

From the *Christian Register*: Scientists are beginning to admit that a range of phenomena that has hitherto been too scornfully dismissed as "the supernatural" has become both natural and common. In the field of psychical research, which embraces the marvelous phenomena of mesmerism and hypnotism, the unexplained and unexplainable may and do actually exist. It is admitted that, given a certain degree of nervous delicacy, the limit that shall divide the possible from the impossible in psychical perception is extremely difficult to set. We are realizing to-day what the earlier romances used to declare,—that, by strengthening of the spirit, a man's vision might pierce beyond the veil of flesh and see things that are hidden of mortal sight. The story of the Holy Grail aptly illustrates this point. The "occult divination" of the days of witches and fortune-tellers has become the "hypnotic impressions" of modern times.

Hope is a waking dream.—Aristotle.

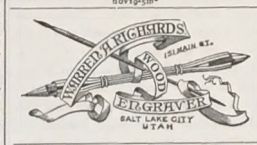
PROFESSIONAL CARDS.

ANDREW JACKSON DAVIS.
SEER INTO THE CAUSES AND NATURAL CURE OF DISEASE.

Having permanently become a citizen of Boston, Mass. Davis may be consulted by letter or in person at his office.

83 Warren Avenue, Boston, Mass.
Every Tuesday, Thursday and Saturday, from 9 to 12 A. M.

"He is remarkably successful in the treatment of every variety of CHRONIC DISEASE, either physical or mental, applying remedies to meet the peculiarities and requirements of each case."
Consultation, with special directions for cure, \$2; each subsequent interview, \$1. Simple remedies, if needed, extra.
Dr. M. Davis would be pleased to receive the full name and address of liberal persons to whom he may, from time to time, mail announcements or circulars containing desirable information.



MRS. W. WEIR.
TELEGRAPHIC MEDIUM.

Controlled by the late Mrs. Bree, the wonderful rapping medium, Springs Daily. Also a powerful magnetic healer; treats all kinds of chronic and acute diseases successfully. Special attention is called to Mrs. Weir's Celebrated Indian Cough Medicine. A safe, sure and speedy cure for colds, coughs and all diseases of the chest, lungs and throat. For sale by MRS. W. WEIR, Medium, 1565 SEVENTH STREET, West Oakland, Center Station.

MRS. E. RENNELL.
FASHIONABLE MODISTE.

1555 Howard Street, Cor. 10th.
Tailor System Used, and Taught Daily. apr19pm

MRS. M. MILLER.
MEDIUM.

Meetings—T. Thursday and Saturday evenings, and Fridays at 7 P. M. Sittings daily, 8 to 10.
1165 Mission Street, 7th & 8th.

Admission to Public Circles, 25 cents.

J. DAMERON,
ATTORNEY AT LAW.

230 MONTGOMERY STREET, - SAN FRANCISCO, CAL.

Room 21. july14

MRS. EGERT AITKIN,
SPIRITUAL TEST MEDIUM AND MAGNETIC HEALER.

No. 530 Mission Street, Between 4th and 5th.

Public Circle Thursday evening. Great Developing Classes by arrangement. Have had great success in the development of the psychic forces, and also in relieving those afflicted with malicious influences.

A LIBERAL OFFER!
—BY A—

RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

Send four 3-cent stamps, lock of hair, name, age and sex. We will diagnose your case free, by Independent Spirit Writing.

DR. J. S. LOUCKS,
Worcester, Mass.

jan24

MRS. J. M. SLOPER,
TRANCE AND INSPIRATIONAL TEST MEDIUM.

Sittings Daily, from 10 A. M. to 4 P. M.

Skeptics expressly invited. -

1110 Jones Street, - San Francisco, Cal.

197-1

E. C. ARNOLD,
MAGNETIC HEALER.

Specialties: Rheumatism, Sciatica, Neuralgia and Nervous Disorders.

941 Twenty-first Street, feb19m.

D. M. MCKINLEY,
MAGNETIC HEALER.

1009 Seventh street, feb19

MRS. L. HIGGINS,
BUSINESS, TRANCE AND TEST MEDIUM.

204 Ellis street.

Sittings daily from 10 A. M. to 4 P. M. (Wednesdays excepted.) Sittings Wednesday evenings for those who cannot attend during the day. apr3

MRS. S. S. MESSER,
CLAIRVOYANT, PROPHETIC MEDIUM AND MAGNETIC HEALER.

278 Tehama Street, corner Fourth, - San Francisco.

Sittings Daily. Hours: From 10 A. M. till 9 P. M. mar24

MRS. M. J. HENDEE,
TEST MEDIUM AND MAGNETIC HEALER.

Sittings daily. Circles Tuesday and Thursday evenings.

Located for the present at

757 Seventh St., cor. Bush near Market street, OAKLAND. mar19m

SPIRIT PHOTOGRAPHS.

MRS. L. CARTER

Will, for a short time, take Spirit Photos, at her old place

517 Seventh Street, Broadway Station, Oakland,

From a lock of the sender's hair.

Price, \$5. - She will also take pictures of departed friends. apr14

MRS. L. DOHS,
CLAIRVOYANT, INSPIRATIONAL, AND TEST MEDIUM.

Circles Tuesdays and Thursdays at 8 P. M., and Fridays at 7 P. M. Sittings daily from 10 A. M. to 4 P. M.

1209 Jones Street, Bet. Filbert and Greenwich.

Take Powell Street Cable, or Howard Street Cars.

PROFESSIONAL CARDS.

MRS. HARRIS
Will give instructions in the PRINCIPLES OF THEOLOGY, AND THE CURE OF DISEASE THROUGH THE POWER OF SPIRITUAL THOUGHT.

88 About Treatments a Specialty. '83
Address, Mrs. SARAH A. HARRIS, Berkeley, Cal.

MRS. R. COWELL,
CLAIRVOYANT TEST MEDIUM.

No. 412 East Sixteenth Street, between Eighth and Nin

AVENUE, East Oakland.

At home first three days of each week. july1

HOMER COLLEGE
OF SPIRITUAL SCIENCE.

MRS. M. E. CHAMBER, PRESIDENT
354 Seventeenth Street, San Francisco.

88 Classes in Metaphysics and Mental Healing. '83

Tuesdays and Fridays. Hours for Treatment, 10 A. M. to 8 P. M.

By the President. Daily, except Sunday

MRS. DR. BEIGHLE,
Has moved into the

Flood Building, - On Market Street

Room No. 27.

DIAGNOSIS FREE!
Send Two 3-cent Stamps, Lock of Hair, Name in full, Age

and Sex, and

I WILL GIVE YOU A CLAIRVOYANT DIAGNOSIS FREE.

Address, J. C. BATDORF, M. D.,

Principal Magnetic Institute, Grand Rapids, Michigan.

DR. A. W. DUNLAP,
CLAIRVOYANT AND MAGNETIC HEALER.

222 MISSION STREET,

Diagnoses disease without questions; all kinds of disease treated; root and herb medicine used; eyes, cancer, tumors, etc., successfully treated; has had twenty years' practice as a Healer in this city. References at office.

MRS. SALINA PULSIFER,
MINERAL PSYCHOMETRIST.

Wheeler Street, - East San Jose.

Small specimens of rock may be sent by letter. Prompt examinations made. Terms, \$4.00.

SEALED LETTERS.
ELEANOR MARTIN

Now makes a specialty of Business—\$5.

Full spiritual message—\$5

78 LAKE AVENUE, COLUMBUS, OHIO.

may14

MRS. L. J. BENNETT,
(MEDIUM) THE CRYSTAL SEERESS.

Use of the Hindoo Magic Crystal.

Sittings daily, from 9 A. M. to 6 P. M. Sittings, \$2.00.

No. 1220 Market Street, San Francisco.

jan24

ALLEN GRIFFITHS,
DENTIST.

PANDORA BUILDING, - 13 MASON STREET,

Between Market and Eddy Streets,

San Francisco.

TO THE AFFLICTED
A WONDERFUL OFFER!

Send me three 3-cent stamps, age, sex, and one leading symptom, and I will send you a full and correct diagnosis of your case.

Address, DR. W. F. LAY,

Leadville, Colo.

jan24

MRS. E. V. UTTER,
SPIRITUAL, TEST AND TRANCE MEDIUM.

309 Thirteenth st., first house below Folson,

Diseases Correctly Diagnosed.

SITTINGS DAILY, SATURDAYS EXCEPTED.

MRS. A. C. JOHNSON, M. D.,

No. 804 HAIGHT STREET,

SAN FRANCISCO, - CALIFORNIA.

dec18m

MRS. F. SAGE, M. D.

Office and Residence, 1774 Howard Street.

DISEASES OF WOMEN AND CHILDREN A SPECIALTY.

Office hours, 10 to 12 A. M., 3 to 4 P. M. oct26m

MISS A. L. JOHNSON,
THE LITTLE WONDER FOR DIAGNOSIS OF DISEASE AND PRESCRIBING FOR THE SICK.

Has moved to No. 1201 Howard Street corner of 14th

Every day, Sundays and Wednesdays excepted.

MRS. JENNIE MOORE,
MATERIALIZING MEDIUM!

Seance every Wednesday and Sunday Evenings, at 8 o'clock.

Admission—Sittings by appointment, Two Dollars.

115 S. Sangamon Street, cor. Jackson St., Chicago, Ill. (dec)

MRS. J. GOULD,
CLAIRVOYANT AND TEST MEDIUM.

317 Market St., San Francisco.

may14

MAGNETIZED PAPER
—FOR—

DEVELOPMENT AND HEALING.

Magnetized by the ORIENTAL BAPTIST.

Address, with stamp,

MRS. GEO. THOMPSON,

1209 Rio Grand st., Austin, Tex.

jan24m

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," at

Flood Building, Market St., San Francisco, Cal.

TRUSTEES:

AMOS ADAMS, PRESIDENT; I. C. STEELE, VICE-

PRESIDENT; W. H. YEAW, TREASURER, E. W.

STEELE, AND J. J. OWEN, TRUSTEES.

J. J. OWEN, Editor and Manager.
Mrs. MATTIE P. OWEN, Secretary and Assistant

TERMS:—\$5.00 per annum, payable in advance; \$5.00 for six months. Clubs of five (mailed to separate addresses, \$15, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

All letters should be addressed: "GOLDEN GATE Flood Building, San Francisco, Cal.

SATURDAY, JUNE 14, 1890.

AGENTS.

Mrs. MINERVA M. THORNBURG, Santa Maria, Cal.
Mrs. S. COWELL, East Oakland, Cal.
LAWIS KISTLAND, 31 N. Fort St., Los Angeles.
THOS. MERRITT, 357 W. 34th St., New York.
SAMUEL D. GREEN, 359 N. Grand Ave., Brooklyn, N. Y.
G. D. HENCK, 1494 Curtis St., Denver, Col.
MAURICE S. LUDWIG, Milwaukee, Oregon.
CHARLES McDONALD, 55 Washington St., Chicago, Ill.
EMILY R. RUGGLES, 347 Dean St., Brooklyn, N. Y.
DR. M. E. COWDER, Chicago, Ill.
GUSTAV F. HOWE, Onondaga, Onondaga, N. Y.
LAVINIA KNOWLES-DOUGLAS, 397 Madison St., Memphis, Tenn.
GEO. CAMPBELL, Nashville, Tenn.
MISS H. M. YOUNG, General Agent for Golden Gate and J. J. Colville's books.

TRIAL SUBSCRIPTIONS.

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

A BAD MOTTO.

"Every man for himself," which is very largely the social order now-a-days, means "the survival of the fittest" on the physical plane of life, and not in any sense the spiritual unfoldment of the race.

No man can segregate himself from his kind, and live selfishly, narrowly, and indifferently, as regards the happiness or misery of his fellows, without making the world worse for his presence in it. A sincere recognition of the spiritual brotherhood of man, an abiding interest and faith in the race, is the only way to a higher plane of being, and to that happiness in this life to which all are entitled.

Spiritualism, when rightly understood, and its higher teachings are lived up to, will do for the race what no other teaching has yet been able to accomplish. For however good may be one's intentions—however sincere a believer one may be in the teachings of Jesus, or Buddha, or Mohammed, or any other of the world's great spiritual lights, still he often needs a Conscious Presence—a living Christ—to quicken his good resolutions and make them bear fruit.

The teachings of our risen ones embody the highest and truest principles of life, and they emphasize their glorious lessons with an Immortal Presence. Thus the Jesus of history becomes the Christ of to-day, symbolized in the actual companionship of the spirits of our loved ones. Armed with this Divine Presence, the true Spiritualist reformer becomes a mighty power in the world. With him the dream of a shadowy faith becomes the waking embodiment of a living reality.

We speak of the true Spiritualist; for there is a vast difference between simply believing, and living and feeling what one believes. There are those with whom a knowledge of a future life, and a perception of all that such knowledge implies, has never yet touched their souls with a divine glow—with a live coal from the altar of duty. Their belief has made them no better men or women—no more charitable or humane. It has never yet developed in their natures a necessity for a higher order of life in themselves—a better preparation for the life upon which they know they must sooner or later enter.

We must do better than this, if we would impress our truths upon the world—if we would supplant the errors of paganism that have come down to us through the doctrines of Christianity, and inspire the heart of humanity with an ever active, living faith in the All Good. We must enshrine our belief in the inner temples of our natures, and make it the guiding star of our lives. Then shall we become as beacon lights on the shores of time to guide others to a haven of rest and safety.

—Why is it that people—poor people especially—delight to congregate in great cities? Crowded into unwholesome quarters, with not even the blessing of God's pure air or sunshine to gladden their desolate lives, life becomes to them a constant struggle for bread. Comfort, culture, the true pleasures of being, are unknown. In the coming time, when man shall become wiser and better, great cities will belong to the past.

COMPETITION VS. CO-OPERATION.

Perhaps the worst evil growing out of our baneful competitive system of labor, is the Labor Union. Here we have an organized antagonism to capital—a system looking only to the welfare of the employed, irrespective of the rights or interests of the employer. Such a system can be productive of nothing but inharmonious and disaster, not only to the laborer himself, but to the best welfare of the country.

Let us look at a few suggestive facts. Some three months ago, an organized cult of iron moulders, of this city, numbering some two or three hundred men, most of them with families to support, went out on a strike. There was no complaint that they were not well paid or well treated; but upon some punctilio of opinion, they chose to differ with their employers, in some trivial matter, and in order to force the latter to yield to their dictum, they laid down their tools and marched out of the several foundries—out into idleness, and into a beggarly subsistence on the charity of their fellow cults—and so have continued to live ever since.

This was their right and privilege, however unwisely exercised. It was also their right and privilege, instead of sitting around in idleness and eating the bread of charity,—to improve their condition by establishing a co-operative laundry, and dispensing with their employers altogether. Money enough has already been expended for the support of these striking moulders to have made a good start in this direction. But instead of all this they allowed themselves to become an aggressive nuisance in the community, and conspirators upon the rights of others. They surround the foundries of their late employers with a cordon of pickets to prevent "non-union" moulders from entering the shops, and also for the purpose of capturing and intimidating such men, and in every possible way, within the dubious purview of the law, seeking to ruin their former employers and their business.

And because these unions have votes and influence the ministers of the law, who hold their places by the popular will, and the equally cowardly daily press, who are dominated by the same piratical system of labor unions, are as dumb as clams. The result is that all of our industries are made to suffer; great iron contracts are sent abroad, and the owls roost on the cranes of our idle furnaces, and the festive bat congregates in the empty cupolas.

Take another illustration of this evil labor system. The salmon fishery of the great rivers of this Coast has become within the last few years an important food supply for the world. From the great fish canneries of the Columbia and other northern rivers, there are shipped annually hundreds of thousands of cases of canned salmon to all parts of the globe, employing thousands of men in its preparation. But now comes in the baleful work of the Fishermen's Union, who declare that no fish shall be furnished to the canneries for less than \$1 each. This price was paid for a short time by some of the canneries who had imperative orders to fill, but now most of the canneries have been forced to close down, and, with an abundance of fish in the streams, hundreds of fishermen are idle. In fact, large numbers of fish have been killed and returned to the water to fatten the seals and sharks, while millions of the human race are famishing for food.

Some eight years ago, in Astoria, the writer witnessed a procession of several hundred of fishermen, with music and banners, and bearing an immense imitation salmon, on the side of which was inscribed the device, "Fifty cents or no fish." (The price of fish to the canneries, by the way, is uniform, while the size may vary from ten to twenty pounds.) The price has now, it seems, advanced one hundred per cent., to the ruin, virtually, of the business.

Is this wise? Is it for the benefit of the iron moulder and fisherman that they are unemployed? And does it help to bring about that fraternity of interest between labor and capital wherein justice may be done, and both classes advanced in the direction of a common humanity?

—In speaking of those who die, Job says (chap. 14:21). "His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them." The wise man says, "The dead know not anything." (Eccl. 9:5.) "Are they not all ministering spirits?" (Heb. 1:14) refers to the angels, an entirely different order of beings.—*Signs of the Times*.

The Bible doesn't say so. In one instance, particularly, where a mortal was about to fall down and worship one of these "angels," the "angel" advised him not to do so, for the reason that he [the angel] was only "one of his brethren the prophets." Besides, the "angels" themselves, who return to us a glorious and glorified host, assure us that they are of us—our kindred and friends—and not a "different order of beings," as our neighbor claims. The *Signs of the Times* rejects the positive testimony of ten thousand living witnesses, preferring that of an ancient pagan materialist.

—"Life in the Stone Age—An Outline History of Man," is the title of a pamphlet of about a hundred pages, purporting to be written through the mediumship of U. S. Figley, of Defiance, Ohio, that has just reached us. It

gives what purports to be a history of a people that once lived on a portion of the planet now covered by the sea, and known as Al-Arya. The book was originally written in strange hieroglyphics, and subsequently translated by a spirit guide through Mr. Figley. It reads like a fairy tale. Of its verity no one but the author can tell.

EDITORIAL NOTES.

—A full report of the debate between Moses Hull and S. P. Putnam, is published in the June number of the *Carrier Dove*. The *Dove* also contains much other excellent matter.

—Mrs. F. A. Logan announces a two days picnic and grove meeting to take place in Oakland, on Friday and Saturday of next week. All speakers and mediums are invited to be present.

—Hon. Amos Adams and wife arrived home last Thursday from an extended tour through the Eastern and Southern States. They enjoyed their trip very much, but like all other Californians, they are glad to get back to "God's own country" again. They will reside at the Galindo Hotel, Oakland, for the present.

—Mrs. Sarah A. Harris, of Berkeley, will deliver an address before the Theosophical Society on "Theosophy, Mental Science and Spiritualism; Their Relation to Each Other," on Sunday, the 15th inst., at 7:45 P. M., in the lecture room of the Synagogue, corner of 13th and Clay streets, Oakland. Answers to questions will follow. All are cordially invited.

—W. J. Colville is now located at 30 E. Twenty-eighth street, New York (close to Fifth Avenue). He is meeting with great success in all his undertakings. Last Sunday, June 8th, he spoke to very large houses in Conservatory Hall, Brooklyn. The evening lecture on "Recent Exposures of Attested Fraud in Spiritualism," was a very powerful exposition of the Truth in Spiritualism, which we should all endeavor to expose in our daily life.

—Some one, a short time ago, sent us a dollar for Dr. Peebles' book, "Immortality, or Our Homes, and Our Employment Hereafter." Not having the book, we sent the order, with the money, to the author, who returns the dollar and says the book is out of print, but that he has arranged to bring out a new edition. And now we don't remember who gave us the order. If he or she will advise us we will promptly return the money. We don't like to take the risk of retaining so large a sum in our possession.

—Bro. John Wetherbee, the author of the admirable series of articles, entitled, "Vanished Faces," now appearing in the GOLDEN GATE, says, in a private note, of our "Spiritual Fragments": "I have loaned your book to a wealthy outsider, who says it is the most *amiable* book he has ever 'seen from the spiritual press.' It isn't nice for us to repeat what he said; but then we want to sell the book. (We wish we could afford to give away the next 1,000 copies.) Price, \$1; when ordered by mail, 10 cents extra for postage.

—For the information of those who have applied to us, and personally to other publishers of Spiritualist journals, for copies of Dr. Peebles' book, entitled, "Immortality, or Our Homes and Our Employment Hereafter," we are authorized to state that Messrs. Colby & Rich, will bring out a new edition of this valuable book this Fall, with the addition of two new chapters, one embodying the teachings of the science that the Doctor had with Mr. Daguid, of Glasgow, Scotland, and the other those of the science he held in Jerusalem on one of his tours around the world.

—At last a prize fight at one of our athletic clubs has resulted in the assassination of one of the participants. It is high time that these murderous exhibitions were "sat down upon" by an outraged public sentiment, if not by the custodians of the law. But it is claimed that there is no law to prevent such cruel contests—that they come within the class of athletic sports that can not be interdicted—the same as running, rowing, friendly boxing, etc. Of course, no peace officer with the brains of a chickadee, could see any similarity between the murderous contests that are almost nightly witnessed at the San Francisco sporting clubs, and ordinary friendly trials of skill and strength. These clubs, as conducted, are a stench in the nostrils of common rowdism, not to say common decency.

—Mrs. Agnes Evans gave her husband, Mr. Fred Evans, a very pleasant and enjoyable surprise, last Monday evening, the occasion being the latter's—th birthday. As the evening approached Fred was "ho-dooded" away by friends in the secret, and kept down town on various pretexts, until nearly 9 o'clock, when he returned, and to his amazement found his parlors filled with a jovial crowd. He was so dazed at the spectacle that he did not at first comprehend the meaning of it all, not thinking that it had any relation to his birthday. "Great heavens, Agnes," he exclaimed, *sub voce*, to his amused spouse, "is there anything to eat in the house?" He was comforted on that score by being led to the beautifully and bountifully laden tables. Then the light broke in upon his confused understanding, and you could have knocked him down with a club! But he soon rallied and was the jolly host to all present.

EDITING a magazine is not unlike walking into a garden of flowers and gathering a single bouquet. In other words, not to accept an article, a story, a poem, is not necessarily to "reject" it. There may be weeds in the garden—there may be weeds in the garden—but the fact that a particular blossom is not gathered into the monthly bouquet does not prove that the editor regarded the blossom as a weed, and therefore passed it by. It would be impossible to sweep all the flowers into a single handful.—*Century, for June*.

This is the experience of many publishers. The GOLDEN GATE, even, has on hand hundreds of articles it will never be able to publish—many of which are really meritorious.

"NO RESPECTER OF PERSONS."

The calamities of Nature furnish ample cause for fully believing the orthodox God to be no respecter of persons—not even of His own people or their works. As the rains descend alike, on the just and on the unjust, so do the disasters and ruin of the elements. It is quite easy for Christians to believe that God might show special favor to the wicked and ungodly, just to arouse them to a sense of their unworthiness; that it might continue as a prolonged day of grace, but which must sooner or later be cut off in wrath and vengeance. It is not so easy for Christians to see the hand or design of God in the destruction of His own, coming even in answer to prayer for deliverance.

Advices from Berlin of the 22d inst., report severe storms that did great damage to the village of St. Malen. On that day the afflicted people gathered in the church to pray for a cessation of the storm. While the prayers were ascending the church was struck by lightning, and four persons instantly killed. Four others were rendered completely blind, and still others injured, two little children being crushed to death.

There seems to be no power greater than the laws of Nature. The humble homes of these people were not destroyed by lightning; but the tall church spire invited the deadly shaft, and God had no force to stay the results. Churches are not safe places to pray in during thunderstorms.

A QUEER SUBJECT.

Rev. Hugh S. Pentecost lectured in Newark lately on a bold theme, "Are Clergymen Frauds?" He said he did not propose to discuss common, every-day ministerial lies, thieves, drunkards and libertines. He simply wanted to discuss the question whether the average respectable and respected priest or minister is a fraud, and he claimed that nearly all are such. What he meant by fraud was one who did not preach what he believed.

The part of the subject ignored by the Reverend gentleman contains a most startling and scandalous declaration; and yet, if clergymen don't know each other, who may be supposed to?

As to the latter part of the question, we think it is a broad one, and includes other than clergymen. The latter are generally cautious and politic in their declarations of belief and new ideas, because their congregation compel them to be so. It is not every minister who feels able to give up his living for opinion's sake; nor yet equal, if he does so, to opening a religious career on new ground.

Ministers, like other workers, are working to order, trying to please their employers. If they go contrary to orders they lose their work. It does not matter that they could turn out a better article than is called for, since they are not allowed to do so.

POOR OPINION.

It is like a breath from the dark ages to hear or read the reports of sermons from such men as Dr. Dowie. In his lecture on "Diabolical Deception," he seems to have taken the unfortunate lady prophet, Mrs. Woodruff, as a subject from which to draw illustrations and denounce women generally who dare to be "heard in public." Of Mrs. Dowie he says: "Pure and chaste and holy 'as my wife is, I would not permit her to take 'the office of teacher.' 'I have no confidence 'in a mission controlled by women. I have 'no confidence in women in the church usurping 'authority over man. I have no confidence in the 'eldress usurping the place of the elder. God has 'given man authority over woman.' Satan 'deceives women to day, as he did Eve in the 'Garden of Eden. If there is a sad thing, it is 'that there are bands of women in the Church 'without the authority of men."

This confidence in women in Church matters must be limited, even with conservative Dr. Dowie. We don't for a moment suppose he would object to the work they inaugurate and carry out for the purpose of raising funds to build churches, or pay the minister's salary, and all along through the years, the little schemes they devise for increasing the efficiency of Christian work, and of occasionally giving the pastor thereof a benefit! Ah! no; these are very proper things for women to do in the churches, because the churches can't do without them, nor the funds they are so successful in raising. Well, we think ministers of Dr. Dowie's opinion of women, ought to raise these funds by the "sweat of their brow," as God commanded them to do.

SHOULD BE REMEMBERED.

Although we have hitherto published Prof. Crookes' account of his wonderful experience with the materialized form, Katie King, produced through the mediumship of Florence Cook, yet it were well for Spiritualists to remember the facts. Prof. Crookes experimented with Florence in his own house to which she came unattended. The experiments were continued for three years, ending in 1874. He used his library for a cabinet, by taking off one of the folding doors leading into the laboratory and suspending a curtain in its place. The observers sat in the laboratory. The experience quoted is from the last seance when the famous Katie King made her final appearance. Katie in materialized form, according to the account, said a few words in private to each member of the circle and gave some directions. "Having concluded her directions," says Prof. Crookes, "Katie invited me into the cabinet with her, and allowed me to remain there to the end. After closing the curtain she remained with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stopping over her, Katie touched her, and said 'Wake up, Florrie, wake up! I must leave you now.' Miss Cook then woke and tearfully entreated Katie to stay a little longer. 'My dear I can't; my work is done. God bless you,' Katie replied, and then continued speaking to Miss Cook. For several minutes the two were

conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on the floor, sobbing hysterically. I looked round, but the white robed Katie had gone." Further along Prof. C. adds: ".....To imagine, I say, the Katie King of the last three years to be the result of imposture, does more violence to one's reason and common sense than to believe her to be what she herself affirms." In Vol. XV. *Proceedings of the Society for Psychical Research* (London, Dec., 1889), speaking of his experiences with D. D. Home, Miss Cook and others, Prof. Crookes says: "I have not changed my mind; on dispassionate review of statements put forth by me nearly twenty years ago, I find nothing to retract or to alter. I have discovered no flaws in the experiments then made, or in the reasoning I based upon them."

THEY DON'T KNOW IT.

Many of our pious church neighbors are very good Spiritualists and they don't know it. Take the following, for instance, from a recent number of the *Californian Christian Advocate*, concerning Moses and Elias on the Mount of Transfiguration, and not even the editor of a Spiritualist journal could say it better:

"They beheld two men talking with Jesus. In this light the spirit-world had become visible. How often may our friends be near us and we know it not! 'Are they not all ministering spirits?' These strange forms of light are Moses and Elias; they are talking to Jesus about death—telling Jesus their experience of dying and being translated. Moses had been dead 1,500 years, and his body buried in the hills of Moab by Jehovah himself. But Moses only died—he is not dead; he is here a conscious personality in form and feature and voice—not a shadow, but a man. Death is not a sleep, not a state of consciousness, but the gate-way to another world. Elijah had a different experience—he was translated without seeing death. He was there with the same body he took with him from the Jordan. Man is all immortal—spirit, soul, and body; all our friends are alive 'over there.'"

When we preach the same doctrine, and offer to prove it, why is it that the average Christian will charge us with being in league with the devil?

If the respectable and thinking portion of the community would take pattern after Mr. Bromley [who recently refused to shake hands with John L. Sullivan], and decline the acquaintance of men whose only title to recognition is shared by the hind legs of a male, public sentiment would regard a healthy tone and popular and bullies would be forced to go to work for a living.—*S. F. Chronicle*.

If the *Chronicle* would cease to hold these rowdies up to public gaze,—cease its details of their brutal fights, their disgusting drunks, etc., their "occupation would be gone," and they would have to go to work or starve.

BATTLE OF GETTYSBURG AND MUSEUM.—Our readers, if they wish to thoroughly enjoy themselves, should visit the Panoramas of the "Battle of Gettysburg," corner of Market and Tenth streets. It is a sight never to be forgotten, and one any true Spiritualist should see. There is a museum of animals, electricity, and Mr. Edison's wonderful phonograph, and revolving colored slides, to which patrons of the panoramas are admitted free.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE.

At St. Andrews' Hall, 111 Larkin street, Wednesday evening, June 11th, the meeting of the Union Spiritualist was opened, as usual, at 8 o'clock, and had all seats filled with a very intelligent and enthusiastic audience. Mrs. Miller opened with a prayer and an invocation to the spirit world. Mrs. Miller then made a few encouraging remarks to the audience and closed by giving a large number of tests, for the last time from this platform. After singing a song by the audience, Mrs. Ladd-Finnican then gave a large number of very fine tests, and all were acknowledged to by the persons receiving them. Among the audience were the following mediums: Harlow Davis, Mrs. Peck, Mrs. Miller, Mrs. Ladd-Finnican, Mrs. G. Smith, and Miss Edna Smith.

Meetings every Wednesday evening, at 8 o'clock. The best mediums always in attendance, and a pleasant evening's entertainment guaranteed to all attending.
M. H. W.

Harlow Davis' Meetings.

EDITOR OF GOLDEN GATE.

On Sunday last two very successful meetings were held by Harlow Davis, the young platform test medium, in St. George's Hall, 909 1/2 Market street. The afternoon meeting was opened at 2 o'clock, and was well attended. A large number of fine tests were given, all being recognized.

In the evening the hall was filled with anxious inquirers after the phenomena of Spiritualism. Before 8 o'clock every seat was filled, a great many having to be refused admittance. The floral offerings, from the many well-wishers and friends of the medium, were beautiful. A most enjoyable evening was spent, the medium occupying the platform for more than an hour, giving a large number of excellent tests, which were all acknowledged to be correct. Meetings will be held in the same hall next Sunday at 2 and 8 o'clock P. M. All invited.
S. J. P.

—The Camp Meeting at Lookout Mountain, Tenn., is announced to commence on Sunday, July 6th, and close August 31st, 1890. Many of our best mediums and speakers in the country will be there.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The First Association of Progressive Spiritualists of Oakland, met last Sunday as usual, Dr. Macosy presiding. The afternoon meeting opened with a song; a blessing by the President followed. Mr. Wheeler then addressed the audience on, "Our Actions in this Life, and its Consequences in the Next." Mrs. Wheeler also gave a short address, and tests; one of which was very remarkable, it was given to a gentleman; the scene of a battlefield was presented to the medium, this gentleman was one of the soldiers there, he was holding a short sword in his hand, when a shot came and cut the sword in two; the medium stating that he still had a piece in his possession; to the same gentleman the medium described a package and its contents, which was very remarkable as correct. Others gave short addresses, and Mrs. Cowell improvised a poem.

At the evening meeting quite a large number had assembled. The meeting was opened with song; Mrs. Cowell then offered invocation and a few remarks, the medium then gave a number of recognized tests.

The usual Wednesday evening meeting was held at Kohler's Hall. There was a fair attendance and all seemed much interested with the exercises of the evening. A song was given, after which the President gave a blessing and remarks. Brother Wheeler came forward and gave assistance, as he always does, and we are pleased that he is so interested in our meetings and the Cause; he always gives something good, and all who hear his remarks may gain knowledge. Sister Wheeler is ever willing to lend a helping hand whenever she can; she is always heartily welcomed to our platform. Whatever is given by these soul worthy people is given without money and without price, therefore the thoughts expressed, free from the entanglement of the almighty dollar, breathe forth its utterances from the soul and carry with it firmer convictions to the minds of others.

Mr. Pattison was present and gave tests and a song, also improvised several poems. Mrs. Gardner described several spirits; Mrs. Mason gave a short and pithy speech on "Thought," and after singing the meeting closed.

Next Sunday evening Mrs. Ladd-Finnigan will occupy the platform for the evening with tests. We invite all to come, and we insure you perfect satisfaction. This medium is well known and reliable. The doors open at 7 o'clock.

MRS. DAVIS, Sec'y.

The Children's Progressive Lyceum.

EDITOR OF GOLDEN GATE:

Last Sunday a number of the older with a few of the little members of the Children's Progressive Lyceum, took an outing in the woods at Mill Valley, where they found many other groups of humanity enjoying the lovely retreat. Many of the little ones and youth were unable to accompany those leaders and officers who went, because of the apprehension of their parents who avoided the crowded condition of trains and boats on a holiday; but all who did go found themselves amply repaid for having done so, by rambles through the shaded aisles of the pines and redwoods; chats, singing and games beneath the leafy canopy. All had been liberated for the requirements for food, so that the visitors who came without food, so that their want abundantly supplied.

Some little errors might have been avoided by the appointment of a committee, which will probably be done next time. The sixty or seventy who formed the Lyceum representation, seemed to be unanimous when the day had closed that they had enjoyed themselves.

On next Sunday the session of the Lyceum will be held as usual at 909 1/2 Market street, at 10 A. M., and the Stars will be the general topic. Some of the pupils are interested in securing the prize of one dollar offered by J. L. Morse, for the best original essay on spiritual truth that will be presented on the first Sunday in July, and which will be published in the GOLDEN GATE and Carrier Dove.

W. J. KIRKWOOD.

Circle of Harmony.

EDITOR OF GOLDEN GATE:

The Circle of Harmony in St. George's Hall, 909 Market street, was again replete with interest last Sunday. The President after giving a kindly greeting to the audience said that they missed the patterning feet, the sweet childish voice and melodious songs of the Lyceum children in the hall adjoining, as they with their faithful Leaders, and estimable conductor, Addie L. Ballou had gone on a picnic excursion to commune with nature and nature's God. Blessed children, and blessed privileges, compared with thousands through the nation whose lives had been embittered by the liquor traffic, and then followed with an earnest appeal to the voters to labor for Prohibition, but more especially for the harmonization of the elements in the hall that all might come in rapport with their spirit helpers, for wisdom minds inspired

by heavenly hosts would labor for the good of all.

Dr. Larson followed with something of his experience. He had traveled all over Europe, and a considerable of America and he must say that he never had found before a meeting where all could feel such a perfect welcome to participate in the exercises as they do here.

Mrs. Hendee made an excellent speech and Mr. Burgess very emphatically commended the same. A stranger lady sitting beside Mrs. Hendee acknowledged to having received an unmistakable test from her. Dr. Bouton, through Mr. Dean, wished to be recognized as formerly, when he participated in the meetings while in mortal form. Mr. Wilkinson gave several tests. The doxology and benediction closed the meeting until 10:30 next Sunday.

Shattuck Hall, Oakland.

EDITOR OF GOLDEN GATE:

At Shattuck Hall, Oakland, corner of Eighth and Broadway, on last Sunday at 2:30 P. M., the meeting was opened by Walter Hyde with appreciative remarks, and singing. Dr. Larson was then introduced and spoke for an hour on the subject of Healing. He seems particularly gifted with the power. Mrs. Gardner made a few remarks and described spirits. An elderly lady also spoke.

The 7:30 meeting was regaled with sweet songs and piano accompaniment. Dr. Paulson, whose clear pronunciation enabled all to hear the words and sentiments of the tunes. This pleasing adjunct of Mrs. Logan's meeting every Sunday evening cannot fail to interest all who are privileged to listen. Mrs. Jennie Mason read a poem, entitled "Prayer"; Dr. Paulson gave a brief scientific lecture on Spiritualism in which he stated that the Bible was full of Spiritualism. That to take that from the Book nothing remained but profane history. Mr. Pattison held the audience forty minutes with impersonations of voice and manner of several spirits. The crowded house dispersed at 9:30 to meet again next Sunday afternoon and evening.

Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

The meetings at Metropolitan Temple, on Sunday, June 8th, were well attended. Mr. Moses Hull gave two fine lectures, his subjects, morning and evening, were: "The Spiritual Revived and God's Revelation, what it is, and what it is not." Mr. Hull will only be here three Sundays more, so it will be well for those who have not had the pleasure of listening to his very interesting lectures to do so before he leaves the city.

MRS. S. B. WHITEHEAD, Sec'y.

Mrs. Briggs' Meetings.

EDITOR OF GOLDEN GATE:

Another interesting meeting was held last Sunday evening at 106 McAllister street. Mrs. Dunham is a fine test medium and gave great satisfaction to the audience. Mrs. Maxwell has a fine presence and gave good tests; she will hold her own with the best when she gets more confidence. Mrs. Briggs has good talent engaged for next Sunday evening, at 106 McAllister street. All are invited. X

Notes from G. H. Brooks.

EDITOR OF GOLDEN GATE:

I arrived in San Diego in due course of time; but as matters in a spiritual sense were not in working order, I did not do anything. I found Mr. York here lecturing to full houses. I went over to National City, where our people have a Society which meets every Sunday morning. I attended their meetings; lectured for them on Sunday evening, and held a psychometric circle on Wednesday evening. I then came to San Bernardino, where I found the Society here owned their own hall, and meet Sunday afternoons. I have been lecturing for them for three Sundays, and shall remain there three or four Sundays more. The audiences are on the increase, and the utmost harmony prevails.

Last Sunday I started a Children's Lyceum, which was a pronounced success; there were twenty-one in attendance, which was good for the first Sunday. I held meetings in Riverside on Sunday evenings, in the parlors of Dr. James Williams. They are well attended and much interest is made manifest. I shall continue to hold meetings there as long as I remain in this section of the country.

My health has improved very much since I came here, and I trust by the last of Summer to be fully restored. Trusting that your many readers are full of zeal and enthusiasm, I am as ever, yours in the cause of truth.

G. H. BROOKS.
SAN BERNARDINO, Calif., June 7, 1890.

HEALED BY SPIRIT POWER.

SAN FRANCISCO, Cal., May 23, 1890.

THE BLIND CURED.—Having been afflicted with weak eyes for the past two years, and having tried several distinguished oculists without success, I heard of Dr. Robbins, in a most interesting manner. After one treatment I was much better. It seemed a cataract had formed on both eyes, which continued to disappear with each succeeding treatment, until they have entirely gone.

D. M. MCKAY.

TESTIMONIAL.

DR. DOBSON.—Dear Sir:—It is now about three weeks since I commenced taking your medicine. At that time I was a great sufferer, and had been for about two years, the cause of which I better know to you and your good spirit guides; but words can not express my feeling of gratitude to you and your band for the complete change I have experienced. When I commenced your treatment I was weak, now I am strong. I feel old, now I feel young. I was seldom without pain, they have all flown; I am miserable, but, thanks to you and your spirit band, I am happy, and in search of some other sufferer who needs your help. I pray that the good angels will continue their work with you and bless you as you have been instrumental in blessing me.

I feel that I would need another month's treatment, as you suggested in your letter on treatment, for which I remit postage order.

Yours respectfully, G. H. MEADOWS,
226 Sandford street, Brooklyn, N. Y.
[See advertisement in another column.]

SPIRITUALISTS' PICNIC.—All favorable to Spiritualism are respectfully invited to join in a Basket Picnic, to be held on the Fruit Vale picnic grounds, at the terminus of the Broad Gauge local train in Oakland. Round trip ticket from the foot of Market street, San Francisco, only 25 cents; children, half-price; only 10 cents at the gate, children free. Tea, coffee and lunch will be furnished reasonably, by the proprietors of the ground, to those who may desire. Moss Hall, and all speakers and mediums, especially invited. Come early, Friday morning, June 20th.

—A two-story cottage, with ten rooms, and a corner lot 85x127 feet, with barn, chicken-house, flowers and fruit trees, in the beautiful town of San Leandro, and all for the small sum of \$1600. Inquire at this office. The grounds are neatly laid out, the house newly painted, and the property in first-class order.

PROFESSIONAL CARDS.

MEETINGS AT COLLEGE HALL, 106 McALLISTER STREET, Sunday evening at 8 o'clock. Communications and Tests from your spirit (sides), and Inspirational Speaking.

TWO EASTERN LADIES.

MRS. BUCKINGHAM, and MISS JOHANNES, With much experience and strangers here, would like to give you treatments and if you are not satisfied, don't pay. 106 McAllister Street, Room 31. June 14-15-16.

GILSON BORNESSE, SPIRIT PORTRAITURIST, TRANCE AND TEST MEDIUM. Life History cast giving an accurate delineation of character and propensities, and explains conditions and what one is best adapted for in life. Send us lack of hair name and date of birth, and \$1.00. Sittings Daily. 400 Geary Street, Cor. Mason. June 14-15-16.

MISS STEARNS, VAPOR AND ELECTRIC BATHS, MAGNETIC AND MASSAGE TREATMENT. At her Office or at Paulin's Home. Nervousness, Sleeplessness, Dyspepsia and Rheumatism specialities. Room 14, Davis Block, Cor. Washington and 14th Sts., 2nd Oakland, Cal. Office Hours 10 to 12 A. M., 2 to 5 P. M. June 14-15-16.

ALL THEOSOPHICAL, OCCULT AND ORIENTAL works, and books on all subjects are now available at the office of

THE THEOSOPHICAL SOCIETY, 7 Duke St., Strand, London, England.

Books sent free on receipt of Catalogue price. Catalogues post free on application. June 14-15-16.

E. Robbins, M. D.,

Medical Clairvoyant, Physician and Surgeon.

HIGHEST REFERENCES AS A HEALER AND MEDICAL CLAIRVOYANT.

Office Hours—10 to 12, 2 to 4 and 7 to 10.

Diseases Diagnosed without Patients Explaining Symptoms.

Room 74, Flood Building, San Francisco.

Circles—Monday and Friday Evenings.

Mrs. Albert Morton, Spirit -- Medium!

FOR DIAGNOSIS OF DISEASE.

Psychometric and Prophecy Readings General Advice and Spirit Communications, Instruction in Spiritual Science, Yes, Sir, 210 Stockton Street, San Francisco.

Mrs. Helen Fairchild, MATERIALIZING SEANCES

Sundays, Tuesdays, Fri's at 2 P. M.

Tuesdays and Thursdays evening at 8 o'clock.

Prepared through her guides to assist in the development of all phases of Mediumship.

233 MARKET ST. S. F.

Mrs. J. J. Whitney, CLAIRVOYANT, TRANCE AND TEST MEDIUM!

AND LIFE READER!

MULTONOMAH BLOCK, ROOM 4, PORTLAND, OREGON.

MRS. C. J. MEYER, Commercial Hotel, Stockton, Cal.

THE CELEBRATED TRANCE, BUSINESS AND DEVELOPING MEDIUM.

Sittings daily: Open for engagements for Platform Tests Reception, Monday and Friday evening, 8:15 to 9:30.

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.

APPRECIATIVE ENDORSEMENTS:

Both interesting and instructive.—*Leadville Herald and Democrat.*

Every thinking mind can reap consolation and benefit from them. They constitute a philosophy in themselves.—*The Better Way.*

These gems treat of spiritual subjects in a very beautiful way, and will give satisfaction to many a reader, in the permanent form of *Allyce.*

The volume is not only beautifully gotten up, but abounds with inspired teachings, and is a credit to the author.—*Charles P. Cocks, Brooklyn, N. Y.*

"Spiritual Fragments," is a treasure of priceless value to the world, and must be appreciated by it in due time.—*Riley M. Adams, Vinland, N. Y.*

They deal with some 75 distinct subjects. The teaching is on the whole sound, and uttered with great literary grace and lucidity.—*Medium and Daybreak.*

They will be found interesting and instructive reading. The book is embellished with a fine life-like portrait of Mr. Owen.—*Religio Philosophical Journal.*

Mr. Owen was for a quarter of a century editor of the *San Jose Mercury*, and is well known throughout the West. He has always excelled as a writer of humanitarian editorials.—*Golden Era.*

I find in it "rest for the weary," encouragement for the weak, hope for the despondent, in short, a panacea for many of life's ills, if these thoughts were but coined into practice.—*Mrs. R. S. Lillie.*

A collection of choice gems of thought on a very large variety of topics, all of which are treated from the broad, liberal standpoint of a man of culture, experience and deep spiritual conviction.—*W. J. Colville.*

They should be in the hands of and form a text-book for every thinking, reflecting Spiritualist in the land; it should be constantly by his side and used as a text-book of the higher teachings of Spiritualism.—*Hon. Amos Adams.*

Such "Fragments" are "whole thoughts" for the mortal. They are good to lie round where they can tell their tale to the idle moment. I have opened the volume often, finding a thought or a suggestion that stirs the mind.—*Charles Dawkins.*

Coming from the pen of Hon. J. J. Owen, editor of the *GOLDEN GATE*, of San Francisco, there is no doubt in the minds of those who know of the writer and his literary efforts, that his "Spiritual Fragments" will be veritable crumbs of wisdom.—*Oliver Branch.*

The day it came my wife took it as I was showing it to her, and has kept it ever since, and occasionally says "Hear this, John," and reads one of them. She finds a good deal of consolation in these "Fragments," and keeps the book on her work-table and in her hands about all the time.—*John Wetherbee.*

It is packed full of the grandest, most elevating and inspiring testaments that I ever read. I can not open to a single page that I do not find something that commends itself to my better and nobler self. It can be to a great good.—*W. H. Smith, of the Dunsmuir Safe and Iron Works Company, Boston, Mass.*

I think your book is a beautiful gathering of pearls of wisdom and truth, which may well grace the library of every Spiritualist, and to those who walk in sorrow's sombre ways, upon perusal of it of its cheering power, find many a cheering ray of light which shall illumine their pathway and inspire fresh vigor to their faltering energies.—*Samuel D. Greene, Brooklyn, N. Y.*

It is precisely such a work as would afford appropriate readings for our Sunday services and lyceum scholars. Those who have been in the habit of reading these noble eulogies as they have appeared in each issue of the *GOLDEN GATE*, will rejoice to find them gathered up in the form of a handsome and attractive volume.—*Emma Harding Britten, in "The Two Worlds."*

I feel that I am blest with a true spiritual friend that I keep readily at hand to cheer me in times of despond. It certainly embodies the true precepts to a correct and therefore heavenly life. Sweeter fragments we've been gathered. We've placed before the world: On we step, for the Cause of Mission Equal to the truth of old.

—*Sarah A. Ramsdell.*

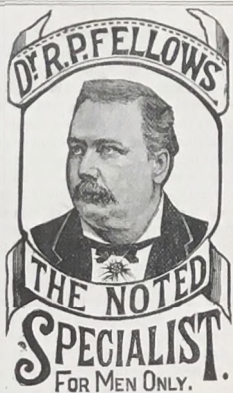
On this Coast especially, and to an extent among the readers of Spiritual literature throughout the world, Mr. Owen is appreciated as one of the most graceful and forcible of writers advocating the cause of "Modern Spiritualism;" while the editorial fraternity of California agree, from long acquaintance with him as a secular editor, that he is a writer of fine general ability. We shall give "Spiritual Fragments" a place in our most valued collection.—*The World's Advance Thought.*

They touch upon a great variety of topics, but the main themes are the power of love, the influence of home, the vitality of the spiritual man, the spread of free thought and the decadence of religious sectarianism. Mr. Owen is a clear, forcible and earnest writer. There is the ring of genuine conviction in everything he writes, and no one can read a few pages of this book without gaining suggestions for thought. If every Spiritualist had his candor, moderation, tolerance and high aspirations, the Cause of Spiritualism would be to-day.—*San Francisco Chronicle.*

I must say, Brother Owen, your "Fragments" are soul-searching, love-seeking, harmony-inspiring and peace-giving to all who have tasted the sweet waters of Spiritualism, and the pure nectar of its divine truths. Some of its passages are like hanging baskets of rare and fragrant blooms in the "Garden of the Gods." They are like healing balm to many a worn and weary traveler on the rocky road of doubt. They portray the grand sublime principles of Spiritualism in symbols of beauty, and sing songs of sweet gladness to the lone soul that is weary and longs to pass away, and tightens again the threads of angel-taught truths.—*Rose L. Baskett, San Francisco.*

Neatly bound in cloth, price \$1.00; When ordered by mail, 10 cents extra for postage.

ADVERTISEMENTS.



A REGULARLY EDUCATED AND LEGALLY

Qualified Physician and the most successful in his specialty as his practice will prove. Send 10 CENTS, for his "PRIVATE COUNSELLOR"—a valuable book for YOUNG AND MIDDLE-AGED MEN suffering from SPERMATORRHOEA, IMPOTENCY, VARI-COELER and wasting of the PRIVATE PARTS, etc., etc., as the result of youthful follies, indiscretions and excesses. IT SETS FORTH AN EXTERNAL APPLICATION A POSITIVE CURE.



Ye my afflicted brother this book has been written especially for YOU, and sent forth to meet your urgent needs and rescue you from impending DEATH, and restore you to SOUND HEALTH. VIGOR. AVOID CURELESSLY. VINELAND, NEW JERSEY, and say where you saw this advertisement.

[From the GOLDEN GATE.] "Similar advertisements from unscrupulous practitioners have been frequently assailed and exposed by the press, but Dr. Fellows stands foremost in his profession, and IT IS SAFE TO TRUST HIM."

Sixteenth Street Bazaar.

F. M. HALL, Proprietor. BOOKS, STATIONERY AND TOYS! CIRCULATING LIBRARY. Periodicals, Sheet Music, School Books and Musical Instruments, Etc., S. W. CORNER SIXTEENTH AND MISSION STS. SAN FRANCISCO. Spiritual Papers and Books on Sale. felhu

PROFESSIONAL CARDS.

Mrs. Lizzie Fulton,

AUTOMATIC--AND--INDEPENDENT SLATE-WRITER!

In prepared, through her Guides, to develop all phases of Mediumship, especially the beautiful gift of INDEPENDENT SLATE-WRITING.

Persons living at a distance send for Magnetized Slates, with instructions for sitting.

Developing Circles--Tuesdays and Fridays, at 8 P. M. 915 1/2 Mission street, S. F. June 14-15-16.

DR. PFUHL, Spiritual Healer & Teacher,

—CURES—

ALL AILMENTS GIVEN UP BY THE OLD SCHOOL OF MEDICINE, INSANITY ESPECIALLY.

Parlor, 519 Eighteenth Street, OAKLAND, 8925-104.

E. W. Wheeler,

Electro-Magnetic Treatments.

ALL CHRONIC AND NERVOUS DISEASES SUCCESSFULLY TREATED.

Female and Private Diseases a Specialty.

Circles--Tuesday, Thursday and Sunday Evenings. 112 Valencia Street, one-half block from Market Street. Take Valencia Street Cable Car. 8925-104.

Dr. Wood,

Clairvoyant, Trance, and Independent Slate-Writing Medium.

ALL CHRONIC AND NERVOUS DISEASES SUCCESSFULLY TREATED.

Female and Private Diseases a Specialty.

Circles--Tuesday, Thursday and Sunday Evenings.

112 Valencia Street, one-half block from Market Street. Take Valencia Street Cable Car. 8925-104.

FRED EVANS, SENSITIVE FOR Psychography, OR INDEPENDENT SLATE-WRITING.

Mr. EVANS has returned from Australia and resumed his spirit-guided thought and work. Office Hours, 10 to 4. Private Developing Daily.

424 1/2 HAY STREET, SAN FRANCISCO.

N. B.—Take Haight street car and alight at W. later.

Adams, Publisher, Liberal, Missouri.

Dr. G. B. Alici