



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, JULY 5, 1890.

{ TERMS (In Advance): \$2.00 per annum; }
\$1.00 for six months.

N 25.

CONTENTS:

FIRST PAGE.—Letter from Modesto: Letter from Minnie P. Drake; Reminiscences; by Riley M. Adams; Matter Passed Through Matter; etc.
SECOND PAGE.—Vanished Faces—No V. by John Wetherbee; Travelling as a Trunk; How Bishop Fitzgerald was Handicapped; Publications; etc.
THIRD PAGE.—Letter from Sabatoga Springs: A Search with Mr. David Daguid; Advertisement: Professional Cards; etc.
FOURTH PAGE.—The Foolishness of Numbers: An Unnatural Antagonism; Editorial Notes; Dishonest Conspiracy against Justice; etc.
FIFTH PAGE.—Fidelity Hall, Oakland; Shattuck Hall, Oakland; Circle of Harmony; St. Georges Hall; St. Andrews Hall; The Children's Progressive Lyceum; Advertisements; Prof. solo a Credo; P. bic ideas.
SIXTH PAGE.—Vanished Faces—Injustice to the Deported; Thoughts: Sun of God; Let's try from the Garden City; The Cast-Off Clay; Publications; etc.
SEVENTH PAGE.—The Spiritual Ecstasy; Materializing in Mediums; Natural Clairvoyance; Lake Fire Association and its Teachings; Miscellaneous; etc.
EIGHTH PAGE.—(Poetry) My Guardian; Voices of the Angels; Letter from W. J. Colville; Letter from On and; Advertisements; etc.

Letter from Modesto.

EDITOR OF GOLDEN GATE:

Asking for a space in your paper, I would like to add a few remarks to those already spoken in behalf of our friend, Mrs. C. J. Meyer, one of California's most excellent mediums. The grand, good work in which she is engaged, Spiritualism, is making rapid progress in our glorious land, and dear reader, just here let me say, that in spite of the many drawbacks, spiritual religion, I firmly believe, in time will become the true and only religion in our universe. How can we doubt the truth when such great revelations are made to us by Mrs. C. J. Meyers and hundreds of others who are constantly becoming stronger in this faith, and more and more enlightened in the good work every day, as they grow older?

Think you, if any of our mediums were not positive of this great power which the Great Almighty who rules this universe has bestowed upon them, would cling so faithfully to their belief? No! Human nature is ever on the lookout for proof, as was in the days of Christ. See how, when he appeared before his disciples as a spirit, they doubted if it was he, and he said, "Oh ye of little faith, ye have seen and believed. Blessed are they who having not seen yet have believed;" and so it is even down to the present day, always doubting.

Mrs. Meyer has met with grand success in Modesto, judging from the remarks of the people, and the attendance at her meetings. I should like so well to give all the testimonials I have listened to, but I cannot. I will only mention a few. There were two little boys who begged to be allowed to attend one of the meetings, and they occupied seats in the back of the hall, never supposing for an instant any spirits would take notice of such little ones. But such was the fact; they were visited by a sister and brother long dead, and were so happy. Our friend seemed to have such great power given her to reveal the correct names of loved ones who are in spirit land, and also the names of our living ones. There was one young man who called on Mrs. Meyer and took the photograph of a lady friend, and when he showed the card, the medium told this lady's full name, saying: "I see it written below the face on the card." Now there was no writing there at all; and the gentleman says, "Well, I came here to see a humbug piece of work, but from this out, I am convinced there is truth and reality in Spiritualism, for no one but myself knew the name of this lady in this town." So, you see, there is so much power shown, that the work proves itself. I hope and pray that our good medium may meet with great success wherever she may go. This is a good work, and nothing but success can attend those who are engaged in it. A well wisher in all spiritual work. MRS. G. A. ANDERSON.
MODESTO, June 1890.

Fear is born of the womb of stupidity, coddled on the bosom of ignorance, fed on the milk of selfishness, cowed by the whip of authority, and palsied with the threat of hell. Courage is the child of freedom, fed on the ambrosia of hope, buoyed by the spirit of justice, and exultant in the triumph of truth.—The Rostrum.

Letter from Minnie P. Drake.

EDITOR OF GOLDEN GATE.

I have just returned from a sojourn of three days in our beautiful city, Summerland. Knowing you to be a friend to its best interests, sincerely desirous for its present prosperity and its future success as a spiritual colony, I take pleasure in informing you that its generous proprietor, H. L. Williams, has, by locating and boring a well, struck a fine flow of natural gas, at the depth of twenty feet. A match was applied when it burned with a steady light during the night, and gave evidence that a fine quality of natural gas had at length been found. This information may have reached you ere this communication comes to your hand, but as I visited the site this morning may have an added interest as being of later date. Mr. Williams, believing that by boring deeper a stronger flow might be reached, soon found it necessary to put in tubing, and at twenty-five feet, to stop the flow during the day, as the noise of the escaping gas rendered it not wholly safe for passing teams. Saturday night, at the depth of thirty feet, it was again ignited, and for that and the consecutive Sunday night, it burned with a brilliancy beautiful to look upon, lighting up the hotel near it and the adjacent streets. The flame was some two or more feet in width, and was thrown probably nine or ten feet into the air. Not being protected from the night wind, the flame was carried somewhat in a lateral direction; the tubing being carried up a few feet, the burning gas thrown up as it was, seemed a grand sight to all who saw it. The principal workman at the well (who had commenced boring again this Monday morning), informed me it was thirty-two feet deep, and it was the intention to go to the depth of forty feet, as the deeper they bored the stronger the flow of gas. It was judged that it had sufficient weight and force to light the city and afford fuel for the citizens; perchance for her elder sister, the city by the sea, Santa Barbara.

This well is located in the street, a few rods South of the hotel, on a spot of ground on which there has been no vegetation growing for years, if ever, and which was strongly redolent of sulphur, and was very warm. Here in this spot mediums have long predicted gas would be found. I was informed the "divining rod" turned in the hands of several persons—Dodge, medium, and especially in Mr. Williams' hands, and he, the proprietor of the place, was finally induced to commence a well.

Summerland will be greatly enriched by this discovery. It is supposed there must be beds of coal in the vicinity, or such a flow of gas could not have been found there. How many more treasures Mother Nature may have stored up in her bosom for her children in Summerland, none as yet can fully decide. It has been foretold years since, that gas, coal, oil, sulphur, etc., would be found eventually on Ortega Rancho, perhaps minerals also.

It is thought by some persons that from the great warmth of the ground, and the strong evidence of the presence of sulphur in the atmosphere, that there may be hot sulphur springs near the location of the gas well, and there is talk of boring for the same. This however, is conjecture, and is at best in the future. It would be a grand thing for the future sanitarium. Why should there not be such found here, if sought for, as well as at the hot springs near Montecito? Summerland is still very young; less than two years old. Although in its early youth, it has already attained a healthy, almost a surprising growth; who can prophesy of its future, even one quarter of a century hence?

The *Reconstructor* has made its debut, and seems to be well received; and will, we trust, prove itself worthy of its parentage, and secure through its intrinsic worth, a liberal patronage from Spiritualists throughout our country. Long live our *Reconstructor* and its noble, true-hearted editor, who is laboring for the good of humanity.

As Summerland was the inception of the angel world, and of the spiritual congress of our fatherland in the great beyond, and will be sustained and developed by the same powers which planned its present and its future, many of us think and be-

lieve the same power sent Professor Loveland to visit us, and impressed him to locate in the city of the progressive future—and was the work of the same angel band of grand humanitarians who are watching over and guarding the young but fast growing spiritual colony. Yesterday he gave us an address; I wish it could be printed in letters of gold, on plates of silver, that it might be read by all professing Spiritualists throughout the land. Although addressed particularly to those present, it would benefit any and all persons who would give it faithful, thoughtful consideration. I will not mar its perfection by repetition. He said that the spirit world had done a great work for the place, and it was now the duty of the people to do their part. He then asked what was our duty as Spiritualists; and in language most expressive and refined, intellectual, yet forcible, reaching all hearts, he laid before us what we as workers in our Father's vineyard, and in conjunction with the angel workers, ought to do. Harmonize and work in unison; rise above all that would be detrimental to ourselves or our brother man or sister woman, or the spiritual advancement of our beautiful Summerland, and let our lives be like a city set on a hill, whose light cannot be hid. If all Spiritualists could live by the precepts then given, the world would become a veritable paradise for humanity to dwell in.

My communication is becoming too lengthy, but I cannot close without saying Henry Allen is doing a good work in the place, and is worthy of all commendation. I attended two seances at his seance room, the last by his kind invitation. They were wonderful and most convincing to his sitters, of the wonderful powers of the spirits; there were two sitters from distant Eastern states, and one and all present expressed themselves highly pleased and fully satisfied with both spirits and medium. Allow me to say in closing:

All who may visit Summerland can find at Evelina Hotel, good accommodation and kind, attentive consideration, and reasonable charges. Mr. Norcross is now proprietor. Mrs. Norcross says she keeps not so much a hotel as a spiritual home of harmony and comfort. I was most kindly received as a guest, and really felt it was a Spiritualist home. Let those who desire more, go farther, and perchance fare worse.

A friend to Summerland,
M. P. DRAKE.

SANTA BARBARA, June 23d.

SAM JONES in a recent sermon said: "I'd rather be a low-down chain-gang negro than one of your little infidels. You won't be in hell two minutes before you'll be hopping around in the fire and yelling: 'What a mistake I made.' I have some respect for Bob Ingersoll because he can get \$200 a night for his lecturing. But some of those little fellows are infidels for nothing, pay \$2 to hear Ingersoll and board themselves."

"I understand you are all running 'societies' here pretty lively. Society! A pair of 75 cent slippers and a \$1.25 wasp bonnet lets you into it. There is no manhood, no womanhood in it. The fruits of society, so-called, are the dude and dudine. If you don't like what I'm saying, just get up on your hind legs and slide out."

Consider well the rights of every human being, however humble or degraded he may be.

Strive for the freedom that comes from knowledge of Nature and from independence of man.

There is enough justice in the world to prevent the right from occasionally getting left.—Sparks.

Good fortune seldom comes pure and single, unattended by some troublesome or unexpected circumstance.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Thomas Carlyle.

When women reason, and babes sit in the lap of philosophy, the victory of reason over the shadowy host of darkness will be complete.—Ingersoll.

Truth at the bottom of her well is of about as much use as water there, and is of very little use without some appliances to bring it to the lips of the thirsty.

Written for the Golden Gate.

Reminiscences.

BY RILEY M. ADAMS.

The seasons of 1860, '61 and '62, were divided up in residing with my horse, Flying Morgan, at the following places, Walpole, Charleston, Claremont, Papermill Village and Alstead; and what a valuable companion was this little animal for my purposes, my principal object, viz., to get spiritual knowledge; for this was of far more value to me than all the gain I could find through his means. When I learned of a medium he took me to the house on the light skeleton quickly, anxious to get the smallest favor in that direction.

I stopped at Mr. Tyler Davis' of Alstead, more perhaps, than any other, except at Walpole, autumn of 1860. Mrs. Eliza Davis, (long since passed over from Lawrence, in Kansas,) gave me the information that Almon Birge of Alstead, broke his ankle in the year 1852. His son, John Birge, twenty-two or twenty-three years of age, a medium, was half a mile off from his father at the time; he was influenced, and ran half a mile, no one informing him. When he arrived at the house, Dr. P.—and Dr. G.—, well-known physicians of my acquaintance, were setting the ankle, and this son, under influence, could hardly be kept from taking hold of the limb. After the two doctors had left, the son, John, told his father the limb was not set right, and the father told him to take hold and do it right, which he did. Being asked who was the spirit, the reply was, Dr. Twitchell, who passed from the form at Keene, N. H., some years before, a temperance reformer and infidel.

My good landlady told me of two other mediums, Mrs. Huntly and Mrs. Booth; the former soon passed over. I called on the other, Mrs. Booth, and found her in destitute circumstances, with three or four little children shoeless, and perhaps breadless, her husband away at work. I procured some shoes for her children, and listening to her tales of woe I found she had been a subject of the most bitter persecution, and among all her enemies her own sister was the most inhuman of all, and for nothing else only she was a witch. She was one of the most harmless dispositions, and peaceable and quiet.

She told me of a rich farmer and wife who would hire her husband, but would not at first allow them to live on the farm; afterwards sold them a rocky spot on one side just large enough to put up a cabin on it. The woman in her cruel persecution passed on, and soon controlled Mrs. Booth and talked to a neighbor, Mr. S. Hartwell, begged him to go to her husband and tell him to deed to Mr. Booth a spot large enough for a garden; she had found the lady was an angel. Mr. Hartwell complied and gave to the farmer the message, but this farmer could not think it was her, for she despised her while living, and why should she want her on the farm now she was dead. In the midst of this man's doubts and refusal he died, and now he returns too, and sends words of repentance to his mourning heirs to bestow of his ample means to help this poor medium and family, for he had found a new world and could now see her as she was.

Mrs. Booth was an excellent clairvoyant. She related to me several cases of her looking up stolen property. One was a case in which a man had had a buffalo skin stolen from his wagon in Charleston. She described the man with the skin, described the road he took, and traced him to his home, and told the owner if he went there he could find the article hanging over the banister; to go up stairs and she could see it then hanging there. The man went as she directed and found it.

Mrs. Booth told me that in a sitting with Mr. Hartwell, Deacon Holden's daughter came filled and wanted Mr. Hartwell to go to her father and tell him he was *in hell*; that she attended a dancing school; and her father was solicited by his priest not to let her go there any more if she wanted to be saved, and she danced away from the table. When Mr. Hartwell told the deacon he was amazed and asked how he got these facts, for they were true and nob-dy was there but himself, wife, and said daughter.

"I got them," said Mr. Hartwell, "from

the spirit of your daughter through Mrs. Booth." Subsequently I called on this Mr. Hartwell and he confirmed every word Mrs. Booth had told me.

I have found since my arduous studies and investigations first began in 1855, that there is always a first cause that prompts people to begin the subject of proving the future life of the soul, and it often happens that some of the family is developed by spirits in some phase which attracts the attention of the rest of the family. This was the case with John Pierpont, Judge Edmonds, Gov. Talmage and some others I think of. Among the mediums I found in my travels I found four good mediums in Claremont that I used to visit; Mrs. Frances Silsby, Miss Holt, Mrs. Stevens, and a young medium by the name of Sarah Nutt, only about sixteen years old. She was developed as Mrs. Nutt, her mother, told me, in this wise: She had a brother in Massachusetts who got the light and sent word to his sister to sit in circle. She attended a seance of Mrs. Stevens, and her husband came to her and told her to sit with his oldest child, Sarah, and she could be a medium. The second time they sat she was entranced. They all, then, her father, mother, (Mr. and Mrs. Austin,) herself, and daughter sat regularly, and soon this one Sarah, was a good medium, being controlled by her father and others, and the result was the whole family of five were converted to Spiritualism, and Sarah went on the rostrum for some years. Old Mr. Austin told me his old clergyman in England came; also two other clergymen, named Winterbottom, and Rowland Hill, and all testifying to the truths and principles of nature.

Matter Passed Through Matter.

W. H. Read, in Medium and Daybreak.

MR. EDITOR:—You have previously found room for long letters of mine, descriptive of phenomena obtained in our family circle, and I think now a short one will prove interesting to your readers, as it shows undoubtedly that our "operators" work on a plane of "four dimensions," and that the continual passing of matter through matter that takes place in a variety of ways at our sittings and in our daily course of life, is no deception but a real and undeniable truth.

Having been much mortified on various occasions, by skeptical sisters, after witnessing good phenomena, saying "it might be done some other way," I arranged the following experiment:

We often have my wife's ring taken from her finger by "spirit hands," passed through the table-cover, and some time afterwards placed upon another person's finger. The ring can be felt through the table-cover, but that and the fingers come through the material, which seems to fall away when the ring is placed upon the finger. On Sunday night my wife, one daughter, and a gentleman visitor sat on one side of a table, 6 ft. by 4 ft., draped to the ground by a cover of double thickness to form a cabinet, and on the other side sat two of my daughters and myself. In order to prove that the ring actually passes through the material, my wife took the ring from her finger, placed it between the two thicknesses of the cover, and sewed a circle of strong stitching, about six inches in diameter, round the ring. This was inspected by six other witnesses, who then left the room. Materialized hands were formed immediately, and played with my wife's hair, while others under the table took her hand. Then one under the table took the gentleman's hand with the table-cover, he saying they were pushing his two rings higher up his finger. The cover then dropped away, and my wife being impressed that the experiment was performed, said so, when our friend felt his finger, and found to his great astonishment, three rings instead of two. There was my wife's ring on his finger, and the table-cover with the circle of sewing all intact with the ring gone, all in ten minutes.

We had other manifestations. My wife's earring had been taken away, and was passed through the cover and hooked in her wedding ring on her finger; but all these, though good in themselves, pale before this simple experiment, which so conclusively proves what we fully know takes place continually with us.

Birmingham, June 9, 1890.

Written for the Golden Gate.

Vanished Faces.—No. V.

BY JOHN WHITNEY.

I first saw Dr. Henry F. Gardner in 1857, when my attention was first called to Modern Spiritualism. He was the presiding officer of the spiritual Sunday meetings which then held in the Melodeon. He had come from Springfield, Mass., a few years before; was a Spiritualist of energy and ability, and very quickly came to the front, as the leader among the Boston Spiritualists. He did not claim to be a scholarly man, but was bold, energetic and a man of great executive ability, and had given quite an impetus to the Cause in this vicinity, during the two or three years that he had been conspicuous as its local leader.

When I had become interested in Spiritualism in the Spring of 1857, and was speaking to a friend about it and to my surprise, I found him a believer, though a silent one—there are many of such even now—and he said to me he thought I would be interested in a young female preacher, who was speaking Sundays at the Melodeon. I went and for the first time listened to Mrs. Cora L. V. Hatch. She was a light haired, blue eyed young woman of 16 or 17 years of age, with long curls and a very angelic look; crossed her white arms on her breast with her eyes open, when she prayed to the Infinite, in language which appeared the most touchingly beautiful I had ever heard, and her address which followed was simply a matter of astonishment, at her eloquent command of language and the profundity of her uttered thought. We now know this lady of 50 as Mrs. Richmond, who is still one of the stars of the spiritual platform. At this same meeting I saw for the first time Dr. Gardner, and soon became quite intimate with him and continued to be so until he became a "vanished face." So I knew him very intimately for about a quarter of a century.

As a leader in Spiritualism in Boston, he was the right man in the right place. When I first knew him he was about forty years old and in the prime of manhood, and every one who came in contact with him felt that he was a leader; he impressed me as eminently so, and as the best manager and conductor of meetings I have ever known; and he continued the manager of spiritual meetings in this city, after the Melodeon ones were given up, during the rest of his mortal life. He was so omnipresent in the spiritual life of Boston, on his advent, soon became the Mecca of Modern Spiritualism, and has retained the position ever since, at least to a considerable extent. Though the spread of Spiritualism has become now almost world wide and there has been such a leveling up in our thought, the peak known as the Hub is hardly now conspicuous enough to be a Mecca, and other places are such strong approximations, but the second place in any growing center of our thought, is this city, and that means still the spiritual center, and everywhere the spiritual voice from Boston, and Boston means its environment, is always more or less effective. I think this is due in a great measure to the influence of H. F. Gardner, in the early days of this "dawning light" when it was from seven years old to twenty.

Dr. Gardner being the caterer, or provider of spiritual teachings for public enlightenment, one cannot think of him in the '50s and '60s without thinking of the "lights" of those years, some vanished and some still active. There used to drop in upon us occasionally Judge Edmonds and Prof. Mapes and Dr. Hallock, of New York. I have met also Prof. Robert Hare, Robert Dale Owen and John Pierpont, and there were the lecturers, John Tiffany, Brother Whitney, Selden J. Finney, Elizabeth Doten, A. J. Davis, Warren Chase, P. B. Randolph, Emma Harding and others.

The Sunday meetings at the Melodeon were the most creditable and popular that I ever attended. They were in their glory in about 1858, the attractive feature of them was the attention of Harvard College, its professors, particularly Felton and Horsford were present almost every Sunday during the season. I think they felt it to be their mission to disabuse the public mind of this delusion but began with rather a persuasive attitude and made complimentary as well as critical remarks at the close of the several discourses, and their attendance was a great source of attraction. I remember an instance at a gathering in Daniel Farrar's parlor. This was not a Sunday meeting at the Melodeon, but grew out of it, where they met the young speaker, Mrs. Richmond. Prof. Agassiz and his friend Prof. Mapes. Prof. Felton gave her the subject, she became at once entranced and treated her subject with great ability. It was a difficult subject and Prof. Mapes said there was not a man in the room that could have equalled it, giving them a week for preparation. I heard Prof. Felton say to the speaker, "Now own up, and take the credit to yourself rather than give it to the spirits, and take your place among the most cultivated ladies in the land." Mrs. Hatch replying said, "I would be glad to, but it would not be true."

About this time the Harvard investigation occurred at the Albion, under the auspices of Dr. Gardner. Prof. Agassiz and some others did not conform to the required conditions, and though there were manifestations, they were not equal to the

Doctor's expectations. Harvard College investigators promised a report, which has never yet been made, which silence is a simple admission of ignorance. They could not, under the circumstances, call the raps that were heard fraud, nor could they account for them, and so have been silent.

Prof. Felton found the body of Spiritualists too enlightened to be satisfied with ignorant advice even from high and learned quarters, and also a little ruffled at being reminded of an error in quoting a Greek incident, which was evidently an oversight; but mortified at his error, the correction endorsing Spiritualism, said he should not attend the meetings any more and that was his last appearance there; but Spiritualism has lasted all the same and has prospered as well as if Harvard College had endorsed it.

Dr. Gardner continued prominent as a leader for over twenty years after these Harvard investigations, and made the cause of Spiritualism his life's work. On its 20th anniversary he was instrumental in making it a celebration which was so interesting and successful that in his enthusiasm he said it would become an annual affair, our Easter day, and it has been, not only in Boston, bringing great numbers of believers into the city from more distant places, but has been celebrated at other centers and is now quite a general thing on every 31st of March, and almost everywhere. I must state here, in mentioning this first anniversary celebration as being in its 20th year and a Boston movement, I was criticized by Thomas Lees of Cleveland, Ohio, who said the celebration had an earlier start by a year or two in Cleveland; that Dr. Lawrence and he made an earlier move than Dr. Gardner did, which I find to have been the fact and so in the "vanished face" of the doctor I write corrected. I do not know why I should have overlooked Cleveland in my earlier statement, but it is probably due to my being so thoroughly a "Hubbitt," who as a class are apt to look through the telescope from the big end, when surveying the world at large, which gives everything you know a relatively smaller look. I shall always think the better of that populous thriving Ohio city for this reminder.

Dr. Gardner was a great man for having picnics, having many every Summer, and there are many who will not forget those at Abington Grove. They were the morning stars of the present camp meetings which have now become a standard Summer feature.

After many years of active life he has passed on and I do not know any one whose "vanished face," was more generally missed than his, he was so omnipresent in the spiritual life of Boston. I think his great friend and good medium, Lizzie Doten, said at his grave some true and touching words which I will quote in closing:

"He was a strong and earnest man, firm in his purpose, prompt, decided and efficient in execution; and for this he won our admiration. He was frank and fearless in the expression of his honest convictions, scorning evasions and pressing hotly to the fore front of battle when the Cause he loved was assailed, and for this we honored him. He was large hearted and loving, full of warm and tender sympathies. His hand was ever open to the suffering and needy and for this we loved him. The standard of perfection is obtained by none, but now that the strong man is laid low none need fear to do him justice. It is meet that we lay this worn and wasted body down to rest in the kindred elements of earth. Therefore free from the clinging selfishness of human love, do we surrender both what he was and is into the keeping of that mysterious power in which we all live and move and have our being."

"Rest thou in peace, with blessings on thy head;
Go to the land where souls immortal dwell;
Gone, but not lost—we will not call thee dead—
Father, and friend and brother, fare thee well."

Traveling as a Trunk.

EDITOR OF GOLDEN GATE.

An old gentleman, with silver-white hair, a spiritual face and the studied politeness of a man of wealth and leisure, was conversing with me the other day, and among other things he said, was that he and his family had spent seven years traveling in Europe, and it was so delightful a life, as soon as he could settle his business he should immediately return there with his wife.

I asked him if he had stopped long at a time in any of the great cities, and his reply being in the affirmative, I then asked him of all the governments he had lived under, and of all the cities he had seen, which one interested him the most in its municipal affairs? He looked at me a moment in a dazed sort of way, and in a voice of astonishment asked what he had to do with how the cities he was visiting were governed, and how that could interest him?

I told him, smilingly, that "I supposed, like the great majority, he traveled like a trunk, and did not know any more about the road he traveled, how 'twas built, how built it, than his trunk; that when he stopped pleasure was his aim, he never knew he had another duty to study, to learn of other people's lives that some new knowledge would help other people to solve the great problems of life."

To see a new idea creep into the brain of this old man was a study, but almost without a quaver, he replied, "I guess I am guilty; I thought, always, if I was

good to my own, paid my bills and was honest, my duty was done."

"Only half begun," I replied. "Don't you see, I would like to know if you thought to ask it women get the same wages in England when they do the same work that men do—that is, type-writing, copying and teaching? If woman's work on the continent is paid in the same ratio as woman's work here; and if true that women work in Vienna as house carpenters, hod-carriers, etc.? And if in London, where women are elected as school directors, have they helped the public schools toward a higher grade of excellence?"

Knowing me as a writer, and with an honest desire for information, I could not help hoping a true thought had bloomed in an old world-weary soul, when he said: "When I return to Europe I will go to study, and if I find out that seven long years have been devoted to just dumb sight-seeing, and that I can get answers to all these questions you have asked, I shall think I have wasted about two-thirds of those seven years in a selfish manner."

Did it never strike any one that nearly the whole world are traveling like trunks? knowing nothing, hearing nothing only what appears to them in their petty ambitions, weaknesses and follies, living alone for self, and at last passing away, leaving a blank in the tablets of the earth."

Some women live by counting tanks in the carpet, scouring tins, and imagining they are the best wives and mothers in the world; some men in making money to leave to heirs that make a big lawsuit, may be, a *la* Blythe, blasting names, reputation, and even hearts, as well as hopes.

I have said, if re-incarnation is not true, what then? Can the problem be solved in any other way? Can the soul that is alive from the great Divine Will come into an earth form, live like a devil, fool or knave, and pass to another life, and never have another chance to improve lost opportunities, to liquidate the debt—may be of murder, may be of a long list of crimes, may be of doing only what fashion, folly and pride dictated, but so robbing and wronging others that their souls are red with the crimes. When rulers and judges sell themselves for gold, I often think when they return they will have to be street car drivers or galley slaves; they must feel the yoke of long hours of labor and the lash of tyrants to feel for others' woes.

"What e'er thou lovest, man, that, too, become thou must;
God, if thou lovest God, dust, if thou lovest dust."

ABBA L. HOLTON.

How Bishop Fitzgerald was Handicapped.

A friend of the St. Louis Republic's Man About Town heard a good story the other day related by Bishop Fitzgerald, who was ordained recently. The Bishop is one of those Christians who has never yet mistaken dyspepsia as an evidence of piety. On the contrary he tells an anecdote in a capital manner, and is the life of any crowd in which he finds himself. The Man uses the Doctor's language as far as he can remember it. It was substantially as follows:

"Recently I found myself in a section of Kentucky where they breed the finest horses on earth. Having to travel a distance of fifteen or twenty miles of the railroad, a colored stable-boy was sent with me to drive my buggy. He was densely ignorant, and I thought to utilize the time spent on the journey by doing some quiet missionary work. I began to tell him in the simplest language the old, old story. I might have done very well if it had not been for the surroundings. As it was, about the time I thought the boy was interested another colored young rode by us on a magnificent specimen of the equine race. My companion's face brightened, and he turned to me, his eyes dancing with enthusiasm, and said, 'Look out dar! Look out dar! Do's Ben Bolt, a full brudder of Volante; he win four outen five starts yonder in Lexington, and made a mile in 1:43 on a slow track.' I was somewhat taken aback, but after the boys enthusiasm had subsided I took up the thread of my discourse and began again. It was of little use. I pitted the New Testament against it, seemed to me all the blooded stock in Kentucky, and, whether I left much of the Gospel behind me or not, I absorbed enough knowledge of horseflesh to last me a lifetime. We met a son of Longfellow during the 'flight into Egypt,' and a trotter that had made a mile in 2:10 'on the coast of Galilee.' A winner of the Derby, led by a colored man, passed us as we 'crossed the Jordan,' and we ran a plump up against a jockey who had won eleven out of twelve mounts as we 'entered the Temple at Jerusalem.' I talked religion and the negro boy talked horse, and he was certainly well up on the subject nearest his heart. I hope he remembers some of the things I told him—but I am afraid I was—that do the horse, men call it?—handicapped."

He is the only true reformer who is as careful and as anxious not to aid the unworthy as he is to aid the worthy; and, perhaps, even more so, for in almsgiving more injury is probably done by rewarding vice than by relieving virtue.—Andrew Carnegie.

It is easier to find a score of men wise enough to discover the truth than to find one intrepid enough to stand up for it in the face of opposition.

RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wordless silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced, you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is more or less marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the motions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possesses any mind present, follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in such persons is a drag, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediumship is gained, the circle of some sort becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that no true speaker, no true medium, for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rappers, and other forms of test mediumship, the intelligence of the spirit is measurably shared by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—Emma Hardinge-Britten.

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 a devoted thought, 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 many 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 name 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 we have made is proof that this is the proper time for a book like this.

(TITLE PAGE.)

SPIRIT EONA'S LEGACY TO THE WIDE WIDE WORLD:

VOICES FROM MANY HILLTOPS, ECHOES FROM MANY VALLEYS.

-(OR THE)-

EXPERIENCES OF THE SPIRITS EON & EONA

In Earth-Life and the Spirit Spheres: In Ages Past! 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 \$4.50.

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 1802. Oswego, N. Y.

THE BOOK.

"SPIRIT EONA'S LEGACY."

Is on sale by J. J. Morse, 62 Stanley street, Fairfield, Liverpool; in Sole English sale by the sale of "Saint Kona's Legacy to the Wide World," also on sale in Melbourne, Victoria, by Mr. and Mrs. S. A. Morris. nov 4

NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM
will meet every Sunday at 10:30 A. M. in Fraternity Hall, Pythian Castle Building, Nos. 297 1/2 and 298 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
re-charge of spiritual and Progressive (see) are held every Sunday at 10:30 A. M. at 909 Market street, St. George's Hall, also on Oakland at 7 P. M. and 7:30 P. M. in Shattuck Hall, 8th street, and Broadway Avenue. Admission free.

THEOSOPHY—OPEN MEETINGS OF THE AU-
thors of The Theosophical Society, are held every Sunday at 10:30 A. M. in the Jewish Synagogue, Corner Clay and 1st Streets. All are invited.

UNION SPIRITUAL SOCIETY MEETS EVERY
Sunday at 8 o'clock, at St. Andrews' Hall, No. 111 Larkin street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LY-
ceum meets every Sunday at 1:30 o'clock P. M. at Fraternity Hall, corner of Seventh and Perla streets. Every body receives a welcome.

OPEN MEETINGS OF THE GOLDEN GATE
Lodge of The Theosophical Society, are held every Sunday at 10:30 o'clock, at 1730. Earnest inquiries cordially invited.

COUNCIL G. G. OF THE T. S.

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

OAKLAND SYNAGOGUE, THIRTEENTH AND
Clay streets, W. J. Colville lectures every Sunday at 3 P. M. and every Tuesday, at 2:45 P. M., at Fraternity Hall, corner of Seventh and Perla streets. Meetings at 7:45 P. M.

OPEN MEETING—ON AND AFTER SUNDAY,
November 17th, at 8 o'clock, a Bible Class will be held at the Home College, 34 Seventeenth street. All will be welcome.

SOCIETY OF PROGRESSIVE SPIRITUALISTS
meet every Sunday at 7 P. M. and 7:45 P. M. at Washington Hall, 25 Eddy street. All are invited. Admission to cents. The Free Library connected with the above, is open every Sunday at 7 P. M.

MEETINGS AT GOLDEN GATE, 106 McALLIS-
ter street, Sunday evenings at 8 o'clock. Communications and Text from your spirit friends, and inspirational Speaking.

J. BALL
(Established 1873)
No. 3 Sixth Street, near Market, San Francisco.

WATCHES CLEANED AND WARRANTED, \$2.00.
Watch Glasses Fitted, to Cents.

FOR SALE—A Carefully Selected Stock of American and Foreign Watches, Clocks and Jewelry, Optical Goods, Rice, etc., at 106 McAllister street.

WATCHES, CLOCKS AND JEWELRY REPAIRED.

Letter from Saratoga Springs.

EDITOR OF GOLDEN GATE:

Life in all its various phases, and more so, will be seen at this most fashionable of all American resorts during the Summer months. Here the busy New Yorker throws full care to the winds and for the moment takes up the dizzy round of fashion, and foreigners of nearly every description, from a really true European nobleman, down to the Italian organ grinder, are seen in rich profusion. During ten months in the year Saratoga is a quiet, respectable town of about 10,000 inhabitants, given over to quiet ways, hard work, and getting ready for the Summer. The great hotels are all closed, the greater crowds are all gone, and a sort of funeral somberness settles over the place. But when Summer flaunts her gay garments to the winds and dons her many hued robes, the town is alive with activity, and all goes merry as a marriage bell. The hotels, which are immense, fling open their massive doors, and the crowds pass to and fro in never ending gayety. It is such a life as is seen nowhere else in America, the music for the hotels, the fountains playing in and about them, the crowds of ladies promenading without bonnet or hat, remind one of the life in the Riviera or at Monte Carlo in the full rush of the season. It is wholly un-American, to say the least.

A. T. Stewart did much for Saratoga. He built the Grand Union Hotel, quite capable of accommodating 1,200 people, and under the Hilton regime, no Jews are admitted. Hilton, once poor, but now rich, lives in a palace about a mile distant, all unmindful of the days when—what an unpleasant thing a memory is sometimes—he was way down in the scale. The races, which begin July 25th and extend until Sept. 1st, are the feature, and everybody bets, from the boy who blacks your boots to the handsome Morisini, who, with whip in hand, can be seen driving tandem down Broadway any sunny afternoon.

I have said all this, for many of your readers know the Saratoga of yesterday, and they would find it the same I think were they to take a birds-eye view of it to-day. In the town there are no general churches of any sort or kind. The Episcopal being the most fashionable and the Catholic the strongest; nevertheless, the Spiritualists hold meetings in the Court of Appeal rooms, and are as a rule quite well represented and attended. The audiences are larger in the Summer, being made up of many who are sojourning at the various hotels. Dr. Mills is the popular President, a man who is in earnest and very successful in his professional work as a healer of the sick. Speakers of varying ability appear here from time to time. Mrs. Brigham used to lecture here at one time, and Mr. Lyman Howe has just closed an engagement. I shall myself fill my annual engagement for the month of August.

Mr. and Mrs. Horne reside here, owning a magnificent country seat. Mr. Horne, although in poor health, is quite active, while his wife, a lady of marked ability in many ways, being the author of several books and an amateur artist, is also a medium of great power. Mrs. Fletcher and myself attended a reception at their house, a reception given in honor of Mrs. M. E. Wallon, of New York, last evening. It was a very charming affair indeed. We were privileged to see a beautiful painting of L'Angelus, a copy of Millais' Great painting, which Mrs. Horne had made, which evidenced great artistic ability. We there received a very flattering speech of welcome on behalf of the Spiritualists, and were made to feel that we were at home. But here, as everywhere else, the spirit of dissension has crept in, and while our society is but poorly sustained, somebody has tried to start another, only to add one more to the list of failures. Why can not the members of our cause pull together? Why are they calling themselves teachers and believers in the harmonious philosophy and at the same time continually at war with each other and their own interests?

Who shall, or can, lead us out of this wilderness of dissension into the clear light of a better and truer understanding? I was told by a most profound guide "that the majority of persons were converted to Spiritualism by mere unexplainable phenomena, which, while it silenced the doubting mind, did not touch the heart, and that for a time we should be compelled to pass through a state of evolution until the heart absorbed the Divine light and is entered into our nature as one of its component parts." Sure it is that while there are many millions who accept the demonstrations of spirit power that morn this age with an interest transcending that of the past centuries, we find very few who are led by what it suggests to practice in any way the lessons of the universal brotherhood. A higher intellectuality may do it, possibly, yet the experience thus far has been, that our very best speakers and mediums, through not seeing how to work further on the old lines, have taken themselves wholly out of the movement, and either as more liberal clergymen, or physicians, or in some line of business, and thus the movement loses their valuable support. What more brilliant man have we ever had than A. B. French, orator, and a gentleman, and a score of others I might name just like him. He is seldom if ever heard from

our platform to-day; and why? There must be some reason for it. Does it not behoove those who have the welfare of Spiritualism at heart to know the reason why, and if possible remove it? I make bold to say that if certain idle tongues, mischief-makers, were to cease their wagging, the mediums were to put their hands together, and the Spiritualists bury all personalities beneath the one purpose of building up the Cause, that we should, as a people, win for ourselves and for Spiritualism the respect of the world.

Very truly thine,

J. W. FLETCHER.

SARATOGA SPRINGS, N. Y., June, 1890.

A Seance With Mr. David Duguid.

T. H. DAVIS, in Light.

My wife and myself being on a visit to Glasgow, I called upon Mr. David Duguid for the purpose of requesting the favor of a seance with him, which he courteously granted, stipulating only that a member of his regular circle should form one of the party.

The seance was held on Saturday, May 3rd, in Mr. Duguid's sitting-room, the circle consisting of Mr. Duguid, Mr. Hendry, my sister and her husband (Mrs. and Mr. F.), my wife and myself. We took our seats at 8.25 p. m., Mr. Duguid having previously placed upon the table a large color box, containing tubes of moist colors, palette-knife, brushes, a piece of cardboard about 9 in. long by 6 in. wide, and two small musical-boxes with the keys inside the lids, which closed with a spring.

We had been seated about five minutes when Mr. Duguid's eyes closing, he fell apparently into a trance, and taking the cardboard, he with a lead pencil made a rapid outline sketch thereon. He then took a tube of white paint from the box, placed some on the palette-board, and with great rapidity with the palette-knife, rubbed in the ground work, then with brushes proceeded to paint the details in colors. At 8.55 the painting was passed round for inspection; we then recognized it to be an admirably executed view of Carrick Castle, a place we had that day passed during a trip up Loch Goll.

The paints being wet, the finishing touches had to be postponed to a future occasion. During the whole process Mr. Duguid's eyes were tightly closed, so tightly as to apparently cause tears to trickle down his cheeks; the brushes were chosen and carried to the colors required; and thence to the picture without the slightest hesitation.

After this he took two blank cards (carte-de-visite size) from his pocket-book and tore a corner off from each, handing one to each of the ladies for subsequent identification. These cards he placed leaning against the color box. The gas was now turned out, and the room was in total darkness.

In a few moments each of the sitters, commencing with ladies, perceived a delicious perfume, which appeared to travel from one to the other alternatively, no two persons noticing it simultaneously. One of the musical boxes commenced playing, and a small star-like light was seen moving for an instant about the color-box. When the gas was relighted, we found we had been in darkness exactly five minutes. Each of the small cards was found to contain a well-executed view in oil painting, the colors being still wet. One was handed by the medium to each of the ladies who held the small piece previously torn off, which in each case, was found to fit perfectly.

The controlling intelligence claimed that these two paintings were executed during the time the star-like light was seen by us, which was during an interval of probably four or five seconds, but they were certainly produced during the time we were in darkness which, as above stated, was exactly five minutes.

Mr. Duguid now gave descriptions of two strange spirits who, he said, were present and trying to get into his circle. The descriptions given were sufficiently accurate for us to recognize two relatives belonging to our own circle.

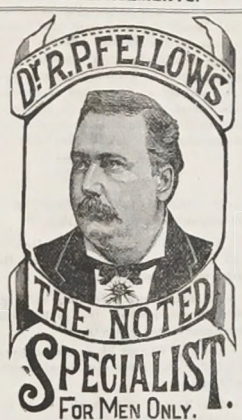
At a family sitting held after our return home, I asked, "Did any of our particularly friendly try to manifest to us in Glasgow?" Instantly the signal raps of the above mentioned relatives were given in reply.

In his oration at Vassar College recently George William Curtis said: "If any skeptic should ask, 'but can delicate woman endure the hardship of a college course of study?' it is a woman who ingeniously turns the flank of the questioner, with her covert sarcasm at her own sex: 'I would like you to take thirteen hundred young men, lace them up, and hang ten to twenty pounds of clothes upon their waists, perch them upon three-inch heels, cover their heads with ripples, chignons, rats, and mice, and stick ten thousand hairpins into their scalps. If they can stand all this they can stand a little Latin and Greek.'"

Be always frank and true; spurn every kind of affectation and disguise. Have the courage to confess your ignorance and awkwardness; and confide your faults and follies to but few.

Go with mean people and you think life is mean. Then read Plutarch, and the world is a proud place, peopled with men of positive quality, with heroes and demigods around us, who will not let us sleep.

ADVERTISEMENTS.



IS 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- COCELE 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.



Yet my afflicted brother this book has been written especially for YOU, and set forth in meet your urgent needs and rescue you from impending DEATH, restore you to SOUND HEALTH AND MANLY VIGOR. AVOID UNSUCCESSFUL MEDICATIONS, and if you will heed the advice therein given, you will at last be on the road to health and perfect mind. Address DR. R. P. FELLOWS,

VINELAND, NEW JERSEY, and say where you saw this advertisement. (From the GOLDEN GATE.)

"Similar advertisements from unreliable practitioners have been frequently resorted to and exposed by the press, but Dr. Fellows stands foremost in his profession, and IT IS SAFE TO TRUST HIM."

SEVENTH ANNUAL GRAND

Camp Meeting

OF THE Mississippi Valley Spiritualists' Association, AT MOUNT PLEASANT PARK, CLINTON, IOWA, Commencing Sunday, August 3d; and closing August 31, 1890.

The Park will be open to cottagers and tenters from June 15th to September 15th, 1890. Arrangements have been made with the Western States and the Central Traffic and Passenger Agencies; assuring a rate of one and one-third fare.

THE KITHURUM will be occupied on the dates mentioned inclusive by the following gifted and popular speakers: Opening Address by President J. S. Loveland, Sunday, August 3d; Mrs. Cora L. V. Richmond, August 3d to 6th; Mrs. A. H. Colby Luther, August 3d to 10th; Lyman C. Howe, August 10th to 17th; Edgar W. Emerson, the most noted platform test medium of the day, will give public tests after each lecture from August 17th to 21st; Mrs. R. S. Lillie, August 20th to 24th; Miss Jennie B. Hagan, August 24th to 31st; J. H. Randall, of Chicago, will also assist in platform and lyceum work. Music—Prof. Fred Kreyer's Band has been engaged for the season. Mrs. Frankie Cole, whose qualities as a vocalist always please, will have charge of the vocal music.

MEDIUMS ENGAGED—Dr. and Mrs. N. Aspinwall, trance, test and developing mediums; Mrs. Bessie Aspinwall, the popular materializing medium; Prof. G. W. Vanhorn, the spirit test medium; Mrs. S. A. Bartholomew, trance, test, psychometric and mental healing medium; Frank N. Foster, who possesses the rare and wonderful gift of spirit photography; Mrs. Mott Knight, a reliable test, pellet and slate writing medium; Mrs. A. H. Sain, a very gifted clairvoyant medium; Mrs. Olive A. Blodgett, of Devoport, Iowa, the noted medium for various phases of spiritual phenomena, will occupy Lillie Cottage, on Grand Avenue the entire season. Prof. A. B. Severance, the noted psychometrist, will give private readings and teach class in physical and social culture; Prof. A. W. Rothermel, highly endorsed as a reliable medium for physical manifestations in the light.

Single admission, 10 cents; weekly tickets, 50 cents; season tickets, \$2. Parties desiring to board themselves can order provisions, including fruits and milk, on the grounds. Tentists, with floors, can be rented of the Association. Every Sunday during the season a Progressive Lyceum will be held in the interest of the children, to which all, old and young, are invited. The weekly program will consist of lyceum lectures, mediums' meetings, conferences, fact meetings, camp dances and entertainments, by talent selected from campers.

Transient visitors lodged in tents or in cottages at 25 cents to 50 cents, according to accommodations.

Campers are requested to bring blankets and pillows. Camp postoffice on the ground. Mail should be addressed, Clinton, Iowa, (Mount Pleasant Park.) Business meeting of the Association Saturday, August 2nd, at 2:30 p. m.

For additional information, address Dr. J. H. RANDALL, Secretary, 209 Houston Street, Chicago, Ill., until July 31st; after that date to Clinton, Iowa, (Mount Pleasant Park.)

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, ASTHMA CURED FREE

DR. TAPPAN'S ASTHMA CURE, 1890. A NEW AND EFFECTIVE REMEDY FOR THE CURE OF ASTHMA, BRONCHITIS, AND ALL AFFECTIONS OF THE THROAT AND LUNGS. PRICE, 25 CENTS. BOTTLED BY J. T. TAPPAN, 101 N. 1ST ST., N. Y.

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 incidental 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.

PROFESSIONAL CARDS.

ANDREW JACKSON DAVIS.

Seer into the Causes and Natural Cure of Disease. Having permanently become a citizen of Boston, Mr. DAVIS may be consulted by letter or in person at his office.

63 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, adapting remedies to meet the peculiarities and requirements of each case.

Consultation, with special directions for cure, \$5; each subsequent interview, \$1. Simple remedies, if needed, extra \$5. Mr. 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.

nov19-5m*



MRS. W. WEIR.

TELEGRAPHIC MEDIUM.

Controlled by the late Mrs. Breed, the wonderful rapping medium. Sittings 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 Compound 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, 1516 SEVENTH STREET, Center Station.

West Oakland, Center Station.

MME. RENNELL.

FASHIONABLE MODISTE.

1553 Howard Street, Cor. 12th.

Tailor System Used, and Taught Daily. apr19-1m

J. P. DAMERON,

ATTORNEY AT LAW,

280 MONTGOMERY STREET, - SAN FRANCISCO, CAL.

Room 21. ju14-7f

A LIBERAL OFFER!

—BY A—

RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

Send four 2-cent stamps, look of hair, name, age and sex. We will diagnose your case FREE, by Independent Spirit Writing.

Address, DR. J. S. LOUCKS,

Worcester, Mass. ju19-7f

MRS. I. M. SLOPER,

TRANCE AND INSPIRATIONAL TEST MEDIUM.

Sittings Daily, from 9 A. M. to 4 P. M.

Sittings expressly invited.

118 Jones Street, - SAN FRANCISCO, CAL. sep-7f

DR. MACSORLEY,

MAGNETIC HEALER.

1009 Seventh street, Oakland. fe19-7f

MRS. L. HIGGINS,

BUSINESS, TRANCE AND TEST MEDIUM.

304 Ellis street.

Sittings daily from 9 A. M. to 4 P. M. (Wednesdays excepted.) Sittings Wednesday evenings for those who cannot attend during the day. apr5

MRS. M. J. HENDEE,

TEST MEDIUM AND MAGNETIC HEALER.

Sittings daily. Circles Tuesday and Thursday evenings.

Located for the present at 756 Seventh St., cor. Bush near Market street, OAKLAND. mar-1m

SPIRIT PHOTOGRAPHS.

MRS. L. CARTER

Will, for a short time, take Spirit Photos, at her old place 515 Seventh Street, Broadway Station, Oakland.

From a lock of the sender's hair.

Price, \$5. She will also take pictures of departed friends. apr-7f

MRS. L. DOHS,

CLAIRVOYANT, INSPIRATIONAL, AND TEST MEDIUM.

Circles Tuesdays and Thursdays at 8 P. M., and Fridays at 2 P. M. Sittings daily from 10 A. M. to 4 P. M.

2109 Jones Street, Bet. Filbert and Greenwich.

Take Powell Street Cable, or Howard Street Cars.

GILSON BORTNESS,

SPIRIT PORTRAIT ARTIST, TRANCE AND TEST MEDIUM.

Life Horoscopes cast giving an accurate delineation of character and prophecies, and explains conditions and what is best adapted for in life. Send us lock of hair name and date of birth, and \$1.00. Sittings Daily. 400 Geary Street, Cor. Mason. ju19-1m

DR. NELLIE BEIGHLE,

Kidney, Liver and Stomach Successfully Treated.

NERVOUS DISEASES A SPECIALTY.

Diseases Diagnosed Without Questions. Hours—9 to 5.

FOOD BUILDING, ROOM 37,

over Market and Fourth Streets, San Francisco.

PROFESSIONAL CARDS.

MRS. HARRIS

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

At 2 and 1/2 P. M. Address, Mrs. SARAH A. HARRIS, Berkeley, Cal.

MRS. R. COWELL,

CLAIRVOYANT TEST MEDIUM.

No. 412 East Sixteenth Street, between Eighth and Nin

Avenues, East Oakland.

At home first three days of each week. ju19f

HOME COLLEGE

OF SPIRITUAL SCIENCE,

MRS. M. E. CRAMER, PRESIDENT

344 Seventeenth Street, San Francisco.

At 11 P. M. Claves in Metaphysics and Mental Healing. 75

Tuesdays and Fridays. Hours for Treatment,

From 10 A. M. to 4 P. M. Daily, except Sunday

At 2 and 1/2 P. M.

DIAGNOSIS FREE!

Send Two 2-cent Stamps, Lock of Hair, Name in full, Age

I WILL GIVE YOU A CLAIRVOYANT DIAGNOSIS FREE.

Address,

J. C. BATDORF, M. D.,

Principal Magnetic Institute, Grand Rapids, Michigan.

MRS. SALINA PULSIFER,

MINERAL PSYCHOMETRIST.

Webster Street, 1 East San Jose.

Small specimens of rock may be sent by letter. Prompt

examinations made. Terms, \$2.50. aug19

SEALED LETTERS.

ELEANOR MARTIN

Now makes a specialty of Business—5c. Full spiritual message—5c

78 LAKE AVENUE, COLUMBUS, OHIO. my19-7f

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, 5.00

No. 1220 Market Street, San Francisco. ju19-7f

ALLEN GRIFFITHS,

DENTIST,

PANAMA BUILDING, - - - - - 13 MARION STREET

Between Market and Eddy Streets,

San Francisco.

TO THE AFFLICTED

A WONDERFUL OFFER!

Send me three 2-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. ju19-7f

MRS. E. V. UTTER,

309 Thirteenth st., first home below Fallon,

SPIRITUAL TEST AND TRANCE MEDIUM,

Diseases Correctly Diagnosed.

Sittings Daily, SATURDAYS EXCEPTED.

MRS. F. SAGE, M. D.

Office and Residence, 1794 Howard Street.

DISEASES OF WOMEN AND CHILDREN A

SPECIALTY.

Office hours, 9 to 10 A. M., 1 to 4 P. M. oct26-1m

MISS A. L. JOHNSON,

THE LITTLE WONDER FOR DIAGNOSIS OF

DISEASE AND PRESCRIPTION

FOR THE SICK.

Has moved to No. 1301 Howard Street corner of 24th

Every day, Sundays and Wednesdays excepted.

MRS. JENNIE MOORE,

MATERIALIZING MEDIUM!

Seance every Wednesday and Sunday Evenings,

Admission— - - - - One Dollar.

Sittings by appointment, Two Dollars,

515 S. Sananton Street, cor. Jackson St., Chicago, Ill. dec2

MRS. J. GOULD,

CLAIRVOYANT AND TEST MEDIUM.

917 Market St., San Francisco. mar-7f

MAGNETIZED PAPER

—FOR—

DEVELOPMENT AND HEALING.

Magnetized by the ORIENTAL BAND.

Address, with stamp,

MRS. GEO. THOMPSON,

1205 Rio Grand st., Austin, Tex. ju19-6m*

MRS. C. J. MEYER,

Commercial Hotel, Stockton, Cal.

THE CELEBRATED TRANCE, BUSINESS AND

DEVELOPING MEDIUM.

Sittings daily: Open for engagements for Platform 7c

Reception, Monday and Friday evening, at 7:30.

MISS SLEARN,

VAPOR AND ELECTRIC BATHS, MAGNETIC

AND MASSAGE TREATMENT.

At her Office or at Patient's Home. Nervousness,

Sleeplessness, Dyspepsia and Rheumatism specialties.

Room 14, DAYS BLOCK,

Cor. Washington and 15th Sts., Oakland, Cal.

Office Hours 9 to 12 A. M., 2 to 5 P. M. ju19-1m

MRS. H. MITCHELL,

TEST AND DEVELOPING MEDIUM.

Also Agent for Dr. A. WILFORD HALL'S SURETY for

Health and Longevity.

Sittings daily from

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:—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (paid to separate addresses, \$10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

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

SATURDAY, JULY 5, 1890.

AGENTS.

Mrs. MIREVA M. THORNBURG, Santa Maria, Cal.
Mrs. S. COWELL, East Oakland, Cal.
L. KIRKLAND, N. Fort St., Los Angeles.
T. H. MERRITT, 181 W. 34th St., New York.
SAMUEL D. GREEN, 369 Northrand ave., Brooklyn, N. Y.
G. D. HENCKES, 1014 Curtis st., Denver, Col.
MAURITZ S. LIDEN, Milwaukee, Oregon.
CHARLES McDONALD, 55 Washington st., Chicago, Ill.
BARRY E. RIDGELY, 347 Dean st., Brooklyn, N. Y.
DE M. E. CONGER, Chicago, Ill.
GUSTAV F. HOWE, Onondaga, N. Y.
LATHAIA KNOWLES-DUGLAS, 277 Madison st., Memphis, Tenn.
Geo. CAMPBELL, Nantahalo, B. C.
Miss M. M. YOUNG, General Agent for GOLDEN GATE and W. 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.

THE FOOLISHNESS OF NUMBERS.

The wild competition and ambition just now prevailing among several of the cities of this great nation, to excel each other in population, is one of the idiosyncracies of the American census fever. Why this crazy greed for numbers?

The population of San Francisco is set down, in the late enumeration, at 300,000,—an increase of over 60,000 in ten years. Most of us are dissatisfied with the result, and insist that at least 300,000 uncounted citizens ought to be added to the sum total—of those who are just now rustivating by the seaside, or at the many pleasure resorts of the Coast, and whose city residences, if not abandoned entirely, are left in charge of no sane John Chinamen.

But are we any happier than we were ten years ago? Where is the pioneer who would not gladly trade off the San Francisco of to-day, with its fine palaces, cable roads and big newspapers, for the San Francisco of '49 and '50, with its unpretentious buildings, its big wages and sand dunes? An ounce of a day for mechanical labor, and \$2 a thousand ems for type-setting! And plenty of work for all! How is it now?

As a rule people are happier and more contented in smaller towns than in large cities. There is less competition and less poverty, though not so great wealth for the few. The advantage of large numbers increases the value of real estate, which mainly inures to the benefit of the rich, while, at the same time, it adds to the burdens of the poor, in higher rents and other expenses of living. And then, with increased numbers comes increased competition, crowding the small tradesmen to the wall.

If happiness is the end and aim of life, as indeed it is, and ought to be, where can it be found so pure and beautiful, so free from ostentation, so unalloyed with the enervating excitements and follies of that monumental humbug we call society, as in the quiet country home where love abounds? Give us of this quiet joy of being, and we care not who occupies the palaces of the rich.

—Love is the panacea of all ills. It will correct all the abuses of society, do away with all wrongs in our system of labor and politics, or the social life of the people. The man who loves his fellow man will never place a tempter to his lips to steal away his brains; he will never seek to circumvent a fellow mortal in trade, or to get the best of a bargain; he will never evade a known duty, or shrink his honest share of the expenses of government. Love is the alchemy that transmutes all baser metals to pure gold. Selfishness, avarice, malice, unkindness, a gossiping tongue, the tendency to a disorderly life, all melt and are purged away in its refining fire, leaving naught but the angel of a noble character to mount as on eagle wings to the upper heights of being. Come, thou gentle spirit of Love, and breathe upon these cold and selfish hearts of ours.

—If mortals will only open the windows of the soul to spiritual truth, the light and warmth and glory of the spirit world is sure to shine in, and fill all the chambers of being with a divine glow.

—A grand lecture by J. M. Peebles will appear in our next.

AN UNNATURAL ANTAGONISM.

Labor Unions are founded upon the principle that the employer is the natural and implacable foe of the employed,—that his sole object in business is to get something for nothing, or without just compensation.

Not satisfied to enforce the payment of a wage that, in a depressed market for his wares, may work financial ruin to the employer, the Labor Union deliberately seeks the destruction of the employer who has the manhood or independence to insist upon managing his own business, or presuming to employ others to do the work which they positively refuse to do.

The baneful effects of this unnatural system—the outgrowth of the Labor Union—is well illustrated in the Iron Moulders' strike, that for over three months past, has kept hundreds of men idle in this city, and sought to ruin one of our most important industries. Not willing to work themselves, these moulders insist, by means inimical to every idea of independent American manhood, that nobody else shall supply their place. They detail guards of their unholly guild to act as pickets around the shops and foundries of their former employers, for the purpose of intimidating workmen who refuse allegiance to their cruel and unremediable dicta. These workmen are assailed at every point, with vile epithets, and often by personal assault, until they are obliged to arm themselves for protection, and go guarded to and from their work.

Well may law-abiding citizens ask, Why are these conspiracies against labor, and against the rights of property permitted? Why, in a free country, are men permitted to combine to injure the honorable employment or business of any good citizen? Why, in brief, are not the conspirators who have taken upon themselves the crime of trapping the rights of others in the dust—the pickets of the strikers employed to watch our foundries—arrested and made examples of, or sent about some respectable business?

The answer, to our shame be it said, is, These men have votes, and the administrators of the law stand in political awe of them. That our daily press does not open its batteries of condemnation upon the conduct of this Iron Moulders' Union in particular, and upon Labor Unions in general, is because they, too, are time-servers and have not the courage of their honest convictions.

One man has already been killed as the result of this labor conspiracy, and others live, from day to day, in fear of their lives; and still bands of Union intimidators are suffered to surround the foundries, and our harmless and inoffensive police shut their eyes to the crime, and keep themselves respectfully out of the way, when some "scab," as the non-Union moulder is vilely and cruelly called, is brutally assaulted upon the streets.

There are occasions when a strong, centralized government,—an absolute monarchy even,—is a great improvement over that of our own. Men who refuse to listen to the voice of reason, should be persuaded, if possible, by other means. When men conspire against the peace and dignity of the State, and against the inalienable rights of the fellow-men, and will not desist, they should be put down by whatever means it may be best done.

If the death of young Cogan, the other day, accidentally caused in the defence of a non-Union moulder from the attack of a gang of strikers with whom he was in sympathy, shall open the eyes of our people to the injustice of the cause for which these Unions are established, and help to discourage all such means of antagonizing labor and capital, the sacrifice of this life will bear good fruit in behalf of the truest welfare of society.

There is a better way out of these labor troubles than by self-imposed idleness and lawless violence—a way bordered and embowered with the fragrant flowers of self-respect—and that is by cooperation. If our skilled workmen would labor to this end one-half as industriously as they now do to antagonize and ruin the employers who do not accede to their behests, it would not be long before they would witness the dawning of a better day for themselves, and for the world.

—The lure by which Spiritualism attracts the multitudes is its pretended power to draw aside the veil from the future, and reveal to men what God has hidden.—Mrs. E. G. White in the Signs of the Times.

Does it look, Sister White, as though God had "hidden" all knowledge of a future life from mortals, when, through his apostle Paul he enjoins his disciples to "try the spirits"? Then why speak of Spiritualism attracting the multitudes by "its pretended power to draw aside the veil"? There is no pretension about it. The spirits of our departed friends come to us in very deed, and assure us of the fact that they still live. We know them and accept them, and do not repel them with hard names, and shut the door in their faces, as do our Adventist neighbors.

—THE GOLDEN GATE congratulates those of its readers who purchased lots in Summerland in its suggestion. Notwithstanding the town has been steadily growing from the first, until now it contains no less than thirty-six buildings, including a hotel, library hall, R. R. station, express and Postoffice, stores, etc., and the future of the town was assured, the late discovery of an

abundant supply of natural gas thereon cannot otherwise than give to the place an immense boom. Already a prominent resident of Summerland estimates the increased valuation of town property at one thousand per cent.—that is, lots costing \$25 are now worth \$250. There is quite as good a harbor at Summerland as there is at Santa Barbara, and it is not at all unlikely that Summerland may soon become a city of considerable commercial and manufacturing importance.

EDITORIAL NOTES.

—W. J. Colville visited Philadelphia June 24th and delivered two lectures while there.

—W. J. Colville spoke in Adelphi Hall, New York City, during the month of June. He is having very fine success.

—Mrs. Sarah Harris has returned and is again ready to answer questions, through the Question Department of the GOLDEN GATE.

—Mrs. J. J. Whitney left Seattle for Olympia June 28th. After a short stop, she will return to San Francisco.

—Mrs. Rose L. Bushnell will leave for Summerland in a few days to arrange for the erection of a handsome cottage for Mr. Martin, of Chicago.

—We have received a full report in French, of the proceedings of the International Spiritualist Congress, held in Paris, in September last. The proceedings make a large volume of 450 pages.

—The next bi-monthly meeting of the Trustees of the Golden Gate Printing and Publishing Company, will take place at this office, on Tuesday next at 10 o'clock A. M. A full attendance of all the members of the Board is desired.

—The Banner's regular free seance circle has closed for the Summer vacation, but will be resumed in September, as is their usual custom. The weight of many a laden heart is lightened through the Banner's message department.

—Augusta W. Fletcher, M. D., has opened a sanitarium and private hotel in Saratoga, N. Y. Mrs. Fletcher will be remembered as prominent in Spiritualist circles, some years ago, both sides the Atlantic. Mr. and Dr. Fletcher are both devoted workers in the Cause.

In our issue of July 19th, we shall publish a full and complete report of Mrs. Sarah Harris' lecture, delivered in Oakland, June 16th, under the auspices of the "Aurora Branch of the Theosophical Society" of that city, entitled "Theosophy, Spiritualism and Mental Science."

—Persons suffering from nervous prostration, neuralgia, rheumatism, or any disease requiring a vitalizing of the blood, or the magnetic forces of the body, should not hesitate to place themselves under the treatment of Dr. Nellie Beigle, the little doctor with the electric hand, at the opposite end of the hall from this office, in the Flood Building. In most cases her power works like magic, and the sick, after a few treatments, go forth healed.

—John W. Fletcher lectures in Albany, N. Y., during the month of July, a special course having been arranged for him; in Saratoga, N. Y., during August—annual engagement. Address for the present, 26 Clinton street, Saratoga, N. Y. He will not attend any of the spiritual camp-meetings this season. He has been the regular speaker in Brooklyn, N. Y., for the past season, and has received a call from there for the next season, which he has not yet accepted.

—We read of the hot war that has just swept over the East converting humanity into a sweltering mass of arid dust, while here in San Francisco we wear our thick flannels, and button our overcoats up to our throat. What if such a wave could sweep over Chicago, during the World's Fair, as it probably will, (for the climate of that great interior city is of all-fickle things the most fickle), what is to prevent the world's human fair from running to waste in the gutters? There is only one place in the world where a world's fair can be held with the positive assurance of comfort, and that is San Francisco.

SPIRIT ASSISTANCE.

The writer is acquainted with an excellent private medium residing in Southern Oregon, a noble and intelligent lady, and a true wife and mother, who related to us recently some remarkable experiences, which we give as an answer in part to the oft repeated question, "What good does Spiritualism do?" This lady, whom we will call Mrs. B., has a lovely sister, who, like herself, is a fine instrument for the spirit world. Not long ago the sister had need for several hours of painful dental work, which, possessing a highly nervous temperament, she hesitated to endure. Her guide, assuring her that he would hold her entranced throughout the operation, and that she would have no consciousness of pain, the two sisters wended their way to the dentist's rooms. No sooner had she taken her seat in the operating chair than she was entranced. The dentist, thinking that she had fainted, called for assistance. Mrs. B. assured him it was all right, and told him to go ahead with his work, which he did, sawing, filing and pounding, for over three hours, without a quiver of sensation on the part of his subject. Mrs. B. had also had dental work performed under the same conditions, and neither of the sisters any longer dread operations of that character.

This is by no means a singular experience, as spirits are often able to relieve their mediums from suffering during the performance of serious surgical operations. In one instance, a lady, thrown from a carriage, had a leg broken. Her spirit doctor controlled her at once, and directed the surgeon in attendance better than he knew in replacing the broken bone. The spirit held her entranced for twenty-four hours, and when the body was restored to the original owner, she was entirely free from pain, and had no knowledge of the affair.

DISHONEST CONSPIRACY AGAINST JUSTICE.

We have heretofore alluded to the case of Walter E. Reid, of Grand Rapids, Mich., as one of the most shameful outrages in the name of justice ever perpetrated, by a legal tribunal, on this continent. It will be remembered that Reid was tried by a Dogberry named Jackson, before a jury, upon a charge of fraudulently using the United States mails—that is, in sending messages through the mails claiming to be answered to sealed letters procured by spirit power. The defendant was denied the right to prove his innocence. He even offered, in open court, "to read any letter" "the judge might take from his pocket without opening it and to describe the sender." This offer was rudely denied by the Judge, and he was sentenced to one year's hard service in the House of Correction, which sentence he is now most unjustly suffering. These in brief are the facts.

As may have been expected this decision has created much commotion among fair-minded men of all shades of belief. *The Arena* for July, under the heading of "Notes on Living Problems of the Hour—Liberty of Conscience Impelled," "A Consensus of Opinion on a Recent Notable Case," presents a series of strong protests from the pens of such able writers and thinkers as Prof. J. Rhodes Buchanan, Rev. Minot J. Savage, Hon. A. B. Richmond, Hugh O. Pentecost, Hudson Tuttle, and L. V. Moulton. The last named gentleman was one of the attorneys for the defence. The editor of *The Arena* says in his introduction to these papers: "So grave and far-reaching are the principles involved in the extraordinary proceedings of this case that we addressed letters to several leading thinkers in various walks of life, requesting their expression." We wish we had room for these protests in *extenso*, but shall content ourselves with their more salient points:

PROF. J. RHODES BUCHANAN.

"Arrogance is one of the great besetting sins of humanity, and it is one of the most difficult problems of statesmanship to devise checks that will effectually restrain executive, legislative and judicial usurpation and abuse of ungranted power." "Whatever opinions the court or jury might have of the possibility of the defendant's ability to secure such responses, such opinions were entirely irrelevant, when the possibility of doing this in good faith was the very question to be decided. The accused was entitled to prove his good faith and success by the testimony of witnesses, while the prosecution had the right to prove his failure. But this honest trial was denied. Forty witnesses brought by the accused at great expense were refused admission, that the case might be decided according to the prejudice, or presumption of the court, and the denunciations of the prosecution. To deprive a prisoner thus of the testimony which might acquit him was a shameful violation of justice which certainly entitles him to a new trial.

The accused party, charged by hearsay with trickery, and denied the use of the testimony that covered the case, then demanded to be put on the stand, the very person which was treated as fraudulent, and allow the court to judge of its integrity by personal inspection, and even this right was denied. The enormity of such a decision shocks every sentiment of honor. The unfortunate victim of official malapropos, Reid, appears to have been wonderfully endowed with mediocrity, though lacking in common prudence and business judgment, and in the giving of evidence almost in all circumstances. In a public hall at Grand Rapids persons who brought letters in their pockets received answers before they had presented the letters. Persons who brought sealed letters together and retained them in their own hands, received messages written on the inside of the plates. In many cases the spirit-writing appeared in the hand-writing of the deceased. Such wonderful facts publicly demonstrated have deeply interested all sensible people, for they gave everybody immediate access to the most marvelous facts demonstrated by the students of psychography and illustrated in the works upon this subject.

That millions believe in such phenomena, among whom are some of the most accurate scientists and brightest intellects of the time, is a sufficient proof for the security with which Reid was acquitted, and guilty of damnable corruption, comparing him to a juggler pouring out different wines from the same bottle and asserting that his operations were *prima facie* fraud, and not a proper matter for investigation by a court. In view of the fact that Reid was not permitted, the attorney during the progress of the case had boasted that he had in his possession locked plates and sealed letters which the defendant could not answer and would not dare attempt to answer, but when defendant's counsel asked the privilege of showing in open court that he could answer sealed letters, the attorney cried out, 'I object,' and his objection was sustained."

REV. MINOT J. SAVAGE.

"I know nothing personally about Dr. Walter E. Reid, of Grand Rapids, Mich., and I know nothing about the judge who has condemned him to the Detroit House of Correction; but one thing is so clear that the voices of all fair-minded men in America ought to be raised in indignant protest against it. Here is a man denied the opportunity even to try to prove his innocence, and condemned while protesting his ability to do so." "This case goes back of all question as to the truth or falsity of Spiritualism, and raises the very fundamental principle of justice. What is a court for? Why has this Anglo-Saxon race of ours fought for ages for the right of trial by jury? What do we trial men for? If this judge's action is to stand as a model, then we do not need any jury. We do not even need to have the judge trouble himself about such simple matters as 'the facts and the evidence.' He only needs to evolve from his inner consciousness, not an opinion, but only a prejudice, and the case is settled."

"Our sturdy American sense of fairness has long ago settled it that a man has a right to be tried by a jury of his peers." Should this judge ever come up for trial, it is to be hoped, for the credit of the State of Michigan, that it would be difficult to find twelve men who would be as 'peers' in stupidity and intolerance, and he would get fairer treatment than he has seen fit to give to another.

"A word now to the problem involved. There is no use raising the question as to the truth of Spiritualism. The judge felt himself competent to settle the matter off-hand and adversely. In this he differs from some of the wisest and most competent men of the age. After careful and prolonged study (which the judge has not given), they decide in its favor. But this is not the first case of Dogberry in the seat of judgment. But we need not even raise that question,—keep it to the credit of the State of Michigan, that it is philosophers of this generation has said that 'he who denies the truth of clairvoyance does not display merely his caution or conservatism,—he displays his ignorance.'"

HON. A. B. RICHMOND.

This eminent jurist quoted the section of Statutes of the United States under which this case was tried. He then enters into an exhaustive review of the law and the evidence. Mr. Richmond said:

"In passing the sentence of the law upon Dr. Reid, the court is reported to have said: 'The jury had all the facts and circumstances before them, and also upon your intention.' You claimed then, as now, that you could do these things; but the jury found you could not, that you did not so believe, but we know you could not.' This is the most remarkable statement if the court made as reported, and must mean that 'the jury had all the facts and circumstances' as given them by the United States only, for they certainly did not have the facts of the defence before them."

"The court, in the next sentence, says: 'It was impossible for the court to depart from the precedents and law and permit to be made in court the strange, unwarranted tests as by your counsel.' This shows that it was offered to prove in court the truth of the defendant's claim, but the court could not depart from precedents. Therefore the logic of the ruling is that a citizen may die or his liberty be destroyed, that a legal precedent may live and not perish,—or more tersely stated, a precedent is of more value than liberty."

HUGH O. PENTECOST.

This eminent agnostic expresses his view of the case in part as follows:

"I am not a Spiritualist. I do not believe there are any 'spirits.' I believe if there are 'spirits' there is no possible way by which they can make themselves known to persons like us whose only sources of knowledge, in my opinion, are the senses. Judging from past experiences I do not believe Mr. Reid could read a sealed letter. But, at the same time, I regard his right to be heard in his own defence as sacred as that of any other citizen. His offer to scientifically prove his position was reasonable, and the refusal to allow him to do so was an odious outrage. It was a continuance of the world-old story of the domination of passion and ignorance under the forms of law and order. These new religionists were flung at the cart's tail; these witches were burned. Our people are uncivilized, and our judges barbarians until they learn that Spiritualists should have all the rights that other people possess."

Hudson Tuttle declares that "such a ruling is 'not only a great injustice and injury to Spiritualism,' but a menace to the liberty of each and every individual." And so indeed it is.

"Mr. L. V. Moulton, the attorney for the defence, sums up, in his able presentation of the case, the position of the Court, as follows: 'If a person claims to do what (in the opinion of the court) is impossible or supernatural, such question of fact will not be submitted to a jury, but will be determined *a priori* by the court, and no evidence will be entertained contrary to the preconceived opinions of such court, nor will the defendant be allowed the common law right of presumption of innocence. No other proof of guilt will be necessary than proof that he claims to do something that the court believes he can not do.'"

—Dr. Henry T. Child, of Philadelphia, one of the earliest and most effective workers in the Cause of Spiritualism, passed on to the higher life, from that city, on Sunday, June 15th. Speaking of this noble worker, the *Banner of Light*, of June 28th, says: "Dr. Child was, in 'the opening period of Mr. Mumler's work as a 'spirit-photographer, very much interested in the subject. In order to test the verity of this phenomenon he came to Boston from his home in Philadelphia, bringing with him collodion plates which he had previously marked with a diamond, for their future identification. He had a sitting with Mr. Mumler, and was much gratified with the result. We now have in an album at our office a copy of the picture 'he obtained, which to our view—as in the Doctor's—established the fact and verity of the manifestation in Mr. M.'s presence beyond the shadow of a doubt. Any person so desirous as can see this picture—taken as it was under such satisfactory conditions in those early days 'by calling at our office.'"

—VALUABLE DISCOVERY.—In the light of recent developments, the owners of lots in Summerland may consider themselves fortunate. A few days ago, H. L. Williams, while boring for sulphur water at the corner of Lillie Avenue and Temple street, where a strong odor of gas was always apparent, at a depth of only thirty feet, struck a strong flow of gas, which is now escaping through a two-inch pipe at an estimated rate of a million feet per day, and with a pressure of forty pounds to the inch. Already the gas is being utilized for heating and illuminating purposes as fast as it can be connected with adjacent buildings, and plans are maturing to pipe it to Santa Barbara. The people of Summerland and vicinity are much exercised over the new discovery, and it certainly gives promise of great things for the new town. An article elsewhere from the Santa Barbara Independent, will be read with interest by all owners of Summerland property especially, as well as the public generally.

—The Re-organized Church of Jesus Christ of Latter Day Saints, of this city, expelled three of its best and most progressive thinkers on Tuesday evening last, for accepting the fact of spirit communication. Their names are Richard Smith, Ben M. Barney and Mrs. R. H. Wilbur. The society numbers about sixty souls, a score or more of whom are said to be inclined towards Spiritualism. The excommunicated members of the flock have hired a hall on Mission street, and will establish a church more "advanced," so they say, "in thought and religious views, with Spiritualism for a basis."

—We have lost the address of our old friend, Isaac Kinley, our former contributor of "Pebbles," and other matter. Any one knowing the same, will receive our grateful thanks for sending it to this office. His note to us has been mislaid, in which he says he hopes soon to contribute regularly to the GOLDEN GATE again. His pen has been silent too long, and he will find a glad welcome to the many readers who enjoy vigorous thinking and writing. To-day's poetic column contains one of his poems, "Song of the Angels."

—Wyoming is the first State admitted to the Union with a Constitution granting suffrage to women on the same terms as to men.

A DELICIOUS LUNCH PARTY.—A pleasant dill in the battle-cloud of every-day toil, was the luncheon party given by Mrs. Rose L. Bushnell, last Wednesday at her residence, 624 Polk street. It was given in honor of Mrs. M. K. LaRansier, an old-time friend of Captain and Mrs. Bushnell, now living in Independence, Oregon, but at present their guest for a few weeks. Miss M. D. Scamler, one of Sacramento's fair daughters, was also among the number present. Any one who has ever enjoyed the hospitality of the Bushnell home, knows just how royally we were entertained. There is such a genuineness in the welcome you receive from both the Captain and his gracious wife, that you are at perfect ease the moment you cross their threshold. The bountiful repast was delicately prepared and artistically laid; at each place a bright souvenir was placed. Among the silver which adorned the table, were some pieces that had been in the Bushnell family over two hundred years; they did as good service on this occasion as two hundred years ago, when around other boards the tea was sipped and the health drank amid flashes of wit and merriment. The guests present were highly delighted with their cordial reception, and expressed the hearty wish to join in other reunions around the same cultivated and kindly board, in other bright and coming days.

The power, the greatness, the justice, the goodness, and the mercy of God, are revealed to us in Christ.—*Signs of the Times.*

"Only in Christ!" Why any more in Christ than in any other human soul?—than in the golden dust on a butterfly's wing, in the azure of the sunset, in the blush on a maiden's cheek, in the heart beat of a mouse, or the birth of a planet? God's power, greatness, justice, goodness and mercy can not be thus circumscribed. Who sees God only through the gleam hole of creed gets a very narrow view of his grandeur or immensity.

—Mrs. Rennell has removed to her old quarters, 1020 Market street, opposite Fifth street, where she will be pleased to receive her old patrons, as well as new ones. Mrs. Rennell is an artist in the art of dress making; she also teaches the Taylor system of fitting.

—A review of the latest *Lucifer* at hand, will appear in our next; also of the *Problem of Life*, edited by W. J. Colville.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE.

The First Association of Progressive Spiritualists of Oakland met last Sunday as usual, Dr. Macorsley presiding.

The afternoon meeting opened with song, a blessing and remarks by the President, tests and song by Mr. Pattison, speaking and tests by Mrs. Cowell. Mr. B. K. Lowe also gave a short discourse on "Expectancy," which was listened to with much interest. Mr. Wheeler also gave some very interesting remarks. Mrs. Wheeler closing with readings and tests. Other friends also added their mite, and the meeting was enjoyed by all.

At the evening meeting quite a large number were present. After the opening exercises, Mr. B. K. Lowe delivered a lecture on the subject, Spiritualism. The lecture was very interesting, the speaker dwelling particularly on several points, explaining how the spirit-world is endeavoring to assist those here to attain what is best for their fellow-beings. Also Mr. Wheeler gave some very good remarks. Mrs. Wheeler closing with tests.

Last Wednesday our usual meeting was held in Kohler's Hall. Our numbers are increasing steadily, as is proved by the number of strangers we meet. We are pleased to welcome them, for there is much knowledge to be gained from our mediums' meeting, and a very pleasant time is guaranteed to every one who attends.

Mrs. Cowell, Mr. and Mrs. Wheeler, Mrs. Weir and a number of others, gave their assistance last Wednesday evening, and all were satisfied with the evening's exercises.

Next Sunday evening Mrs. Wiggins and Mrs. Cowell will occupy the platform. As we know these ladies to be excellent mediums we insure you a pleasant evening.

Next Sunday we shall hold our mediums' meeting at Fruitvale, near station. It is a beautiful, shady retreat, and a number of mediums have promised their assistance. Luncheon can be had on the grounds at reasonable prices. A special train is there, shaded by trees. Seats are there also. We invite all to come and have a good time. The grounds are the same recently, occupied by Moses Hull.

MRS. DAVIS, Sec'y.

Shattuck Hall, Oakland.

EDITOR OF GOLDEN GATE.

Meeting opened at Shattuck Hall, Oakland, corner Eighth and Broadway, by Mrs. Logan, with appropriate remarks. Prof. Ewens gave an account of a first-test case he had attended, by Mrs. Wilson-Porter, where she handled the heated lamp-chimney and pressed it to her arms and face with no perceptible injury. Mrs. George made some remarks and Mr. Wood spoke many earnest words for temperance and truth. Mrs. Domes recited an original poem with telling effect on "Death." There is no death. Mrs. Logan gave several fine tests.

The Hall was well filled in the evening. Meeting opened by all singing "Nearer My God to Thee," with piano accompaniment by Mrs. Seip. Invocation by Mrs.

Logan. Mrs. Poulson sang "Rain on the Roof," with piano accompaniment.

Mrs. Mason read a beautiful poem. Mrs. Poulson sang "Three Angel Visitors," as we never had heard it rendered before, with such peculiar pathos and sweetness that many eyes in the audience were bedewed with tears. Dr. Poulson gave a very concise address on mediumship, cited many Bible characters and others among the renowned of later date, as being mediums. Mr. Pattison gave an affecting, brief address. He seems to be in a transition state from continuous manual labor to test mediumship.

A fine collection was taken for him, and many a wish in the minds of the audience that he might find employment and not leave Oakland. Mr. Hyde said that if he would come to him, little circles should be established here and there in different places; that he believed the reason that he could not get employment was because the angels had chosen him for the dissemination of truth. The time had come to adjourn until next Sunday.

REPORTER.

Circle of Harmony.

EDITOR OF GOLDEN GATE.

In St. George's Hall, 909 Market street, the meeting was opened with an invocation. "Scatter Seeds of Kindness" was sweetly rendered by Mrs. Cook and Mrs. Rutter, as was also "Meet Me There," and "Sweet Golden Age."

Mrs. Logan announced the spiritual grove meeting to commence on the 21st of July, and to continue seven days or more in Fruitvale Eucalyptus grove, at the terminus of the local train, to which all mediums and speakers are especially invited and the public generally.

Mrs. Wiggins said she saw Mary Beach walk around the platform by the speaker, also Mrs. P. W. Stevens, who received a fitting eulogy for her life-work as a scientific lecturer and test medium, without a blemish upon her character, also spoke with much feeling of Eliza McKinley and others who were just outside the mortal form whose example we would do well to emulate. Mr. Day said that he visited Mrs. Stevens in her last illness and found her in a basement; he helped her to a little money but regretted that our old mediums and workers were not better cared for.

Mr. Dean made remarks and gave tests. Mrs. Seely also. Mrs. Seip, who had just arrived from Portland, Or., responded to an invitation, made some remarks, and recited a beautiful poem. Mrs. Cook was almost entranced for the first time.

Mrs. Logan thanked all who had made the meeting of such deep interest and of profound interest. To be resumed next Sunday.

REPORTER.

At St. George's Hall.

EDITOR OF GOLDEN GATE.

The usual Sunday meetings were held in this Hall on Sunday last, conducted by Harlow Davis, the young and popular test medium. In the afternoon the mediums' meeting was well attended.

After slugging by the audience, Mr. Davis opened the meeting, inviting all mediums and mediumistic persons to take part in the meeting either in speaking or giving tests. Mrs. Wiggins, the faithful worker, came forward and entertained the audience with some of her interesting experiences. Mrs. Sloper, the well-known test medium, followed and gave many encouraging words to those present. Mr. Davis then occupied the platform, giving a number of remarkable tests which were well received.

The evening meeting convened in the same Hall at eight o'clock, a large audience being present. After a piano-forte solo by Mrs. Cooke, Mr. Davis came to the platform, and gave in his usual happy style, a number of excellent tests which proved beyond a doubt, the existence of a disembodied intelligence and the power of mortals to communicate with spirits. Meetings will be held in the same Hall, 909 Market street, next Sunday, at 2 and 8 P. M. All invited. REPORTER.

St. Andrew's Hall.

EDITOR OF GOLDEN GATE.

The usual meeting was held at 111 Larkin street, on Wednesday evening, July 2d, and the hall was well filled as usual. The Dobs family opened the meeting by a song, "Beautiful Island of Sometime."

Mrs. Rennell followed, reading a beautiful poem written by her guides, and it was a credit to her guide who wrote it. Then followed Mr. Dobs and son, giving a very fine violin solo, with piano and Xylophone accompaniment; Dr. Adams then made a few entertaining remarks on Spiritualism; Mrs. Price followed, reciting the beautiful poem entitled "The Lost Chord," given at the request of one of the audience; the Dobs family then gave some fine music on the violin and piano; Miss Peck then recited a laughable recitation. The hour for tests having arrived, circles were formed, and the following mediums gave tests: Mrs. L. Sloper, Mrs. Meyer, Mr. Clements, Mrs. Price, Mrs. Bennett; the tests given were numerous, and were greatly enjoyed by the receivers. This meeting is held every Wednesday evening at 7:45. The Dobs family will render singing and music at every meeting.

M. H. W.

The Children's Progressive Lyceum.

EDITOR OF GOLDEN GATE.

The entertainment of the Children's Progressive Lyceum on Saturday evening, was a very pleasant affair, as the most of those who work for its development are prompted by love in their endeavors. The program was well rendered, and the people harmonious, so that the hours slipped by very quickly. On Sunday there were many absent in consequence of the previous evening's late hour of dispersing. Yet there were some present in all the groups, and the words of wisdom given were generally satisfactory. The other performances were limited to a song by little Eva Ashworth, and a recitation, "I'm a Little Country Girl," by Cora Mitchell. Upon the general topic, "Rain," the boys gave better indication that they had been trying to think intelligently, while some of the leaders made brief remarks that added to the fund of information. For next Sunday, to satisfy some of the boys, it was concluded to discuss "Fireworks."

Before the adjournment, the conductor, Mrs. A. L. Ballou, reminded the pupils that next Sunday being the first Sunday in July, all of those who desired to try for the prize of \$1, offered by Mr. J. L. Morse for the best essay on "Spirituality," would have to present their work. At the subsequent leaders' meeting, the committee of five was agreed upon to decide which essay is entitled to the prize. This committee consists of Mr. J. L. Morse, Mr. C. H. Gillman, Mr. C. H. Wadsworth, Mrs. A. E. Fossette and Mrs. A. L. Ballou. It was decided to continue the entertainment committee for another month, so that the committee on program for July 26th (the last Saturday of the month), will consist of Mrs. A. E. Fossette, Messrs. R. H. Ely and A. F. Muhner, Jr. Messrs. I. Dierens and J. Hollenstein were selected as guards in place of those who could not attend to the duties properly. W. J. KIRKWOOD.

"No one is wise enough to advise another." Exchange. Has any one ever seen a person who was wise enough to know they were not wise enough to give advice to another?

TO THE GOLDEN GATE READERS.—We wish to call your attention to the card of Dr. R. P. Fellows, on 3d page. He is a first-class physician and should be patronized by those of our readers who are in need of his services. July

ADVERTISEMENTS.

MME. RENNELL
MODES,
1020 Market Street, Oposite Fifth Street,
SAN FRANCISCO.
Taylor System Used and Taught.

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, fronting on the Pacific Ocean, 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.

"THE RECONSTRUCTOR,"

A weekly spiritual paper published at Summerland, \$1.00 a year, sample copies free, will give full details to the advantages, objects and progress of the Colony. Send for paper of the town, sample copies of "THE RECONSTRUCTOR," and further information to

H. L. WILLIAMS, Prop'r.

SUMMERLAND,
SANTA BARBARA Co., CAL.
ALBERT MORTON, Agent,
210 Stockton Street, San Francisco, Cal.

DR. THOS. MCAULEY WOOD will lecture on "Vital Spirituality," and DR. BURNLEY (recently from Australia) will lecture on the "Vital Organization of the Human System," on Sabbath afternoon, July 6th, at 2 o'clock P. M., in McCallister street Hall, No. 106, opposite the City Hall.

ADVERTISEMENTS.

ASSESSMENT NOTICE.

The Empire Gold and Silver Mining and Milling Company. Location of principal place of business, San Francisco, California. Location of works, Wagner Creek mining district, Jackson county, Oregon.

Notice is hereby given that at a regular meeting of the Board of Directors, held on Friday, the 27th day of June, 1890, an assessment (No. 1), of one and one-half (1 1/2) cents per share was levied upon the capital stock of the corporation, payable immediately, in United States gold coin, to the Secretary, at the office of the Company, No. 105 Stockton street, room 77, San Francisco, California.

Any stock upon which this assessment shall remain unpaid on the 6th day of August, 1890, will be delinquent and advertised for sale at public auction, and unless payment is made before, will be sold on Wednesday, the 27th day of August, 1890, to pay the delinquent assessment, together with costs of advertising and expenses of sale. By order of the Board of Directors.

F. A. DAVIS, Secretary,
Office—No. 105 Stockton street, room 77,
San Francisco, California.

PROFESSIONAL CARDS.

Harlow Davis.

MAGNETIC HEALER AND TEST
MEDIUM.

Test Circles, Mondays, Thursdays and Saturdays, at 8. Developing Circles, Tuesdays and Fridays, at 2 P. M. All chronic and nervous diseases successfully treated without medicine. Office hours 10 A. M. to 10 P. M. St. George's Hall, 909 Market St., at 8 P. M., admission 5 cents. Magnetically papers for healing and development sent any distance on receipt of one dollar. July—m

Mrs. Lizzie Fulton,

AUTOMATIC—AND—INDEPENDENT
SLATE-WRITER!

Is prepared, through her Guides, to indicate 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.
Office Hours—10 to 12, 2 to 4 and 7 to 8.

915 1/2 Mission street, S. F.

E. Robbins, M. D.,

Medical Clairvoyant, Physician
and Surgeon.

HIGHEST REFERENCES AS A HEALER AND
MEDICAL ELECTRICIAN
Office Hours—10 to 12, 2 to 4 and 7 to 8.

Diseases Diagnosed without Patients Explaining Symptoms
Clairvoyant Diagnosis of a disease by lock of hair and prescription, \$5.00.
Room 74, Flood Building,
San Francisco.

Circles—Monday and Friday Evenings.

Mrs. J. J. Whitney,

CLAIRVOYANT, TRANCE AND TEST
MEDIUM!

AND LIFE READER!

HOTEL BOSTWICK,

TACOMA, WASH.

Mrs. Albert Morton,

Spirit -- Medium!

FOR

DIAGNOSIS OF DISEASE.

Psychometric and Prophecy Readings

General Advice and Spirit Communications. Instruction
in Spiritual Science. Fee, \$5.

210 Stockton Street, San Francisco.

FRED EVANS,

SENSITIVE FOR

Psychography,

OR

INDEPENDENT

SLATE-

WRITING.

MR. EVANS has returned from Australia

and has the latest and most complete

Psychography and Slate-Writing

Office Hours, 10 to 4 P. M. Private Developing

Daily.

424 1/2 Haight Street, San Francisco.

N. B.—Take Haight a rest care and alight at Webster.

SPIRITUALISM AND

SPIRIT PHENOMENA IN 1900.

Being an Epitome of Facts, Phenomena and Spirit Mes-

sages, taken from "Lucy's Warnings."

First published November, 1900. Selected and arranged

by GEO. S. PIGEON.

San Diego, Cal.

In paper covers, price 5c. Orders received at this office.

GOLDEN GATE LODGE OF THE THEOSOPHICAL

Society will hold public meetings every Sunday

evening, at 7:30 o'clock, at Red Men's Hall, 370 Post

street, ground floor. A regular course of 12 lectures will

be given upon theosophical subjects. Questions upon the

subject of lectures are invited; also discussion, if kept

within the limits of the subject. Questions upon the

collection. Strategies of the problems concerning human

life and future existence are cordially invited.

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.

APPROPRIATE 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 this permanent form.—*Albany.*

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

They deal with some 750 distinct subjects. The teaching is on the whole sound, and mixed 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 all ills. If these thoughts were but coined into practice.—*Mrs. R. S. Little.*

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 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.—*Rev. 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 never open the volume without finding a thought of a suggestion that stirs the mind.—*Charles Danderson.*

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 that 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 Wetherby.*

It is packed full of the grandest, most elevating and inspiring sentiments that I ever read. I can not open a single page that I do not find something that commends itself to my better and nobler self. It can but do a great good.—*W. H. Smith, of the Damon 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 vales, upon perusal of many of its cheering pages, 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 schools. Those who have been in the habit of reading these noble ethics 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 never were gathered. Ne'er were placed before the world! And we speak for them a 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 theme is 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 would be far stronger than it is to-day.—*San Francisco Chronicle.*

We have read *SPIRITUAL FRAGMENTS* daily after the morning meal—never enjoyed a book upon any religious or reformatory subject as we have this volume. Every page is illuminated by the bright light of an unfolded spiritual life. Every reformer will add a perpetual spiritual blessing to his or her home and life by securing a copy. We have read and enjoyed, and waited for an inspiration to give us language to express our thanks to you for giving the world such a book, but we cannot express what we have so much enjoyed.—*Dr. M. E. and Rosa C. Clegg, Chicago.*

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 are 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 dusty road of doubt. They portray the grand sublime principles of Spiritualism in symbols of beauty, and sing songs of sweetest gladness to the lone soul that is weary and longs to pass away, and tighten against the threads of angel-taught truths.—*Rose L. Bushnell, San Francisco.*

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

"Vanished Faces"—Injustice to the Deported.

EDITOR OF GOLDEN GATE.

I wish, as a second to John Wetherbee, on Garrison, to say to your readers a few things I personally know of that immortal hero's views of Spiritualism. My good old friend, Wetherbee, has indeed done well, in what he wrote of Garrison, and I wish to make his position still stronger, for I happen to be in a position to know, absolutely, what Mr. Garrison thought of Spiritualism, and the injustice done him by his biographers, prompts this article.

I cannot do better than to give an interview that I was permitted to enjoy with Mr. Garrison, about four years before his departure from this life. I had been spending a year in Boston and had received an invitation to speak in Washington, D. C. Before starting for the Capital I called on Mr. Garrison at his suburban residence near Boston. When I rang the door bell a matronly lady answered it and showed me into the parlor. I enquired for Mr. Garrison. He presently came in when I introduced myself, never having met him before. He bade me be seated and took a seat himself. We were about eight feet apart. Soon the conversation turned upon his great life work. I told him that I was a native of the South, and was educated there chiefly, though a graduate of a Northern University. He asked me what my personal views were upon the subject of slavery and its abolition as the war had determined it. I told him that, during the slavery times, I belonged to an anti-slavery church, and in vindication of my convictions on the subject of slavery I had emancipated \$8,000 worth of slaves that had been bequeathed to me by a deceased relative. He inquired into all the details of the case, and as we talked his face lit up with a radiance that was beautiful to behold, and he began to hitch his chair around and so did I, both unconsciously, I think, till at the end of an hour and a half's interview we found ourselves sitting side by side in the middle of the parlor.

Having discussed his favorite topic, I said to him, Mr. Garrison I have enjoyed your conversation on the slavery question very much; but before I go, I wish to ask your views upon another topic in which I have been and now am deeply interested. "What is that?" he quickly asked, with animation. "It is the subject of what is called Modern Spiritualism," I replied. "I am glad that you raised that question and will express myself freely. I was a member of the Baptist Church, forty years ago, but withdrew all my patronage, seeing how utterly rotten the churches were upon the great question of the day. About that time the Rochester knockings created a great excitement; I investigated the matter and satisfied myself of the genuineness of the phenomena, and have never doubted since. I have attended many seances and a few lectures since, but have never been active in the cause, for the reason, at first, I was so absorbed in my specialty that I had no time to do much else but keep the fire burning upon the altar at which I worshipped, though I put myself on record through the columns of my own paper."

The foregoing is nearly, *verbatim*, his little speech. He then asked me if I had investigated the subject, to which I replied in the affirmative, and gave several experiences that I had had; after which he related his personal experiences in nearly all the different phases of phenomena. No, he that denies William Lloyd Garrison's faith in Spiritualism, is simply mistaken, fully or otherwise.

When his funeral was over and his biographies were written, I was so indignant when I saw that there was not a word about his religion, that I at once set to work and gathered material for an exhaustive "Lecture on William Lloyd Garrison," in which I do the man full justice, I think. This lecture will be published in book form with other "Plint and Steel" lectures before long, and will thus put the facts in reference to this good and great man's faith in a substantial form. The same I intend to do for Mr. Lincoln, as Blaine did him a great injustice in his "Twenty years in Congress."

Very respectfully,
T. B. TAYLOR, M. D.
HALLECK, Cal.

[Written for the Golden Gate.]

Thoughts.

BY ALLIE LINDAY LYNN.

How dear to us are thoughts of our mother; how the heart throbs with longings again to be near the dear, aged face. How sweet the voice of inspiration that our souls sing in wordless song, as o'er and o'er floats on the ambient air the "Tra, la-lab; la, la, la!" that means "oh, dear, sweet mother!" while once again we feel her arms enfold us close and closer, and on our lips, in memory, her kisses warm are pressed.

We would not, for the world of gold, without these memories live, nor think of heaven with any thrill if without these I there must live: for well I know that heaven would be a bleak and barren place, if mother's love was there not found, if there I see not her face.

'Tis aged with years and many cares; 'tis furrowed deep with pain; but oh! I think it beautiful, and to youth 'twill

change again. Once she was supple as a doe and fearless as a bird; she thought not of herself—'twas for her love she cared. Her children, *twos*, "bonny and good," she viewed them in her sight; and ne'er a day went by but in their grief or joy she shared. If these she could not lessen she bravely bore them, too, and ne'er an hour went by in which to us untrue.

In youth we loved our mother dearly, and love her still the same; and though she sees not as we do, "orthodox scales" are to blame. We know that "over there" the film will pass away, and clear to her vision will be the better way. We know she sorrows o'er us and fears the devil's claims, but "over there," with rapture, her soul will know Truth's ray.

Can not we bear this sorrow, the greatest that has come, and bide the bright tomorrow of our eternal home? There no superstition nor creed can screen; there all that's fair and lovely will by our mother be seen.

Then gird on the armor yet more tight, and wave the banner more free. Dear brother, "over there" our mother will see as we: will know this truth sublime that now she fears to trust, and see fair flowers spring up from spiritualistic dust. *Our dust* she fears shall perish or be forever damn'd, shall greet her heaven-born vision and all those fears be calm'd. The souls she nurtured tenderly at her breast, shall once again be greeted and joyfully bless'd.

O who would barter truth such as we have found, to pacify a foible or heal e'en a deep wound. Our mother is most dear, but TRUTH is dearer still, and in the spirit's abode joy will repay this ill. Bravely, yet grieved at heart, our onward march we make, regretting pains our course has caused, but doing this for Spiritualism's sake. Had we forewarned our soul's deep joy at finding it was true; forever, "over there," our soul's would rue. 'Tis better that mother doubt us here, a space, than "over there" view her *twos* thus disgraced.

Truth shall be our torch and the light shall shine for aye: our mother will know us best some golden, glorious day. Some day we'll meet in heaven, that Land of Souls, and none shall miss me from father's fold. That father, long departed, long found his Perfect day, has been our guide along Truth's flower-girt way. "Over there," again his lips shall greet us warm, and loud shall sing our souls, all free from harm.

MEMPHIS, TENN., June, 1890.

Written for the Golden Gate.]

Son of God.

BY A. C. DOANE.

MR. EDITOR:—Is it not time to recognize the feminine side of Deity and learn that the masculine side has made a failure in all the reform movements that they have undertaken, both politically and religiously?

This may sound strange coming through a masculine brain. We are admonished by the book called the Bible—that has been twisted by the male side of Deity to uphold wars and religious persecutions, and yet the leaders professed to be followers of the Son of God. They were mistaken in the man—it was Peter's example they followed in the room of Christ. Did not Christ say to Peter, when Peter was defending his professed, "Put up thy sword for my Kingdom is not of this world; if it was, my followers would fight for me." And is it not the Peter nature in humanity that not only stimulates us to use sword, but also to deny our master, or the Christ-nature, or the spiritual nature that should be master? and will not the Peter-nature be our leader until we develop the Christ or spiritual until it has power to command the Peter-nature, saying, "Get thee behind me, Satan. Peter belongs to the satanic or earthly part of human nature, and will lead us until we develop the spiritual part—which part is the offspring of Deity—male and female created be them. God being the creative force and sustaining power of all lives and dual in his nature, hence creating male and female, or deific babes; and mother-nature through the laws of evolution has woven garments for those babes that they may become schooled in matter; hence Paul's saying that the Law is our schoolmaster to direct us to Christ, Christ being the power of God made manifest in those material garments that Mother Nature has woven through the laws of evolution to clothe those deific babes, or offsprings of God.

And it is the spiritual part of humanity or those deific babes, that can say lawfully, "Our Father who art in Heaven;" and as like attracts like, the babe, or spiritual part of human nature has ever been attracted back home; and according to the different stages of spiritual unfoldment, has been the judgment of that spirit home—the feminine, or love part of Deity is coming to the rescue. Hence wars will cease.

SUMMERLAND, June 28, 1890.

All pleasure must be bought at the price of pain. The difference between false pleasure and true is just this: For the true, the price is paid before you enjoy it; for the false, after you enjoy it.—John Foster.

The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone like the bloom from a soiled flower.—Freude.

Letters from the Garden City.

EDITOR OF GOLDEN GATE:

Thinking that yourself and the many readers of your valuable paper might be interested in knowing what is going on in our Garden City, in the way of Spiritual unfoldment. I write, giving expression to thought that have hitherto been slumbering awaiting the resurrection. And this resurrection taking place in many human minds every day, and God's sunshine is bringing into life new ideas, grander thoughts bringing out the possibilities of human nature, even to those possibilities that we read of in the history of the Nazarene, that are held up in as many different lights and reflected back to human minds according to each individual's degree of development. As the mind is unfolded leaf by leaf its requirements are increased and reaches out and on adding to, and taking from, each leaf until the tree of knowledge stands out before us laden with the—as yet unknown possibilities.

But here I am, forgetting my object in writing to you, that is to tell you of the good that the people of San Jose are receiving through the inspiration of one of our most earnest workers, Mr. N. F. Ravlin. He who is representing a religion as broad as the universe, a religion that will uplift humanity to a standard of self respect which, teaches independent thought through which, lies the only way to gain the higher truth.

Mr. Ravlin is giving a series of lectures on "Esoteric Science or the Hidden Mysteries of Life." The value of these lectures cannot be over estimated, and when I say that, I not only express the opinion of my husband and myself, but the opinions of all the different members of the classes. These lectures open up a field of thought, hitherto unknown, to but a few. They reveal to us the hidden spring that opens the door of our inner consciousness, letting in the sunshine of truth, warmed with God's love which germinates the light, which teaches us through this labyrinth of knowledge, that we may pick up that truth which belongs only to us finding that individual needs are as various as the seeds of the earth. And again we see the possibilities that lie within our grasp, where we will realize the glories that are revealed to us through this divine agency that lies within, every human heart desiring to be brought to this fountain of knowledge wherein we can drink. After we have once drank at this fountain our thirst for knowledge is never quenched, and we cry for more, more.

Mr. Ravlin lectures to large audiences every Sunday evening, and the interest shown in these lectures as manifested by the increasing numbers each night, which testifies to this fact, that the truth is dawning in many minds. That truth is the reigning power, the god power that propels the life principle which governs all things. But I feel that I cannot give this subject justice through words, for these truth must be felt by this inner consciousness that answers to the truth.

I can only wish that more hungry souls might be benefitted by these lectures, whereby they might be brought into that realm of love which reaches all hearts. The divine power of love conquers all enemies. It is the only law that controls the universe. When humanity comes into the consciousness that it is the enemy within, that needs conquering, and this principle is established, the millennium is come. And is not freedom of thought God's law, that the lower nature cannot crush?

I will close by saying that we hope we may keep Mr. Ravlin with us, that we may continue to be benefitted by a continuation of these Esoteric lectures.

MRS. M. A. TALCOTT,
Clinton Place,
San Jose, Cal.
San Jose, June 20th, 1890.

Written for the Golden Gate.]

The Cast-off Clay.

BY HILEY M. ADAMS.

Vaults and monuments for the dead are signs of ignorance and foolishness of pride. They are a vain attempt, like the Egyptian mummy, to immortalize the cast-off body, and leave a name for mortals to gossip over, as the fashionable funeral is to gratify false pride and the gossiping neighbors from their talk. Vanity and show build these structures on pretense of furnishing labor for the people. Suppose they do, can't those that want employment have it in building houses for the worthy poor—those the labor would not be wasted on—while society is being reformed on true principles of helping the needy instead of encouraging vain and useless fashion.

Never will I worship anything that is perishable; for although it may have its uses in the grand economy of the universe, it should never be used to exalt any above their fellow-men. The fashionable trappings tend in no way to moralize the world or benefit the risen spirit.

Tell me, ye vanity ones of flesh existence, if you are laying out your surplus means for show. If so, mark my words; if you do not tell me fifty years hence in that spirit country where we may meet, "My money could have been paid out for better use." Perchance, too, the

bought of some suffering friend on earth may bring to you a reflection as to that useless monument that there hangs like a millstone about your neck.

Where are the noble ones, Theo Parker, Peter Cooper, Dr. Franklin, who would have none such? Tell me, ye thoughtless ones, when we meet over the other side if you sing the words, "A man has a right to pay out his money as he sees fit," for there will be the place for testing this oft repeated reply while the vault and stench of contents are no more for you being in *statu quo*.

VINELAND, N. J., June 16, 1890.

CATARARRH.

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

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

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

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

PUBLICATIONS.

RELIGION OF MAN:

AND ETHICS OF SCIENCE.

BY HUDSON TUTTLE.

The Past has been the age of gods: the Present is the age of man. Not servile trust in the gods, but knowledge of the laws (of the world, and belief in the divinity of man and his progress toward perfection, is the foundation of the Religion of Man and system of ethics as treated in this work. It is divided into two parts:

I. RELIGION AND SCIENCE.

II. THE ETHICS OF SCIENCE.

It will contain over 300 pages, finely printed and bound in best style of modern literature. The price, mailed free to subscribers, will be \$1.00. It will be published as soon as a sufficient number of subscriptions are received as guarantee. In the absence of any great liberal publishing house, publication by subscription is the most available method of obtaining this work. Those who desire the book are thus enabled to obtain it, less the publisher's profit, and give the author their direct assistance. I am indebted to those present this work by the cordial manner the friends met the announcement of PSYCHIC SCIENCE. Their generous support at once enabling me to place the MS. in the hands of the printer. Also by subscription.

FROM SOUL TO SOUL:

A selection of poems by Emma Rod-Tuttle, containing all her best poems, eight pages of her songs with music, here never before, and a new poem, "The Song of the Future." The author, 30 pages, finely bound, \$1.00, mailed free, in elegant binding, \$1.50.

The names of those wishing these books are solicited, the money not being desired until publication is announced.

Address, HUDSON TUTTLE, O.

Berlin Heights, O.

THE OLIVE BRANCH.

Old series, Vol. XV, No. 172. New Series, Vol. 1, No. 1.

Grand Rapids, Mich.

Terms: One Dollar a Year in Advance.

Its Object: Scientific, Religious and Political Advancement.

Its Motto: "Peace on Earth, good will to Men."

AGENTS WANTED.

Address all Communications to

THE OLIVE BRANCH,

381 Scribner Street, Grand Rapids, Mich.

Will send one Sample Copy Free to any person desiring it.

BIBLE STORIES, NO. 1.

The Sacred Vistas, as written by Munroe, and The Genesis of Moses, or the Story of the Creation and the Fall.

Since Manon wrote his 40,000 years,

His works Manon wrote fair Egypt gave;

With them Minos in Grecian lands appears,

By Moses written for the Christian's ears.

Three Hundred Stanzas, with an Introduction and Appendix by Amaranthus.

Who Webster says—"Is one who holds the pen."

(While Spirits write), "or writes for other men."

Compiled by JAMES H. YOUNG.

For sale at this office, Price 50 cts.

THE WATCHMAN.

An 8-page Monthly Journal, devoted to the Interests of Humanity and Spiritualists. Also, a mouth-piece of the American and Eastern Congress in Spirit Life.

Old Philosophers, etc., etc., etc., Spirit Editor

Published by Boston Star and Crescent Co. P. O. Box 1129, Fort Wayne, Indiana.

Hattie A. Berry, Editor and Manager.

Terms of Subscription (in advance)—One year, \$1.00; Six months, 50 cts.; three months, 25 cts.; Single copies, 10 cts.; Sample copies, free.

AL-CY-ONE.

(with the accent on cy)

A 12-page Spiritual Journal, issued semi-monthly (August excepted), 1st and 15th, by

THE STAR PUBLISHING COMPANY.

98 Sherman Street, Springfield, Mass.

H. A. BODINGTON, Editor

Subscription, \$1 a year.

ALCYONE Free for Two Months. ALCYONE is a paper devoted to the spread of the Philosophy and Phenomena of Spiritualism, WITHOUT THEOLOGICAL CONTROVERSY.

Sent two months to any order who will enclose 15 cts in stamps with the order. Sample copy, 5 cts.

SPIRITUAL THERAPEUTICS.

W. J. COLVILLE'S

Great standard work on the Theory and Practice of Spiritual Healing, 325 pages, handsome cloth \$1.00. Postage 10 cts. Sold by traveling agents in every part of the world.

[In the Press.]

STUDIES IN THEOLOGY, HISTORICAL AND PRACTICAL, by the same author. This work will extend to nearly 500 pages, and constitute a complete handbook for all students of this fascinating theme. Price \$1.50. Single copies 15 cts. Subscriptions taken by Miss H. M. Young, 1752 Everett street, Alameda, Cal.

"MODERN THOUGHT."

Devoted to the

SPIRITUALIZATION OF HUMANITY.

Published monthly by Charles Fillmore, Journal Building, Kansas City, Mo. \$1.00 per year. Sample Copy Free. Contains Science, Metaphysics, Theosophical, Spiritual, and all kinds of reform literature for sale.

PUBLICATIONS.

LUCIFER.

Theosophical Monthly, designed "to bring to light hidden things of darkness."

Edited by H. P. BLAVATSKY AND ANNIE BESANT.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

Terms of Subscription, \$1.40 per annum, post free. Single numbers 40 cts. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY FORTY-ONE, ALBANY, N. Y.

An illustrated weekly paper for the children and youth.
(Designed for Lyceum). Single copy, one year, 50 cents.
Sample copies free. For terms to...

Written for the Golden Gate.]

My Guardian.

ELIZA LAMB MARTIN.

I'm not alone, a spirit walks with mine
 Attracted by some unknown law divine
 With kisses infinite, with purpose clear,
 Beyond the limit of our present sphere.

This presence wise, in subtle tones versed,
 Touched in my heart an untamed lyre at first,
 Full of unmeaning and discordant tones,
 Till harmonized and softened like its own.

Word added unto word and line to line,
 This living radiant being bathed in mine,
 Gave to my daler sight my wondering eyes,
 Divinest visions of the fairest skies.

Through deeper senses was my spirit taught
 A love, which from empyrean realms was caught
 That strengthened love, subdued all petty strife
 And beckoned onward to a higher life.

Vague, empty words how hard it is to teach
 The spirit's thoughts through mother moulded speech
 No song or poem ever yet was made
 Whose tune or rhythm half the thought conveyed.

Voices of the Angels.

BY ERAC KIRBY.

In the night-time and the silence,
 In life's spring time long ago,
 Came the voices of the angels,
 Speaking softly, speaking low.

And the words the voices will perch,
 In the future and the past,
 Sweeter than the harp's Eolian,
 Fell as music on the ear.

And they told me of the beauty
 Of a life of love and truth,
 Told me of the way up higher,
 Warned against the snares of youth.

All along the tolling journey,
 To my life's declining day,
 Softly whispered have the voices,
 Telling of the better way.

Fled my soul with aspiration
 For the beautiful and true,
 Weaned against the hidden pitfalls
 Lying on the journey through.

Filled my soul with love for knowing,
 Thilled me with the voice of song,
 Everything in joy becoming
 As I walked the way along.

Taught the language of all Nature—
 Lowly flower and stately tree,
 Hill and dale and rugged mountain,
 Torrent and stream and raging sea.

Taught the earth, the orb of heaven,
 Floating in the sea of blue—
 Oh, they have their angel voices,
 Whence our God is speaking through.

Would you hear the angel voices
 And the truths they tell me now?
 Listen in the silent night-time,
 Listen in the time of woe.

They will come with words of healing,
 Gently falling on the ear—
 Though unheeded by the outward,
 To the inner senses clear.

When temptations throng, alluring
 To the darkened paths of sin,
 Warning come the loving voices,
 Seeking back the soul to win.

When Death's hand withdraws the dearest
 From the homes of earth away,
 And then comes the pall of blackness
 Mantling all the light of day:

Hear we then the angel voices,
 Speaking softly, speaking low,
 And our spirits, dark with grief,
 Learn the light of peace to know.

Learn of lands beyond the River,
 Where the loved and lost ones dwell—
 Beauteous lands—the soul conceives them—
 Fairer than our words can tell.

Still I hear the angel voices
 Speaking softly, speaking low,
 Loving now as in life's springtime,
 Sweet as in the long ago.

When I drop from me the mortal,
 P'assing to the final goal,
 May I hear the angel voices
 P'aking peace unto the soul.

There is more real charity in getting one
 man a job than in feeding four in idleness.

Education begins the gentleman, but
 reading, good company, and reflection
 finish him.

Gratitude flows easily for things received.
 It is harder to give thanks for that with-
 held.

The true Christian is like the sun which
 pursues its noiseless track, and everywhere
 leaves the effect of a beam in his blessing
 upon the world around him.—*Luther.*

Think no man the better, no man the
 worse, for the church he belongs to. Try
 him by his fruits. Expel from your breasts
 the demon of sectarianism, narrowness,
 bigotry, intolerance.—*Wm. E. Channing.*

Far away there in the sunshine are my
 highest aspirations. I cannot reach them,
 but I can look up and see their beauty, be-
 lieve in them, and try to follow where they
 lead.—*Louisa M. Alcott.*

Frugality may be termed the daughter
 of prudence, the sister of temperance, and
 the parent of liberty. He that is extrava-
 gant will quickly become poor, and poverty
 will enforce dependence and corruption.

It is not the people who shine in society,
 but the people who brighten up the back
 parlor; not the people who are charming
 when they are out, but the people who are
 charming when they are in, that are good
 to live with.

He who does the best he can is always
 improving. His best of yesterday is out-
 done to-day, and his best of to-day will be
 outdone to-morrow. It is this steady
 progress, no matter from what point it
 starts, that forms the chief element of all
 greatness and goodness.

Letter from W. J. Colville.

EDITOR OF GOLDEN GATE.

After so long a silence, I hope my many
 friends on the Pacific slope will not be led
 by misleading appearances, to entertain
 the false belief that I have forgotten them,
 or am not looking forward with pleasur-
 able anticipation, to a not distant return
 with them all. New York, Brooklyn and
 Philadelphia are my present centres of
 active work, and during a part of August
 I am booked for Cassadaga Camp, where
 I anticipate a very enjoyable visit with
 many old and valued friends. I always
 liked New York, and am quite as much
 attached to it now as ever in the past, and
 if I did not appreciate the kind and liberal
 treatment extended me on all hands, I
 should indeed be a shameless ingrate; and
 ingratitude is, in my eyes, one of the very
 lowest of vices.

Miss A. A. Chevallier, the talented
 editor of the *International Magazine of
 Truth*, and her estimable, gentle mother,
 are truly delightful people; their charming
 rooms at 13 W. 42d street, are a rendez-
 vous for advanced thinkers and liberal
 minded people of various shades of opin-
 ion. The classes I am holding there are
 invariably well attended, and among the
 constant frequenters of our gatherings are
 several distinguished members of the medi-
 cal fraternity, ladies and gentlemen of
 exceptional culture, who drink in meta-
 physical ideas gladly, and ask inspiring
 questions in a kindly, earnest manner.

The First Society of Spiritualists and
 the Psychical Society have discontinued
 their regular meetings till September, so I
 cannot say exactly how large their usual
 gatherings are, but on the occasion when
 I spoke for the Psychical Society, the hall
 was over-crowded. I am now lecturing
 every Sunday at 11 A. M. and 8 P. M., in
 Adelphi Hall, 7th Avenue and 52d streets,
 and though the weather is decidedly
 warm and people are getting out of the
 city as fast as possible, the attendance is
 large as well as sympathetic; at 3 P. M.,
 we hold a conference meeting. I just
 said it with a few remarks, and then let
 the audience keep the ball rolling in their
 own way; many entertaining and instructive
 short addresses are made on such oc-
 casions. Previous to opening meetings in
 that hall, I spoke several Sundays in Con-
 servatory Hall, Brooklyn.

My relations with Mr. and Mrs. J. W.
 Fletcher have always been pleasant, but
 never more so than just recently; those
 faithful workers are now at Saratoga,
 where they expect to spend the summer.
 Brooklyn is a very lively place in all
 spiritual directions; the meetings started
 by Mrs. Eva Hulings, at Kingston Hall, I
 took up at her request, when she left for
 the West, and they have progressed dis-
 tinguishedly.

On Tuesday, June 24th, I visited Phil-
 adelphia and found it improved in many
 ways since I last lectured there about five
 years ago. Mr. Roberts, President of the
 Christian Science Institute, 1524 Arch
 street, is a very liberal, who soiled man;
 he is assisted by an excellent corps of
 helpers. The house in which the meetings
 are conducted, and where students and
 patients are accommodated, is one of
 those plain, commodious structures for
 which the City of Brotherly Love is justly
 celebrated; the lecture room seats 150
 persons, and the audience who filled it to
 repletion on the date of my initial visit,
 were truly delightful people to meet and
 speak with. I open a class there Thurs-
 day, July 10th, at 3 and 8 P. M. My
 time is henceforth occupied as follows for
 at least the next six weeks: New York,
 Sunday, Monday, Tuesday and Wednes-
 day; Philadelphia, Thursday, Friday and
 Saturday each week.

The *Problem of Life* is just out in
 its new form; volume II commences with
 July issue; it is now published at 9 W. 14th
 street, New York, office of *Light*, by Wm.
 Baldwin, a young man of great executive
 ability, as well as many accomplishments,
 in whose hands I can leave it in peace
 and contentment of mind, if ever I have
 to leave the place of its publication for a
 prolonged period. My contemplated visit
 to Europe received a decided set-back by
 events in the lives of dear friends in Italy,
 compelling them to leave their snug home
 to accomplish important work demanding
 their presence in America.

I hope wheels within wheels will rotate
 so as to land me in California sometime
 next Autumn, though life on the Atlantic
 coast is not at all ungracious. Mr. Judge's
 article in the *GOLDEN GATE* some weeks
 ago, ought to have been answered by
 some one who understands what spiritual
 scientific healing really is. I have been
 exceedingly busy, and have barely time
 for literary work which I could not con-
 scientiously neglect. To talk of inter-
 fering with Karma, if Karma signifies the
 inevitable law of sequence, is simply ab-
 surd; what is impossible need not be
 discussed, as it can be neither right nor
 wrong to do what cannot be done at all.

Mr. Judge has not met the issue; and
 though I am a Theosophist as much as I
 ever was, I never was that kind of a The-
 osophist. I see every day fresh confirma-
 tions of the truth of spiritual healing; and
 as to the facts of Spiritualism, they are,
 of course, indisputable; let us have more
 light and less prejudice, and all truth
 seekers will soon harmonize for practical
 usefulness. With kindest regards and
 best wishes for yourselves and all the
 "dear saints," believe me as ever,
 Your sincere friend,
 W. J. COLVILLE.

June 28, 1890.

Letter from Onset.

EDITOR OF GOLDEN GATE.

It seems a long time since I took my
 pen to communicate with you, but a busy
 correspondence nearer home is my only
 excuse.

Your clean sheet comes faithfully to
 hand each week, bringing words of cheer,
 good advice and argument pro and con
 leading to the ever open question that "If
 a man die shall he live again," and your
 correspondent, after reading both sides of
 the question, from time to time, has come
 to the conclusion that the Golden Rule is
 quite enough to keep one busy without
 time for argument; and experience shows
 that trying to follow this beautiful precept
 brings a contented and happy frame of
 mind and sound refreshing sleep.

Onset has once more arrayed herself in
 her most captivating attire and is looking
 her best. The trees and foliage are of
 every shade of green from the palest tint
 to the dark and heavy shades of pine and
 cedar, while the phosphorescent waters of
 the bay sparkling in the sunlight makes
 the scene a delightful one.

Our camp-meeting opens the 13th of
 July with an entirely new program. Some
 of the speakers never having been heard
 from this platform. The favorite Middle-
 boro band has been engaged for the meet-
 ings, and the outlook is a promising one.

Many strangers have already arrived and
 all the hotels are in running order; there
 are seven of them besides the restaurants
 and booths. Among the other attractions
 for this season, we have a real theatre.
 The Lucier Comedy and Dramatic Com-
 pany having engaged the Temple for the
 season will present attractions equal to any
 to be found in the city theatres. They
 will be assisted by the Buckley Boston
 Theatre Company, Hennessy's Ideal Min-
 istrels and others. They will also give a
 dance every Wednesday evening, and
 every Sunday a grand sacred concert.
 The Grand Russian Orchestra, dressed in
 full Russian uniform, will be in attendance
 on the 4th, when we shall see the aerial
 act, tight rope and other marvelous per-
 formances presented to our wondering eyes,
 such as has never before been seen in Onset.

The Ladies Industrial Union of Onset
 disbanded in December last, and in look-
 ing over the records we surprised ourselves
 at the amount of work that has been in a
 quiet way accomplished by this little band
 of workers. This Society organized just
 four years ago with nine members, and the
 records show at each weekly meeting an
 attendance of but five working members.
 During that time they have given one
 hundred dollars to the Children's Lyceum
 for flags, books, etc., have bought street
 lamps at an expense of one hundred and
 twenty-six dollars, besides furnishing oil
 and paying a man for taking care of them;
 and have also given the fire department
 two hundred dollars for truck and equip-
 ments, besides doing something for the
 poor from time to time. If a few can
 accomplish so much, how much can be
 done in a community where all work to-
 gether for the general welfare of the whole.
 We hope if this reaches the eye of Sum-
 merland residents, they may be stimulated
 to go and do likewise.

The fire department have erected a
 large and commodious building at the
 junction of Onset Avenue and West Cen-
 tral. A few cottages have been built
 since last season, and much property
 changed hands and improved. The new
 bridge connecting Onset with Point Inde-
 pendence is quite an imposing structure
 and greatly facilitates the improvement of
 property on the Point side. The steam
 cars have been running about a month.
 The horse railroad is doing a good busi-
 ness and has been running all Winter.

I am just in receipt of a choice selec-
 tion of sheet music, by C. Payson Long-
 ley, whose spiritual songs are so popular at
 all the camps and progressive meetings at
 the present time.

Mr. Jas. H. Young, of Onset, has just
 published his Bible Stories, No. 1, which
 should be carefully read by the thinking
 public.

The boatmen are busy catching blue-
 fish, bass, sculpin, tautog, etc.
 But I fear I am trespassing too much
 upon your valuable space, and will stop
 right here, with a promise to be more
 punctual in future.

Yours for Truth and Advancement,
 AUGUSTA FRANCES TRIPP.
 ONSET, MASS., June 24, 1890.

When we think best of ourselves is when
 we think well of others.

It is easy to be wise after we have been
 foolish.

WANTED TO SELL OR EXCHANGE—Recreation
 Park and Saloon; a fine business stand and
 residence, located opposite the Fair Grounds, Chico.
 There is a good carriage house, barn and water-
 works upon the place. The Park occupies an
 entire block of two and one-half acres, and con-
 tains some 300 trees. The owner would sell this
 property at a bargain or would exchange it for
 a good residence in Oakland or Alameda. For
 particulars inquire at this office.

—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 nearly
 laid out, the house newly painted, and the prop-
 erty in first-class order.

LECTURES ON THEOSOPHY.

Golden Gate Branch of the Theosophical So-
 ciety will remove and hereafter hold Open Meet-
 ings in the commodious and accessible Hall, in
 Red Men's Building, 320 Post Street, Commenc-
 ing Sunday July 6, a full and complete course of
 lectures upon Theosophical subjects beginning
 with its primary conceptions, and proceeding
 gradually up to the more abstruse.

This will be an excellent opportunity for those
 who have only a vague or indefinite idea of The-
 osophy, to increase, systematic and formulate their
 knowledge.

It will also enable those who are unacquainted
 with, or who entertain erroneous conceptions of,
 this Science, Philosophy and Religion, to gain an
 approximately correct idea of its teachings.

The course of lectures will be as follows:
 July 6. Theosophy and the Theosophical So-
 ciety—what it is; what its origin; what its ob-
 jects.—Allen Griffiths.

July 13th. The Scientific Evidence of the ex-
 istence of the Soul.—Dr. Jerome A. Anderson.
 July 20th. The Sepenary Constitution of
 Man.—Miss M. A. Walsh, of Aurora Branch,
 Oakland.

July 27th. Reincarnation.—Mrs. Sarah A.
 Harris, of Aurora Branch, Oakland.

August 3d. Karma, the Inexorable Laws of
 Cause and Effect.—Allen Griffiths.

August 10th. Kamaloka, Devachan and Nir-
 vana, or Post-mortem States.—Dr. Jerome An-
 derson.

August 17th. The Ethics of Theosophy.—
 Miss M. A. Walsh.

August 24th. Practical Theosophy.—Mrs.
 Sarah A. Harris.

Other lectures will follow. A special feature
 of this course will be the answering of questions
 from the audience, upon the subject matter of the
 lectures at its close; such questions, together with
 free discussion, cordially invited, if kept within
 Theosophic or non-sectarian limits. Seats free.
 Collection. Note the change of time.

These lectures will be held at Red Men's Hall,
 320 Post Street, above Stockton, on every Sun-
 day evening, at 7:30 P. M. Ground Floor, Main
 Entrance.

You are cordially invited; also all your friends
 whom you may know to be interested in these
 problems concerning human life and future ex-
 istence.

ADVERTISEMENTS.

Grangers' Bank,

OF CALIFORNIA.

SAN FRANCISCO, : CALIFORNIA.

Authorized Capital, \$1,000,000.

In 10,000 Shares of \$100 each.

CAPITAL PAID UP IN GOLD COIN,

\$624,160.

RESERVE FUND IN PAID UP STOCK,

\$27,500.

OFFICERS.

A. D. LOGAN	President
I. C. STEELE	Vice-President
A. MONTELLIER	Cashier and Manager
FRANK McMULLEN	Secretary

DIRECTORS.

A. D. LOGAN, President	Colusa County
J. H. GARDNER	Rio Vista
J. H. TYNNAN	Stanislaus County
URIAH HUGHES	Santa Clara County
DANIEL MEYER	San Francisco
H. M. LARUE	Yolo County
I. C. STEELE	San Mateo County
THOS. MCCONNELL	Sacramento County
J. C. CRESSEY	Merced County
SENECA EWER	Napa County
H. J. LEWELLING	Napa County

CURRENT ACCOUNTS are opened and conducted
 in the usual way, bank books balanced up, and statements
 of accounts rendered every month.

LOANS ON WHEAT and Country Produce a spe-
 cialty.

COLLECTIONS throughout the country are made
 promptly, and proceeds remitted as directed.

CERTIFICATES OF DEPOSIT issued, payable on
 demand.

BILLS OF EXCHANGE on the Atlantic States bought
 and sold.

ALBERT MONTELLIER,
Cashier and Manager.

TRY US!

TRY US!

GOLDEN GATE

JOB : PRINTING : OFFICE

43 Flood Building, San Francisco.

Fine Work!

Low Prices!

ADVERTISEMENTS.

THE ONLY TRUE

"ELIXIR OF LIFE"

—15—

ELECTRICITY



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

For a 2-cent stamp we will send by mail
 (sealed) our free Illustrated Pamphlet No. 2, de-
 scribing "Dr. Pierce's Galvanic Chain Belt," the most
 perfect electrical body battery ever invented.
 Address,

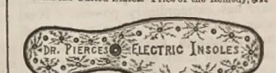
MAGNETIC ELASTIC TRUSS CO.,
 704 Sacramento St., San Francisco, Cal.
 Also to be obtained of J. H. WIDBER, corner of
 Third and Market streets, San Francisco.

CAUTION—Beware of peddlers, selling inferior
 goods.



GALENA APPLIER FOR PILES

By means of this New Inven-
 tion, the most delicate and most
 delicate internal pressure and support
 can be applied to the piles, and the
 hemorrhoids can be reduced to their
 normal state. Instant relief in all cases. Price
 25 cents. Send stamp for Pamphlet No. 2, Address
 W. E. Pierce & Co., 704 Sacramento St., San Francisco,
 Cal. Dr. Pierce's "Pile Remedy" is a scientific medicine
 used by the "Applier" can be mailed to any address
 within the United States. Free of the remedy, \$1.



For Cold Feet, Chilblains, Etc., use the above. Send
 size of shoe worn. Price (by mail) \$1.00 per pair.

Choice Residence For Sale

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

AMOS ADAMS,
 President of Board of Trust.

J. J. OWEN, Secretary. je29

ADVERTISEMENTS.

Independent Slate-Writing

JUST PUBLISHED IN PAMPHLET FORM:
 The Biography, Picture, Testi-
 monials and Press Reports



MR. FRED EVANS,
 Price, 10 Cents.

THE DEVELOPMENT OF SLATE-WRITING

Persons desiring to develop this fascinating phase of medi-
 umship, in reading a distance can send for Mr. Evans' *Mag-
 nified Development of Slate-Writing*, with instructions
 of how to use. Send ten cents in stamps for circular, stat-
 ing age, sex, etc., in your handwriting.

FRED EVANS,
 424 1/2 Haight Street, San Francisco, Cal.
 N. B.—Pamphlets will be mailed to any address on re-
 ceipt of 15 cents in stamps, or two copies for 25 cents. Ad-
 dress as above.