



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, FEBRUARY 8, 1890.

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

NO. 4

## CONTENTS:

FIRST PAGE.—Gems of Thought; Answers to Questions, by W. J. Colville; Ungrateful; Reminiscences of an Old Spiritualist; etc.

SECOND PAGE.—Something to Think About; Mediums; Phenomena; Publications; Advertisements; etc.

THIRD PAGE.—From the Sun Angel's Order of Light; Brooklyn Physical Research Society; The Invisible World; Professional Cards; etc.

FOURTH PAGE.—(Editorial) Wasted Energy; Alone in Africa; Theological Varieties; One Line: Strength in Ignorance; "The Lord"; Editorial Notes; Mr. Colville's Work; A Pleasant Opening; The "Yankee Blade"; Disclaimer; St. Andrew's Hall; Progressive Spiritualists; Fraternity Hall, Oakland; etc.

FIFTH PAGE.—Progressive Lyrics; Mrs. Logan's Meeting; Harmony; Titles in Summerland; "Summerland Taken Our Question Department; Professional Cards; Advertisements; etc.

SIXTH PAGE.—Reminiscences of an Old Spiritualist; Oakland; Friendly Words to E. Mackie; Secret of Happiness, by H. H. Brigham; Publications; etc.

SEVENTH PAGE.—Truth more Wonderful Than Fiction; Luther B. Marsh's Book—"A Glimpse of The Higher Spheres"; Advertisements; etc.

EIGHTH PAGE.—(Poetry) Two Conditions of Society; The Angel of Death; The Forsaken; Sailings; An Elegant Endowment of "Spiritual Fragments"; Mrs. H. Mitchell; To the Rescue; A Vegetarian Answered; Advertisements; etc.

## GEMS OF THOUGHT.

Never lose a chance of saying a kind word.

What oxygen is to the air, cheerfulness is to the home.

The path of duty leads to the castle of happiness.—*Anon.*

Life should be measured by deeds, not words.—*Sheridan.*

One trick needs a great many more to make it good.—*Tillotson.*

Preserve the privacy of your home, marriage state, heart, from relatives and all the world.

There is only one thing that is more terrible than to say a mean thing, and that is to do one.

No real happiness can exist in that heart discontented with itself, and which seeks to make others so.

No sigh is grander to our dust,  
No dear is God to man,  
When duty whispers low, "Thou must."  
The youth replies, "I can."—*Anon.*

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.

Kindness is stowed away in the heart, like rose-leaves in a drawer, to sweeten every object around.

It is one of the sad conditions of life, that experience is not transmissible. No man will learn from the sufferings of another; he must suffer himself.

Life is a book of which we have but one edition. Let every day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world to read.

The first condition to mental growth is that we keep our minds open to new impressions, and the longer we retain something of the child's susceptibility to new impressions, the longer shall we continue to grow.

One watch set right will do to set many by, but on the other hand, one watch that goes wrong may be the cause of misleading a whole neighborhood; and the same may be said of the example we individually set to some around us.

There is only a *f* between reason and treason; but reason has always been treason in the eyes of the world. Every sound reasoner, who proposes to apply reason to the good of mankind, is condemned as a traitor or a lunatic by those who profit by the wrongs he seeks to suppress, and the unthinking multitude echo the cry without knowing or caring why they do so.

When father and mother have their life and friends quite apart from those of their children, when the boys are in a hurry to scatter in every direction after tea, and the girls prefer any place to their home, the home is a dangerous state. It should be more than four walls, more than a roof, a shelter from the storm, and a place to eat and sleep in; and if it be only those, and nothing more, it has failed in its mission.

## Answers to Questions.

BY W. J. COLVILLE

QUESTION.—What do you understand by Karma?

ANSWER.—Simply the ethical law of cause and effect and the natural relations ever existing between causes and their effects.

QUEST.—Is the doctrine of Karma in harmony with Scripture?

ANS.—Decidedly it is, for the Scriptures of the whole world, as well as those pertaining to Judaism and Christianity in particular, teaching this doctrine throughout all their pages. The Old Testament can never be rightly or usefully interpreted until this fact is intelligently weighed, for at present people either seek inconsistently to fulfill isolated portions of the literal law, while they reject other portions no less binding upon believers in the divine origin of the law as a whole; or they blindly reject the other system through lack of understanding of its true purpose.

The same may be said of the attitude taken by professing Christians as well as professed free-thinkers to the New Testament teachings which are popularly set aside as impracticable or else accepted in some respects blindly, and in other equally important matters tacitly ignored or pronounced too mysterious to be comprehended with our present degree of light or reason.

The law of Karma explains as statements of the working of Universal Law, those passages of the old law which, when taken literally, enforce as well as endorse, capital punishment and other barbaric atrocities; and let the student of Scripture and Divine Law remember that if he insists upon a literal fulfillment of the words "Whosoever sheddeth man's blood by man shall his blood be shed," regarding them in the light of a command instead of a prophecy, he must in consistency not only condemn to death by stoning every adulterer, but also enforce severe penalties upon all who even pick up sticks on the Jewish Sabbath; and still further, condemn every man who shaves the corners of his beard, an act peremptorily forbidden in the Book of Leviticus. Why enforce one portion of the law literally, and not all the rest, if the whole law be divinely given for man's guidance? and if it be not given, particularly such portions as command cruel retaliation? The Jew has to face this query, but for the Christian Jesus has spoken with such absolute plainness on this point that no foolish wayfarer or untutored child need mistake his attitude. He distinctly declared on the testimony of the Evangelists, whose writings are universally received by those who profess the Christian name, that he fulfilled the law in its entirety by obeying its spirit and annulling its letter; he utterly discountenanced retaliation and boldly rebuked the error of those blind leaders of the blind, who led human society into the ditch of strife and hatred.

No more hideous anachronism can possibly be imagined than a professedly gospel church or sect tolerating, much less advocating, retaliation. Still there are legal thunders whose reverberations shake with shame all guilty consciences. There is, indeed, a law of retribution which Agnostics, including Ingersoll, are compelled to acknowledge. The Eternal does repay, even though in one sense God is never angry nor moved in the slightest by any folly or crime of man. To all who understand even a little of the operation of Karma, the texts so often quoted, "Men cannot gather grapes of thorns or figs of thistle," and, "With what measure ye mete it shall be measured to you again," are already aglow with hitherto undreamed of meanings. From an ethical standpoint, Karma is of the highest value as a topic for instruction, as a right understanding of it must inevitably completely remodel the world's punitive code and entirely do away with the false hopes of those who seek to evade the law of compensation and slip out of their just deserts through a species of jugglery.

It is not very wrong to sin, but very inconvenient and extremely disagreeable to be found out, if without question, the belief of many people to-day, and this belief is positively fostered by a great deal of popular teaching not purposely immoral. Children as well as grown people, read

continually of the fines and imprisonments levied on those who have been detected and captured in the act of transgressing human law, but the ordinary teaching of the world does not deal in any way with the inevitable suffering which overtakes the sinners who are not found out. Theosophy steps in, and in perfect harmony and undeviating equity declares that punishment is inseparable from sin, as suffering is the inevitable sequence of wrong doing, and not only of evil doing and evil speaking, but of evil-thinking also. A simple illustration patent to everybody explains Karma's results: A man drinks a great amount of whisky to gratify an unreasoning and unholly appetite; no one sees him drink it, and he does not steal it, therefore he is not punishable by the civil law, but it destroys the interior of his own body, he suffers because he has taken into himself, a poison which has attacked his vitals and caused his brain to reel with madness.

The law of Karma works not alone for the drunkard, but for every one without exception, who by his own conduct brings upon himself pain as a consequence. Lies which are never found out; dishonest acts which are never traced to their perpetrator; cruel thoughts which go out like poisoned arrows and sting the unsuspecting unawares—all recoil upon those who have begotten them and from the consequence of one's own deliberate action, there is no escape here or hereafter. No matter whether people believe anything or not, the law works exactly the same; it is perfectly just, entirely reasonable and commends itself alike to the wisest and the humblest, for all consciences when unworried by deliberate and perverse transgression can discern its righteousness, the smallest child feels it as a truth and expresses his conception of it as soon as he displays any actual intelligence.

QUEST.—Does the belief in Karma imply belief in fate?

ANS.—It does not, if by fate anyone means a particular private destiny for an individual, marked out for him alone by some higher power than himself. Fate is either universal order or there is no fate, for the eternal law is no respecter of persons. Law is immutable; at the same time the human will is free, and man is a free agent within the circle of unchanging universal destiny. Let us here very briefly expound the simile of figs, thorns, grapes, and thistles, and how they are brought forth in nature. The language of the gospel in this connection is scientifically exact; one species cannot spring from another, each must be evolved from its distinctive typical germ. Knowing this, are we not however, at perfect liberty to choose what we sow or plant, and in the exercise of that choice determine our reaping; the law emphatically states that we can only reap as we sow, and then it leaves us free to sow at our discretion.

## Ungrateful.

EDITOR OF GOLDEN GATE.

My attention has just been called to an article in the GOLDEN GATE of the 11th inst., written by Dr. Dean Clarke, upon Theosophy. During the past few months this same Dr. Clarke was in Santa Cruz lecturing under the auspices of the First Society of Spiritualists, and by his eloquent inspirational speaking, attracted fair audiences from all classes of people. Among his hearers were Theosophists who not only treated him with courteous kindness, but contributed to his financial support.

On the night before Dr. Clarke left Santa Cruz, he delivered a lecture which he called "The fallacies of Theosophy." This lecture, however, instead of being an exposure of "fallacy," was only an exposure of Dr. Clarke's entire ignorance of both the ethics and literature of Theosophy. His misquotations from Mme. Blavatsky's books were conclusive proof that he never had read a single volume of either Mme. Blavatsky's or any other well-known theosophical author.

His principal statements were contradicted by facts, and altogether it was a very lame attack. Although reported and printed in one of our dailies, it produced no effect farther than a little surprise that Dr. Clarke should have made so poor an effort, and against those who had been his able friends. M. H. B., F. T. S. SANTA CRUZ, CAL., Jan. 27, 1890.

## Reminiscences of an Old Spiritualist.

[CONTINUED.]

It is said that fate has us all in its keeping; that our road is laid out for us to travel, "rough but it is we will." Be that as it may, circumstances over which I had no control, impelled me to leave Chicago, and again visit the Golden State. I arrived in San Francisco in May, 1879.

Shortly after my arrival I attended a public circle given by Mrs. Ada Foye, in her private rooms. I had never seen the lady before. There were about two dozen people present. She is a rapping, writing, clairvoyant and clairaudient medium.

Her mode of procedure is as follows: When all are seated, she sits at a table, when a gentleman is selected by those present to sit at the table with her. Then each person is requested to write two names of departed friends on a small slip of paper, and fold each one up separately. They are then gathered and thrown promiscuously on the table. I wrote two names—Star and Charles Cooney. As soon as the seance commenced, she said, "I see the name of Charles, written in the air. Who wrote that?" I did not reply, not knowing when only the first name was given that it was intended for me. "Wait," she says, "the spirit tells me he will write the full name,"—she writes from left to right, not the usual way, from left to right, and then holds it upside down to read it. The name Charles Cooney was written, when I stated that I had written it. Then she asked the spirit if he would select the ballot. The answer was given by three raps, which signifies yes. When she commenced to take up the ballots, one by one. When she took up the right one it was signified by raps; then it was handed to the gentleman before named, who read it aloud; it corresponded.

Then she requested me to call out some numbers, and among them the age of the spirit when he passed away. When the age was mentioned, raps were heard to indicate that was correct. The same process was gone through to denote the disease he died of, by naming different diseases, and also where he died, by calling over various places; all were in accordance with the facts.

Every person at the seance got similar evidence of the presence of their spirit friends, to their entire satisfaction. Towards the end of the seance a spirit influenced her to write "Star." "What does that mean?" she said; "is that for any one present?" I replied that it was intended for me; that it was a *nom de plume* a spirit gave me previous to my leaving Chicago, which I have mentioned in a previous article, by which, when I arrived on the Pacific coast, I would know she was present.

Mrs. Foye's phases of mediumship are so well known all over the United States, that it is not necessary to report her extensively, but I think one of the many evidences I have had of her remarkable gifts is worthy of relating.

At one of her public platform seances, I was present with a lady friend and her husband. The latter was a materialist. I induced him to send up a name. He wrote the name of his wife's father on a slip of paper, and sent it to the platform with the others. Towards the end of the seance she said: "I see the name of Robert Brown written in the air. Who wrote that?" My friend at first refused to acknowledge it, but he did so finally, when the usual questions were asked as to the disease he died of, place, etc. A number of diseases were named, but no reply; finally, the spirit, with reluctance, stated that he committed suicide. All other questions were answered correctly. Sometimes as many as fifty or sixty evidences of spirit return would be given at one seance. Often she reads long messages, written in the air, a word at a time.

We have gone platform test mediums. I will give in brief the manner in which they are acted upon by the invisible powers: Mrs. J. J. Whitney has established for herself an extensive reputation over the whole Union. She was developed on this coast. When on the platform she is rendered unconscious by the operating spirit; whereas, Mrs. Foye never loses consciousness. The name of the spirit wishing to communicate is given, when the question is asked if it is recog-

nized? If so, which is generally the case, the response comes, "I recognize the spirit." Then the relation of the spirit to the person is given, and probably the names of half a dozen or more of other spirit friends or relatives of the person, and most generally some messages or some advice is given, either relating to them or to some person with whom they are connected. Sometimes a question will be asked, as for instance, Do you not intend going on a journey? or do you not contemplate doing so and so? or do you not intend going on a journey? when possibly some advice or suggestion in regard to the advisability, etc., as the case may be, showing that they possess a knowledge of the mundane affairs of those to whom they are attracted.

John Slater is another platform test medium, but although the evidence he gives of spirit return is very similar to Mrs. Whitney's, he is not entranced, but seems to be in a normal condition. He describes the spirit and points out in the audience the person to whom he or she wishes to communicate with, states the relation which they bore to each other when in this life, and often gives advice in regard to their worldly interests. One peculiarity he has in his communications is, he often tells the person occurrences which took place in their bed-rooms before they started to come to the meeting; or a conversation they had with some one, as regards himself, may be, which no one in this world could know except the persons themselves, proving, as Robert Burns says, "there was a chiel around taking notes," near at hand.

I will mention one circumstance as an illustration of his powers: Three hoodlums came to the meeting and took their seats in the gallery. He pointed them out, one by one, giving a graphic account of their characters, not to their credit. When he got through he said, You came here for the purpose of having fun; now you have got it, you can leave. You may be sure they felt humiliated in the presence of fifteen hundred people. He often walks down through the audience to point out the person the spirit desires to communicate with.

On another occasion, a very large woman, with a brazen face, was in the audience. He left the platform, walked down the aisle, pointed his finger at her for some time, when, as he turned round to return to the rostrum, he said: "I suppose you think I don't know anything about you, but I do. I could tell you a great deal, but I won't."

He often hesitates, and tells people he has much to say to them, but it would not be proper in a public audience, and tells them to come and see him privately. His tests also are generally acknowledged as correct. He draws immense audiences. Indeed, he is generally considered by all who witness his manifestations and demonstrations, as a phenomenon.

There are several more mediums in San Francisco, who possess the same gifts as the last two named, but who have not become so well known. San Francisco contains more mediums, comprising inspirational, test, clairvoyant, clairaudient, physical, and for materialization than any other city of the union, in proportion to its population. I presume the climate has something to do with this, as being peculiarly adapted to the development of mediumship; there are also more pronounced Spiritualists among the people. Men and women who are not afraid of their popularity, would suffer by openly declaring their knowledge, not only of the facts of spiritual intercourse between the two worlds, but of the true moral and spiritual teachings inculcated.

I had not been settled in my new location very long before I became acquainted with an elderly lady, who I soon ascertained was quite mediumistic; she was clairvoyant, and would see beautiful scenes not of this life, one of which I will attempt to describe. She says, "I see a beautiful mossy grove, in which are playing a large number of spirit children with flowers in their hands, romping in and out in the greatest glee." After awhile she said, "The grove has disappeared, and the children have joined hands, and formed a circle, keeping us in the center, when they danced around us for a short while and disappeared." She would also describe spirit friends, and being sometimes clairaudient, would give communications as dictated to her. One phase she possessed which was different to any I had previously

Continued on Sixth Page.



## Something to Think About.

Following is an outline or abridgment of a pamphlet by Rev. John Page Hopps, an English liberal preacher, entitled, "A Scientific Basis of Belief in a Future Life; or, the Witness borne by Modern Science to the Reality and Pre-eminence of the unseen Universe."

If faith in God or Immortality depends on the conviction of the infallibility of the Bible, faith is already doomed. The marvelous spread of scientific knowledge has led to a totally new demand for evidence and demonstration as the antecedent to all belief.

The inquiry into a future life or an unseen universe, is a strictly scientific one. But all the science we can attain to is relative to our limited capacities. The first thing to do is to take the whole subject out of the realm of mystery, unreality, fantasy and awe, and make it the object of cool thought, and if possible, of scientific experiment. We have too long been accustomed to speak of the dead in a vague, dreamy, unreal way.

A future life can only mean the actual going on of the human being in spite of the incident called "death." The science of the present day, in hypothesizing atoms as the ultimate constituents of matter, confesses that it does not know what an atom is. Even in relation to the world of sense, it is confessedly true that the ideal world, or world of consciousness, is immeasurably more vital than what is usually called the world of matter. Huxley himself affirms that the inner world of consciousness is the only one we know at first hand—that the external world is only an inference from our sensations.

The illustration requires a little close thought. We hear the sound of a bell; but, in the exciting cause, there is nothing like the sound of a bell. Certain waves of air—in themselves only forms of motion—produce in us as sound, something wholly different from what they themselves are. We are not conscious of the waves of air, but only of the effect produced on us. This will show what science means when it says that we are more directly certain of states of consciousness than of states of matter. In ordinary sleep, the fields through which you wander, the money you handle, the fruit you eat, the trees you see swayed by the wind, the people you meet, the ocean whose bright waves break on the shore, are all perfectly real to you in dreams; and you think they are real for the time: so true it is that consciousness, thought and sensation are more immediately real to us than matter.

"Experience," says John Stuart Mill, "furnishes us with no example of any series of states of consciousness" without "a material brain; but it is as easy to imagine such a series of states without as with this accompaniment, and we know of no reason in the nature of things against the possibility of its being thus disjointed." He even says, "we may suppose that the same thoughts, emotions, volitions, and even sensations which we have here, may persist or recommence somewhere else under other conditions."

This is all we ask, and this is perfectly scientific. Sensation, thought and consciousness, are all in ourselves, and are absolutely unlike matter in all their peculiarities. In our present state they may be excited by certain conditions of matter, but this is no argument against the possibility of their existing independently of matter. There is talk of the conveyance of mental consciousness by "brain-waves." What does it matter how it is conveyed? The consciousness itself is not a wave. Truly it begins to look as though an emancipation and not a destruction, might come with the separation of our mental powers from fleshly control.

Our five senses do not measure the boundless reaches of being far, beyond our ken. The greatest of all illusions is the common illusion that we see, hear and touch all that might be visible, audible and tangible. What we call the solid globe itself is an assemblage of atoms inconceivably small—so small that no eye can see, no instrument reveal them. What we call the vacant air is filled with light and sound and subtlest flashing forces, flooding every tiniest space with music and beauty, and ever flowing energy. It would only require a readjustment of our senses to make these a new heaven and a new earth to us.

Huxley says that "Astronomy demonstrates that what we call the peaceful heaven above us is but space, filled by an infinitely subtle matter whose particles are seething and surging, like the waves of an angry sea." And yet that "subtle matter" is so rare and delicate that the rarest known gas is as mud in comparison with it. The difference between a gas and a so-called solid substance is only the difference of atoms more or less close together, linked by some central unseen force. Thus it is now a well-known fact of science that multitudes of so-called sounds and objects of sight, and tangible objects, utterly elude us, simply because our senses are not fine enough to be receptive or explanatory as to them.

There is nothing corresponding to sound in what produces it. Tyndall tells us that though a whole park of artillery were discharged, the only result would be a disturbance of the atmosphere, and not sound at all unless an ear and a mind were present to catch the waves of motion and translate them into sound. The microscope proves the presence about us of "in-

numerable waves of sound, so slight as to be inaudible to us. It reveals to the ear a new world, even as the microscope has opened a new world to the eye. Thus our external senses are constructed to perceive only an infinitesimal portion of the sights and sounds about us. So it is a mere *a priori* judgment, mere folly and presumption, to pronounce of anything that it cannot be." What Tyndall calls the "luminiferous ether" may be only what we know as atmosphere in a more subtle state; but it is so attenuated and elastic that it can convey the vibrations answering to light at a rate of about 200,000 miles a second. Compared with that, we, in our ordinary atmosphere, may be said to be living in thick mud. What a suggestion have we here as to an unseen universe; ay, and as to exquisitely subtle beings living in it their refined and happy lives! Thus it is the admission of the most advanced science that objects and even organized beings may exist in an unseen universe. The other senses lead, in like manner, into the Unseen. The gases are as truly matter as the solid metals; and hydrogen is as much a substance as iron; and yet the one is solid to our touch, and the other is as nothing to that sense: and the gas can readily pass through the metal (just as a spirit may pass through a solid wall).

It is only habit and the limitation of our sense of touch that lead us to think of matter in a certain subtle condition as less real than denser substances. A hand that could pass through granite is scientifically conceivable. Thus there is nothing in a spirit-hand that violates a purely scientific conception. So again with the sense of odor. Odor does not exist, as such, till the vibrating particles that produce it reach and affect the nerves and brain. "Sensations," says Huxley, "are, in the strictest sense, immaterial entities." Thus even now and here we belong to the Unseen. "We must resort to the unseen," says Stewart and Tait, "not only for the origin of the molecules of the visible universe, but also for an explanation of the forces which animate these molecules. So that we are compelled to conclude that every motion of the visible universe is caused by the unseen, and that its energy is ultimately carried again into the unseen."

Is not this wonderfully suggestive? What if the intelligence, the personality, that are here grown and developed, pass into the unseen with their glorious gains? Everywhere is the visible produced by the invisible. All the glory of leaf and flower, whence comes it? Every tint of color and essence of odor existed first in the unseen. And what is true for us and our tiny globe may reasonably conclude is true in the vast universe beyond. Thus we arrive by the steps of admitted science at the stupendous conclusion that the Unseen is at once the Source, receptacle and laboratory of energy and vitality immeasurably surpassing anything within the present experience of man. But thought itself is a greater mystery than the existence of all these finer forms. The materialist has here a harder problem to solve than any other connected with an unseen universe. "We are absolutely driven," says Stewart and Tait, "by scientific principles to acknowledge the existence of an unseen universe, and to conclude that it is full of life and intelligence—that it is in fact a spiritual universe and not a dead one."

With every advance in organization there is a corresponding advance in mind. The inference, the longer we ponder it, becomes the more inevitable, that Life and Thought, no less than Matter, though they may know vast changes and pass into higher or more subtle forms of being, are destined to find their home in the vast Unseen. Thus, taking the universe as it is, and adopting the principle of continuity, the process leads us at once to the conception of an invisible universe, and to see that immortality is possible without a break of continuity. We have then strictly scientific grounds (apart from the sufficient proofs given in Spiritualism), that even now the psychical part of man is developing powers that will enable it to survive the dissolution of the merely physical structure.

The great laws of evolution, continuity, and the conservation of force, combine to justify the inference that if matter persists after its dissolution in one form, reappearing in another, so, too, will mind, which, though ending its connection with matter as we know it, may reappear under conditions immeasurably more favorable to its development and delight. We have to follow matter into the etherial regions of its more subtle modes of existence; and shall we not follow mind also into those unseen regions, especially when we see that matter everywhere seems to be manipulated and directed by mind? Imagine the life-principle united to a spiritual body as subtle an exquisite as itself, and having its sphere of activity in a world perfectly adapted to its own sensitive, etherial form of existence; surely, you would there have everything that could give the most thrilling realization of life, with all its possibilities of progress and of joy.

Ulrich describes the soul of man from a scientific point of view, as a refined, continuous, subtle substance, permeating the whole material structure of the body, and attaining to the grade of spiritual being because it has attained to the grade of conscious and intelligent existence. It is then this spirit body which goes out from the physical body at death; for death is an orderly stage in a natural process, and only dissolves that which is outermost, in order that the real man may take the next

great step in the ceaseless march of progressive being.

The view here taken of the future life makes us largely the determiners of what that life shall be to us. It leaves us alone with personal character, and with that great law of all life, "Whatever a man soweth, that shall he also reap."

## Mediums.

EDITOR OF GOLDEN GATE:

It is but simple justice to bestow commendation upon those of our fellows who are worthy of it. It is too much the fashion to never speak of a medium only when there is fault to be found and something harsh to be said, or to wait until it is time to write an obituary.

Now, this ought not to be so. A word spoken in time is often of incalculable benefit, where least expected. I know of a recent instance in this city where a poor, broken-hearted man, driven to desperation by adverse circumstances, had started to find a suicide's grave in the waters of the bay, but who was arrested on his fatal way by his eye happening to catch sight of the sign of Dr. J. V. Mansfield, the "spirit postmaster" medium.

With irresolute steps he finally took his way up stairs to the Doctor's office. Upon entering the room he frankly confessed that he had no money, and as he had never visited a medium before he did not really know what to do. The Doctor told him not to mind the money part of the business, but if he wanted to know anything, to sit down at the table across the room, and write a letter to some one he used to know who was dead, and ask that person to tell.

The man was greatly bewildered at the idea, but finally, in great trepidation and nervousness, he got his letter written, and by direction folded it up and sealed it. The Doctor then placed it before himself, and his hand was moved to write. It proved to be from the poor fellow's mother. She warned him against taking the fatal step he was meditating if he ever hoped to meet her in a better world, and closed with such words of kindness as could only come from the heart of a sainted mother. The effect was instantaneous and overwhelming, and I drew the veil over the scene that followed. Suffice it to say, the man's life was saved.

This is but one of thousands of incidents in the good Doctor's long life, for his venerable head is whitened with the snows of many Winters, though he still retains much of the agility of younger years.

I was present a few weeks ago when he sealed and directed his seven hundred thousandth letter, answering letters directed to people in spirit life. What a record of a life devoted to the sacred cause of Spiritualism! and what a crowd awaits this man.

He has travelled three times around the globe, and has written and given tests to nearly all the crowned heads of the Old World. His whole life has been one of unsullied purity, and when his head is laid low, one of the grandest mediums that ever lived will have passed away.

MARSHAL WHEELER.

## Phenomena.

EDITOR OF GOLDEN GATE.

For years I have felt that I had outgrown the need of phenomena. I was sure I had sufficient proof of spirit return. I flattered myself, too, that I had become a spiritual philosopher, and was able to see beyond earth's environments, and could withstand all its vicissitudes; and so, in one sense I have. I also feel that I am as philosophical as most men, and yet I strangely find myself crying, "Help me, Lord, or I sink." I sometimes almost question whether I am sufficient in and of myself to stand up against all adverse circumstances and say, "It is well," and sometimes I feel like a little child without father or mother, helpless and alone; and at such times, how welcome, how cheering is phenomena! How gladly we listen to the sweet tones of the spirit voice—even through the trumpet it may be,—speaking words of encouragement, telling us to faint not, nor falter in well-doing; telling us of the mansions over there being prepared for our coming, telling us that our life here is but a span to the never-ending years of the yet to be. And why is all this? Am I an exception to the rest of mankind, or is this feeling alike common to all? Does not our human nature, our surroundings, constantly ask for and demand this continual assurance, this constant proof of the presence of our loved and gone before?

I know we have spiritual teachers and lecturers who would attempt to teach differently; teach us in and of ourselves to be sufficiently strong under all circumstances for all emergencies, to exercise an "ever presence of mind," and not like "most men, lack poise;" but to be always calm, cool and self-possessed, which is surely sound philosophy; and yet I have seen these same teachers go into a perfect frenzy of passion when their interest was affected or "their ox gored," and thus I concluded with Widow Bedott, "we are all poor critters" at best, and such being the case, let us ever welcome and encourage phenomena, if not for our sake, for the good of humanity. C. A. REED.

PORTLAND, OR., Jan. 17, 1890.

Shallow men believe in luck; strong men believe in cause and effect.

## 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 advanced 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 same will please advise me at once, and I will mail them full particulars as to prices, etc.

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

[TITLE PAGE.]

## SPIRIT EONA'S LEGACY TO THE

## WIDE WIDE WORLD:

## VOICES FROM MANY HILL-TOPS.

## ECHOES FROM MANY VALLEYS.

-(OF THE)-

## EXPERIENCES OF THE SPIRITS EONA &amp; EON A

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.

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

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

Please send amount by money order or registered letter.

Catalogues giving contents of the book mailed free every one.

## AGENTS WANTED.

Please address all letters to

JOHN B. FAYETTE,

Box 1382, Oswego, N. Y.

## THE BOOK,

## "SPIRIT EONA'S LEGACY."

Has found its way to England and Germany, and is on sale

In Madras, British India, by ..... Kalam Press, in Melbourne, Victoria, by ..... Mr. and Mrs. S. A. North in Auckland, New Zealand, by Mr. and Mrs. Geo. Chalvey nov 25

## THE PACIFIC INVESTIGATOR

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

Published weekly for Humanity and \$1.50 per Year, 15 cents per Month.

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

## NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M. in Fraternity Hall, Pythian Castle Building, Nos. 909 1/2 and 913 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 interchange of Spiritual and Progressive ideas, are held every Sunday at 11 A. M., at 209 Market street, St. George's Hall. Also on Oakland at 2 P. M., and 7:30 P. M., in George's Army Hall, 13th street, near Broadway. All are invited.

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

THEOSOPHY.—OPEN MEETINGS OF THE AU- rora Lodge of the T. S., for inquirers, are held every Sunday at 7:30 P. M., in the Jewish Synagogue, Corner Clay and 13th Streets. All are invited.

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

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 10:30 o'clock P. M., at Fraternity Hall, Oakland, corner of 6th and Franklin streets. Everybody receives a welcome.

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

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106 McAllister street, at 7:30. Earnest inquirers cordially invited.

COUNCIL G. G. OF THE T. S.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Franklin streets. Meetings at 3 and 7:30 p. m.

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

OPEN MEETING.—ON AND AFTER SUNDAY, November 11th, at 2 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 P. M., at Metropolitan Temple. All are invited. Admission 10 cents. The Meetings for Conference and Tests are held Sunday at 2 P. M.

## ADVERTISEMENTS.

## THE NEW

## SPIRITUALIST: COLONY

---OF---

## SUMMERLAND!

LOCATED FIVE MILES BELOW THE  
CITY OF SANTA BARBARA.

The Finest Scenery and Fairest  
Climate on the Globe,

Building Progressing Rapidly.

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

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

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

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

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

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

The object of this Colony is to

ADVANCE THE CAUSE OF  
SPIRITUALISM,

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

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

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

Reference: Commercial Bank, Santa Barbara.

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

ALBERT MORTON, Agent,

210 Stockton Street, San Francisco, or

H. L. WILLIAMS, Prop'r.

SUMMERLAND,

SANTA BARBARA CO., CAL.



## From the Sun Angels' Order of Light.

[Written for the Golden Gate, by Spirit Leiven, one of the Guardians in the Higher Life, through the mediumship of Mrs. E. S. Fox, scilicet for the Sun Angels Order of Light.]

Leiven gives each Brother and Sister in our loved Order fraternal greeting. At the opening of the New Year, each one has felt a new and strong purpose of soul, to make this a year of triumph for the cause we love. We who labor in the unseen rejoice that your hearts are thus attuned to the inner harmonies, and see the light of a greater promise now being shed from earth brains.

We have met, soul to soul, the incarnate ones, who went forth from our world, bearing earthward their missions of peace; bearing them while the light of Hope encircled them, as they knew that they were to plant the banner of the truth upon adverse conditions. The question often is asked, Is not this world particularly creed-cursed? Leiven has been a dweller upon other worlds ages since, and found there no such creeds to darken the mind and keep the truth from blossoming the soul. The constellations of spirits who now seek to inaugurate the reign of Justice, Right, and Reason, have come from many worlds that swing in mighty space. From those worlds, thoughts have come that have led to the discovery of principles, beneficial alike to this world and its people. Yet the world were slow to accept; slowly the minds of earth spirits have dropped their own crude ideas to accept those of more advanced worlds. This your own history will prove. The dark creeds, the utter ignorance of many races of earth's people, are an expression of the inharmonious condition of the planet, that has held it with a grip of iron, in its powerful grasp. It has needed the mighty Love of an Omnipotent Heart to lay hold, as it were, of its thought conditions, that order, not chaos might slowly be evolved. It is a planet of great promise; one of the children of the Infinite that will, when redeemed, become an honor to the builder, a world wherein redeemed man may find a home. But evolution's Law will do its work. Spirits who are seeking to become masterful find here a world where experience can do her mighty work in the soul. We have not come here to work out our salvation in a garden of beauty, where we may revel in happiness, and enjoy to our heart's content the wine and fruit that grows with no effort of ours. We knew long ago that we were to labor and wait, to suffer and grow strong through suffering. We were to battle for our birth-right with usurping conditions, and when we stand redeemed, purified, masterful, we will not only have gained for ourselves the mastery, but will have left a legacy of good to the world we love. There has existed and still exists a world of inharmonious thought. The war of the elements that destroys and overturns is not more powerful, nor pernicious than is the war of thought and of purpose. How can Peace best be produced therein? Not by clashing of arms, nor destruction of life, but by the steady inroad of higher thoughts and holier purpose.

The mingling of the two worlds thus has produced war of thought that was inevitable. Spirits must mingle with mortals, and have given from their meager store a world of thought, at war with the highest and best. But the masterful Angels have held their purpose pure. They have sent their messengers into the land, who in the sleeping and waking have forgotten, 'e'en as you, the land from whence they came; and yet they were guarded by those who should welcome them home when the race was finished and the work was done.

All through the ages, higher councils convened in a far-away world, and intelligence ruled the affairs of this, as the law of cause and effect opened the doors of circumstance. Angels could not come from the Heaven of heavens into the dark valleys; their light would have blinded the eyes of the multitudes who vainly supposed they were obeying the voice of Deity as it spoke to their inmost souls. Law has revealed itself to man as man could understand, and yet man has blindly followed his own intuitions as superstition has clothed them with the dark garments it ever weaves for the soul. Storm and sunshine, sorrow and joy, are but the effects of the Law that ever works to bring order from chaos, and will triumph.

We are all children of that Law, inheriting from the Infinite that which shall be ours in the great yet to be, when incarnation has no more power to call us into the valleys, when we are crowned and clothed with immortality and shall walk the fields of the endless Forever again united to our own, for a never-ending eternity. Methinks were even that a bound to human possibility, we would gladly begin the round of life again, and partake of e'er and o'er life's bitter journey through matter. But not so; there are still other worlds to build, other glories to seek, other fields to till. Thanks to the All-Wise, Life never ceases; its experiences are never at an end.

Leiven looks far away into the golden possibilities of the future, and sees the reflected light of a radiance transcending all the wildest dreams of man perceive. One glimpse of that glory, beloved ones, would fill your souls with longings unutterable. You would deem no cup too bitter, no trial too great, no sorrow too severe, if thereby your souls can reach the land bordering the undefinable glory that lies waiting in the far away. Could Leiven inspire each heart to greater effort, each

soul with new courage, and each mind to greater hope, by any thought he might give, it would be this: Be ready for the grand home-coming for which the angels long, for beyond that are higher glories than now you see. Storms and unhappiness will be of the past, while Peace and Love will be your portion through endless ages. With the love of your Brother among the Angels.

J. B. Fayette, President and Corresponding Secretary of the Sun Angels Order of Light, Oswego, N. Y., January 19th, 1890.

## Brooklyn Psychical Research Society.

EDITOR OF GOLDEN GATE.

This society was successfully organized at the commencement of the new year, and now holds its regular weekly meetings every Monday evening, at 8 o'clock, in the spacious parlors of Mr. and Mrs. Haslam's elegant home, 470 Willoughby Avenue, near Nostrand. All matters relating to occult science and psychical phenomena are intelligently discussed, and every member, in rotation, expresses his or her best thought upon the special subject under consideration, giving also their personal experiences in that particular line of investigation.

The intention of the founders of this society is to make it one of the foremost bodies in North America for thoroughness in psychical research, inspired by an earnest desire to discover "the truth, the whole truth, and nothing but the truth." We shall study conscientiously and persistently in the extensive domain of psychical science, seeking to find out the physical laws governing all psychical manifestations and the modes of their operation, both in the realm of matter as well as of mind. All sciences in any wise related to psychic science will be laid under contribution to assist us in our researches into the all-embracing science of spirit, of soul, of life, of finite and infinite being.

Every advantage will also be taken in profiting by the discoveries of all other kindred societies in every country, and fraternal relations will be established with every association in the world that is pursuing the same methods of investigation as our body. This will of course include all societies of Spiritualists, and will embrace within its scope of research all the physical and mental phenomena of Modern Spiritualism, as well as the marvelous psychical or spiritual demonstrations of both ancient and modern times.

Perhaps a brief mention of some of the subjects that have already been discussed will be of interest to many. These are as follows: "Has man an astral or spirit body which survives the death of the physical body, and, if so, what proof is there of it?" "The astral or spirit body of mortals; its power and modes of manifestation on the earth-plane, also in spirit spheres." "The human soul, its faculties, powers and capabilities of infinite unfoldment through endless stages of progression." "Mental phenomena of varying phases." "Prophecy, intuition, inspiration."

Very great interest is constantly manifested by the members in the discussion of all the subjects presented for consideration, while exceedingly interesting and valuable incidents in the experience of each are duly related in elucidation thereof. It is proposed, as soon as may be practicable, to have these incidents of experience collated in their special groups, and published in pamphlet form for the benefit of all students of occultism and spiritual phenomena. There is not the least doubt whatever that this society will prove an important factor in introducing a knowledge of the spiritual forces by which remarkable psychical demonstrations are made, together with occult or spiritual laws governing the same, to the world of scientific explorers as well as many other educated and liberal minded men and women in all professions, who are at present unaware of the value of these interesting manifestations of occult forces to the lovers of all progressive thought and ideas.

The two mottoes of the Society are, "Prove all things; hold fast to that which is good." "The Truth against the world." Dr. JOHN C. WYMAN, Corresponding Secretary, Brooklyn Psychical Research Society, 39 Bond Street, Brooklyn, N. Y.

It has been suggested that the comparatively new motor, electricity, is the agent, possibly to lead us out of the wilderness of lofty chimneys and whirling spindles and the domination of capital into the Canaan of home life and individual independence. Every waterfall is a mine of energy, which electricity will transport for us to a point where it may be made useful. It is suggested, with much plausibility, that, as the progress of discovery goes on, much of the work now done in large factories may be done as cheaply by the operatives at home. This may be a dream; it is a dream; but all dreams are not false. The dream of one age ago has more that once become the reality of the succeeding. It is to the poet or the seer that it is given to behold "the vision of the world and all the wonder that will be." The sketches which his airy fancy dimly sketches are worked out by the busy brains and cunning hands of inventors, and wrought into substantial forms by the labors of practical men. This proposed reaction against the trust and the factory lord may not succeed, but it is at least interesting to note that the idea has gone abroad.—*Louisville Courier-Journal*.

## "The Invisible World."

Rev. J. Sanders Reed, rector of Trinity Church of this city, delivered a suggestive lecture, last Sunday evening, on the above subject. It indicates that there are some progressive minds in the pulpit:

"I am glad to live in the nineteenth century," he said, "when mysteries are being lifted, and every day multiplies the analogies between science and religion, and we may hope to see the crown yet which glitters on the tripartite kingdom of science, religion and grace. Is there an invisible world? and do we enjoy our homes alone, or is the air filled with spirits and aerial beings? Science says 'Yes,' and it depends upon the number of senses we have whether we agree with science.

"Our minds are in prisons, from which they look out through windows in the walls, and that mind which enjoys the greater outlook must know more than others. Our present inability to see angels is no argument against their existence, as what we know depends upon our number of senses.

"The windows of the house in which we live are glazed or stained. We can not see or hear at all. The dog accompanying us through the forest scents the game of which we had no knowledge. The atmosphere is populous with particles that elude the prism and the scales, and yet they lend the sky its azure and distribute the sunbeams over the earth.

"Sound consists in the movement of the air and the existence of an auditory nerve. The deaf are insensible to thunder, yet it thunders.

"Negative scientific schools say that they can not find our God anywhere! Does not their science teach them that there is another world which neither scalpel nor microscope can explain or explore?

"Scientific men know that the atmosphere is crowded with life germs, and is it too much to ask that we be permitted to believe that back of these life germs higher lives and more distinguished organisms exist?

"Were our ears properly attuned, we might hear the atmosphere, now silent, musical with the tread of ghostly feet, and it may all come in good time."

It makes one who has intelligence too see, and heart to feel, sad, to go over this country (Southern California) and see the ruin that has been wrought by what was called the "boom," which struck this part of California a few years ago. How many invested and lost all in that boom. California is all right. But the robbers who have long speculated in God's green earth, got a corner on the climate and boomed it up until people thought heaven a hell compared with California, and then went to selling climate by the square foot and throwing in a small patch of land. The result is, hundreds invested their last penny in paper towns, and as a result are totally ruined. Property has so fallen in price that many would be glad to take one-fifth of what their property cost them, for it. One man said to us to-day that a certain piece of property cost him fifteen hundred dollars. "Now," said he, "I'll gladly take five hundred, yes, three hundred for it."—*Moses Hall, in New Thought*.

## A NEW METHOD OF TREATING DISEASE.

## HOSPITAL REMEDIES.

What are they? There is a new departure in the treatment of disease. It consists in the collection of the specifics used by noted specialists of Europe and America, and bringing them within the reach of all. For instance, the treatment pursued by special physicians who treat indigestion, stomach and liver troubles only, was obtained and prepared. The treatment of other physicians, celebrated for curing catarrh was procured, and so on until these incomparable cures now include disease of the lungs, kidneys, female weakness, rheumatism and nervous debility.

This new method of "one remedy for one disease" must appeal to the common sense of all sufferers, many of whom have experienced the ill effects, and thoroughly realize the absurdity of the claims of Patent Medicines, which are guaranteed to cure every ill out of a single bottle, and the use of which, as statistics prove, has ruined more stomachs than alcohol. A circular describing these new remedies is sent free on receipt of stamp to pay postage by Hospital Remedy Company, Toronto, Canada, sole proprietors.

## FORM OF REQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of request is suggested: "I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated November 28, 1885, in trust, for the use and dissemination of the cause of Spiritualism, ——— dollars."

## PROFESSIONAL CARDS.

## MAGNETIZED PAPER

## DEVELOPMENT AND HEALING.

Magnetized by the ORIENTAL BAND.

Address, with stamp,

MRS. GEO. THOMPSON,

1205 Rio Grand St., Austin, Tex.

MRS. GEORGIE WHITE,

CLAIRVOYANT AND MAGNETIC HEALER,

76 1/2 Market street, Rooms 16 and 17.

ROSE CLEVELAND,

Just from the East.

MAGNETIC AND MASSAGE TREATMENT,

97 1/2 Market Street, Rooms 3 and 4.

## PROFESSIONAL CARDS.

ANDREW JACKSON DAVIS.

See into the Causes and Natural Cure of Disease.

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

65 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, for each subsequent interview, \$1. Simple remedies, if needed, extra.

Mrs. 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.

nov19-2m



PSYCHOMETRIST AND CLAIRVOYANT.

PROF. SEYMOUR.

Gives full instructions, how to become a Clairvoyant, Reads your character, and gives many incidents of your Past and Future Life, and how to have Success in Business, Marriage, etc.

Office hours, 19 A. M. to 5 P. M., at 344 Mission St., between Fifth and Sixth streets.

Terms \$1.00. With full Photo, Psycho, chart, \$2.00.

jan19

MRS. L. PET ANDERSON,

TRANCE MEDIUM,

Residence, 32 Ogden Avenue, Opposite Union Park,

CHICAGO, ILL.

jan1-3m

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 Indolent Cough Medicine. A safe, sure and speedy cure for colds, coughs and all diseases of the chest, lungs and throat. For sale by MRS. W. WEIR, Medium, 1560 SEVENTH STREET, West Oakland, Center Station.

nov19

MRS. C. J. MEYER,

254 1/2 Sutter Street, bet. Broderick and Baker,

THE CELEBRATED TRANCE, BUSINESS AND DEVELOPING MEDIUM,

Sittings daily. Open for engagements for Platform Tests until March next.

jan1-1f

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, 8 to 10.

Diseases Diagnosed without Patients Explaining Symptoms.

Room 74 Flood Building.

San Francisco.

nov19

MRS. H. MITCHELL,

HYGIENIC AND OXYGEN TREATMENTS.

Also, Agent for

Dr. A. Wilford Hall's Great Discovery for Health and Longevity, without medicine.

1687 Mission Street, San Francisco.

nov19

MRS. L. HIGGINS,

BUSINESS, TRANCE AND TEST MEDIUM,

204 Ellis Street, San Francisco

Sittings Daily, from 10 to 4 P. M.

dec19-1m

MRS. M. MILLER,

MEDIUM,

Meetings—Thursday and Saturday evenings, and Fridays, at 2 P. M. Sittings daily, \$1.00.

1165 Mission Street, near Eighth.

Admission to Public Circles, . . . . .25 cents.

DR. C. B. DEWEY,

MAGNETIC HEALER AND TEST MEDIUM,

1220 Market Street, Room 11, S. F.

Receptions Monday and Friday Evenings, at 8 o'clock sharp.

Sittings daily, from 10 A. M. to 5 P. M.

dec19

J. P. DAMERON,

ATTORNEY AT LAW,

280 MONTGOMERY STREET, SAN FRANCISCO, CAL.

Room 21. Take Elevator.

jan1-1f

MRS. EGGERT AITKIN,

SPIRITUAL TEST MEDIUM AND MAGNETIC HEALER.

No. 830 Mission Street, Between 4th and 5th.

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

A LIBERAL OFFER!

— BY A —

RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

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

Address, DR. J. S. LOCKS,

Worcester, Mass.

jan19

MRS. L. MCCANN,

TRANCE AND INSPIRATIONAL TEST MEDIUM.

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

Skeptics expressly invited.

118 Jones Street, San Francisco, Cal.

dec19

E. C. ARNOLD,

MAGNETIC HEALER,

Specialties: Rheumatism, Sciatica, Neuralgia and Nervous Disorders.

548 Twenty-first Street.

feb19m

## PROFESSIONAL CARDS.

DR. THOMAS L. HILL,

DENTIST,

Office—Old Fellows' Building, S. W. corner Seventh and Market streets, San Francisco.

Office Hours—9 A. M. to 5:30 P. M. Consultation Hours—4:30 to 5:30.

jan19

MRS. HARRIS

Will give instructions in the

PRINCIPLES OF THEOSOPHY, AND THE CURE OF DISEASE THROUGH THE POWER OF SPIRITUAL THOUGHT.

Also, Treatments a Specialty. Address, Mrs. SARAH A. HARRIS, Berkeley, Cal.

nov19

MRS. R. COWELL,

CLAIRVOYANT TEST MEDIUM,

No. 412 East Sixteenth Street, between Eighth and Ninth Avenues, East Oakland.

At home first three days of each week.

jan1f

HOME COLLEGE

OF SPIRITUAL SCIENCE,

Mrs. M. E. CRAMER, President

347 Seventeenth Street, San Francisco.

Classes in Metaphysics and Mental Healing, Tuesdays and Fridays, 10 to 12, and 2 to 4.

By the President. From 10 to 12, and 2 to 4, daily, except Sunday.

nov19

MRS. DR. BRIGGLE,

Has moved into the

Flood Building, . . . . . On Market-Street

Room No. 37.

nov19

MRS. S. T. ELLIOTT,

MAGNETIC HEALER,

Diseases Diagnosed Free.

Paralysis and Sciatica a Specialty.

No. 121 1/2 MARKET STREET.

nov1f

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.

nov19

DR. A. W. DUNLAP,

CLAIRVOYANT AND MAGNETIC HEALER,

202 MISSION STREET,

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

nov19

MRS. SALINA PULSIFER,

MINERAL PSYCHOMETRIST,

Webster Street, 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—Full spiritual message—\$4

78 LAKE AVENUE, COLUMBUS, OHIO.

nov19

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, \$1.00.

No. 1220 Market Street, San Francisco.

jan19

ALLEN GRIFFITHS,



## 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; L. 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:—\$2.00 per annum, payable in advance; \$1.00 for six months. Clubs of five (including postage) \$10.00, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

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

SATURDAY, FEBRUARY 8, 1890.

## AGENTS.

W. C. R. SMITH, Collector and Agent, Mrs. M. E. THORNTON, Santa Maria, Cal.; Mrs. S. COVILL, East Oakland, Cal.; LUIS KIRTLAND, 31 N. Fort St., Los Angeles; L. W. MERRITT, 323 W. 34th St., New York; SAMUEL D. GORREY, 367 Broadway, N. Y.; G. D. HENCK, 1624 Curtis St., Denver, Col.; MAURICE S. LIDEN, Milwaukie, Oregon; CHARLES McDONALD, 55 Washington St., Chicago, Ill.; EMILY K. RUGGLES, 347 Dear St., Brooklyn, N. Y.; DR. M. E. CONDER, Onset, Mass.; GUSTAV F. HOWE, Onset, Mass.; LAVINIA KNOWLES DOUGLAS, 297 Madison st., Memphis, Tenn.; GEO. CAMPBELL, Nantamoo, B. C.; MISS H. 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.

## WASTED ENERGY.

What a vast amount of energy has been wasted in this world in quibbling about non-essentials in religion. Learned divines have grown hoary with age in endeavoring to settle the questions of a vicarious atonement, the divinity, transubstantiation, original sin, predestination, accountability, baptism, salvation, heaven and hell, God, Christ, the Holy Ghost, a personal devil, etc., etc., and they are no nearer the truth now than ever.

The entire machinery of ecclesiasticism is the cunning device of men to secure happiness for themselves and their followers at the expense of the ignorant. Not but that earnest and devout souls have given their lives to the work of extending the domain and power of the Church, but it is only by the inculcation of the simple lessons of love and duty that they have ever benefited the world. These lessons constitute the kernel of divine truth; all else is but husk and shell.

Take the costly piles of Rome, wrong from the labor of peasants—the Cathedral of Milan, the Church of St. Peter, the hundreds of magnificent edifices representing untold millions of wealth, scattered throughout Europe—take the vast system of Monasteries and Convents, with their tens of thousands of pious inmates—and what earthly benefit have they been to the human race? And wherein is Protestantism, with its gorgeous palaces of worship, where wealth and fashion, reclining in luxurious ease, mumble pious responses to an exquisite, ten thousand dollars, side-whiskered and surpliced "minister of God,"—wherein, we may ask, is such profanation of the simple gospel of Jesus—of the Man of Sorrows, who went about doing good, and had not where to lay his head,—any better than Romanism? What is all this wasted energy in the uplifting of humanity?

Ah, we may all be preachers of the gospel if we will. We need no altars before which to bow, no holy decorations for our bodies, nor consecrated temples within which to perform our devotions. Our Church should be the world, our audience wherever we can find a human heart that we can inspire with the promptings to a better life.

Where ignorance, sin and suffering abound, there is every good man's and every good woman's church. The true minister of the gospel needs no anointing of holy oil, no consecration of priestly hands. The ripened harvest lies all around him; he has but to put forth his sickle and reap.

## ALONE IN AFRICA.

The Dark Continent has been, and still is, a boundless field for the exercise of those virtues and qualities that make heroes and heroines. Many as these have been, we believe there is none braver or more worthy of remembrance among the latter than Miss Martha Kah, of Cheyenne County, of Nebraska, the only living member of the missionary party established in Mamby, in the French Congo, by Bishop, William Taylor.

The others, both men and women, in turn fell victims to the climate, except the Superintendent, who, by the continued ill-health, was compelled to return to America last year. Though thus sadly bereft of all her comrades, Miss Kah is far from disheartened. Besides superintending the housekeeping and teaching five days in the week, she directs the labors of the plantation, which latter must be maintained for the support of her self and mission, self-support being the basic principle of its establishment. It seems mysterious that the survivor of such an expedition should be a woman, who must be endowed with superhuman courage and endurance to continue a life of perfect isolation from her race, performing in full the duties at first divided among a dozen or so.

While such living seems a sacrifice of energy and talent, we may not, and must not, judge because none but those so impelled know the force they obey.

## THEOSOPHICAL VAGARIES.

There is a kind of Theosophy that no intelligent Spiritualist can seriously object to; it is the kind that recognizes the fundamental truths of Spiritualism, and at the same time seeks for advancement in the principles of goodness, and in the knowledge of those things that relate to the higher life of the soul. To this extent all are, or ought to be, Theosophists.

The true meaning of the word Theosophy—a knowledge of God, or goodness,—is certainly unobjectionable. But as all knowledge of spiritual things—all principles of divine goodness—may be inculcated and practiced in the name of Spiritualism, we could never understand the necessity of adopting any other name, especially one that does not enthrone and emphasize the fact of the existence of the incarnated spirit of man as an individualized entity, and its power to return and communicate with spirits yet embodied in the flesh.

But the good old words "Spiritualist," and "Spiritualism," are not enough with many. They must needs exploit the jaw-breaking lingo of India for names calculated to paralyze the modern Anglo-Saxon tongue, and in the philosophy of a worthless mysticism, that even on its "native heath" has done nothing for humanity, lose themselves in a labyrinthian maze of unsatisfying vagaries.

It is a great mistake to imagine that this kind of Theosophy is any improvement on Spiritualism, and the less Spiritualists have to do with it the better will it be for their happiness.

Take the idea of "Devachan," as set forth by Madame Blavatsky, the head centre of this objectionable kind of Theosophy, and is it not enough to dishearten every intelligent seeker after these so-called higher truths? Here is a condition of absolute, blissful inanity, where everything exists only in seeming;—no conscious reality of anything—no active life of the spirit in busy work for others;—and this Fool's Paradise is the destiny of the immortal soul for eons of time—a condition of the spirit in comparison with which a jelly-fish is a veritable Daniel Webster!

We are aware that some of our Theosophical teachers claim that Madame Blavatsky is not clearly understood in this matter; but the finely expressed English of her latest work, "A Key to Theosophy," tells the story too plainly to deceive any one.

We have yet to learn that Theosophists possess any broader charity, any clearer conception of life and duty, or any better knowledge of truth, than many who are contented with the simple name of Spiritualism, and with the grand truths it has revealed to them. At the same time we would hold ourselves in a hospitable condition of mind towards all new ideas, conceding to all the same honesty of opinion and conviction we demand for ourselves. Such has ever been the course of the GOLDEN GATE. Its columns have been, and are, freely used by Theosophical writers.

In the pursuit of spiritual knowledge, as in everything else, the old adage holds good, "Be sure you are right, then go ahead."

## ONE LINE.

He or she who does the most effective work in this life, leaves the world better for their having lived in it, are necessarily compelled to confine their efforts and labors to one line of action, one of the many branches leading from the great artery of the world's need. So closely and vitally are all these related one to the other, that no thoughtful person will exult any one legitimate vocation above another; and just who are working on the main line is difficult to say, since it is only through the branch industries that the importance, or even existence, of the one first and great need, is known.

Our existence here is so brief that we can not, in the longest life, hardly more than perfect our knowledge of a single science, or fully comprehend the work in a given field; but it can be done so far as to be sufficient for the day, and generation of one's time. And this, too, with a general understanding of the relations existing between all work, all science, all knowledge and all wisdom. New workers come into their spheres of action with new light, and the perpetual growth of thought carries humanity along with an ever increasing capacity of understanding and acquisition.

In past ages much valuable time was lost in discussing theories, and even persecuting for their sake; now-a-days theories, if based upon truth, are soon tested, and either put into practice or cast aside, according as they be. Those not thus reducible cost no one his head or happiness.

## STRENGTH IN IGNORANCE?

There is no country on the globe from which the educated and progressive world hails a good report with more satisfaction than it does from the benighted Russian Empire. These are few and far between, and what is worse, they are always and speedily counteracted by others of evil import. The signs of enlightenment that now and then become visible through the public prints, are of a kind with those that are always falling in dry weather—they mean nothing.

The determination of Russia to maintain the intellectual darkness of her masses is shown in many ways but in none more plainly and emphatically than her opposition to German immigration, and the reason assigned therefor. Be-

sides the efforts made to prevent the use of the German language in Russian territory, the authorities have taken extreme measures to keep the obnoxious Teutons out. They propose to effect this exclusion by imposing a tax of one thousand dollars on every German head that dares invade the realm of the Czar.

The one and only objection to German immigration is that the new comers are, as a rule, intelligent, and carry with them the ideas of a liberal tendency. Poor Russia! She certainly knows that ideas of intellectual and political freedom are already rife among her people. They will *enjoy*, Germans or no Germans.

## "THE LORD."

What a scapegoat ignorant human beings make out of the supposed overruling Divinity! Not the ignorant alone, but their leaders, counselors and teachers, are just as ready to shift the results of human stupidity, carelessness and selfishness upon the shoulders of an invisible Cause, Divine Providence, the Lord!

It is a great pity that the Nineteenth Century has no better means of appealing to the good instincts in mankind, than had Pagan Rome with its many gods and human oracles behind them, who brought about submission to any proposed measure by direful threats and predictions of calamity upon all malcontents. Those in authority *knew* the oracles—those who spoke through the modern lips, and believed accordingly. It is difficult for us to credit any more the ignorance of those church functionaries who talk to their flocks to-day, of Divine wrath and vengeance upon their sins, because it is so utterly senseless for an All-Wise being to condemn His own works and afflict His own creations.

Archbishop Gross of Oregon, says la grippe is a "visitation from God," and has ordered a three days' fasting and prayer throughout his ecclesiastical jurisdiction, to ward off the scourge in "view of which scourge the wicked should stop cursing, drunkenness, and other like flagrant sins." His Grace should also have advised them to clean up, inside and out. Cleanliness is more powerful than prayer.

## EDITORIAL NOTES.

—Bishop W. Beals has been re-engaged by the Spiritualists of St. Paul, for the month of February.

—A lecture on Nationalism will be delivered by W. J. Colville, in Masonic Hall, Alameda, this evening, February 8th, at 8 o'clock.

—We have received a *portion* of Dean Clarke's reply to his critics on the question of Theosophy, which we hold back until next week, when we are promised the rest of it. There is no need of making two bites of a cherry.

—Marshall Wheeler, the thinker and astronomer, will lecture before the Freehought Society, at Union Square Hall, 421 Post street, on tomorrow (Sunday) evening. His subject will be, "The Earth—Its Third Motion."

—Mrs. Ada Foye will not return to San Francisco at the time she intended. The demand for her services is so great in the West that she has gone back from Denver to Topeka, Kansas. Her present address is P. O. Box 185, Topeka.

—Will. A. Mansfield, the independent slate-writing medium, of Casadaga fame, arrived in Denver, on January 1st, in response to a call from a circle of business men. He is located at 1624 California street, Denver, where he is kept busy. He has calls to visit other Western cities, to which he doubtless will respond.

—The snow blockade wrought serious havoc with the delivery of our papers in this city last week. The entire postoffice force was so occupied in assorting and delivering the letters of the delayed mails that they had no time to attend to papers; hence many of our subscribers laid their failure to receive the G. G. on time at our doors.

—In sending out notices to subscribers of the expiration of their subscription, we utilize back numbers of the paper, which we stamp and mark with date of time to which their subscriptions are paid. This we find the most economical method of notification, especially as we have always on hand large numbers of unused copies of the G. G.

—Our correspondent, Dr. G. H. Stockham, of Oakland, author of "Reminiscences of an old Spiritualist," etc., was united in marriage with Mrs. Dr. M. D. Wilson, of the same place, on Sunday, the 26th ult. Although past 76, our correspondent is as active as many a man of 50, and his wits are keen. It is nonsense to think of growing old. Man ought to score 100 years, and would if he lived up to the teachings of Spiritualism.

—Our old journalistic friend, Calvin B. Macdonald, has come to the defense of Maria B. Woodworth, the evangelist, who has created no little sensation lately among our neighbors across the Bay. He delivered an address in her behalf at her tent, which has been published in pamphlet form, a copy of which is before us. The author seems to have lost none of his former vigor. Speaking of the Oakland clergy, whose church doors were closed to Mrs. Woodworth, he says: "In all my life, I have never seen such a 'diabolical conjunction of cold-hearted Pharisees' and congenial backsliders for the distress and 'undoing of a Christian woman.'"

—A New York correspondent of the *Alcyon* of Jan. 15 writes: "It is rumored in Theosophical circles that Mabel Collins, the author of 'Light on the Path,' and 'The Blossom and the Fruit,' is about to come to America as soon as 'her delicate health will permit. She has recently invoked the ire of Madame Blavatsky, and so violent was the Madam that the strong arm of the law was called in to quench the tumult. Luckily the storm has nearly passed, for 'no person who ever knew Mrs. Collins would for 'one moment believe such statements as were made derogatory to her character, and of such a nature that all London was set agog.'"

## MR. COLVILLE'S WORK.

On Sunday last, February 2d, W. J. Colville spoke to three very large audiences; morning and evening in College Hall, 106 McAllister street, San Francisco, and afternoon in the Synagogue, Oakland. The morning and afternoon discourses were on "The Light of Intuition and the Light of Reason." Alluding to the recent anniversary of the birth of Thomas Paine, and its celebration here and elsewhere, the speaker took occasion to comment on the real merit of Paine's work, and also to explain its inefficiency when judged in the light of a succeeding epoch. Paine was a needed iconoclast; his lot was cast in revolutionary times and breathed a destructive spirit, still the "Age of Reason" in many places is an affirmative rather than a negative contribution to religious literature, for while its author thoroughly repudiates revealed religion, he most ably argues the case for "natural" religion.

Modern secularists are far too apt to extol negation and belaud those who destroy but can not build. In many instances while eulogizing Paine they throw out the very best elements in his creed, for he was an uncompromising deist, and exposed the fallacy of atheism. "I believe in one God, and hope for happiness in a future life," can not have emanated from a mind impervious to the reasonable doctrine of a Divine Unity.

The errors of artificial man made Paine unsparingly denounced, and in his reactionary state of mind he quite naturally failed to see the beauty of the interior sense of the scriptures whose letter he often denounced. Reason is not everything, and those who think an age of reason alone would be a golden age, are pitifully blind to those necessities of human nature which are far deeper than the merely intellectual.

Man has a heart which will not be divorced from the head. Head and heart must alike be satisfied; therefore, no merely mental philosophy can ever be sufficient to satisfy the affectional needs of human nature. Intuition is the greater, while reason is the lesser light of man. Intuition explores, reason analyzes. Reason deals with what intuition discovers, and it is on the question of experience and the validity of testimony, that mistakes are extremely common in materialistic circles.

Spiritual experience is more real than physical experience, as the spiritual sense is far more reliable than any material perception. They do, indeed, err grievously who seek to limit the possible range of human experience to what is derived through the five bodily senses.

In the evening, the hall was crowded to listen to a lecture on "Immortality," in which the lecturer answered Mr. Harcourt's tirade against Spiritualism, in telling language, and was not putting forth cheap shows of legerdemain as proofs against spiritual manifestations. The body of the discourse was, however, devoted to a very practical survey of the principal facts revealed by Spiritualism, the chief of which being the demonstration given of a continued human life in the invisible state, and the impossibility of immediately changing one's character by reason of dropping the material robe.

Whatever may be W. J. Colville's teachings on Theosophy, his presentation of the philosophy of Spiritualism, bereft of all oriental accretions, must prove to all his listeners that he, or the intelligences directing his utterances, do not in the dogmas or opinions characterized as "labyrinthine mazes" by the editor of the GOLDEN GATE. There is evidently a view of Theosophy not taken by many of our friends, which shows an underlying basis of truth upon which all modern systems which contain any degree of truth are essentially based.

The music and poems at both services were very pleasing. Miss Lang sang a beautiful prayer in the German language at the evening service. W. J. Colville's instructions in Spiritual Science, are filling the hall on Wednesday and Friday evenings. The admission is only ten cents, and a great deal of valuable information is furnished.

On Sunday next, February 9th, W. J. Colville's subject at 10:45 A. M., will be "Gathering up Fragments of Beauty and Truth." Text, John vi, ver. 12. At 7:30 P. M., "An Ethical Study of the Theories Propounded by Henry George." Everybody cordially invited; voluntary collections for expenses.

W. J. Colville lectures in Oakland, Sunday and Tuesday, at 3 P. M., and Thursday at 7:45 P. M., in the Synagogue. In Alameda, Tuesday, at 7:45 P. M., and Thursday, at 2:45 P. M., in Masonic Hall, Park street. In San Jose, Saturday, at 2 P. M., in I. O. O. F. Hall. Subject this day, February 8th, by particular request, "Cain and Abel, or The Division of Races in the Beginning."

A PLEASANT OPENING.—Over 150 people assembled at 931 Post street (close to Larkin), on Monday evening, February 2d, when the premises were formally dedicated to the work of teaching and healing through the power of mind. Addresses were delivered by Mr. Thompson, Mr. Redstone and W. J. Colville. Vocal and instrumental music was furnished by Miss Milwain, Miss Lang, Mme. Bishop, Mr. Whiting and W. J. Colville. All the exercises passed off very enjoyably, and the plentiful and delicious refreshments served after the musical and literary exercises, were rendered the more palatable by reason of the delightful flow of social converse which prevailed. The rooms were beautifully decorated and are very nicely fitted up. W. J. Colville commenced a class on Wednesday, February 5th, at 10 A. M., which meets every Wednesday and Friday at the same hour. Miss S. C. Clark (formerly of Boston), who is a very successful healer, attends to treat patients on Tuesday from 10 A. M. till 12 M., and on Friday from 2 till 4 P. M. Other healers attend at other hours. All letters, etc., for W. J. Colville should henceforth be sent to that address.

—A reverend gentleman was called to order in the New York Presbytery for saying that no one

person in a thousand ever read the Westminster Confession. If he had said not one person in a thousand who has read it believes in it, he would have come still nearer the mark.

## The "Yankee Blade's" Disclaimer.

EDITOR OF THE GOLDEN GATE.

Dear Sir:—We have your esteemed favor of January 9th with enclosure, at hand, and we feel that you are doing us an injustice in assuming that we are parties to any attempt to injure you or your business reputation, or in assuming that we habitually insert advertisements that are improper to give to the public.

In the article you sent out, you left it for your readers to infer that the advertisement which was returned to you as objectionable from the *Police Gazette* was the advertisement inserted in the *Yankee Blade*. Your own published correspondence reveals your mistake in this assumption, and in your zeal to clear your reputation, we regret to see that you fall into the same error that you have accused us of falling into.

We beg to assure you that we never knowingly insert any advertisement that is not perfectly proper, and if we find that an advertiser has deceived us, and does not treat his patrons properly, we always make it a rule to decline to receive any further business from him. We think it would have been much fairer to us, if you had waited and learned what the *Yankee Blade* did insert as an advertisement.

Certainly two letters which you publish as answering the advertisement in the *Yankee Blade*, reveal no expectation, on the part of the writers, of receiving improper pictures and circulars, neither does the advertisement, of which we enclose a copy, necessitate anybody assuming that the books or pictures either are improper, unless his mind is habitually turned in the wrong direction.

As a matter of fact, we know nothing about the picture returned to us, except that the order came, and with it the money for insertion in the *Yankee Blade*, and we do not believe that the party, whoever he may be, had any intention of trying to injure your company, but rather selected the medium, without any reference to you, and not expecting any of the returns to go to you. Respectfully,

POTTER & POTTER.

Publishers, The *Yankee Blade*.

## St. Andrews' Hall.

REPORT OF GOLDEN GATE.

Wednesday, February 5th.—The evening being a very fine one, the Hall was crowded as it used to be before the stormy weather that has just passed. The meeting opened with a song entitled, "Spiritual Liberty," by Mrs. Rutter, accompanied by the audience. Prof. Smith then gave a very eloquent inspirational invocation, following with a scientific spiritual address, on the subject of Spirit and Matter. Mr. Hodge of Wisconsin, followed with a short address on the same subject, it being treated in a very eloquent manner from a spiritual standpoint. Prof. Seymour followed, and gave a short address on the subject of the evening. Dr. Adams, who was one of the first organizers of the meetings, was then called for, and responded with a ten minutes' address. The usual notices were read by the secretary, and then Prof. Wheeler, of Portland, gave a fine and eloquent address in his usual whole-souled and pleasing way. After a song, the "Sweet By-and-bye," by the audience, Mrs. Wheeler came forward and gave a number of fine tests, all being recognized by the persons receiving them. And here we would like to say we are glad to hear that Mr. and Mrs. Wheeler are going to remain with us for some time, they being generous and noble workers in the cause of Spiritualism. Dr. Hodge gave a test to Mrs. Rutter, describing her sister accurately. He also gave a number of other tests, all being very accurate in the descriptions. Other tests were given by Mrs. Howard and J. J. Colville. Mrs. Howard closed the meeting with a short address. The meeting closed at 10 o'clock to meet again next Wednesday evening at 8 o'clock.

This Society meets at 2:30 and 7:30 P. M., every Sunday at St. George's Hall, 909 Market street. All invited.

## Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

The Mediums' and Conference meeting at Metropolitan Temple was ably conducted by the Vice-President, Mrs. Lena C. Cook, who occupied the time in giving tests very satisfactory to the audience.

In the evening Prof. Dawbarn gave one of his best lectures, subject, "Manhood versus Antihood," showing the many resemblances between the traits of ants and human beings, quoting from many authorities to substantiate his assertions. There was a large audience present, who expressed their satisfaction by applauding all points after the lecture. Mrs. J. J. Whitney, after a few earnest remarks, gave the names of about 150 persons in spirit life, one little one saying to her papa that he must not keep the anniversary of her death, but of her birth into spirit life. Some of the names given were Ariel Blaisdell, Charles Peterson, James Turner, who passed on in 1856, Alma Marsh, Geneva Sherwood, Child and mother to Ida Harry Abel and S. R. Roxy Waters, Susan Seely, Annie Martin, Miranda Abel, Capt. Joseph Potts, Margaret Taylor, Thomas Nash, John Colwell, David W. Ladd, Isaac Friedlander, Duncan Bell and many others. The most of them were acknowledged. The next Sunday's lecture by Prof. Dawbarn will be "Science and Love." S. B. WHITEHEAD, Secretary.

## Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE.

The First Association of Progressive Spiritualists, of Oakland, met last Sunday to hold their usual exercises, Dr. Macsorley presiding. The meeting was opened with singing by the audience; also, a poem was read and invocation given by the President. Mrs. Cowell also gave some remarks and experiences, after which Mrs. Patterson's controls gave some interesting remarks and tests, which were recognized. There was a goodly number present. A circle was formed after the meeting. Mrs. Weir gave some fine tests, which were recognized.

The evening meeting was attended by a large audience. After the usual exercises Dr. J. B. Temple was introduced as the medium for the evening. The medium gave some remarkable tests throughout the audience, also names, all being recognized by the persons receiving them. Next Sunday evening, Prof. Seymour, speaker and phenologist, has promised to be with us and occupy the platform. Doors open at 7 P. M. Yours, etc., MRS. DAVIS, Secy.



## Progressive Lyceum.

EDITOR OF GOLDEN GATE.

While we may not recognize at all times the beneficent leading of our parent, Love, yet nevertheless, his interest never flags, and it is to this source can be traced all the more perfect thoughts we indulge. Among these is the desire to add to the happiness of others, and such desire prompted the attendance of so many at the Lyceum hall, No. 909 1-2 Market street, on last Sunday, that again was repeated the necessity for crowding some of the groups, while all the chairs were drawn yet closer together to provide for a new group that had been formed. It is hoped that by a little further pressing together a second youth group can be placed in the room on next Sunday, although this is only postponing what is felt must be done before long, and that is, the securing of more commodious quarters, to enable the Lyceum to have its meetings untroubled by cramping, when not only second or third adult group can be established, but yet more of the youth and juvenile classes formed. It is evident that spiritual truths are taking a deeper hold upon the life of the community, and that these are blossoming into more vigorous fruitage beneath all the errors that obscure them at times.

The library of the Lyceum has been closed temporarily to permit of the classification and indexing of books preparatory to their being catalogued. Another week will probably see this completed, and the value of the library greatly increased by permitting of the systematic circulation of the volumes, which have been strangers to many families, who can thus have access to them directly or indirectly through those who attend the Lyceum.

The exercises on Sunday were perhaps a little more interesting than usual, the words of wisdom indicating that the speakers had given some thought to their topics, and the other performance included a little song by a very little girl, Eva Ashworth, who sang "Kittie's Story," and "The Fire," a pretty little verse by the little twins, Eloise and Genevieve Reed; a recitation, "Dot Little Baby of Mine," by Leon Willis Reed; declamation, "The American Flag," Bertha Reed; and a piano solo by Mamie Knighthead. The adult group also had some pleasant words, all the more pleasant by not being lengthy. This, with the target and flag marches, and the presentation of some fine specimens for the cabinet, closed the session, when the Lyceum was dismissed by Mrs. A. E. Fosette, the assistant conductor, who had officiated in the absence of the conductor, Mrs. A. L. Ballou.

The absence of three of the officers, two being detained by sickness, while the conductor was away from the city—was not deemed advisable to hold the usual leaders' meeting, although several measures for increased activity of the Lyceum are pressing attention. These will probably be reached at the meeting next Sunday.

W. J. KIRKWOOD.

## Mrs. Logan's Meetings.

EDITOR OF GOLDEN GATE.

In St. George's Hall, 909 Market street, Sunday at 11 A. M., was largely attended and participated in by several earnest speakers and mediums. After an invocation by Mrs. Logan and appropriate remarks, Mesdames Cook and Rutter sang sweetly with piano accompaniment. Mr. Wheeler from Portland spoke at length on Astronomy and Geology, and illustrated very minutely the Law of Unfoldment and of Cohesion, Attraction and Repulsion, the development of worlds, etc., etc. His simile was then introduced, and gave several remarkable tests. Prof. Seymour enthused the audience also with his scientific valuable researches, and read two or three characters correctly. Dr. Temple spoke on mediumship. Mrs. Mann interested the audience, yet did not claim to be inspired at the time. Mrs. Colonel Reed of Portland, hoped to be excused as she was invited to recite, but the audience called loudly, when she very modestly took the platform and gave a very lovely poetic poem in grand declamatory style.

Mrs. Logan introduced the little Misses Reed of four summers, twins, who recited a little piece and knelt in prayer with their tiny hands upraised in supplication. Dear little earth, angel! Mrs. Logan said that was an appropriate benediction, and closed the meeting until next Sunday at 11 o'clock.

IN OAKLAND.

Grand Army Hall, Thirteenth street near Broadway, Oakland, Sunday at 2 o'clock meeting opened by Walter Hyde, who sang "Gentle Words," with piano accompaniment.

Mrs. Logan conducts the meetings in this hall the same as in San Francisco, giving all to feel that the meeting is theirs. Prof. Evans recited a poem and gave tests. Mrs. Mason and Mrs. Dyer made interesting remarks. Walter Hyde made stirring remarks and read the characters of several in the audience. Mr. Potter related an interesting experience, and Dr. Dyer closed the meeting with remarkable readings.

At 7:30 Prof. Evans recited one of Jennie J. Clark's poems. Mrs. C. J. Meyer occupied about an hour in giving remarkable tests, giving names accurately and incidents which were acknowledged to be correct. Mr. Potter also acknowledged the accuracy of Dr. Dyer's readings, who held the audience, who listened with interest, until a late hour. Meetings in the same place next Sunday.

[Writes for the Golden Gate.]

## Harmony.

BY A. C. DOANE.

We hear much said about the harmony of the spheres and the music of the rippling of the brook as it works its way along towards the ocean, where the ceaseless waves kiss the shell-strewn shores of time—and why should there be more harmony in all these lesser lives than there is in the life that constitutes a human being, whose composition contains the germ of immortal angelhood? Why? we would ask; and the answer is echoed back from the pulsating heart of Deity, you have not risen to the highest light of your own Deific nature—hence out of tune—obedience to the voice of Nature's divine laws that are ever giving lessons to earth's children through bud and bloom, and the warbling songs of the wild birds which are Nature's mediums to transmit the music of the higher spheres to the children of the earth, that they may harmoniously unfold the angel part of their nature; hence, become children of their heavenly Father by obedience to his divine or spiritual laws. Then in spirit and in truth they will find them-

selves in the much-talked of heaven, and realize the spiritual meaning of playing on the golden harp, and the harp of a thousand strings, etc.; and as fast as Spiritualists become in harmony with themselves by obedience to Nature's divine laws, they will cease to abuse any other person, let said person be right or wrong. Then they can truthfully say they belong to the Fatherhood of God, and the brotherhood and sisterhood of men and women. Amen and Amen.

SUMMERLAND, March 3, 1890.

## Titles in Summerland.

EDITOR OF GOLDEN GATE.

Among other reports derogatory to Summerland, instigated by ignorant or malicious persons, was the report privately circulated, that the titles to lots were defective. It is to be hoped the following letter from one of the leading firms acting as Attorneys and Conveyancers in Santa Barbara, will quiet any feelings of unrest which may have arisen in the minds of lot-owners or intending purchasers. The original draft of this certificate is framed and hangs in the Postoffice at Summerland, where it may be seen by all persons interested.

[COPY.]

"H. L. WILLIAMS, Santa Barbara, Cal.—Dear Sir:—At your request we have examined your abstract, made by Paul R. Wright, and continued by the undersigned, relative to the tract of land embraced in the town of Summerland, and of the opinion thereon that just prior and at the time of laying out and platting said town, the title to the whole tract was vested in you subject to a Deed of Trust, given to H. C. Campbell and Thaddeus B. Kent, March 12, 1887, recorded in Vol. 12, page 434, Santa Barbara County Records, but free from other incumbrances or adverse claims appearing of record.

"This Deed of Trust was released as said Town of Summerland, by release executed December 10, 1888, and filed in the Recorder's office on January 16, 1890, but, in the meantime, you had sold a great many lots, and you ask what effect the existence of this Trust Deed had on the conveyances made by you during its existence, in Summerland, to which we answer, none. Now that the Trust Deed is released the titles are as good as though the Trust Deed had never existed.

"All taxes assessed to you on said property, to date, have been paid."

"WRIGHT &amp; DAY, Attorneys at Law."

"JANUARY, 1890."

As the Ortega Rancho was included in the Pueblo Lands granted by our government to the City of Santa Barbara, which city conveyed the Rancho to the purchasers through whom it came to H. L. Williams, and (as is shown in the foregoing certificate from a prominent firm of Conveyancers), is entirely free from all mortgages or deeds of record, also from all claims for taxes, all persons interested may feel assured that the titles to all lots in Summerland are entirely free from clouds, and as secure as if held by direct patent from the United States government.

I make this statement public to assure strangers and my correspondents that the titles are flawless. To those who know of the honorable record made by Major Williams throughout the Civil War, and commencing when he was a mere lad, and in highly responsible positions in the U. S. Treasury service; and to the residents of Santa Barbara, where he is highly esteemed as a business man of strict integrity and high moral principles, no assurances of his sterling honesty are necessary.

I write this without Mr. Williams' knowledge, as an act of justice to a gentleman and earnest Spiritualist, with whom I have the honor to be associated. In regard to those who make unscrupulous attacks upon honorable workers in the field of labor for Spiritualism, in any direction, I will only say, "By their fruits ye shall know them." Justice will eventually prevail despite all envious and unscrupulous opposition, for Summerland is progressing rapidly, and its mundane and spiritual promoters are clad in the invincible armor of lofty aim and integrity of spirit.

"For the wrong that needs resistance, For the future in the (near) distance."

ALBERT MORTON.

## Summerland Taxes.

EDITOR OF GOLDEN GATE.

There seems to be some misunderstanding regarding the paying of taxes on lots in Summerland, for this year. The opinion has obtained that I was to pay them; this is true as to all lots sold after March 1st, 1889. The law fixes that day as the one upon which property shall be assessed for taxation, and the Assessor makes his assessment in the name of the owner who is liable for the same. A large number have paid their taxes, and a large number have not. The delinquent list is now published, and all who do not pay on or before February 25th, their lots will be sold for taxes, being this letter.

The penalties for non-payment within the prescribed time are now attached, and where the owner of four lots would only have had to pay sixty-nine cents, they now have three cents additional, and fifty cents for each description of a block, making \$1.22 to each four lots when located in the same block.

Owners should forward their money at once, either to the Tax Collector or myself. If to me, I will send his receipt for same.

H. L. WILLIAMS.

February 3rd, 1890.

## OUR QUESTION DEPARTMENT.

MRS. HARRIS:—Are the teachings of Theosophy opposed to Christianity? The Bible cannot be thrown lightly aside, and any teaching that will not harmonize with the life, example and precepts of Christ, will hardly be accepted by the Western nations. Theosophy may be received by Asians—but can its exponents show that a Christian nation will be benefited by importing Aryan ideas and sowing them broadcast? Why not devote the same energy by spreading the truths of Christianity? I ask these questions in no spirit of criticism, but for information.

AN INQUIRER.

Theosophy maintains that the underlying truth, and essential element of all great religions is one, and looks upon creeds and dogmas as an expression of the development of the age which gives them birth, consequently, Theosophy is not opposed to the principles of Christianity, while it surely does not endorse much of the "teachings" which pass for Christianity at the present time, and sees nothing in the precepts of Christ that would warrant them in so doing. It is not the life, example, or precepts of Christ, that Theosophists would ignore, but the interpretations that have so distorted the teachings of Jesus; the dogmas of vicarious atonement, and foreordination, are foreign to theosophical thought, while the doctrine of innate sin (except as inhering in the personality, and due to acts and thoughts of past incarnations) is looked upon as entirely inconsistent with any idea of justice. That children should be born with natural tendencies which lead them into sin, and then be saved from the consequences of sin through, or by the violent death of an innocent man, is a dogma far from theosophical, which makes each person responsible for his condition in life, that which we name good and evil resulting from past incarnations, or else because of the accumulative Karma of humanity culminating as it often does, in calamities which bring sorrow to a great number of persons. No; Theosophy is not opposed to the Christ principle, and by many Theosophists Jesus is regarded as having been an adept of high order. While others look upon the wars, bloodshed, and crime of every form which has resulted from the wrong interpretation of the teachings of Jesus as the result of some mistaken idea which led this master of the hour to voluntarily give up his life after three years of ministry, leaving the grand truths he garnered to be distorted by ignorance and superstition; however this may be, (for we are not called upon to decide the question), is it not a fact that the eastern and western world would do well to lay aside all local prejudice and look for the unity in their faith, rather than for the differences; then the searcher will find the same general truths taught both by Buddha and Christ, while the truths they gave to the world have yet to be understood by the mass of mankind.

It would seem that there have been many masters, and that humanity can ill afford to lose the revelation of either one of these great souls which responded to the demand of the age which gave them birth.

It would be hard to imagine a theosophist who would for a moment think of throwing the Bible aside, since it holds for him such a world of truth; the trouble is that it is real in the letter and not in the spirit of the word. With the key which Theosophy offers, the Bible is a revelation which is so grand that man may well shrink from the light revealed. Of course, the same is true of all bibles more or less. If one reads the bible for the truth therein contained, and not to prove some opinion or dogma, or to find some way whereby he may escape the consequences of evil doing, he will discover that it is replete with wisdom hidden in parable and allegory, truths pertaining to the past and present of our earth which are revealed to the true seeker by the prophet initiates of olden times.

Still, the Theosophist finds these same truths revealed in other Bibles, and realizes fully that we must look to the wisdom religions of the past, to eventuate time so far back that history was in its youth, before we shall find the tap root of the wisdom of our Bible. Since truth is not created, but ever is to those prepared to receive it.

The last question, "Why not devote the same energy to spreading the truth of Christianity?" May we not answer this by saying that since Theosophy teaches that the truth which underlies all religions is the same, it would seem that our efforts do spread the TRUTHS of Christianity; how can it be otherwise? we have no stored-up "energy" to "devote" to the spread of dogmas which seem unjust upon the face of them. Even now, the death-knell of Calvinism has rung, and the doctrine which would bring innocent children into this mundane existence foreordained to eternal punishment, will soon be an error of the past. "Great bodies move slow," but the church that has held these dogmas is now moving from centre to circumference in regard to the millions of heathens that passed away before the birth of Christ; some holding to the charitable view "that a good and just God would invent some way out for these poor unfortunate," others declaring "that to give in at this point, would require the reconstruction of their creed." What a calamity! Well, the world does move and those who don't move with it, will not find it easy to hold on. Perhaps it may not be out of the way to suggest that the "expounders" of Theosophy can by living its principles, thereby making themselves living examples, soon show even a "Christian" nation the benefit of importing Aryan ideas and sowing them broadcast. Sure-

ly the fundamental principles of universal brotherhood, reincarnation, and the law of Karma, if properly taught, must be productive of great good, and since these doctrines are found in the Christian bible, they should be known to Christians.

S. A. HARRIS, F. T. S.

Berkeley, Cal.

"SPIRITUAL FRAGMENTS."—There is a great deal of human nature in "Spiritual Fragments," by J. J. Owen, well known for a quarter of a century as the editor of the San Jose Mercury and now editor of the GOLDEN GATE, a weekly periodical published in the interest of Spiritualism. This book is made up of short essays, published regularly for years in his newspaper. They touch upon a great variety of topics, but the main themes are the power of love, the influence of home, the vitality of the spiritual in man, the spread of free thought and the decadence of religious sectarianism. Mr. Owen has no charm of style, but he 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 much stronger than it is today.—San Francisco Chronicle.

## PROFESSIONAL CARDS.

Mrs. J. J. Whitney,

CLAIRVOYANT, TRANCE AND TEST MEDIUM!

AND LIFE READER!

1209 MARKET STREET.....ROOM 7.

MARQUETTE HOTEL.

Reichert &amp; Gee,

MAGNETIC HEALERS AND TEST MEDIUMS.

Diagnosis of Disease, with Spirit Test, \$1.00.

OFFICE 108 MALLISTER ST. ROOM 31.

Developing Circles, Tuesday and Saturday evening, Thursday night Public Test Seance. Admission to all services, 25 cents. jan27-90

Dr. Woods,

Clairvoyant, Automatic and Independent Slate-Writing!

ALL CHRONIC AND NERVOUS DISEASES SUCCESSFULLY TREATED.

Rooms 4, 7, 5 and 9, Brunswick Hotel, 148 Sixth street. jan3-90

Mrs. N. K. Hawley,

No. 939 Mission street,

MEDIUM FOR HEALING AND SPIRITUAL DEVELOPMENT.

Conversational Circles for Purpose of Development, ON MONDAYS AND FRIDAYS.

At 8 o'clock P. M. jan3-90

Mrs. Lizzie Fulton,

AUTOMATIC--AND--INDEPENDENT SLATE-WRITER!

Is prepared through the Golden, to develop all phases of Mediumship, especially the beautiful gift of INDEPENDENT SLATE-WRITING.

Persons living at a distance, send for Magnetized Slates, with instructions for sliding. Developing Circles--Tuesdays and Fridays, at 8 P. M. Office Hours--1 to 4 P. M. 915 1/2 Mission street, S. F. jan2

FRED EVANS,

SENSITIVE FOR

Psychography,

OR

INDEPENDENT

SLATE-

WRITING.

MR. EVANS has

returned from Australia

and resumed his spir-

itual work.

Office hours, 10 to 4

P. M. Private Developing

Daily. jan2



424 1/2 HAIGHT STREET, SAN FRANCISCO.

N. B.—Take Haight street car and alight at Webster st.

Dr. J. V. Mansfield,

OF BOSTON AND NEW YORK.

Is with us again, after an absence of 27 years.

May be consulted on Business or other Matters.

At his Parlor, No. 1, : : : Fifth Street,

One door from Market Street.

For the first consultation, \$2.00.

Terms: For each subsequent consultation, 1.00.

Scales letters per mail, 5.00.

jan2-90

Mrs. Albert Morton,

Spirit : : : Medium!

—FOR—

DIAGNOSIS OF DISEASE.

Psychometric ; and : Prophectic : Readings

General Advice and Spirit Communications. Instruction

in Spiritual Science. Fee, \$5.

210 Stockton Street, San Francisco.

## ADVERTISEMENTS.

# 1400

## TAPE-

### WORMS

REMOVED BY

PROF. SHIPLEY,  
930 MARKET ST.,  
SAN FRANCISCO, - - CAL.

Hundreds of people who are doctoring for Dyspepsia, Bilemness, Indigestion, Nervousness and Liver Complaints, and General Debility, are afflicted with TAPE WORMS, or STOMACH WORMS.

Send for Circular giving Symptoms. Medicines sent by Express C. O. D. Special attention given to children suffering from Worms and Fits. sep14



[S 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 SPERMATORRHEA, IMPOTENCY, VARICOCELE and wasting of the PRIVATE PARTS, etc., etc., as the result of youthful follies, indiscretions and excesses. IT SETS FORTH AN EXTERNAL APPLICATION APOSTIVITE CURE

Yes, my afflicted Brother, this book has been written especially for YOU, and will forth to meet your urgent needs and rescue you from impending DEATH, and restore you to SOUND HEALTH AND VIGOR. AVOID UNSKILLFUL PRETENDERS. Possess this valuable book which is worth many times its cost, and if you will heed the advice therein given, you will at last be on the road to health and perfect manhood. Address, DR. R. P. FELLOWS, VINELAND, NEW JERSEY, and say where you saw this advertisement.

[From the GOLDEN GATE.]

"I am a regular practitioner of the profession of a physician, and I have been frequently consulted and expounded by the press, but Dr. Fellows stands foremost in his profession, and it is safe to trust him."

Sixteenth Street Bazaar,

F. M. HALL, Proprietor.

BOOKS, STATIONERY AND TOYS!

CIRCULATING LIBRARY.

Periodicals, Sheet Music, School Books, and Musical Instruments, Etc.,

S. W. CORNER SIXTEENTH AND MISSION STS.

SAN FRANCISCO.

Spiritual Papers and Books on Sale. feb17

PUBLICATIONS.

JUST OUT!

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.

Neatly bound in cloth, price \$1.25; When ordered by mail, 10 cents extra for postage.

A CARD.

We are glad to learn that Mrs. MILLER of 1165 Mission street, has at last consented to make use of her gift of Divine Healing. Realizing that different systems require other remedies, Mrs. Miller's guides will diagnose cases, and treat with roots and herbs and other hygienic methods. Electricity used if desired. Consultation free and terms reasonable. jan18-90



## Reminiscences of an Old Spiritualist.

Continued from First Page.

met with, an alphabet with large letters printed on a card-board, being placed on the table. She then, with a pointer would spell out letter by letter, communications, and answer mental and oral questions. I have had hundreds of communications given in this way, and very often when we would be conversing on subjects having no relation to Spiritualism, she would be influenced to dictate a message, which would have some reference to the matter we were discussing, showing that the writer was cognizant of all that was said.

I had not been visiting her very long, before I discovered that the table or the stand, would move sometimes when she had her hands upon it. By frequent sitting this physical power increased to a great extent, so much so, that the stand seemed to be endowed with an independent life. It would move here and there at our request as if by its own volition. If I whistled a jig or a waltz, it would keep time with the music, dancing up and down, whirling around, and going through all the gyrations, such as I have many times witnessed in the far famed Donnybrook fair; then again it would exhibit, as well as a table could the movement and polish of a waltz, standing on one leg, then on another, representing the whole dance, with grace and ease. We enjoyed these manifestations extremely, for we kept in a continual state of hilarity, laughing until our sides would ache. Often it would suddenly jump up from the floor two or three feet, and then go down quietly again, not falling with a crash, showing that some individual intelligent force controlled it. Often as soon as I would enter the room, if the ladies happened to be sitting at the stand, it would spring three or four feet, as if to greet me, then again when I would be leaving it would spring after me, as much as to say, good-night. The lady being very sensitive about her being known as a medium, no one was ever present except the two ladies and myself.

These evenings were a great source of enjoyment to us all, and tended to break the monotony of the daily routine of life, with its necessary duties, employments, and anxieties, which follow us all in a greater or less degree, regardless of worldly position.

I have always regretted that she would not allow others to join in these evening entertainments. I will call them, for many a poor hungry soul might have received the heavenly manna to strengthen them, and give them a forecast of the life to which we are all tending.

All solicitations, however, to allow others to be present, was denied. Strange to say, she never would admit being a Spiritualist, saying she did not believe that the phenomena that took place in her presence were produced by human beings in another state of existence, and has often said that when she left her terrestrial tenement she never wanted to come back to earth again.

However, sooner than she expected, she had the opportunity of testing the strength of her determination, for she left her body here a few years ago, when, instead of carrying out her resolution expressed in the mortal, she was but too glad to return, and that within twenty-four hours after her departure; and gave specific directions regarding the disposal of her body, quite different to those given prior to her advent into spiritual life, and what may be considered—by many—wonderful to relate. She is an excommunicated spirit, exerts through another medium the same power she possessed when in the form. She uses her hands to spell out communications by the alphabet in precisely the same way through another organism, as she did before she passed away, so that I can—almost at any time—put myself in communication with her. She listens to our conversation when in the presence of the medium referred to, and often chips in—as the saying is,—to prove her presence, and that she hears and understands what we are talking about. How true the saying, "that what we do in secret shall be known on the housetops" of the spiritual realm.

(To be continued.)

Oakland.

EDITOR OF GOLDEN GATE:

Dr. J. R. and Mrs. Edith E. R. Nickless have returned to our city after a sojourn of two months in Santa Cruz. They have taken rooms in the Davis block, corner of Washington and Eleventh streets, Oakland. It was their intention after finishing their engagement in Santa Cruz, to make a tour of Southern California. The poor facilities and uncertainty of travel at the present, has caused them to postpone this trip until some future time. Through the earnest solicitation of many friends in this city, they have been persuaded to remain with us and resume the work so successfully commenced in October and continued through November last. California hall, on Clay street, corner of Eleventh, has been engaged for six months. This hall, since it was occupied by the Spiritualists before, has been refitted with new carpets, fine hangings, newly papered, and is now the neatest hall in our city and centrally located. Meetings will be commenced on Sunday evening next, at 7:30 o'clock, consisting of lecture and spirit descriptions. The services of Miss Hill, who so ably

conducted the music at the late camp-meeting, have been secured to take charge of the music, which is surely a guaranty of its success. We bespeak for these meetings success, and know that none can listen to the words that fall from the unconscious lips of this gifted sensitive and hear the delineations given of departed ones and their messages to their friends, but believe in their sincerity.

Dr. and Mrs. Nickless are both powerful spiritual healers, and will treat those wishing their services at their rooms, Nos. 13 and 14, Davis Block. Mrs. Nickless will give sittings daily (Saturdays and Sundays excepted), between the hours of 10 A. M. and 3 P. M. Mrs. Nickless has not given sittings for a long time, but will do so during her stay in Oakland.

### Friendly Words to Brother Mackie.

EDITOR OF GOLDEN GATE:

In your issue of January 4th, an article appeared from the pen of J. W. Mackie, on the condition of the "Soul of Believers after Death."

Mr. Mackie's early education is not unlike many others, who are just a little in doubt—although, (like doubting Thomas), have put their fingers in the nail-holes. Their experiences in later years upsetting old beliefs and creeds, yet the memory of the old church, the bald-headed minister, the high-backed pews, the old and bent deacon, the seed-cakes and dill, or sprigs of peppermint, (at intermission,) have left a never-to-be-forgotten charm.

"Break or destroy the vase if you will, The scent of the rose will hang round it still."

If I recollect aright, when I first met J. W. Mackie he was a member of an Occult class held in my parlors, the presiding priestess, Mrs. Emma Hardinge-Britton. He was then stepping out of the "old faith" seemingly. During a short conversation I had with him at that time, he informed me he could not believe in Spiritualism without further evidence, although he had passed through strange experiences. I have not had the pleasure of meeting him for several years, but I am pleased to see by his writings that on "rare occasions" he has had the proof of spirit identity, has been convinced of the actual presence of some loved one from out the mysterious. I am sorry he still flounders in the mire of uncertainty. "It has not established the fact that we have a real life beyond." What will I ask, if communing with those whom we call dead, does not? I would that I were capable of replying to his many questions, but would say a gentleman as profound and learned as he, should chew the kernel, not the husks. I have no doubt but many early believers in Spiritualism can remember when communications "fell short to them;" yet they have persevered and lengthened and broadened conditions, made conditions favorable to the anxious spirit to reach them. One must realize that spirit communion depends much upon the matter they have to work through.

When even one spirit has returned to friends it has left upon earth and been understood, recognized and welcomed, what must be the unspeakable joy resounding through the arches of the higher heavens. I may, (as he desires), be able to give some light as regards the nature and claims of the "Sun Angel Order of Light."

The Order of Light is the School of the Angels, where the principles of life are taught. Minds must become receptive to these through growth; that alone enables them to grasp in their true meaning, the principles that are eternal. Spirit Sadies go back to the Fountain of Light and knowledge, and teaches the Children of Earth that the finds that man exists a Dual Soul; that through repeated incarnations upon the many worlds that swing in space, his angelhood is reached. And all this is but the manifestations of Deific Law. The Hand Divine shapes and moulds all nature, and perfection will crown all things. There is no miracle, although there are many wonders. Wonders for the mortal mind cannot go beyond a certain bound, cannot penetrate to the heart of things, and therefore, must expand and grow until the ultimate is reached.

All experience is the schoolmaster; the lessons must be learned by your own spirit. Many pass by unheeded and are lost; and then the pilgrim makes longer the journey home. The Sun Angel Order of Light teaches pure living, a constant uprooting of all imperfections, and a continual growing into a higher, better condition of thought and purpose. The spiritual is beyond the intellectual, and if it control the material, is its redeemer. The Sun Angel Order of Light has no gospel except this: "Cease to do evil and do good." Let right and justice prevail in all things, everywhere, and live daily up to your highest and noblest thoughts, live to meet the pure and true in the land where no shadows lurk, where those awaiting to lead you to that home you left when you fell asleep in the arms of forgetfulness, to bear the benediction of justice. Well done through your hour of prayer. Rest now in peace, "Mine Own."

Ever for the truth,  
ROSE L. BUSHNELL.

If there be one thing upon this earth that mankind love and admire better than another, it is a brave man—it is a man who dares to look the devil in the face and tell him he is a devil.

### Secret of Happiness.

BY H. H. BRIGHAM, M. D.

Few, very few, live up to the happiness that it is their privilege to enjoy. The multitude are living on their miseries—the wrongs they have suffered, the injuries that they have endured. This unprofitable accumulation is their capital, and is the subject of conversation upon any and all occasions. They live with their faces toward the past, and only select from it the sorrow and suffering. It is really as great an attainment to forget as it is to remember, and fraught with quite as many blessings; and not only that, but it is a duty—a duty we owe to others as well as ourselves.

To be happy we must live for to-day, forgetting all the unpleasant experiences that we have encountered, and recalling only such remembrances as will intensify the enjoyment of the present hour.

Mr. Mackie's early education is not unlike many others, who are just a little in doubt—although, (like doubting Thomas), have put their fingers in the nail-holes. Their experiences in later years upsetting old beliefs and creeds, yet the memory of the old church, the bald-headed minister, the high-backed pews, the old and bent deacon, the seed-cakes and dill, or sprigs of peppermint, (at intermission,) have left a never-to-be-forgotten charm.

"Break or destroy the vase if you will, The scent of the rose will hang round it still."

If I recollect aright, when I first met J. W. Mackie he was a member of an Occult class held in my parlors, the presiding priestess, Mrs. Emma Hardinge-Britton. He was then stepping out of the "old faith" seemingly. During a short conversation I had with him at that time, he informed me he could not believe in Spiritualism without further evidence, although he had passed through strange experiences. I have not had the pleasure of meeting him for several years, but I am pleased to see by his writings that on "rare occasions" he has had the proof of spirit identity, has been convinced of the actual presence of some loved one from out the mysterious. I am sorry he still flounders in the mire of uncertainty. "It has not established the fact that we have a real life beyond." What will I ask, if communing with those whom we call dead, does not? I would that I were capable of replying to his many questions, but would say a gentleman as profound and learned as he, should chew the kernel, not the husks. I have no doubt but many early believers in Spiritualism can remember when communications "fell short to them;" yet they have persevered and lengthened and broadened conditions, made conditions favorable to the anxious spirit to reach them. One must realize that spirit communion depends much upon the matter they have to work through.

When even one spirit has returned to friends it has left upon earth and been understood, recognized and welcomed, what must be the unspeakable joy resounding through the arches of the higher heavens. I may, (as he desires), be able to give some light as regards the nature and claims of the "Sun Angel Order of Light."

The Order of Light is the School of the Angels, where the principles of life are taught. Minds must become receptive to these through growth; that alone enables them to grasp in their true meaning, the principles that are eternal. Spirit Sadies go back to the Fountain of Light and knowledge, and teaches the Children of Earth that the finds that man exists a Dual Soul; that through repeated incarnations upon the many worlds that swing in space, his angelhood is reached. And all this is but the manifestations of Deific Law. The Hand Divine shapes and moulds all nature, and perfection will crown all things. There is no miracle, although there are many wonders. Wonders for the mortal mind cannot go beyond a certain bound, cannot penetrate to the heart of things, and therefore, must expand and grow until the ultimate is reached.

All experience is the schoolmaster; the lessons must be learned by your own spirit. Many pass by unheeded and are lost; and then the pilgrim makes longer the journey home. The Sun Angel Order of Light teaches pure living, a constant uprooting of all imperfections, and a continual growing into a higher, better condition of thought and purpose. The spiritual is beyond the intellectual, and if it control the material, is its redeemer. The Sun Angel Order of Light has no gospel except this: "Cease to do evil and do good." Let right and justice prevail in all things, everywhere, and live daily up to your highest and noblest thoughts, live to meet the pure and true in the land where no shadows lurk, where those awaiting to lead you to that home you left when you fell asleep in the arms of forgetfulness, to bear the benediction of justice. Well done through your hour of prayer. Rest now in peace, "Mine Own."

Ever for the truth,  
ROSE L. BUSHNELL.

If there be one thing upon this earth that mankind love and admire better than another, it is a brave man—it is a man who dares to look the devil in the face and tell him he is a devil.

[Writes for the Golden Gate.]

### Secret of Happiness.

BY H. H. BRIGHAM, M. D.

Few, very few, live up to the happiness that it is their privilege to enjoy. The multitude are living on their miseries—the wrongs they have suffered, the injuries that they have endured. This unprofitable accumulation is their capital, and is the subject of conversation upon any and all occasions. They live with their faces toward the past, and only select from it the sorrow and suffering. It is really as great an attainment to forget as it is to remember, and fraught with quite as many blessings; and not only that, but it is a duty—a duty we owe to others as well as ourselves.

To be happy we must live for to-day, forgetting all the unpleasant experiences that we have encountered, and recalling only such remembrances as will intensify the enjoyment of the present hour.

Mr. Mackie's early education is not unlike many others, who are just a little in doubt—although, (like doubting Thomas), have put their fingers in the nail-holes. Their experiences in later years upsetting old beliefs and creeds, yet the memory of the old church, the bald-headed minister, the high-backed pews, the old and bent deacon, the seed-cakes and dill, or sprigs of peppermint, (at intermission,) have left a never-to-be-forgotten charm.

"Break or destroy the vase if you will, The scent of the rose will hang round it still."

If I recollect aright, when I first met J. W. Mackie he was a member of an Occult class held in my parlors, the presiding priestess, Mrs. Emma Hardinge-Britton. He was then stepping out of the "old faith" seemingly. During a short conversation I had with him at that time, he informed me he could not believe in Spiritualism without further evidence, although he had passed through strange experiences. I have not had the pleasure of meeting him for several years, but I am pleased to see by his writings that on "rare occasions" he has had the proof of spirit identity, has been convinced of the actual presence of some loved one from out the mysterious. I am sorry he still flounders in the mire of uncertainty. "It has not established the fact that we have a real life beyond." What will I ask, if communing with those whom we call dead, does not? I would that I were capable of replying to his many questions, but would say a gentleman as profound and learned as he, should chew the kernel, not the husks. I have no doubt but many early believers in Spiritualism can remember when communications "fell short to them;" yet they have persevered and lengthened and broadened conditions, made conditions favorable to the anxious spirit to reach them. One must realize that spirit communion depends much upon the matter they have to work through.

When even one spirit has returned to friends it has left upon earth and been understood, recognized and welcomed, what must be the unspeakable joy resounding through the arches of the higher heavens. I may, (as he desires), be able to give some light as regards the nature and claims of the "Sun Angel Order of Light."

The Order of Light is the School of the Angels, where the principles of life are taught. Minds must become receptive to these through growth; that alone enables them to grasp in their true meaning, the principles that are eternal. Spirit Sadies go back to the Fountain of Light and knowledge, and teaches the Children of Earth that the finds that man exists a Dual Soul; that through repeated incarnations upon the many worlds that swing in space, his angelhood is reached. And all this is but the manifestations of Deific Law. The Hand Divine shapes and moulds all nature, and perfection will crown all things. There is no miracle, although there are many wonders. Wonders for the mortal mind cannot go beyond a certain bound, cannot penetrate to the heart of things, and therefore, must expand and grow until the ultimate is reached.

All experience is the schoolmaster; the lessons must be learned by your own spirit. Many pass by unheeded and are lost; and then the pilgrim makes longer the journey home. The Sun Angel Order of Light teaches pure living, a constant uprooting of all imperfections, and a continual growing into a higher, better condition of thought and purpose. The spiritual is beyond the intellectual, and if it control the material, is its redeemer. The Sun Angel Order of Light has no gospel except this: "Cease to do evil and do good." Let right and justice prevail in all things, everywhere, and live daily up to your highest and noblest thoughts, live to meet the pure and true in the land where no shadows lurk, where those awaiting to lead you to that home you left when you fell asleep in the arms of forgetfulness, to bear the benediction of justice. Well done through your hour of prayer. Rest now in peace, "Mine Own."

Ever for the truth,  
ROSE L. BUSHNELL.

If there be one thing upon this earth that mankind love and admire better than another, it is a brave man—it is a man who dares to look the devil in the face and tell him he is a devil.

## PUBLICATIONS.

### THE LIGHT OF EGYPT.

OR—  
THE SCIENCE OF THE SOUL AND THE STARS.

IN TWO PARTS. BY AN INITIATE.

Finely Illustrated with Eight Full-Page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and after, in such plain, simple language that a child can almost understand it.

The secrets of Occult mysteries of Astrology are revealed and explained for the first time, it is claimed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise True Occult Science of Occult.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond early earthly experience and the occultic mysteries of the East.

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

To all these persons "The Light of Egypt" is the most important work of the present century.

OPINIONS OF PRESS AND PEOPLE.

"A noble philosophical and instructive work."—Mrs. Emma Hardinge Britton.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably clear, clear, and forcibly interesting work."—It is more clear and intelligible than any other work on the subject."—Mr. J. J. Morse.

"A careful reading of 'The Light of Egypt' will discover the glowing of a new set of Occultism, which will open the gateway to Western Occultism and the subtle doctrine of Karma and Reincarnation."—New York Times.

"It is a work likely to attract the attention of that class of scholars interested in mystical science and occult forces."—The Boston Herald.

"It is written in such plain and simple style as to be within the grasp of any yet uninitiated, and so far reaching in its scope as to take in all that relates to the occultic past, present and future."—The Daily Tribune, (Salt Lake City).

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which will well repay the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical society."—St. Louis Republic.

## PUBLICATIONS.

### LUCIFER.

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

Edited by H. P. BLAVATSKY.

Terms of Subscription, \$1.75 per annum, post free. Single numbers 6 cents. All subscriptions to be sent to Theosophical Society, 7 Duke Street, London, W. C., England.

THE THEOSOPHICAL PUBLICATION SOCIETY PAMPHLETS ALKALINE PUBLISHERS.—Theosophy and the Churches, 5 cents—"Psychic Bodies" and Soul Survival, 1 cent—"Philosophic and Mystic," 10 cents—"The Theosophical Movement," 5 cents—"What is Matter and What is Force," 5 cents—"Reincarnation," 5 cents—"Practical Occultism," 15 cents—"Epitome of Theosophical Teachings," 5 cents—"Key's Secret," 15 cents—"Nature, Spirit or Elementals," 10 cents—"The Higher Science," 5 cents—"Was Jesus a Perfect Man," 15 cents—"The Hebrew Talmud," 1 cent—"Swedenborg," the Hylethoria and Taro, 15 cents—"Swedenborg, Blinn, or



## Truth more Wonderful than Fiction.

EDITOR OF GOLDEN GATE:

Within the last year I have attended about five and thirty materializing seances counting light and dark ones together. I have not attended these to assure myself of the fact of materialization, for I have been a believer in this phase of phenomena for a score of years. It has been my chief desire to learn of the power and strength of the spirit while holding the materialized form, to present themselves in their former earthly characteristics.

The first thing an investigator has to do is to satisfy himself or herself of the honesty of the medium, and his or her moral character; for rest assured this latter trait has much to do with the psychic manifestations. This is one of the facts I have learned. Another fact learned, is that the thoughts and general character of those in attendance has much to do with the character of the manifestations. In testing the honesty of the medium, one seance is by no means sufficient. I have heard so many, knowing it all, who have had a single seance and proceed at once to pronounce judgment, which is generally expressed in the one word "fraud," that I sometimes feel heart sick for poor human nature so superficial as to suppose one could give a correct judgment relative to the sublime and stupendous truths involved in materialization, on the strength of two hours investigation.

I am attending, in company with a lady friend, a series of seances, with the well known medium, Mrs. Hurst-Hunt of No. 4, Amelia street, this city. At the present time the medium's health does not permit of materialization in the light, so we have dark seances, which have proved far more interesting and instructive than I anticipated at the outset. The medium sits in a corner of the room, the doors are locked and darkened with heavy curtains, also the window. Should the curtains be moved or door be opened, the sitters would immediately know of it by the rush of light into the room, so that collusion or confederates are impossible.

Our relatives and friends come to us in illuminated clothing. Sometimes they are, or appear to be fully materialized. They also speak frequently by independent voice, seldom using the trumpet. Frequently two come at the same time; my mother and sister have done so several times, both speaking at the same time. Our spirit friends call the seances a school, since both mortals and spirits are both teachers and pupils. We have been visited by Aristotle, Zoroaster, Buddha, Christos, Moses, Elijah and Confucius. These ancients say that they come for the double purpose of learning themselves and of bringing the grand truths of spirit life and spirit return to the toll-worn and almost hopeless millions of earth. Some of the ancients are able to say a very few words. Aristotle, however, sometimes speaks as long as four or five minutes. He told us he was born 384 years B. C. I have not examined history to ascertain if the statement agrees therewith. Confucius comes about seven feet in height and highly illuminated. H. W. Beecher comes only by independent voice, and says he believed in the truths of Spiritualism before transition, and deeply regrets that he did not preach it to the world.

A remarkable feature of Mrs. Hurst's mediumship is the power that the psychic forces possess to manufacture perfumery. I have a small phial full of such which I prize very highly, made by a dear cousin with whom I associated fifty years ago. She comes to these seances, stands by our children as natural and real as any mortal; a loved sister and mother also do the same. The phials are often filled without removing the cork, thus precluding the possibility of deception. I in answer to the question how they got into the phial? They said the same way that the light gets in.

At a developing seance, (which is held bi-weekly) which I recently attended, two materialized spirits named Lena and Annie sang two or three verses of a song by themselves, all the members of the circle could plainly see their illuminated faces, and hear two distinct voices; at the same time a brother's hands were upon my head, and one or two other spirits were speaking or touching their medium, or friends at the opposite side of the table. The two spirit ladies who sang were respectively the daughter and former sweetheart of two gentlemen sitting next to my right, close by whom they stood while singing; these ladies also joined the circle in singing the closing hymn, "Nearer My God to Thee." At this seance there was no female in the room except the medium at the commencement and close of the seance. I feel like treating this subject very tenderly, especially in making any criticism thereon, for I know that we stand upon the threshold of the grandest phase of spirit manifestation, which will yet be instrumental in bringing many thousands into the fold of truth, and I have a suggestion or two to offer to mediums and their controls, for I think I perceive that some of the spirit controls are not perfect in the management of their seances; every manifestation should be given for what it really is. A transference or transformation act should in no case be presented as a materialization, nor should the audience be allowed to suppose they are beholding one, when it is the other. I think that much of the distrust and suspicion incident comes from this cause; the controlling spirit should be more particular in each

instance, especially if skeptics are present. I have attended seances where I had every reason to believe the medium strictly honest, yet skeptics and those not knowing the medium, would have good reason for suspicion of fraud, which a little more care on the part of the control would have avoided.

I would suggest that to spread the curtains wide open so that all can "see the medium," is not sufficient in a very dim light to satisfy any one not hallucinated, that the object in the chair, is the medium, so much does it appear in the semi-darkness like a bundle of clothes, and it would be better if to the sense of sight was added that of touch, or that the medium and control should both walk or move at the same time. I pea this in a spirit of kindness for the good of the cause, I have a high appreciation of mediums, especially those who are often persecuted for truth's sake, on account of the ignorance and skepticism of investigators.

Psychic phenomena have, and still are doing much for Spiritualism in Southern California. We have had one or two lectures for several months, yet the work is carried on by the loved one on the other side, through our much loved and much abused mediums.

BEN FRANKLIN FRENCH.  
LOS ANGELES, Jan. 27, 1890.

## Luther B. Marsh's Book, "A Glimpse of the Higher Spheres."

EDITOR OF GOLDEN GATE:

Oh that mine enemy would write a book, seemed long ago to have vexed the soul of righteous Job, or some other afflicted man of old. But what can be said when a friend writes a book? The first implies a threat in review, the last shows the folly of trying to hinder the friend from being foolish enough to try and conciliate the churches by suiting their creeds to Spiritualism.

Of Mr. Marsh's right to publish his opinions there can be no question, or should we try to check his ambition of uniting the old with the new, but the greatest objection to his book lies in the fact, that he has given to the world his supposed fancies as the opinions of Spiritism of to-day, thereby impugning the oft repeated testimony of thousands of the followers of the new religion of humanity, who utterly refuse to accept such words as Mr. Marsh and his medium has put in the mouth of the grand spirit world witnesses, whom he has suborned from the spheres to mouth through his medium his own opinions, in form of dialogue conversations and questions, to the old prophets, seers and men of war of the Bible, whom he makes them to speak while even now some of the ministers of the churches are teaching, that it would not do to follow too strictly the lives of the old patriarchs of Bible history.

Mr. Marsh and his medium, began with Adam and Genesis, ending with St. John the revelator; it must have been a wearisome time for the old patriarchs and their wives to be brought back to tell of something that they never knew, and to be placed on the witness stand, as evidence of what seems rather doubtful of having any existence in the history of the past. It is wonderful to learn how Cain was trotted out to tell where he got his wife, a question that rather befogged his intellect, since he, Cain was unable to account for his wife's nativity.

Poor Enoch, Jacob, Pharaoh and Solomon must have passed in solemn review before the great lawyer, and their evidence accepted, only after much cross questioning. The Queen of Sheba, Rachael, Ruth, Naomi, etc., seemed to give very fair account of their earth lives, but became embarrassed as to how they employed themselves in the spheres, and while their mundane lives could be substantiated by the Bible the celestial dimension of wives for Solomon and David, remained unexplained to the medium.

The points that the author, Mr. Marsh, would have us give particular heed as coming from such high authority, are evidently the very doctrines, that have and ever will be disputed by us as long as the Spiritualists have common sense enough to understand the old Bible to be the history of the Jews, and the New Testament only its appendix, and binding on the world as helps to morality, in producing good lives, by means of its precepts and proverbs through the life of the great medium Jesus of Nazareth, who was but the representative of the Christ principle on this planet, and not the only one that ever lived or will hereafter live and suffer.

The Spiritualists as a body, utterly refuse to accept what is called the Atonement, which Mr. Marsh has put forward as a fundamental fact in answer to the question to one of the Apostles summoned to give prima facie evidence to the question of, "Do you know Jesus in Heaven?" The reply is, "I knew him who died for the remission of sins, to be the beloved son of God, revealed and worshipped as his son and heir. I love and worship him and see him sitting at the right hand of God, the Father, sharing the glory with his Father." Poor Peter forgot how the master said: "No man hath seen God at any time; no even the angels in Heaven," per se, spirits as well. The Spiritualists as a body do not believe in a personal God, but in an omnipresent whole, inhabiting all space as the great over soul of the Universe, having neither shape nor change, no embodiment other than the attributes belonging to all self-

hood of souls. How then can any one talk with Jehovah or with his son, if he be like unto his Father, whereas we can only know the great Oversoul through the universe of soul and the embodiment of matter the planet, Earth.

I am surprised that a man of Mr. Marsh's intelligence should commit himself through his anxiety for truth, to the promulgating of mistakes as everywhere are laid down in his book, for he must certainly be aware that no spirit, however truthful, can speak above the capacity of the medium. Can any medium, however true, transmit a thought without it more or less partake of his or her identity, and cannot rise above the capacity of the medium any more than water rises above its fountain head? This is an occult law, as unchangeable as the truth. Hence, all teaching or communication from the spirit side of life, should be carefully investigated as to the true inspirations of its purport, for spirit is no more infallible than mortal, hence the Nazarene said, "Try the spirits, whether they be of God or man."

For all that Mr. Marsh has done for the cause of truth we must be thankful; and that he stood firm in his knowledge of facts, that he witnessed in Mrs. Dix Debar's case, unworthy though she was, the fact of his refusal to make her false, commends itself to every lover of progress; but we must object to being placed before the public in any other light than as enemies of dogmas, creeds, superstition and ignorance of the past. We believe in all that is good, honest and kindly humane in the world in working for the redemption of the race from all slavery of the intellect or bondage of the soul, knowing that we do not believe in anything but what we have positive knowledge of, and facts that there is no gainsaying of their existence.

We are young as a people, yet old in an occult power. We can wait for the recognition of light for all, to all, who will embrace truth instead of error, love instead of hate, life instead of death for all the human race; and to this end we consider Mr. Marsh's book has done little by its publication, but retard progress in its march, and added nothing to spiritual literature but trash.

H. M. W.

## CATARRH.

CATARRH 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, catarrh 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 postmaster, by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.

Christian Advocate.

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

- Books for Sale at this Office.**
- Spiritual Fragments: By J. J. OWEN. . . . . \$1.75
  - Bible Stories: By JAMES H. YOUNG. . . . . \$1.50
  - Index of Saint-Writing, Bishop's Testimonies and Proof Notes of Prof. Evans, the world renowned authority on the subject. . . . . \$1.50
  - The New Education: Moral, Intellectual, Hygienic, and Social. By J. J. OWEN. . . . . \$1.50
  - Leading of Truth: or, Light from the Shadow Land. By M. KARI. . . . . \$1.50
  - Our Sunday Talks: or, Gleanings in Various Fields of Thought. By J. J. OWEN. . . . . \$1.50
  - The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. J. OWEN. . . . . \$1.50
  - Spiritism: the Origin of all Religions. By J. P. DAMERON. . . . . \$1.50
  - The Wonders of Nature. By E. W. STEVENS. . . . . \$1.50
  - Beyond. (Interesting Experiences in Spirit Life). By H. W. BOYCE. . . . . \$1.50
  - The Independent Voice in Grand Rapids, Mich. By H. W. BOYCE. . . . . \$1.50
  - Review of the Seer Commission's Report. By Hon. A. B. RICHMOND. . . . . \$1.50
  - Lifting the Veil: Or, Interior Experiences and Manifestations. By SUSAN J. AND ANNE A. PRICER. (Including postage). . . . . \$1.50
  - Temperance and Prohibition. By DR. STOCKHAM. . . . . \$1.50
  - Within the Veil. By W. J. COLLIER. . . . . \$1.50
  - Rules and Advice for those Desiring to Form Circles. By JAMES H. YOUNG. . . . . \$1.50

\*When ordered by mail, eight per cent added for postage.

**SCIENTIFIC AMERICAN**  
ESTABLISHED 1845.  
In the cities and towns of the United States and Canada, the Scientific American is published weekly, and contains the latest and most valuable information on all subjects of science, art, and industry. It is the most authoritative and comprehensive source of information on all subjects of science, art, and industry. It is the most authoritative and comprehensive source of information on all subjects of science, art, and industry.

**ARCHITECTS & BUILDERS**  
Edition of Scientific American.  
A great success. Each issue contains colored illustrations of the most valuable and interesting of public buildings. Numerous engravings and full plans and specifications for the use of architects and builders. Price \$2.50 a year, in advance. MUNN & CO., PUBLISHERS, 31 Broadway, N. Y.

**PATENTS**  
We have been and are now engaged in the preparation of a new and complete system of patenting. We have been and are now engaged in the preparation of a new and complete system of patenting. We have been and are now engaged in the preparation of a new and complete system of patenting.

**TRADE MARKS.**  
In case your mark is not registered in the Patent Office, and in the State and Federal Courts, we will register it for you. We will register it for you. We will register it for you.

**THE YOUTH'S LYCEUM.**  
G. H. WALKER, Editor.

An illustrated weekly paper for the children and youth. (Designed for Lovers.) Single copy, one year, to the Editor. Single copy, one year, to the Editor. Single copy, one year, to the Editor.

**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. MONTPELLIER . . . . . Cashier and Manager  
FRANK McMULLEN . . . . . Secretary

**DIRECTORS.**  
A. D. LOGAN . . . . . Colusa County  
H. GARDNER . . . . . Rio Vista  
T. E. TYNNAN . . . . . Stanislaus County  
URIAH WOOD . . . . . Santa Clara County  
DANIEL MEYER . . . . . San Francisco  
H. M. LARUE . . . . . Yolo County  
I. C. STEELE . . . . . San Mateo County  
THOS. MCCONNELL . . . . . Sacramento County  
C. J. 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 specialty.

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 MONTPELLIER.**  
Cashier and Manager.

**CATARRH CAN BE CURED**  
—BY USING—

**POOLE'S**  
**MAGNETIZED : CATARRH**  
—REMEDY—

In examining eyes clairvoyantly to adjust spectacles, and looking for the chief cause of failing eyesight, I found it to be catarrh and cold in the head. This remedy is the true nature of the trouble to be removed, and led to the discovery of my catarrh remedy. It effectually cleanses the nasal passages of catarrhal virus, causes healthy secretions, soothes and allays all inflammation, completely heals the eye in the least possible time, and restores vision and hearing. Treated for twenty years with complete success. Upon receipt of \$1.00 and five recent stamps, I will send, with full directions, post paid, one bottle of CATARRH CURE.

One pair Melted Pebble Spectacles, \$1.00; one pair Eye Wink, one cent; one bottle Cure for Catarrh, \$1.00; when ordered at one time, all will be sent, postage paid, for \$2.00.

To Preserve and Restore Eye-sight.

**POOLE'S : MAGNETIC : COMPOUND**  
IS THE BEST.

This remedy, known as my Magnetized Compound, has proved itself an invaluable remedy for external diseases of the eyes and eyelids. This compound has been tested by thousands of people, and found to be the best remedy for all eye troubles. It is the best remedy for all eye troubles. It is the best remedy for all eye troubles.

For any of the above, send me your name and address, and I will send you the remedy free of charge.

B. F. POOLE, Clinton, Iowa.

**MELTED : PEBBLE : SPECTACLES**  
RESTORE LOST VISION.

My Clairvoyant Method of fitting the eyes never fails. Sent by mail, \$1.00. State age and how long you have worn glasses, or send a recent stamp for directions. Address: B. F. POOLE, CLINTON, IOWA.

(Mention this paper.)

**FREE**  
One of the best of the world's most valuable and interesting of public buildings. Numerous engravings and full plans and specifications for the use of architects and builders. Price \$2.50 a year, in advance. MUNN & CO., PUBLISHERS, 31 Broadway, N. Y.

**EYE**  
The following are the names of the persons who have been cured by my Magnetized Compound.

One of the best of the world's most valuable and interesting of public buildings. Numerous engravings and full plans and specifications for the use of architects and builders. Price \$2.50 a year, in advance. MUNN & CO., PUBLISHERS, 31 Broadway, N. Y.

**PACIFIC COAST**  
REVISION BUREAU.

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

1. The reading and criticism of all kinds of manuscript.

2. The revision for the press of short stories, novels, histories, family records, text books, monographs, etc., with special reference to their style and arrangement.

3. The translation of stories and scientific articles from the French, German, Italian, Danish, Russian, Swedish, Greek and Latin.

4. The making of correct type-writing copies of MS., at reasonable rates.

5. The careful preparation of legal documents.

MS. is to be forwarded prepaid, and return postage at least rate must be enclosed.

Terms furnished on application.

Communications regarded as strictly confidential.

Address: PACIFIC COAST REVISION BUREAU, 419 Taylor Street, San Francisco, Cal.

**MONEY**  
made any Manufacturing Rubber Stamp, Seal, or Price List, or any other thing, by the use of the "MONEY" system. Price \$1.00. Send for it now.

J. F. W. DORRAN, No. 217 East German Street, Los Angeles, Cal.

**MISCELLANEOUS**  
**THE PSYCHOGRAPH**  
—OR—  
**Dial : Planchette!**

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gifts have, after a few sittings, been able to receive satisfactory communications from their departed friends.

Cast. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from the old settlers whose graves were in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me heart the greatest comfort in the severe loss I have had of son, daughter, and mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows:

DEAR SIR: I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits be known.

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Washington (Miss.) "Advertiser," says:

"The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give forth the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Address: HUDSON TUTTLE, 1411 BERLIN STREET, OREGON.

**SHAW'S**  
**Photographic Gallery,**  
No. 521 Kearny Street,  
SAN FRANCISCO, : CAL.

What is the use of paying five and six dollars per dozen for Cabinet Photographs, on Montgomery and Market streets, when the very best work can be obtained at this Gallery for half the price.

Children's Cabinet Pictures taken by the instantaneous process for three dollars per dozen; and, no matter how real, a good likeness guaranteed.

**WHAT HAVE YOU TO EXCHANGE**  
—FOR A—

**CATARRH REMEDY**  
THAT NEVER FAILS.

Address, **MRS. E. E. YATES,** Sharon, Wis.

**MINUTE ALARM CLOCK.** (Patent applied for.)

Can be set to alarm in any number of minutes, from one to fifty. Will be useful in the kitchen to direct the attention of the cook at the right moment to anything which a few minutes' oversight might spoil. This clock will be an indispensable adjunct to the public schools as a cheap and reliable class room clock, and invaluable in hospitals and the rooms of the sick, to arouse drowsy nurses at the proper time to administer medicine. The alarm is set in the same way as an ordinary alarm, only that this alarm works with the minute hand of the clock instead of with the hour hand.

Price, \$2.00. J. BALL, Jeweler, 316 Third Street, San Francisco, Cal. Agents wanted. Send prepaid to any address on receipt of price, or C. O. D.

Agents wanted in California for Advertising. A small amount of work done with taste and intelligence may produce a considerable business. Agents are wanted in all the principal cities of California to sell and distribute the following: The Scientific American, The Pacific Coast Revision Bureau, The Pacific Coast Revision Bureau, The Pacific Coast Revision Bureau.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy," and other Theosophical Magazines. Importers of standard works on Occultism, Theosophy, and other subjects. Theosophical Library, 215 Grand Avenue, San Francisco.

Agents for "The Theosophist," "Theosophy,"



(Written for the Golden Gate.)

## Two Conditions of Society.

## CONVENTION—(HEATHENISM.)

Competition, thou mercenary vampire of life,  
Fell of jealousy, envy, hate, discord and strife,  
The outgrowth of the animal nature of man  
That keeps all it gets and gets all it can;  
That grows with our growth and is bound to control  
The God-like desires of the angelic soul.

Its method unlawful, it is greedy of gain,  
Its path is strewn o'er with the bleeding and slain;  
It oppresses the helpless, the weak and distressed,  
Thinking always of self, it cares naught for the rest;  
With a scowl and a curse it follows its way,  
A humanized tiger ever seeking for prey.

It loves costly churches with cushions of down,  
Where it goes once a week on its neighbor to frown,  
It sneaks up the aisle like a dog that's distressed,  
Or walks like a lord with helmet and crest,  
It brands him a coward, dog, heretic, slave,  
Who bends not the knee nor worships the knave.

## CO-OPERATION—(NATIONALISM.)

True Co-operation is heaven's first law,  
It is helpful and good, without blamish or flaw;  
It governs all worlds, it is the glory of heaven,  
The philosopher's stone and the spiritual leaven;  
It unites and splits all minds to the Truth,  
And renews in mankind the fountain of youth.

Its foundation is charity, love, and good will,  
It governs the appetites, bleeds the passions still;  
The structure is kindness and brotherly love,  
The highlight of angels, and comes from above;  
While the beauty and worth of the faith within,  
Is the work of the Master that frees us from sin.

It goes to a brother, grasps firmly his hand,  
Makes him feel he has helpers in every land;  
That his welfare and happiness all have in view,  
That hands strong and willing and hearts brave and true,  
Are close by his side—a fraternal band,  
And engraved on their banner is Christ's New Command.

NAIDIR.

(Written for the Golden Gate.)

## The Angel of Death.

BY HELEN MARION WALTON.

On a bright translucent morn  
By the gateway of the dawn,  
Stood a white, white angel there,  
Looking down on my despair;  
All my heart leapt in the air,  
As I cried, thou art so fair  
Thou dost take away my breath;  
Art not thou the angel Death?

Through the spheres of mighty space,  
Yea, into hell if thou dost trace  
A single footprint of thy grace,  
Would I step with thee that space?  
Gladly follow if I may,  
Leave this wretched, dismal night.  
Have you heard the lingering chimes  
Of the pleasant Christmas times,  
Sweep across the midnight dim,  
Dropping out its rhythmic hymn,  
Echoing o'er the castle grim,  
Sounding by the new moon's rim?

BROOKLYN, N. Y., January 1, 1890.

## The Forsaken.

[This poem, written by "Stella" (Mrs. Estella Anna Lewis), at the age of fourteen. For said was "the most beautiful ballad of the kind ever written. We have read it," he remarked, "more than twenty times, and always with increased admiration."]

It hath been said, for all who die  
There is a tear;  
Some pining, bleeding heart to sigh  
O'er every lie.  
But in that hour of pain and dread  
Who will draw near  
Around my humble couch and shed  
One farewell tear?

Who'd watch life's last departing ray  
In deep despair,  
And soothe my spirit on its way  
With holy prayer?  
What mourner round my bier will come,  
In words of woe,  
And follow me to my long home,  
Solemn and slow?

When lying on my clayey bed,  
In icy sleep,  
Who there, by pure affection led,  
Will come and weep  
By the pale moon implant the rose  
Upon my breast,  
And bid it cheer my dark repose,  
My lowly rest?

Could I but know, when I am sleeping  
Low in the ground,  
One faithful heart would there be keeping  
Watch all night round,  
As if some gem lay shrouded beneath  
That rock's cold gloom,  
'Twould mitigate the songs of death  
And light the tomb.

Yes! in that hour, if I could feel  
From halls of gloom  
And Beauty's presence one would steal  
In secret,  
And come and sit and weep by me  
In night's deep noon,  
Oh! I would ask of memory  
No other boon.

But ah! a lonelier fate is mine,  
A deeper woe,  
From all I live in youth's sweet time  
I soon must go;  
Drawn round me my pale robes of white,  
In a dark spot  
To sleep through death's long, dreamless night,  
Lone and forgot.

## Sailing.

Where lies the land to which the ship would go?  
Far, far ahead, is all her seamen know;  
And where the land she travels from? Away,  
Far, far behind, is all that they can say.

On sunny shores upon the deck's smooth face,  
Linked arm in arm, how pleasant here to pace,  
Or o'er the stern reclining, watch below  
The foaming wake far widening as we go.

On stormy nights, when wild northwesterers rave,  
How proud a sail to fight with wind and wave!  
The dripping sailor on the reeling mast  
Exults to hear, and scorns to wish it past.

Where lies the land to which the ship would go?  
Far, far ahead, is all the seamen know;  
And where the land she travels from? Away,  
Far, far behind, is all that they can say.

—ARTHUR HUGH CLOUGH.

## An Elegant Endorsement of "Spiritual Fragments."

Our friend and brother will pardon us for publishing this exquisite gem of a letter, although not intended for the public eye.—Ed. G. G.

DEAR BROTHER OWEN:—"Spiritual Fragments" reached me in due time, and I am so well pleased with its general make-up, and a partial perusal—that I must say something of what I feel towards it and the author. It is difficult to fully express my appreciation of the grand soul-stirring thought that permeates the whole book. If pleasure was anticipated, delight has been experienced. In it I find "copious sources of truth and power, and purifying impulses; words for my inmost thoughts, songs for my joy, utterances for my hidden griefs, and pleadings for my shame and feebleness. In short, whatever finds me bears witness for itself, that it has proceeded from and advanced spirit, even from the same spirit which of old entered into the prophets."

The former fragmentary character of the work is lost, to some extent, and it now seems like beautiful chapters in one prolonged revelation of a unique household and neighborly life; truly, the "divine power of thought, spoken or written, when reaching a kindred spirit, not only refreshes, but should arouse to renewed life and action, all to higher and nobler work." After a long, soul-withering journey through the desert of doubt and the marshes of theory, at last I see a beacon-light. Stand firm, I must climb to your wonderful height; and when, "with faith unflinching in the glorious intercommunion of the two worlds," you "take up your staff and travel on," may I follow? Say you will remember me and I am abundantly blessed. Very fraternally,

WILL MERRILL.

REDDING, Cal., Jan. 30, 1890.

Mrs. H. Mitchell.

EDITOR GOLDEN GATE.—Many have made enquiry of us, as to the mediumship of Mrs. H. Mitchell, of 1637 Mission street. I will give you a brief account of a sitting, or seance, with this marvelously gifted instrument for spirit communication.

Having made known our wish to the lady we were invited to be seated at a convenient table, provided with a pencil and paper, and told to address a note to some spirit friend asking information upon any subject that I might have reason to believe the spirit addressed would be likely to have a knowledge of. The lady then left us to write the note. Upon her return she took a seat opposite us at the table, and taking my hand in which I held the note, previously folding it in such a manner as to conceal the writing, proceeded to give me one of the best clairvoyant sittings I have had, and in a few moments told me to take a seat in another room. Now as the note had not left my sight for even one instant, and had been destroyed by fire and the ashes scattered, before I left the medium, judge of my surprise, when after about twenty minutes, she entered the room in which I sat, and presented me with a written reply which was entirely satisfactory, and places this medium, at once as one of the most convincing instruments of the spirit world. The lady would be glad to have skeptics, or others, to test her gift.

Yours, AUGUSTA HATCH.

To the Rescue.

EDITOR OF GOLDEN GATE:

Risking the consequences of "coming too often" and getting kicked out for being "too fresh," we rise to say that after reading the replies to Dr. Clarke's attack on Theosophy, and with the welfare of the Cause we love at heart, will offer an humble endorsement of all he has had to say on that subject. His words have the ring and his thought the clearness of a morning bell. Let us hope the echo will reach far and wide. Gallant "sentinel," had we the ability to come to your relief, you should not receive all "the enemy's" fire alone; but they have only succeeded in showing how harmless they are, when contending against your matchless aim and destructive missiles.

However, in the light of the glorious record of our worthy editor, we trust, with much confidence, in the accuracy of his vision as to just where "the line" is, and that he will "hew to" it, "let the chips fall where they may."

There is a certain class of writers on this "side issue" (Theosophy), whose stunning ambiguity is too much for "an initiate child in the lowest round of progressive thought." If there is enough sound timber in them all to bang one of your comprehensible "Fragments" on, will you please "bang it," for the benefit of us children? Yours, fraternally,

WILL MERRILL.

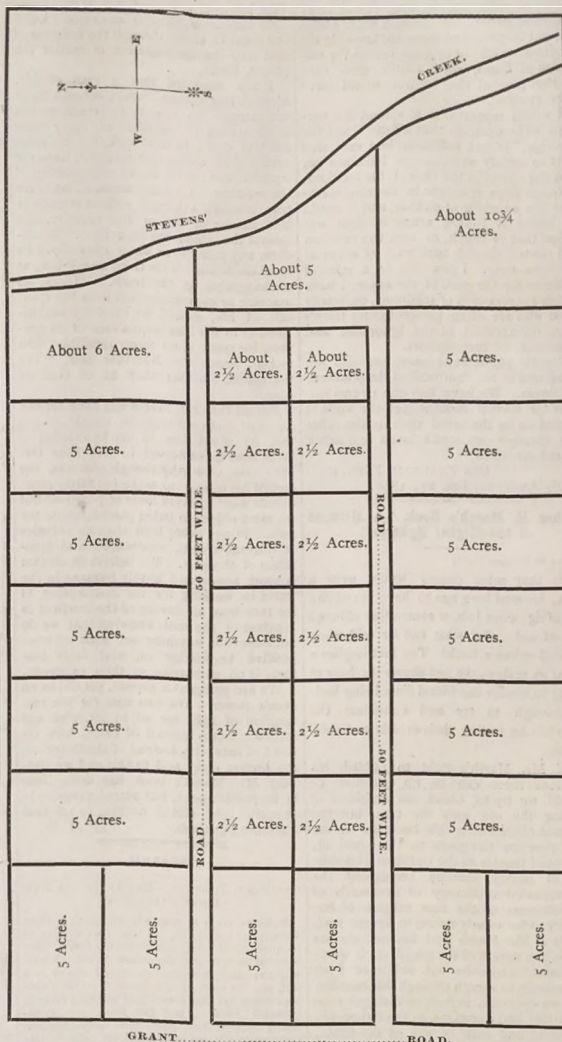
REDDING, CAL., Feb. 3, 1890.

A "Vegetarian" Answered.

EDITOR OF GOLDEN GATE:

In answer to the question of "Vegetarian" in your last issue, I shall be pleased to give him the information he wants, and some practical ideas on vegetarian diet from my own experience of sixty years use of the same, if he will call upon me at Lotta's Fountain, Kearney and Market streets where I sell papers, from four to seven P. M.

L. S. ELPHIC.



## Lands of the "Sleeper Trust," Dedicated to the Cause of Spiritualism.

These Choice Fruit Lands, located at Mountain View, in the Northern portion of Santa Clara Valley, 35 miles South of San Francisco, and 6 miles from the "Leland Stanford Jr. University," are now offered for sale, in tracts to suit, and on easy terms. The lands are among the best in the State for fruit, grain, or residence purposes. N. B. The above diagram is not accurately proportioned, but it is near enough for our purpose.

For further particulars, address J. J. OWEN, Secretary "Sleeper Trust," Suite 43, Flood B'd'g, San Francisco.



## MEDICAL - AND - SURGICAL INSTITUTE

1069 Broadway, near Twelfth Street, Oakland, Cal.

T. D. HALL, M. D., C. M.

Consulting Physician and Surgeon, free of charge. Chronic diseases of females a specialty. If affected with eyes, ears, head, heart, throat, lungs, chest, asthma, piles, liver, stomach, bowels, kidney, urinary organ, brain, nerves, joints, deformities, malformations, catarrh, rheumatism, sores, ulcers, tumors, cancers, private or blood diseases, do yourself the favor of calling.

Piles and all diseases of the rectum cured without the knife. All chronic diseases treated. Electricity scientifically applied when indicated. All medicines put up in our own laboratory. No case placed under treatment unless there be a probability of benefit or cure.

CONSULTATION FREE. N. B.—DR. T. D. HALL is a thoroughly educated Physician and Surgeon (clairvoyant); has traveled extensively through Europe and Australia, and is fully abreast of the times. Hundreds of persons have been treated at this Institute successfully.

Send \$10.00 for Medicines Sufficient for One Month's Treatment.

## FRED EVANS'

MAGNETIZED DEVELOPING SLATES

FRED EVANS, THE WONDERFUL INDEPENDENT SILL &amp; WRITER!

AUTOMATIC WRITER!

Having returned from Australia, has been instructed by his Guides to announce to his friends and the public, that he is prepared, through his Guides, to develop any mediumistic persons for these convincing phases of spirit power.

Persons residing at a distance can send for MR. EVANS' Magnetized Developing Slates, with instructions of how to sit. Send ten cents in stamps for circular, stating age, sex, etc., in your hand-writing.

FRED EVANS, 424 1/2 Haight Street, San Francisco, Cal.

ASTHMA CURED FREE

DR. TAPT BROS. ROCHESTER, N. Y.

Persons suffering from Asthma, send your name and address to Dr. Tapt Bros., Rochester, N. Y., and you will receive a free copy of their book, "Asthma Cured Free."

FRED EVANS, 424 1/2 Haight Street, San Francisco, Cal.

ASTHMA CURED FREE

DR. TAPT BROS. ROCHESTER, N. Y.

Persons suffering from Asthma, send your name and address to Dr. Tapt Bros., Rochester, N. Y., and you will receive a free copy of their book, "Asthma Cured Free."

## ADVERTISEMENTS.

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

For a 2-cent stamp we will send by mail (sealed) our free Illustrated Pamphlet No. 2, describing "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. WIDDER, corner of Third and Market streets, San Francisco.

CAUTION—Beware of peddlers, selling inferior goods.



## GALENA APPLIER FOR PILES

By means of this New Instrument, you can cure your piles without the aid of a physician. It is a simple, safe, and effective remedy for all cases of piles, internal and external. It is sold by all druggists and by mail for 25 cents per box. Send for a free trial box.



For Cold Feet, Chills, etc., use the above. Send size of shoe worn. Price (by mail) \$5.00 per pair.

## ADVERTISEMENTS.

## 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 adjacent thereto.

AMOS ADAMS, President of Board of Trust.

J. J. OWEN, Secretary. jca29

## The Fauntleroy,

No. 105 Stockton Street, San Francisco, (Formerly known as the Howard Block.)

Having been thoroughly refitted throughout, offers a large number of

Elegant, Sunny Rooms, in Suite or Single, Furnished or Unfurnished.

Visitors from the country will find here pleasant home-like resort.

## PUBLICATIONS.

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 cents. 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 \$2.50. Postage 10 cents. Subscriptions taken by Miss H. M. Young, 1255 Keweenaw street, Alameda, Cal.

CLOTHING AND GENTS' FURNISHING GOODS, 712 and 714 Market Street, SAN FRANCISCO.