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### GEMS OF THOUGHT.

Love mocks all sorrows but its own. Lovely dowers are the smiles of God's goodness. -- Wilberforce.

Nature is often the greatest in her small creations .- M. S. Devere. lands which have figured in past history.

## TEMPLES OF THE LIVING GOD.

BY W. J. COLVILLE.

In this age when almost every one apreligion, either affirmatively or negatively, it is peculiarly appropriate for all that are engaged in the study of ethics to consider how far religion and morality, or religion and the practical welfare of mankind, are connected.

There is, without doubt, a religious in-FIFTH PAGE. - Editorial Notes; The Work in Santa Cruz; stinct in human nature, and that instinct formation of every variety of idols and Sixral Pace. From the Spirit Side of Life; Advertise- images, and while many persons suppose ish worship of the blind forces of nature, or foolish idolatry of sticks and stones, those who are studying to-day with a view their theme are daily shaking hands with the China, India, Egypt, Persia, Babyianity; in a word, with all the nations and

and no truth in either.

Bible and also from religious ceremonies, then they dare not sin against what they the arid desert? In one sense God never while many others have found no light dread. There can be no doubt whatso- comes any nearer than he always is to ever that in Europe in the middle ages man, but man draws nearer to the in-Many people are, phrenologically speak- and in Ireland to-day, and indeed wher- finite in thought and feeling through the

ing, so highly developed in the organs of ever an illiterate people are to be found agency of special circumstances. Man pears somewhat interested in the cause of veneration, sublimity, ideality and spirit- and the priests are more highly educated gets nearer to God under certain condiuality, that they naturally respond to an than the mass of their flock, that so- tions, while God's nearness to his children appeal whenever it is made to the spirit- called religion is really a binding and re- is unvarying. ual side of their nature. Others there are, straining power, it is a protection to So when we sing "Nearer, my God, to so lamentably deficient in these faculties society and really prevents a great many Thee," we do not mean that God is not that many an appeal which has proved outrages which would otherwise be per- here but away off up in heaven, we do not thoroughly satisfactory to others is alto- petrated. It does not take very long for petition God to come down to us; God is gether unsatisfactory to them. This is any intelligent person to see that there here, everywhere. His life is the life of pre-eminently the case at the present time can be no true religion where there is the universe; in God we live, move and and will continue to be so until all men only fear, for true religion, pure and un- have our being, but we must come into a are equally developed on the spiritual defiled, is entirely disconnected from the realizing sense of God's presence, or we has made itself manifest in the erection of side of their nature. It is universally idea of fear. The many temples which know nothing about it. The stars come temples of worship in all lands and in the acknowledged with regard to the material have been erected all over the world as no nearer to man because of the telescope, world that a company of people must all man's offering to God for the purpose of but while the facts of the universe, such have equally good eyesight in order to propitiating the Most High, the sacrifices as the position of the heavenly bodies, see an equal number of objects and an which have been offered by all nations to can not be altered by astronomical instruthat outside of Judaism and Christianity equal number of colors and to see them appease the divine anger, the continual ments, we may come into a relation with there never could be anything but heathen- equally well. We acknowledge that peo- fear of God before the eyes of man! that them and into a knowledge which otherple must be equally developed in hearing constant "fear of the Lord," which was wise is impossible to us. Now, just as or they are not able to discriminate equally said by Solomon to be the "beginning of there are certain places on earth which between the same number of sounds and wisdom," can never be the fair fruitage, are more favorable for astronomical obto hear them with equal distinctness. We can never be the end and crown of man's servations than other places from which to formulate religion agreeably to them- acknowledge that in tasting and touching wisdom in religion. It is true that the we can observe most readily the distances selves or are making comparative theology and smelling, we must be equally devel- love of God is the beginning of wisdom, of the planets from the earth, the planets oped in the direction of certain senses, or the highest and the purest wisdom, but it are no nearer to those points of the earth we can not taste an equal number is also true that before we have attained than to other districts; yet there is a lonia, Ethiopia, Nubia and Central Amer- of flavors, smell an equal number of to the love of God many persons need to sense in which they appear to be so, beica of long ago, with Greece and Rome odors, or detect the difference by feel- be shown the consequences of evil; thus, cause certain positions enable us to make as they were before the advent of Christ- ing between the textures of a number of the stern and harsh element which has discoveries that in other places we can not different substances. It is universally not been absent in any of the religions of make.

admitted in the world that a trained ear the old world, but which is now happily If we enter into a sanctuary with a hears many more sounds than one un- dying out, may be regarded as a prelude direct purpose in our minds of getting their tutelary spirits, not only to those trained; man hears more than a monkey to an anthem, a mere introduction to nearer to the spiritual universe, if we go inferior divinities, who are often termed and a monkey more than many other some grand oratorio in which instruments there for the sake of getting a revelation, and voices will unite in the praise of God then we assure you it is not because there When we apply these facts to the ques- as it has never been rendered on earth is any disposition on the part of the Eternal to favor certain localities; the powers and inquire how we may best de- The idea of the orthodox world to-day mental condition of man has everything to Eternal Being, whom they ignorantly velop our psychical faculties, we arrive at appears to a very large extent to be this, - do with it. Whatever calls your attention worshiped, but whom nevertheless they a point where we at once perceive the ob- that religion is a mechanical something to spiritual things, whatever influences felt after and endeavored to find. There ject of what may be termed moral and which in some magical way resides in you so as to allow you to hear the voices are many persons to-day who consider that religious culture; we all know that our churches, Sunday schools, sermons, of angels, whatever, in a word, takes you with the establishment of Christianity, the ability to see a certain number of colors at hymns and prayers, its magical value con- nearer and nearer to the Eternal Light by worship of "the unknown God" entirely present does not determine our ability to sisting in this, that it will constrain man to directing your thought and feeling away ceased and that God was revealed to the see only a certain number forever; our in- allow God to take the old heart out of from transitory things, enables you to feel Genius, after all, is nothing more than world as Father, Son, and Holy Ghost by ability to hear more than a given number him, which is corrupt, and put a new surely, as Jacob did of old, "God is in elegant common sense. -- H. W. Share. the disciples of Jesus in the first century, of sounds does not argue that we are heart in him, which is clean and pure. this place and I knew it not." and that from that day to this there has never to hear any more; you can so pay The form and ceremony of religion, as A great many people ask us, why do been no longer any occasion for persons to attention to the culture of eyesight and well as its sacrifical element, inevitably you pray? You say that God is everydoubt that there has been an absolute hearing that you improve eyesight and in- associated with a feeling of dread is grad- where, you declare that God rules the revelation from God to man. The ortho- crease hearing, you can turn your atten- ually passing away. Everywhere the fear universe by immutable laws; if that be so, How little we tolerate liberty of thought dox Jew, of course, dates religion back to tion to muscular development with the re- of God is growing less than formerly, how can we draw God any nearer to us by Moses and to God's revelation made to sult that persons having originally very men experience less dread of a life beyond prayer if God is already in us and we are Abraham before the time of Moses, and weak, poor muscles obtain very fine ones the grave, men have less superstitious in God? Certainly, we can not. The declares that Israel's monotheistic concep- by proper training; a feeble constitution veneration for what are ordinarily termed very thought that we could would be Man is no better than a leaf driven by tion of Deity was the first and only posi- is often built up and converted into a idols than formerly; still the tendency of absurd; for to acknowledge the existence wind until he has completely mastered his tive revelation of God granted to humanity. strong one, physiologists declaring that by modern practice is unquestionably in so- of an infinitely good and wise Being, and The orthodox Israelite has never been exercise muscles can be strenthened and called religious circles to spend very large then to assume that God could be turned in any doubt concerning the authority of general health improved. Now when we amounts of money in building edifices out of his course by a poor, finite man, If thou wouldst attain to thy highest, the Old Testament as the word and the approach the spiritual side of human nat- and consecrating them to the service of would be to suggest that God would will of God. The claim of Christianity ure we naturally ask whether any means religion, setting them apart from what change for the worse, because an infinite differs from that of Judaism only by the can be devised for more perfectly unfold- are called sacred uses, exempting them God could not change for the better. addition of an after revelation through ing man's spiritual nature. Is it not nec- from taxation on the ground that they are But if on the other hand, we affirm that essary for the welfare of man, for the holy places and therefore public benefac- while God does not change, we do, and There have always been multitudes of well-being of society and that law and tions, but often allowing them to become that though His law is immutable we are people who have found no satisfaction order may prevail, that persons should mere fashionable clubs, where people buy mutable, and that while the great eternal whatever in what has been termed a reve- develop the spiritual side of their being, pews at auction and hire sittings as they truth of being is always the rame, we ourselves change continually, then our paper is no revelation to those who can cally spent which is given to the culture What is the church of to-day? What- prayer is not a prayer for Go d to alter, ever any one may say in favor of Prostest- but a prayer for our own grow th and de-

Let no man shut the door if love should come to call.-Rodrigo Cota.

How often we see the greatest genius buried in obscurity-Plautus.

The Sabbath day is the savings bank of human existence.-F. Sanders.

Every tear of sorrow sown by the rightcous springs up a pearl.-M. Henry.

Good quotations, like good thoughts, are true wealth .- Annie E. Lancaster.

The flowers strewed on the grave of merit are the most grateful incense to living worth .- W. Mayor.

in others, though claiming it passionately for ourselves. -T. Tilton.

great lonely duties .-- J. Zachos.

go look upon a flower; what that does willessly, that do thou willingly .- Schiller.

Love of reading enables a man to exchange the wearsome life which come to every one for hours of delight .-- Montesquieu.

in society; as the blazing meteor, when it descends to earth, is only a stone .-- Longfellow.

All nations erect temples, not only to Elohim, not only to those gods whom animals.

they considered like themselves in that they shared human attributes and passions, but also to "the unknown God," to the

Jesus the Christ.

not understand what is written, no revela- of human morals?

tion of varied developments of spiritual before.

Men of genius are often dull and inert lation from God to man. A revelation on and is not money really well and economi- do at theatres.

Examine with judgment each opinion; if it seems true, embrace it; if false, gird up the loins of thy mind to withstand it.---Lucretius.

sink. - Mountford.

Poetry is the breath and finer spirit of all knowledge; it is the impassioned expression which is the countenance of all cience .--- Wordsworth.

The shade of faith and the cloak of true godliness is the best equipage for the torm of adversity and the keen atmosmere of selfishness. -- Downey.

lucation that the future security and will not bestow upon me intelligence, it with the cross in his hand; when he holds eration is this: how did the idea get into and place them infinitely above alteration direction of the destiny of every nation will not endow me with powers of appre- up the cross all the people bow down; the world-and it has expressed itself in all through any of our feeble attempts. We biefly and fundamentally rests. - L. Kos- ciation, for though you hold a picture be- they were about to commit a deed of times and all countries that God is nearer do not for an instant suppose that they

In money! thou art the fruitful source men, the seeds of evil spring up from -Publius Syrus.

down heaven to earth, and carry up to me is an unknown quantity. thoughts from earth to heaven; the In every age of the world there have once an object of love and fear. If they special tree, that He is any more on the of praise, the very words of prayer, may fragrance.-Chatfield.

tion to those whose minds are not prepared to accept it.

A revelation to be a revelation must be power and that clergymen, or priests, are churches in some respects come nearer to prayer for the improvement and develop-

no matter what may be our extraneous rebel against his authority.

have made no revelation to me. I must argue or remonstrate with an infuriated that God is nearer to some parts of the pleased with us when we do.

There are many people who claim that ant Christianity in this country, it must velopment, not a prayer for c' hange in the religion is valuable only as a restraining be concluded that the Roman Catholic immutable course of the w niverse, but a

a demonstration of truth to the individual, needed as policemen and soldiers are the highest idea of a church, because ment of ourselves; not a pr aver that things and unless the witness of the spirit within needed. They point to an Irish mob and many of these churches are continually in their eternal order should change in testifies to the appealing spirit without remark how quickly a single priest can open, the public go into them at will, their course, but a praye c that our relation Faith is like the evening star, shining there is no divine revelation, because in quell it. The priest runs among the they are built by the offering of a large of our surroundings show and change for the into our souls the more brightly; the that case there is no discovery of anything crowd and they are silent immediately, number of people, many of the very poor- better that new light sh deeper is the night of death in which they by the individual, and divine truth is for a "man of God" is there and they est people giving their ten cents, their five glory be revealed to v never revealed to us until we discover it; fear the thunderbolts of heaven if they cents, and even their one cent towards all true prayer and all

your will to show it to me, I might never you will find that the restraining influence variance with true human liberty. . . . thrones, hop ang that they may bestow

[their erection and maintenance. Churches | this light, everything theory of divine revelation. Divine reve- In a degraded condition of society the which are continually open and belong to and smiles upon us lation considered practically instead of awe-inspiring priest is necessary just as a the people are really built by the people, complexion. No k theoretically must be a question of human constable is necessary in the absence of a and are of the people and for the people. that we may alter his decree. No longer discovery. If you show me a picture you more spiritual person capable of employ- So far so good; where the evil creeps in do we sing to H may be responsible for presenting it be- ing a more spiritual method for quelling it, is in the creed and practice of the Roman flatter the Etern fore my gaze, and I may have to thank when a broil is at its height. Church, which undertakes to employ these us good. No ' you for doing so, and if it had not been If you turn to the play of "Leah," buildings for the inculcation of ideas at and fall like sycophants before their

have seen it; but the fact of your holding of Christianity has been correctly de- One of the most salient points that favors upon 'is; we take a far more exalted I consider that it is on instruction and it before me will not give me eyesight, it picted in the appearance of the priest naturally come before us for our consid- view than this of all the hosts of heaven, fore me for years, unless my eyes can see, violence but were restrained instantly by to the earth in some places than in others. are displeased with us when we do not and my mind can comprehend it, you the sight of a cross. It is of no use to It has always been declared by mankind offer them some gifts, and that they are

grave; thou affordest support to the vices tion. I must discover what you display and hold up the cross to them and they the Eternal One inhabit infained and the eternal one inhabit infained at the eternal one tion. I must discover what you display and hold up the cross to them and they the Eternal One inhabit infinitude? Does consists of words that suggest to our own before me; I must be able to gaze upon it are cowed at once. They dared not at- not He pervade all space? Can we sup- minds and to the minds of others divine and drink in the beauty of what is there tack a harmless maiden when they were pose He is any more in this room than in ideas; truly spiritual exercises lift us into lowers are the terrestrial stars that depicted, for if I can not, then revelation told not to do so by the priest who lifted any other room, that He is any less in the a region of devout meditation and holy up the cross, for the cross is to them at whole forest than under the shade of any contemplation, therefore the very words

y of the Creator, written in beauty been some people who have received a love the cross then they will not sin against mountain than in the valley, or any more be powerful for good; and just as the great deal of light and truth from the what they love; if they fear the cross amid the most beautiful scenery than in (Continued on Third Page.)

ould break in, new s. When we view A heartfelt praise int wears a new aspect with a radiant, new inger do we pray to God im that our praises may al and dispose Him to do longer do we court angels



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

#### J. J. OWEN, EDITOR AND PUBLISHER, A Montgomery St. SAN FRANCISCO, CAL., SATURDAY, JULY 31, 1886. TERMS (In Advance): \$2.50 per annum;

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#### GEMS OF THOUGHT.

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Man is no better than a leaf driven by wind until he has completely mastered his great lonely duties .- J. Zachos.

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Faith is like the evening star, shining to our souls the more brightly; the into our souls the more deeper is the night of death in which they sink .- Mountford.

BY W. I. COLVILLE. In this age when almost every one ap-

TEMPLES OF THE LIVING GOD.

pears somewhat interested in the cause of religion, either affirmatively or negatively, it is peculiarly appropriate for all that are engaged in the study of ethics to consider how far religion and morality, or religion and the practical welfare of mankind, are connected.

There is, without doubt, a religious instinct in human nature, and that instinct has made itself manifest in the erection of temples of worship in all lands and in the formation of every variety of idols and images, and while many persons suppose that outside of Judaism and Christianity there never could be anything but heathenish worship of the blind forces of nature, or foolish idolatry of sticks and stones, those who are studying to-day with a view to formulate religion agreeably to themselves or are making comparative theology their theme are daily shaking hands with the China, India, Egypt, Persia, Baby-lonia, Ethiopia, Nubia and Central Amer-ica of long ago, with Greece and Rome as they were before the advent of Christ-painty in a word with all the nations and ianity; in a word, with all the nations and lands which have figured in past history. All nations erect temples, not only to their tutelary spirits, not only to those inferior divinities, who are often termed Elohim, not only to those gods whom they considered like themselves in that they shared human attributes and passions, but also to "the unknown God," to the Eternal Being, whom they ignorantly worshiped, but whom nevertheless they felt after and endeavored to find. There are many persons to-day who consider that with the establishment of Christianity, the worship of "the unknown God" entirely ceased and that God was revealed to the world as Father, Son, and Holy Ghost by the disciples of Jesus in the first century, and that from that day to this there has been no longer any occasion for persons to doubt that there has been an absolute revelation from God to man. The orthodox Jew, of course, dates religion back to Moses and to God's revelation made to Abraham before the time of Moses, and

declares that Israel's monotheistic conception of Deity was the first and only positive revelation of God granted to humanity. The orthodox Israelite has never been in any doubt concerning the authority of the Old Testament as the word and the will of God. The claim of Christianity differs from that of Judaism only by the addition of an after revelation through

Jesus the Christ. There have always been multitudes of people who have found no satisfaction whatever in what has been termed a revelation from God to man. A revelation on paper is no revelation to those who can not understand what is written, no revelation to those whose minds are not pre pared to accept it.

churches in some respects come nearer to power and that clergymen, or priests, are A revelation to be a revelation must be needed as policemen and soldiers are needed. They point to an Irish mob and a demonstration of truth to the individual, the highest idea of a church, because many of these churches are continually and unless the witness of the spirit within remark how quickly a single priest can quell it. The priest runs among the crowd and they are silent immediately, for a "man of God" is there and they testifies to the appealing spirit without there is no divine revelation, because in that case there is no discovery of anything open, the public go into them at will, they are built by the offering of a large number of people, many of the very poor-est people giving their ten cents, their five by the individual, and divine truth is never revealed to us until we discover it; no matter what may be our extraneous fear the thunderbolts of heaven if they cents, and even their one cent towards rebel against his authority. their erection and maintenance. Churches In a degraded condition of society the which are continually open and belong to theory of divine revelation. Divine reveawe-inspiring priest is necessary just as a constable is necessary in the absence of a lation considered practically instead of the people are really built by the people and are of the people and for the people. theoretically must be a question of human So far so good; where the evil creeps in is in the creed and practice of the Roman more spiritual person capable of employ discovery. If you show me a picture you may be responsible for presenting it being a more spiritual method for quelling it, Church, which undertakes to employ these fore my gaze, and I may have to thank you for doing so, and if it had not been when a broil is at its height. If you turn to the play of "Leah," you will find that the restraining influence buildings for the inculcation of ideas at variance with true human liberty. your will to show it to me, I might never One of the most salient points that naturally come before us for our considhave seen it; but the fact of your holding of Christianity has been correctly depicted in the appearance of the priest with the cross in his hand; when he holds it before me will not give me eyesight, it eration is this: how did the idea get into the world—and it has expressed itself in all will not bestow upon me intelligence, it will not endow me with powers of appreup the cross all the people bow down; they were about to commit a deed of times and all countries—that God is nearer ciation, for though you hold a picture beto the earth in some places than in others. It has always been declared by mankind fore me for years, unless my eyes can see, violence but were restrained instantly by and my mind can comprehend it, you the sight of a cross. It is of no use to argue or remonstrate with an infuriated that God is nearer to some parts of the have made no revelation to me. I must myself understand and receive the revelapopulace, but let the priest go among them and hold up the cross to them and they earth than to others, but why? Does not the Eternal One inhabit infinitude ? Does tion. I must discover what you display are coved at once. They dared not at-tack a harmless maiden when they were told not to do so by the priest who lifted not He pervade all space? Can we suppose He is any more in this room than in before me; I must be able to gaze upon it and drink in the beauty of what is there any other room, that He is any less in the depicted, for if I can not, then revelation to me is an unknown quantity. In every age of the world there have been some people who have received a great deal of light and truth from the

Bible and also from religious ceremonies. while many others have found no light and no truth in either.

Many people are, phrenologically speak ing, so highly developed in the organs of veneration, sublimity, ideality and spirituality, that they naturally respond to an appeal whenever it is made to the spiritual side of their nature. Others there are, so lamentably deficient in these faculties that many an appeal which has proved thoroughly satisfactory to others is altogether unsatisfactory to them. This is pre-eminently the case at the present time and will continue to be so until all men are equally developed on the spiritual side of their nature. It is universally acknowledged with regard to the material world that a company of people must all have equally good eyesight in order to see an equal number of objects and an equal number of colors and to see them equally well. We acknowledge that peo-ple must be equally developed in hearing or they are not able to discriminate equally between the same number of sounds and to hear them with equal distinctness. We acknowledge that in tasting and touching and smelling, we must be equally developed in the direction of certain senses, or can not taste an equal number of flavors, smell an equal number of odors, or detect the difference by feeling between the textures of a number of different substances. It is universally admitted in the world that a trained ear hears many more sounds than one untrained: man hears more than a monkey and a monkey more than many other animals.

When we apply these facts to the ques tion of varied developments of spiritual powers and inquire how we may best develop our psychical faculties, we arrive at a point where we at once perceive the object of what may be termed moral and religious culture; we all know that our ability to see a certain number of colors at present does not determine our ability to see only a certain number forever; our inability to hear more than a given number of sounds does not argue that we are never to hear any more; you can so pay attention to the culture of eyesight and hearing that you improve eyesight and increase hearing, you can turn your atten-tion to muscular development with the re-sult that persons having originally very weak, poor muscles obtain very fine ones by proper training; a feeble constitution is often built up and converted into a strong one, physiologists declaring that by exercise muscles can be strenthened and general health improved. Now when we approach the spiritual side of human nature we naturally ask whether any means can be devised for more perfectly unfolding man's spiritual nature. Is it not nec-essary for the welfare of man, for the well-being of society and that law and order may prevail, that persons should develop the spiritual side of their being, and is not money really well and economically spent which is given to the culture of human morals?

There are many people who claim that religion is valuable only as a restraining

then they dare not sin against what they dread. There can be no doubt whatsoever that in Europe in the middle ages and in Ireland to-day, and indeed wherever an illiterate people are to be found and the priests are more highly educated than the mass of their flock, that so-called religion is really a binding and restraining power, it is a protection to society and really prevents a great many outrages which would otherwise be per-petrated. It does not take very long for any intelligent person to see that there can be no *true* religion where there is only fear, for true religion, pure and undefiled, is entirely disconnected from the idea of fear. The many temples which have been erected all over the world as man's offering to God for the purpose of propitiating the Most High, the sacrifices which have been offered by all nations to appease the divine anger, the continual fear of God before the eyes of man! that constant "fear of the Lord," which was said by Solomon to be the "beginning of wisdom," can never be the fair fruitage, can never be the end and crown of man's wisdom in religion. It is true that the love of God is the beginning of wisdom, the highest and the purest wisdom, but it is also true that before we have attained to the love of God many persons need to be shown the consequences of evil; thus, the stern and harsh element which has not been absent in any of the religions of the old world, but which is now happily dying out, may be regarded as a prelude to an anthem, a mere introduction to some grand oratorio in which instruments and voices will unite in the praise of God as it has never been rendered on earth before.

The idea of the orthodox world to-day appears to a very large extent to be this, — that religion is a mechanical something which in some magical way resides in churches, Sunday schools, sermons, hymns and prayers, its magical value con-sisting in this, that it will constrain man to allow God to take the old heart out of him, which is corrupt, and put a new heart in him, which is clean and pure.

The form and ceremony of religion, as well as its sacrifical element, inevitably associated with a feeling of dread is gradof God is growing less than formerly, men experience less dread of a life beyond the grave, men have less superstitious veneration for what are ordinarily termed idols than formerly; still the tendency of modern practice is unquestionably in socalled religious circles to spend very large amounts of money in building edifices and consecrating them to the service of religion, setting them apart from what called sacred uses, exempting them are from taxation on the ground that they are holy places and therefore public benefactions, but often allowing them to become mere fashionable clubs, where people buy pews at auction and hire sittings as they do at theatres.

What is the church of to-day? What ever any one may say in favor of Prostestant Christianity in this country, it must be concluded that the Roman Catholic

the arid desert? In one sense God never comes any nearer than he always is to man, but man draws nearer to the inman, but finite in thought and feeling through the agency of special circumstances. Man gets nearer to God under certain conditions, while God's nearness to his children

NO. 2.

is unvarying. So when we sing "Nearer, my God, to Thee," we do not mean that God is not here but away off up in heaven, we do not petition God to come down to us; God is here, everywhere. His life is the life of the universe; in God we live, move and have our being, but we must come into a realizing sense of God's presence, or we know nothing about it. The stars come no nearer to man because of the telescope, but while the facts of the universe, such as the position of the heavenly bodies, can not be altered by astronomical instruments, we may come into a relation with them and into a knowledge which otherwise is impossible to us. Now, just as there are certain places on earth which are more favorable for astronomical observations than other places from which we can observe most readily the distances of the planets from the earth, the planets are no nearer to those points of the earth than to other districts; yet there is a sense in which they appear to be so, be-cause certain positions enable us to make discoveries that in other places we can not make.

If we enter into a sanctuary with a direct purpose in our minds of getting nearer to the spiritual universe, if we go there for the sake of getting a revelation, then we assure you it is not because there is any disposition on the part of the Eternal to favor certain localities; the mental condition of man has everything to do with it. Whatever calls your attention to spiritual things, whatever influences you so as to allow you to hear the voices of angels, whatever, in a word, takes you nearer and nearer to the Eternal Light by directing your thought and feeling away from transitory things, enables you to feel surely, as Jacob did of old, "God is in this place and I knew it not."

A great many people ask us, why do you pray? You say that God is every-where, you declare that God rules the universe by immutable laws; if that be so, how can we draw God any nearer to us by prayer if God is already in us and we are in God? Certainly, we can not. The very thought that we could would be absurd; for to acknowledge the existence of an infinitely good and wise Being, and then to assume that God could be turned would be to suggest that God would change for the worse, because an infinite God could not change for the better. But if on the other hand, we affirm that while God does not change, we do, and that though His law is immutable we are mutable, and that while the great eternal truth of being is always the same, we ourselves change continually, then our prayer is not a prayer for God to alter, but a prayer for our own growth and de-velopment, not a prayer for change in the immutable course of the universe, but a prayer for the improvement and development of ourselves; not a prayer that things in their eternal order should change in their course, but a prayer that our relation of our surroundings should change for the better that new light should break in, new glory be revealed to us. When we view all true prayer and all heartfelt praise in this light, everything wears a new aspect and smiles upon us with a radiant, new complexion. No longer do we pray to God that we may alter his decree. No longer do we sing to Him that our praises may flatter the Eternal and dispose Him to do us good. No longer do we court angels and fall like sycophants before their thrones, hoping that they may bestow favors upon us; we take a far more exalted view than this of all the hosts of heaven, and place them infinitely above alteration through any of our feeble attempts. We do not for an instant suppose that they are displeased with us when we do not offer them some gifts, and that they are pleased with us when we do. A true utterance of prayer or praise consists of words that suggest to our own minds and to the minds of others divine ideas; truly spiritual exercises lift us into a region of devout meditation and holy contemplation, therefore the very words of praise, the very words of prayer, may be powerful for good; and just as the (Continued on Third Page.)

Poetry is the breath and finer spirit of all knowledge; it is the impassioned expression which is the countenance of all science. - Wordsworth.

The shade of faith and the cloak of true godliness is the best equipage for the storm of adversity and the keen atmosphere of selfishness. - Downey.

I consider that it is on instruction and education that the future security and direction of the destiny of every nation chiefly and fundamentally rests.—L. Kossuth.

Oh money! thou art the fruitful source of cares; thou leadest us to a premature grave; thou affordest support to the vices of men, the seeds of evil spring up from thee!-Publius Syrus.

Flowers are the terrestrial stars that bring down heaven to earth, and carry up our thoughts from earth to heaven; the poetry of the Creator, written in beauty and fragrance.—*Chatfield*.

mer- regions or varying light and density are was the submersion of the continent of and had assisted his father in conducting ences in these studies, we naturally follow called a'ji, ji'ah and ethe. The breadth Pan, in the Pacific Ocean, by the arch- his business, which was that of a general in the footsteps of such laborious explorers of each of these zones is equivalent to angel, "Aph," from etheria. Pan was yeoman, glover, butcher and wool-stapler. the seat of greatest civilization, and at He at first was attached to the Globe wherein he gives his experience in weighing materialized as Baron Bunsen, Sir W. Rawlinson, Mr. 400 or 500 years. Higgins and Piazi Smythe, who have fur- The scale rises for 400 or 500 years; last became the theater of chief wicked- Theatre in an humble capacity, and rose nished a large amount of reliable data after that wars and epidemics come upon he planet. The Ihins escaped by his own talent and force of character which has become an important guide to the people. They begin to decline in 138 ships, which they had built away to be an actor and theatrical proprietor voted to the weighing. These experiand manager. He prospered in this so ments require extreme care and patience, the general student. But in "Oahspe" virtue and the arts of peace, while general inland by divine command. and the "History of the Origin of All intelligence remains at a maximum 600 or The existing races, the "Shans," well that he accumulated a competence, Things," we meet with many bold asser- 700 years longer. Then they destroy began to appear in the cycle of Apollo and returned to Stratford where he entions and generalizations which, though their libraries and records, and reduce 18,000 years ago. Apollo inspired the gaged in agriculture, money lending and absolutely fixed weight, but will rapidly fascinating in their way, can not yet be themseives to ignorance and vice. Dark- mothers with a supreme desire to realize such like occupations for the remainder of lose pound after pound, even while standverified with facts. There is undoubtedly ness then intervenes for a thousand years beauty, and so the races became more his life. a great use in reading these latter works or more. Then a new dawn breaks upon symmetrical. In the following cycle of Contemporary with him lived Francis and becoming familiar with the views of the world, and with it a conceit that per- Thor, hieroglyphic writing was intro- Bacon, a man of transcendent genius, those who are supposed to be advanced suades itself it is the beginning of wisdom duced. In the cycle of Osiris, 12,000 talent and learning. He says of himself act of adjusting the balance is in process. spirits, provided we are not carried away on earth. Angels descend, new revela- years ago, there was a wonderful intel- that he took for his province all learning and after all be compelled to retire for the and become unconditionally committed to tions crop out in every quarter, and a new lectual advance. Astronomy, astrology, and all sciences. He was poor but of purpose of acquiring fresh force, without theories which we are unable to verify. era of progress is inaugurated. In the and sacred numbers, were far better un- boundless ambition-determined to rise a fixed weight having been obtained. While we read those works which profess early history of the earth there was an- derstood than at the present day. In the by his ability, learning and industry. To This necessitates frequent repetition. a knowledge beyond our present means of other period called luts, in which con- cycle of Fragapatti, cotemporary with achieve the success he coveted it was nec- The machine used was of the American verification, and while we try to profit by densed earthly substances fell upon the Zoroaster, 8900 years ago, a great federa- essary to secure court favor and stand well platform kind, of Fairbank's make ( their fertile suggestions, we should beware earth, often collecting in drifts to hundreds in North America with the governing class. His ability as first-class manufacturer), and graduated by the red race, embracing Central Amer- a lawyer might enable him to do this, but to weigh to two ounces. The figures on of making haste to reach a final verdict, of feet in depth. but rather hold all unsolved problems as Suppose we designate that grade of ica, Mexico, the Mississippi valley, and of course he was careful to avoid anything the beam being small, a hand-lamp was open questions, remembering that the society which balances between the beast the region from Fort Yuma north to the that might prejudice him in the eyes of found necessary so that the beam might field is new, the fancy exuberant and the and the angel at fifty; then if a people Vellowstone Park. Salt Lake, in Utah, those from whom he hoped for preferment. be illuminated sufficiently to allow of the with a grade as low as twenty-two" should was the chief center of the "Voice." The writing of plays for the stage was figures and weights being seen by a facts as yet in scanty measure. The following is a summary of Bunsen's fall under a'ji for a period of seventy years, The earth is now traversing the inter- looked upon as disreputable, much as act- The forms while being weighed stood views regarding the race-movement, mainly war, destruction, death, and lust would stellar zone of "ethe," in the dawn of ing has been regarded even down to our fairly on the platform of the machine is come upon that people. But suppose the "Kosmon," or universal era, when the own times. Men of poetic genius often full view, entirely free from surrounding deduced from philological research: 1. The races formed one homogeneous same fall of a'ji come upon a people "Father's Kingdom" is to be established write from an inward impulse, as Joaquin objects, and with the hands raised. Miller says he did,-because he could not cases where they inadvertently allowed a community in the highlands of North graded above fifty, war and intellect, with in the world. choose but sing. The supposition is, that hand to rest on the top of the pillar of Asia twenty thousand years before Christ. oratory, music and remarkable men of (Concluded next week.) from time to time he wrote these dramas, the machine, the weight was not recorded 2. By migration and subsequent polari- genius will result. But to carry it still but not wishing to be known publicly as till the hand had been removed. Peter Wasting Time. zation, the Aryan (Caucasian) race be- further, the same fall of a'ji coming on a the author he passed them to Shakspeare was the first to step on the scale, which came established about the sources of the people graded above sixty-six, they will who, perceiving their merit, put them he turned at 1391/2 lbs. On a second Jaxartes aud Oxus to the northwest of In- manifest in multitudinous Lords, Gods EDITOR OF GOLDEN GATE: "W.," in the last GOLDEN GATE, takes upon the stage without giving the name of trial the weight registered was 72 lbs, 14 02. dia, and the Semitic race became estab- and Saviors, and in superstitions, rites and a sensible view of wasting time and ink on the author. Bacon was poor and may A third weighing gave 681/4 lbs. From lished on the highlands of Armenia about ceremonies, which will all, more or less, have received a little ready money to help the first to the third weighing only five or pertain to sexualisms. The prophet is 10,000 B. C. speculation and theorizing on what may meet current expenses. There being no six minutes elapsed, during which there 3. Egypt began to evolve its language thus enabled to determine, by the vortexian and hieroglyphic writing 14,000 B. C. currents, the rise and fall of nations, and or may not be in the future. The pres- author announced the public attributed was a diminution in weight equal Then followed the period of sacerdotal to comprehend how differently the showers ent is all we can call ours, and to make them to Shakspeare. Should he publicly 71/4 Ibs. Zion next stepped on the platkings in Egypt; next the period of elective and shadows of the unseen worlds will ourselves useful we need not go in ad- contradict this he would be required to form, but was compelled to retire before vance to the other world, but right here give the author which he could not do his exact weight was obtained. He had, kings; then in succession the hereditary affect different peoples." kings and the double empire. Finally, It will be seen here that the only cyclic we want to tackle the selfishness and the without violating confidence with Bacon; however, turned the scale at 76 lbs, but here that the only cyclic we want to tackle the selfishness and the without violating confidence with Bacon; however, turned the scale at 76 lbs, but here that the only cyclic we want to tackle the selfishness and the without violating confidence with Bacon; however, turned the scale at 76 lbs, but here that the only cyclic we want to tackle the selfishness and the scale at 76 lbs, but here that the only cyclic we want to tackle the selfishness and the scale at 76 lbs, but here that the only cyclic we want to tackle the selfishness and the scale at 76 lbs, but here that the only cyclic we want to tackle the selfishness and the scale at 76 lbs, but here that the only cyclic we want to tackle the selfishness and the scale at 76 lbs, but here that the only cyclic we want to tackle the selfishness and the scale at 76 lbs, but here the selfishness are the scale at 76 lbs, but here the selfishness are the selfishness are the selfishness are the scale at 76 lbs, but here the selfishness are the about 3600 B. C. Menes Kingdom was period which the authors of "Oahspe" other obstacles to the advancement of so he let it pass, and the idea on the face failed to do so at 79lbs, so that he would established. At this time, when the recognize as having a dominant influence mankind. The Golden Rule has long been of it quite untenable and absurd, becomes have been somewhat lighter than this. Aryans and Semitics became historically on earth, is the three-thousand-year preached. Is it not time it was so in- more and more firmly rooted in the public progressive, Egypt became petrified and period, which is obtained by an arbitrary grained and impressed on the heart that mind and has grown fast even to our own at 80lbs, and then lost weight, pound l division of the solar orbit into 1500 arcs. some little regard to its practice was in or- times. It is announced that a man of pound, with such rapidity that is was at stationary. 4. The divergence from the Aryan Now, the ancients were familiar with at der? Then the powerful influence that literary ability has the absolute proof in last found impossible, in moving the in-Stem of Kelts, Iranians, Greeks and least five different periods which they liquor has on the people and the utter in- his possession of the above hypothesis Germans occurred from 7000 to 5000 B. C. called cycles: First, the cycle which re- difference and heartlessness to the welfare which will soon be made public. China is the undivided main stream sults from the precession of the equinoxes, of the whole people that interested liquor It may be said, Why strip Shakspeare of only be said that Zion retired from the men exhibit in the carrying out their his laurels at this late day? If he has scale weighing less than 60 lbs. Geordie from the original home, which became which is equal to 25,827 years; second, crystallized and fixed at an early period. the celestial cycle, which is just one-half schemes is a curse that all good men worn laurels wrongfully conceded to him began to lose weight immediately, until Confucius is the philosophical mouthpiece the precessional cycle, or 12,913 years, should a few for three centuries it is not easy to see he got under 80 lbs, when he had to leave. of the most modern China. The ancient the time required for the precessional thousand men in a State like this levy trib- why he should for the fourth. Let justice On a second trial, he turned the scales at was already petrified when Yu, the great points to move through one-half the circle ute on all the people to support them and in be done though the heavens fall. That a 80ths, and then again got lighter, but a savior of his people, lived, about 2000 of the Zodiac; third, the cycle of the a business that all know to be bad, and man of Shakspeare's antecedents, known fixed weight of 7434 lbs was arrived at for a Cardinal Points,-the time required for that continually? It is one of the mys- character and subsequent life, should en- few seconds, and Geordie then retired. B. C. Two epochs distinguish the growth of the equinoxes to run through one quarter teries that all men acknowledge, or nearly joy the reputation of writing one of the Although so light in weight, in appearance every race: First, the epoch of the the circle of the Zodiac,-a period of so, to be a curse, and yet it is publicly al- greatest works known to history is

Weighing Materialized Spirits.

[M. A. (Oxon.) has an article in "Light," London pirits. He says:]

The evening of February 17th was defor at times a form seems to possess m ing motionless for a few seconds upon the platform of the machine, and while the On a second trial he turned the scale dicator along the beam, to keep pace with the decreasing weight, so that it can he was solid and muscular-looking as usual. It was with great satisfaction that the weight of the child-form Lily was taken. She was unable to come out so " well as the stronger controls, and it was

formation of language and myths; second, 6457 years; fourth, the cycle of the Zo- lowed to go on from year to year. Well, the epoch of the embodiment of these diac, or time required for the equinoxes the lawyers live by it, and a few men that into the state and other institutions of to move through one sign of the Zodiac, sell it, and fewer that make it; but the society. In the effort towards their em- 2152 years; fitth, the cycle of the Naros, power of party here is so strong that it ] bodiment a dual drift is observed of depending upon the motions of the moon, can not be put down. I cite Georgia as Thought and Action. Government of a period approximating 600 years. In a pattern to follow in this respect; they Thought has been by federations. Gov- one great cycle or precessional year there seem to take hold of this question sensibly. ernment of Action has been by despot- are included two celestial cycles, four Let this people take hold in earnest in the isms, or at least by limited monarchies cardinal cycles, twelve cycles of the Zo- same way and it can be put away in a like that of England. Thought seeks its diac (sometimes called Messianic cycles), short time. end in society by measures of art, litera- and thirty-six Naronic cycles. Now, if ture and science; it makes no wars of con- we multiply the celestial cycle (12,913) quest. Action seeks to mold society by 360 (the number of degrees in the through government by means of conquest. [circle of the Zodiac] we have a period of The countries in which Thought has been 4,648,680 years, or 360 celestial cycles

A Shaker Spiritualist.

[F. W. Evans, the eminent Shaker, closes a private busi ness letter to a friend, thus :]

C. LEE.

I am in communication with people in predominant are Egypt, India, Greece embraced in the period in which the solar and modern Germany; while those in system completes its circuit round Alcyone England and Scotland, who are investi- and nothing that is human is foreign to and a difference of 114lbs, 14 oz between which Action has predominated are Per- in the pleiades. The time then which gating Shakerism. I hope to go over me. sia, Rome and modern England. would be required for the solar system to there next season, and I hope to see our Between the first settlement of the traverse one of the arcs in this great orbit order, as they call it, established in Eng-

#### "A fault to heaven, A fault against the dead, a fault to nature, To reason most absurd."

Some years ago the " Bread-Winners,' a story of much merit, was published necessary to move the machine nearer to anonymously. The authorship was at- her. On her first appearance the weight tributed to John Hay. But it now tran- registed was 5634 lbs. On a second trial spires that Captain Frank Mason and his she turned the scale at 45 lbs, and then ran wife wrote it jointly while in Switzerland rapidly down to 341/2 lbs. A third weighand negotiated its sale through Colonel ing gave the results as 33lbs, 10 oz. Me-Hay. This may serve to show how easy dium's weight, 1481/2 lbs. The clothes of it is for the public to arrive at incorrect the medium (including watch and shoes) conclusions, and how fast they may re- being also weighed separately, were found main when once grounded. If this is not to be 81bs 2 oz. There was thus a range Spiritualism you can recollect the saying of 105lbs, 14 oz between the greatest and of a Roman philosopher-I am a man least weights recorded during the evening,

Aryans in the country of the Oxus and (which orbit we are supposing should be land before I die. But I do not expect to the arrival of the Christian Era we meet divided into 360 degrees), would be 12, die. As soon as I am out of the body I EDITOR OF GOLDEN GATE: with two great religious founders, -Zo- 913 years, a period coincident with the expect to do as Jesus did-go right on roaster, founder of the Bactrian religion, diagonal unit measures in the Great Pyra- with my life's work of saving souls. I exand Buddah, the opponent of Brahminism. mid, and a period, moreover, which we pect to materialize and preach the gospel.

Aristotle placed him 6,400 B. C., while most important revolutions to which our to his people and talked to them. Why to office with the end in view of forcing a been investigating this phenomenon for "Oahspe" refers him to a period 7000 globe is subject. "Oahspe" assumes that may I not do the same? It is a means of prohibitory law upon the minority, I would several years, and we have conversed years before Christ. There are almost the age of the earth is equivalent to three doing good. The world said "it was the like to say in the language of one of old, with hundreds of spirits of high and low equal discrepancies regarding the date of and a half circuits in the great orbit, body of Jesus that they saw, and he was Abraham. The theologians place him which would be something more than the first of the resurrection, etc., and that about 1700 B. C. Bunsen refers him to sixteen million years. displaced the truth of materialization and you a more excellent way "-a more ex- fault with the teachings of Christ. What

spe," written mechanically by means of a and warriors appear. About six hundred use of mankind. type-writer through Dr. Newbrough of New years before Christ, Buddha, Confucius York, four or five years ago, is especially and Solon appeared. Six hundred years "GENTLEMEN of the jury, charging a within each individual; the awakening of not made better use of their time while in man upon earth.

Bunsen places Zoroaster at 3000 B. C. have reason to believe is fraught with the That was what Jesus did. He appeared

That remarkable book entitled " Oah- recurring periods in which great teachers truth of the matter is coming out for the hibition. It is the way taught in mind frequently told us that it had been a

interesting and suggestive in it cosmogony after Christ, Mohammed came, as this is my which into active practical control over earth life in doing good acts; that had and its account of the first appearance of hundred years later, Jengis Khan swept first case. You have heard all the evi- the outer man was taught eighteen hun- they done what they could to make the over Central and Northern Asia. The dence, as well as myself; you have also dred years ago by Jesus and is removing world better for having lived in it, their "Oahspe" postulates one absolute sub- Messianic cycle is more important than heard what the learned counsel have been discord, disease, intemperance, etc., again advent into spirit life would have been stance, which is living and active-es. From that of the Naros; the Cardinal cycle is If you believe what the counsel for the in this age of the world as it did then, and much brighter. They claim that every es is deposited a dependent and passive more important than the Messianic; the plaintiff has told you, your verdict will be is being taught as it was first by Jesus, crime committed on this side must be substance-corpor. The earth is encom- Celestial cycle brings still greater changes; for the plaintiff; but if, on the other hand, afterward by his disciples or pupils. atoned for on the other side. When later passed in a vortex of active substance but at the end of the great precessional you believe what the defendant's counsel What we need to do is to set an exam- have heard the question asked the conwhich extends a little beyond the moon, year the profoundest changes occur, has told you, then you will give a verdict ple of temperance by being temperate in trolling spirit, 'Do you advise us to pray? and the motion of this vortex from west to affecting not only human society, but also for the defendant. But if you are like all things ourselves and so fill the air with The reply was' Yes. Don't you know that east causes the rotation of the earth. climate and the relations of sea and land me, and don't believe what either of them temperate thoughts that it will become the every good act you do, every good thought Gravitation is declared to be a force which upon the earth. The precessional year has said, then I don't know what you will dominant idea-will become an epidemic, you think are prayers that count? These will be a force which upon the earth. is limited and local, and which exerts no begins its date when the vernal equinox is do. Constable, take charge of the jury." so every one will catch it. [The domi- be formed into bright stars set in a crown influence between the sun and planets. coincident with the star Alcyone, in the -Ex.

## JOHN ALLYN. Mind Cure and Intemperance.

fore the public by the attempt to elect men follows: "We desire to say that we have 2900 B. C., and "Oahspe" to 3900 B. C. The cycle of the Naros represents the made it of no effect." Now, the simple cellent way of alcoholic reform than pro- we suppose you call 'evil spirits' have cure science, the power of thought under source of constant regret, since they control of the Divine or perfect spirit passed over to spirit life, that they had

the least weight recorded and that of the medium. All the weights obtained were less than the medium's weight.

THE editor of The Intelligencer of Scran-As the subject of temperance is likely ton, Pa., on being requested to "Stop soon to be brought more prominently be- your fooling with evil spirits," replies as "Seek earnestly the best, but I show unto never conversed with one who found I nant idea of the world is opposed to steal-I given you when you come over here.""

uly 31, 1886.

## GOLDEN GATE.

#### ( Continued from First Page.)

using and swearing that we hear in the humane and useful channels. to man can never be changed.

naturally inquire how shall we build a of heaven? We do not care whether you the builder of a most splendid edifice, but temple of God? What is the plain and call an edifice a temple, a school, or a any day a storm may come and sweep it positive duty of those who are really in- theater. It does not matter what you call all away. But if you have worked for the terested in the moral welfare of mankind? it; it matters only what its moral influence living temple, whether you have worked substance and carps not lest haply some What is to be done? We must not con- is, for, as Shakspeare says, "A rose would in a temple of brick and stone or not (and tent ourselves with dreaming; we must smell as sweet by any other name," so a you can only work for the living temple by work. We must not be willing to let church would do just as much good if it doing good to your fellow-beings, especithings go on in the so-called even tenor of were called a theater, and a theater could ally those of your fellow-beings whom the world. We must do something. We do just as much harm if it were called a others pass by), if you have invited in the must exert an influence in the community, church; if improperly conducted, the halt, the lame and blind, those who could positive and active, and aggressive against name could not save it. The only im- not repay you, if you have summoned evil, and at all times. The question is portant question concerns the object in them to your feast, if your banquet has before the public as to the further intro- mind for which a building is erected; the been spread for those whom the world has duction of moral training into the schools. real question is, why do people frequent never invited to its dainties, then those The only answer which any liberal thinker an edifice? for what object are the ser- living temples which you have beautified can give to the propositions which are mons or orations delivered, or the plays will all be so many crowns for your spirit made to put God into the American Con- acted? Here in this city we have no shining with glory surpassing that of the stitution is that the only way in which we doubt there are many places where angels sun in his meridian strength; for in etercan put God into the Constitution in verily trouble the waters, and people step- nity you will bask in the light of the reality is by putting good into the hearts ping into them are healed of many in- greatest glory that heaven can reflect upon of the people, by bringing up the children firmities. But we need more " beautiful you if through your exertions others have in ways of virtue, in paths of godliness gates" and "living temples," where mul- been helped to adorn the temples of their and peace. All along, the words "In titudes of poor, sin-sick and physically being with greater loveliness and truth. God we trust " have been on the Ameri- ailing persons can be relieved. Let us seek the highest pathway, pursue can coinage; all along, sessions of Con- When imbued with pure and sincere the greatest good; and while not neglectgress have been opened with prayer; all desires to help and to reform, but not to ing outward means of grace, ever rememalong, a chapter from the Bible has been punish, we can turn a prison into a sanct- ber that he who works in the spirit and for read in the public schools, but we have uary of delight, we can by the concentra- the spirit is infinitely more blessed than he not seen that " In God we trust" on the ted influence of our minds so unite our- who so confounds the spiritual with the American money has made the people selves and others with celestial angels that temporal that only what time can win is trust less in fraud in making money, or the divine forces which are ever working the outcome of his toil. The temple of less in vanity when they have spent that for man's redemption cause us to become God is humanity; to build it truly is to money. We have not found out yet that rivers of healing mercy. There is no rea- unfold the human spirit. the opening of Congress with a prayer has son why we should not build temples of given the Congressmen any more wisdom stone to the living God; but the true temor consideration for the real welfare of ples of the living God must be first of all their fellow-men when they have been our own bodies, then they may afterwards intent upon pursuing their own personal and in a lesser sense be the brick and ends, and we have not found that the mortar edifices in which we dwell mere reading of a chapter from the Bible and wherein we congregate. We believe in the common schools, or that the very much in the power of silent spiritual prayers in colleges have really had the influence, in addition to precept and ex- ble and relentless instruments that shape effect of regenerating the children and ample; we believe very much in the spir- our lives, control our destinies and the the young men. No virtue resides in form, in and of itself. priceless value to the spirit and which can A mere incantation is of no avail. There be contributed by those who have no gold is altogether too much Kabalism in the and silver to give as well as by those who and deeds, whether for good or evil reworld; too much sorcery and witchcraft. have; we believe entirely in the efficacy sults, are the thoughts that gave them There is no virtue whatever in the out- of Peter's claim, "Silver and gold have I life. As the tree is known by its fruits the painter's pencil. The picture which with living light, are only so many blood what the world needs, but what the world take up thy bed and walk," but we do not does need, and the one thing that will believe that Peter or any one else could save the world, is for individuals that take say in his heart silver and gold I have, prominent and public positions to inspire but I want to keep it, I will not give you will prove clear and refreshing, reflecting the distant mountains. The leaves trem- towards the very heart of all things, the those with whom they come in contact any, but as it costs nothing in a worldly upon its crystal surface the purity of its zephyr. In the picture, as with nature light of all things, whose heat is the lowexuding from their own minds. The only power to help you; we say we do not beway to put God into the Constitution is lieve such a person would do any good, to put good men into Congress and into because in such a frame of mind you who partake of it, dealing out disease and the Senate. Let us elect a good man as would not be doing your utmost; if you death in its pestilential course. President and a good man as Vice-Presi- have silver and gold you must give it to dent, and fill all the offices with honorable help on good works, but if you have it thoughts and evil ones will find no abiding is composed of words and nothing more, mystic powers and essences are the least will put God into the Constitution, not in of it, you give all you can. word, but in reality, and while the word A person must be willing to do his "God," and certainly while the phrase utmost, whatever it is, and only if he does "Our Lord Jesus Christ" has no business his utmost in whatever field of work he whatever in the American Constitution, may be laboring, only if he does his very sister mortals, if we would leave behind are only hints, and the imagination alone must become God-like yourself in your has. If a land is to become a temple of he reap a rich reward. The reward to the living God it will become such only which many look forward in the future life magnets attracting and receiving the lov- world is contained in the words I love! luminous beams glorify your acts, and the when vice in every form is dethroned, will not be a crown bedecked with jewels ing ministrations of the purified ones on and yet to him who sees only the outward divine caloric radiates its genial heat into only when pride and prejudice are un- upon your brow; it will not be any out- the invisible shores, we must harbor and they are only commonplace. God said, "Be the cold hearts of your fellow men. And seated, when connivance and trickery are ward possession, it will be a sense of hap- cultivate only the purest, kindest, and light!" and light was. The words are but the by gentle words, and tender acts of kinddriven out of the Government. When piness within your own bosom, springing most loving thoughts, and by a continued hint, and the abashed imagination bows ness towards all with whom you come in we have forced the devil out, God will be solely from the consciousness of having practice it will become habitual, making itself before the grandeur of the thought. contact, you prove that the divine heat is willing to come in. But as long as we helped others. Those whom you have not only our earthly lives sublime but we Yet how often have we heard it read with glowing within yourself. So that from the persist in having the devil, as long as we blest will show you the beautiful and will carry with us into the beautiful home such utter obliviousness of its unspeakably two-loving wisdom and wise love-is worship Mammon, the name of God will glorious home prepared for you; they will of progressive delight a highly developed grand significance that the thought did evolved the spiritual dynamic power which be no talismanic charm saving us from remind you of what they once were; one condition of spiritual unfoldment, and not even arrest the singsong tone of the constitutes spiritual vitality by which creaevil influences. The whole point with regard to moral very midst of degradation and despair, of our earthly friends will be inscribed the and religious education is the duty of set- yours was the only voice that ever said a truthful sentiment, "She hath done what ting our own houses in order, plucking kindly word to me, yours was the only she could!" the beams out of our own eyes, putting hand ever outstretched to me to save me our own pride, craftiness and hypocrisy from the yawning abyss of crime in which aside, not only setting a good example, I was about to plunge." Then there will but exerting a good moral influence; and arise from out the inmost depths of your until we can do this, until we can foster a memory the thought of a time when you EDITOR OF GOLDEN GATE: divine element in our fellow-beings, until met some poor fellow-creature in deep we can assist them to a life of virtue, distress; perhaps you could give him until we can bring to the front the good nothing outward even though he was Colby gave his last lecture (for the present) pity the coarseness that insults you. You in all by the all-persuasive action of our starving for food and shelter; you had before the First Society of Spiritualists of may excuse-palliating in your own mind spiritual natures, until we can become the none to give, but you prayed earnestly to Portland, a good audience being in at- this boorishness on account of bad organimeans of unfolding and educating the God to help him, you addressed kind tendance who, notwithstanding the ex- up. Charity is indeed an amiable virtue; spiritual element within our fellow-beings, words to him, you poured out your soul we shall never have arrived to a true un- for him, and from that moment, though derstanding of what is meant by a temple you did not know it, he was reformed and wrapped up in his discourse that you trouble yourself to give him a second op- poor on this day, when the Sabbath shall of God, a house of God, or a gate of healed; he owed his elevation to the mo- could have heard a pin drop anywhere in portunity to repeat the insult. heaven. Now, of course, so far as the external mind; there is a sample of work we can side of the question is concerned, which all perform. We can all be living temrelates to the erection and support of ples; we can all be living, moving taber- has been a great benefit. His inspira- and you shall find but your own thoughts methods, when the treasuries of science places of worship, we can only believe nacles in which divine love has taken up tional or trance lectures are perfectly free given language, your own emotions given that they do good in a similar way to that its blessed abode; we can all be houses of from that hifalutin style that you some- utterance-the granite of your own quarry in which the schools do good. Why do God on feet, walking through the high- times meet with, and convinces his audi- hewn into proportion and polished into you open schools? Because you all ac- ways and byways of the world; we can all ence that the spirit controlling is a man of smoothness. knowledge that there is intelligence within reflect the divine presence, showing forth good sense and yet radical enough to every child, and that such intelligence its light and glory so that wherever we speak out against the errors of the past With the false and the true there must the excitement of our animal nature, can be brought out under certain condi- tread smiles will spring forth at our ap- without stint. tions which are more favorable than others proach, to vanquish tears, joy will chase Mr. Colby goes up the Willamette val- false there may be; with the true and the vation of hope, the bestowal of help, and to mental development. Now, any so- away sorrow, health will quench disease. ley and out as far south as Ashland, and true never. Subtract from opposing sys- the worship of spirit, shall command revcalled spiritual temple or church ought to We may claim nothing for ourselves, and returns to Portland about the first of tems what has been falsely taught in truth's erence and elicit co-operation. In the asbe a place where spiritual influences work the world may think that we do nothing, September, when it is hoped he will spend name and with the residue there can be piration of Channing, our father in the upon character and cause the minds of while we ourselves may sometimes feel a few weeks with us. Then he will visit no conflict. But bigotry, assuming infalli- faith, we work: "We wish the Sabbath the congregation to grow into harmony afraid that we are not doing anything of Victoria, B. C., where he has a large and bility, will tolerate no opposing opinions. to be more honored and observed; and with higher planes of being. When we consequence because we have no outward flourishing society. After giving them a Hence Bruno and Servetus were burned; we believe that there is but one way for get a multitude together with one accord means of knowing of the fruits of our course of lectures he thinks of spending hence St. Bartholomew's Day and the securing this good, and that is to make in any house, we feel an infection of spiritual industry; but if we have allowed the Winter in Florida. Brother Colby is hanging of witches and Quakers. mind, a contagion of moral influence; the eternal good to shine through us and a medium of rare ability, and one of the one helps another. If you enter a com- to use us as instruments, we have become most interesting speakers I ever listened to. pany of well-disposed people you will in- God's living temples. If you wish to stinctively feel that there is something in build a temple of God there is always | PORTLAND, Oregon, July 20, 1886.

their atmosphere which leads your some poor, forlorn child or some one thoughts, as though involuntarily, into whom the world has led astray, some one

at whom society shoots its bitterest arrows; arrects and the profane oaths that con- Now, there are many good objects for there is always some work to be done in stantly leave the mouths of children as building temples and supporting them. connection with the reformation and eduwell as grown people can not hurt God, As there are drinking saloons all over the cation of poor outcast children; all percan not harm the pure angels; but can city, brilliantly lighted, inviting every one sons who devote themselves to rearing as the vaunting of a poltroon but pub- growth of antecedent conditions. What and do suggest ideas of impurity to the to come in, the passer-by, looking in, God's children in paths of virtue and inminds of all sensitive listeners, hurting the hearing the mirthful jokes and singing, tegrity are living temples of Deity. Though bystanders at the time they are uttered, seeing the gas-jets flaming, feels assured by so doing we may be performing a qualso all our religious exercises, whatever of warmth and welcome, and lively com- ity of work that the world does not menthey may be, are valuable from our liberal pany should he enter the open door. tion, we have been building temples that him as an accustomed garment, and he is foolish, the good more than the bad, the to individual man's relation to human ence of these attractive dens of crime. earthquake, or eruption of a volcano can society, while the relation of the Eternal Must there not, in order to close up these ever destroy such temples. You may put houses of the devil and gates of hell, be a million of dollars into a granite block what name you will. It is the thing itself more than the imperfect, the golden pip-Now in the light of this conclusion we an opening of houses of God and gates and your name may be heralded forth as that makes him happy; and though his pin more than the sour crab, the gold more [Written for the Golden Gate.] Thoughts. Thoughts are real things, both creative and sustaining. Invisible links in the infinite chain of human action, the inflexi- do. It is ever before and beyond-the will be found to be a living, moving world, itual donation of gospeling which is of universal lever that moves the moral and thoughts pure our life stream of activities livingly real that actual sunlight plays on The systems of systems all centering source. If on the contrary the fountain herself, the far horizon's verge is but the ing life of all that exists, and whose power head be impure and sullied its poisonous beginning of the landscape, and the fancy is the spiritual essence that energizes and waters will permeate and contaminate all Encourage only good and elevating The poem, which to the unimaginative remembered that the most potent of all ing our thoughts and inner natures. we would wear happy, loving, winning exof them may say, "I once lived in the upon the monument erected in the hearts reader. ELLA L. MERRIAM. Los Angles. Mr. Colby's Work in Portland. ment when he came in contact with your the hall.

#### [Written for the Golden Gate.] Pebbles.

#### BY ISAAC KINLEY.

Boast of your virtues? Ten to one you lishes his cowardice. Who loves virtue had been was the prophecy of what is, or seeks it for its own sake, and it comes not is to be. into his mind to glare it on the bulletin so comfortable withal that he feels no de- beautiful more than the deformed, since one may make off with its shadow.

saws! They are the essence of the teach- chafferer he meets. ings of the world's experience. They are whole books of wisdom distilled into sin- Kindness in return for kindness is a gle sentences.) What one is is best shown matter of course, and only meanness ure of character. Rogues may put on the resentment, and the offense is pleaded in

nature; and the pretense to infallibility is a sacrilegious assumption of equity with God.

Law rules in the moral and spiritual as

sire to exchange for any of its shoddy each is the necessity of antecedent condienemies should seek to libel him out of than the dross? Answer you these questhe reputation of it he is satisfied with the tions and you will have answered those.

Who does good for goodness' sake is noble. Who does good for the reward's "Actions speak louder than words." sake is only giving that he may receive How much truth there is in these old and may find his counterpart in the first

by what he does. Behavior is the meas- could refuse. Evil for evil is the rule of appearance of respectability, and hypo- justification. But good for evil, when not crites wear the semblance of sanctity; but | for the sake of "heaping coals of fire," is despite all dissembling the inward self will morally grand. Good-will to neighbor is show outward, the worthy and the un- noble; and when it so enlarges as to hold all mankind in its loving embrace it stands among the common virtues as the Hima-

worthy finding their places.

"The statue," it has been said, " is in | layas among the mountains. the marble, and the artist only finds it." Not so. The statue is the mind's ideal, and he chisels the stone into its imperfect similitude.

No one does what he would. The act | West.] falls short of the intent. The written expression tells only half what the thought conceives. The beautiful poem that fills and thrills us is but the doggerel of the poetaster as compared with that which hinted at in the picture; another statue but feebly suggests what the sculptor has idealized.

come up higher, and still higher.

intellectual world. Preceding all words more than is put down. He takes in the rents, are only microscopically mirroring whole meaning of the hints and sees the the circulation and movements of the illimthings of which these are only suggestions. itable divine body. These mighty orbs so our thoughts, our invisible selves, are to the vulgar eye is but so much paint and corpuscles rolling through the veins of the revealed by our deeds. If we keep our canvas becomes to him in every part so living God.

### "How Can We Know God?"

[By the controlling Spirit, Inner Circles of St. Louis Spiritual Union, July 4, 1886, transcribed for Light in the

It would take the omniscience of God himself to touch the thought of Deity, in all its details and ramifications. The finite can never fully comprehend the infinite. was in the mind of its author and to which Matter truly has existed from beginning; he vainly sought to give words. The land- it is to spirit what word is to the thought. scape in the mind of the artist is only Man is an epitome of the universe, and reveals in his infinitesmal parts the infinite power, wisdom, and love of the Most High. By a powerful microscope that The ideal always outruns the ability to will yet be invented, every blood corpuscle good angel above us continually calling to containing myriads of living beings; and these living worlds, coursing in the shape of blood through the veins and arteries The true critic sees in the execution with the vital essences of the nerve cur-

creates the beyond as it will, of mount- vitalizes by its penetration and permeation ain and grove, cities, rivers and ocean.

place. Countenances are mirrors, reflect- is to him as the inflowing of inspiration, perceptible to the exoteric senses, and are bearing thoughts deeper than are written, only realized by their effects upon inert and emotion for which even our rich Eng- matter-by people clothed in matter. pressions,-if we would bear with us lish speech is unable to find words. It is Take slow steps and sure steps that you kindness and cheer for our brother and the same in all human speech. Words may learn the fact that to know God you us a record of heroic, magnanimous and can find their occult significance. To the attributes; and just as your wisdom and charitable deeds, if we would become soul that has searched the depths what a love attain to perfection, the divine,

Civility pays. If you have asked a man a civil question and he had not the decency to return a civil answer, he will mind illumined by divine wisdom, directed hardly find in you a ready customer though by divine love, and inspired and sustained his wares be the best in the market. You by the power of the divine spirit. Search may not advise to him your friends while their needs may be satisfied elsewhere. Last Sunday evening Brother Geo. P. You may be above resentment and only treme warmth of the weather, were so but with all your good-will you will not no longer destroy the family life of the

of the smallest particles of matter, all things visible and invisible. Be it also

tion becomes possible.

The fruit of the mind is expressed by the visible work accomplished. Let your life work, therefore, be a specimen of a after truth, and weary not; for even the highest intelligences often cycles of ages, vainly seek the centre of all absolute knowledge. To know God entire, you would have to be God yourself. Come into his spirit and you will know more.

C. A. REED.

Read the greatest thoughts of the great-I think Brother Colby's visit among us est minds, the purest thoughts of the best,

be antagonism; with the false and the when every Sabbath service for the culti-

Man is religious by nature; and he who as shall satisfy judicious men that it is ridicules true religion flouts his falsehood adapted to great and happy results."-J. in the face of God. Man is fallible by H. Crooker.

WE look for a time when industry shall be more of a home-day to all, when new joys shall crowd the domestic hearth. We look for a time when the Church shall work with keener insight and broader and the ministries of art shall be consecrated as religious influences. We look for a time when men shall obey the demand for rest, when all shall on this day seek the gladness of the soul rather than the day more useful, to turn it to better account, to introduce such changes into it

## GOLDEN GATE.

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are furnished together for \$3, and the GOLDEN in favor of those virtues which most adorn hu-GATE and Carrier Dove for \$4, in advance.

### A GRAND OFFER.

Human nature is oftentimes a queer mixture of conceits and inconsistencies, that would be amusing but for the obstacles they present to spiritual advancement. The unfolded mind can take no J. J. OWEN, - - - EDITOR AND MANAGER. delight in the perversities of others, but would disposed to exercise the virtue of "charity for

THE BEAM IN HIS OWN EYE.

all, with malice toward none."

A communication for publication reaches us from across the continent, in which the GOLDEN GATE is commended for its fair and impartial course, its catholicity of spirit, its thoughtful consideration for the opinions of others, and other virtues, imaginary and real. It also says some ringing words against the jealousy and un--The GOLDEN GATE and Spiritual Offering kindness too prevalent among Spiritualists, and man character. But then comes the strange inconsistency, of page after page of condemnatory

Two gentlemen who are deeply interested in most prominent editors, public mediums and vigils, beset by a lurking foe; but by palaces of the spread of spiritual truths, and who believe speakers, - not even omitting some who have luxury and pleasure harnessed to the swift coursers proof of spirits as we now have of the telephone, thus enable the enemies of the medium and of that the GOLDEN GATE is worthy of general cir- passed to the other life. A leading writer on of steel and steam. Grown older by twenty he will believe. The proof of the existence of the cause of Spiritualism to exult in the discomculation among the people,-Hon. Amos Adams spiritual and ethical topics, is roundly rated for of this city, and Hon. I. C. Steele of Pescadero, his ungenerous disposition, and then commended -have placed at our disposal the sum of two for the exercise of that very disposition in the hundred dollars (one hundred dollars each), to be treatment of certain ones who have fallen under scribers for the GOLDEN GATE. As this offer is whole concludes with a most unctuous puff of a made for the purpose of extending the circulation certain noted, and no doubt excellent medium, of the paper among a new class of readers, who extolling him far above all others, and to their we are confident will become permanent subscrib- disparagement.

edge in a little reading every day, if it is but a single sentence; that if fifteen minutes a day i tion of ascertaining how much or how little we ourselves know. All ideas do not come from been written. The world and all that surrounds us, visible and invisible, is the fountain of thought that flows in upon minds that are open to it.

#### OUR COMING GUESTS.

From many a home in the East, North and South, and from the great heart of the continent, are coming the "boys in blue" to our Pacific by a pathway of carnage and death, come they from their distant homes. They leave no achir hearts behind them hushed in the agony of war's dread suspense. No trail of desolation and new- gress.-BOSTON INVESTIGATOR. made graves marks their journey "from At-

#### "FAST DISAPPEARING."

Our friend of the spiritual GOLDEN GATE, of California gained it will make itself felt at the end of a says the Materialists are "fast disappearing," and becomyear." So it will if we read with the determina- ing Spiritualists! We fail to discover this fact, though as he probably sees with "the eye of faith," and we with the eye of reality, of course we differ from him. However, he seems to be worried on our account, and is afraid, we are books, otherwise the first book would never have destined eventually to be left out in the cold or in the dark. We are obliged to him for his friendly solicitude, for notwithstanding we are not at all spiritually minded, yet we always liked people who are liberal, and this commendable peculiarity we have long noticed in the Spiritualists, and with pleasure have given them the credit of it.

Nor do we have the slightest objection to their doctrine of living forever, provided "the conditions are favorable," -otherwise we might demur, for as life on earth is hardly to be desired, unless the surroundings are pleasant and satisfactory, we infer that it might not be in heaven, whereever that is. But our California friend tells us that if we us as much proof of spirits as we now have of the telephone. We can not get this proof in Boston, though trying for it nearly forty years; but if it be obtainable in Cali-

We don't know what Bro. Seaver would conlanta," or elsewhere, "to the sea." They come, sider proof. We once heard a good Materialist and uncharitable utterances against some of our not by weary marches, and nights of ceaseless friend declare that "no amount of evidence" would convince him of the proof of Spiritualism. slipped the same into the cabinet for the purpose But our friend says if we will give him as much of presenting the medium in a false light, and municate with us from the other end. Well, that tion the fact that there were persons who would is just the kind of proof of spiritual existence resort to tricks to simulate the Spiritual phenombelieve in the existence of the telephone, if at all, the beam from their own eye "-in other words, to place his ears at the proper place to receive natures, and be thoroughly honest with themthe sound will never obtain the positive evidence to his own mind of the fact of telephonic com-If our Boston friend has never had the proof of spiritual existence he seeks, he should regard the fault as exceptionally his own; for no other intelligent person that we ever heard of, ever started out, fairly and persistently, to investigate the the truth thereof. We would like to ask our friend a question, and we do it for the purpose of ascertaining what measure of proof he would require. Suppose he ing them but his own, hears the pencil rapidly writing within, and finally, upon separating the hand of some dear friend or loved one "passed on" to the other life-perhaps two or three messages, each one bearing the same impress of genuineness,-would he consider that such proof as

years, and many of them with locks whitened the telephone consists in the fact that with an forture of the former and the supposed downfall with the snows of time, they come to enjoy the car at one end of the line our friends can com- of the latter. At the same time he did not queshospitality of their once comrades in arms, and under the literal vine and fig tree of their degiven in premiums for two hundred new sub- the disapprobation of our correspondent! The lighted hosts, live over in memory the stirring for the last forty years. One who is deaf must But he insisted that if sitters would first "pluck scenes of other days. Now that the storm of passion and hatred has upon the testimony of others. One who refuses would seek for the highest and best in their own long since spent its fury, and gentle peace, white-robed and beautiful, abides in the habitations of men, would that, beneath the dear old munication. flag, the "gray" could unite with the "blue and henceforth, one people, with one country, one hope and one destiny? Both North and South, we trust, have learned facts upon which Spiritualists base their knowlmium is exhausted, at the rate of \$5 for each five mind "-that can not be too carefully uprooted wisdom by bitter experience-by the appalling edge of a future life without being convinced of sacrifice of precious lives and untold millions of A generous victor hastens to forget. So should takes two slates, upon the surfaces of which he others what we are most in need of correcting in our "boys in blue" learn to forget that they satisfies himself there is no writing of any kind It is not at all improbable that other Spiritual- our own lives and conduct. "First cast the ever engaged in a deadly struggle with their suppose he places between said slates a small bit ists of means will add to the sum, and thereby beam out of thine own eye, "said the great Teacher, brethren, the "boys in gray." They, and all of of pencil, and then, with no mortal hand touchand national life that will render a repetition of slates, should find one or both of the inner sur-Spiritualists need above all things to get out- the unutterable woes of the Great Rebellion im- faces written over with a message in the familiar But now the thought of a generous welcome i paramount in every mind, California opens elling thoughts and desires, all unkindness, all in- wide her arms to receive the brave boys who he requiras?

professions and callings is, or should be, continuous through life. But is three years, not to say a less time, sufficient to qualify the average medical student of either sex, for successful practice upon the life and health of human subjects? We think

[July 31, 1886.

#### COLVILLE ON FRAUDS.

The subject of Mr. Colville's lecture on Sunday evening last was "The Facts and Frauds of Spiritualism." It is unnecessary to say that he carried to the consideration of this subject the same gentle spirit, the same breadth of charity that singularly characterize all of his lectures. He spoke of ancient mediumship and of the real Spiritualism that runs through believe in the telephone, we ought to believe in spirits; and all systems of religion, and of which Modshores. Not on war's dread mission blent, nor we certainly will-when he or any other medium can give ern Spiritualism is no new phase. He thought that mediums, against whom the cry of fraud was raised, were frequently "more sinned ornia, (which we are told is a wonderful country,) we shall against than sinning," and that the fraud was expect our brother of the GOLDEN GATE to report pro- quite as often with the sitter as with the medium. He said he had known, -not simply heard, -of several instances where dishonest persons had brought masks, false beards, bespangled lace, and other trappings, to the materializing circle, and

ers when once they know its value, renewals by Of course the article speedily found its way to present subscribers can not be included in the the waste basket where it belonged; and we reoffer; although the latter can avail themselves of fer to it only "to point a moral," and as a text in these happy festivities. For are we not, now the usual club rates, mentioned at the head of for a few thoughts on a trait of undeveloped human nature-one that our mental science friends this column, if they so choose.

The above sum will be paid out until the pre- would designate as an error of the "mortal yearly subscribers, and \$1 for each additional from our own natures, wherever it is found to subscriber exceeding five, to any one who will in- exist.

out of thy brother's eye."

terest themselves enough in the matter to earn How few of us actually "see oursel's as ithers human history. the same. After the first five, additional names see us," and how prone we are to condemn in may be sent as they are obtained.

presented for intelligent consideration.

There is not a town on this coast of a thousand inhabitants where from five to twenty subscrib- side of themselves, where they can study their possible forevermore. ers for the GOLDEN GATE could not be obtained own defects, and then learn how best to correct in a few hours' effort of some earnest worker in them. They need to leave behind them all grovthe cause.

We shall open separate accounts with all com- justice, and press forward to higher attainments petitors for the above premiums, and keep our in spiritual things. They should make the Golden that the nation might live. For them her vinereaders advised, from week to week, of the num- Rule a part of their lives, and cultivate that spirit yards shall blush in purple and golden fruitage; bers of subscribers obtained under the above of kindness and good will towards their fellows for them she opens her storehouse of plenty and offer. Our terms of subscription (\$2.50 per annum) and lead them by gentle ways to surmount the pleasant dalliance in the cool shade of her of the universe in its spiritual unfoldments. are lower than those of other weekly papers of imperfections and errors of their own natures. this class, and are quite as low as the paper can This should be the divine mission of Spiritual- grandeur of her mountain scenery, to the fragrant be afforded. Other Spiritual papers, that have ism, to lift humanity out of all narrowness. It pleasures of her orange groves, and the ceaseless been long in the field, have a large advantage is but of small advantage to one to know that melody and murmur of the waves of the vast over any new paper in their valuable advertising life is continuous and unending, if that knowl- ocean that break along her shores. She bids patronage, which is a matter of growth and age, edge does not transform his nature into some- them a glad welcome to her home and heart, and and which will come to us in time. There is an ample field for a first-class weekly known-if it does not lead him into the light of recreation, unmixed with a single sad experience journal, in the interest of spiritual thought and a truer spirituality, and unfold within him a to mar the happy time which we wish may be

treasure, the price of a rebellion unparalleled in

aid in promoting the grandest cause that was ever "and then shalt thou see clearly to cast the mote us, should seek for that better way of individua

bared their breasts to the fierce tempest of battle mighty forests, to the enjoyment of the sublime thing better and higher than he has ever before hopes they may all enjoy a season of rest and In their festive gatherings and rejoicings they have little or no knowledge of the GOLDEN gels of generous thoughts-the divine guests of noble boys who fell by their side, and whose GATE. A little persistent effort on the part of all things good and beautiful-come in and fill up spirits now gather around the happy camp fires of the Summer Land. They will be here, a vast Holy Elevator." multitude, to join with them, and bid them welcome to the diviner joys and delights that await them beyond the verge of time, where all victories are victories of the spirit, and all happi-

We have had that kind of proof many times. There are tens of thousands of people-no doub many in his own Boston-who have had the

and communication the world has been receiving ena. For all such he had no word of apology. selves-they would have but small grounds for complaint of fraudulent practices by their mediums. He said he should ever stand up for the mediums and would believe no charge of fraud against them unless it were thoroughly proven.

### FIRST A HERO, THEN A MARTYR.

We hear of many heroic lives, especially of women, who, with a few phenomenal exceptions, have not been regarded as capable of taking a man's place, doing his work and conducting affairs to a successful issue.

Some say that such women should have been men, and that they are not, is nature's mistake. But we are of the opinion that not one man in ten thousand would do, under the same circumstances, what is told and vouched for, of a Mrs. Handsford who lives near Lexington, Ga. Her husband is a helpless invalid of nine years, from rheumatism. She has four children to maintain-two boys and two girls. Of one hundred and seven acres of land bought last year, he has, with the aid of her boys, fourteen and fifteen years old, cleared five acres, the most of the land being covered by unbroken forest. She felled the trees, rolled the logs, split the rails, built the fence, burnt the brush, with only the oys' help, and raised nine bales of cotton, com and peas enough for family use, paid her rent, her store bill, and forty dollars on her land. Besame proof. He could obtain such proof any sides all this, she did her own cooking, milked day in San Francisco. If it is not to be had in her cows, went to market with eggs, chickens which will enable them to recognize their virtues spreads her choicest viands. She invites them to Boston, then the "Hub" is far behind the rest and butter, with which she supplied the family clothing. While we may admire and applaud such heroic endeavor, we can but deplore the necessity that calls it forth, on the part of a woman, because, by her peculiar nature and organization she must suffer for it in the end. There are thou-Such is the name facetiously given by that sannds of Sallie Handsfords and Sister Dorasnoble heroines, then suffering martyrs.

unfoldment, upon this coast. There are thou- grander and more beautiful manhood. There is theirs. sands of Spiritualists here, and other thousands a large amount of unoccupied room in the upper of investigators in our facts and philosophy, who story of most natures. Why not let the good an- will not forget the mighty invisible host, th the friends of the cause, just now, can not fail of the waste places of the spirit. introducing our paper into many homes where we are sure it will be a welcome visitor.

In remitting subscriptions under the above proposed offer, agents may retain their premium o \$1 for each subscriber; but the first remittance must be for not less than five subscribers, or \$7.50. tegrating a living organism instantaneously. It Six months' subscriptions will be received on is related that a few weeks ago in the electric the above terms, the agent to receive fifty cents light station of Reading, Pa., a rat jumped to for each subscriber.

GOOD NEWS .- Manager M. B. Dodge, of the Golden Gate Religious and Philosophical Society,

ELECTRIC CREMATION .- Why should cremation be a process of hours ? It will probably no be when the world becomes more used to the idea. Both accident and experiment have demonstrated that electricity has the power of disin- ness the fruits of a worthy and upright life. the floor directly on one of the brushes and fell back motionless, but to outward appearance not a hair was singed. Some one attempting to re-

### TO BE REGRETTED.

It is to be regretted that any feeling of inharmony should have arisen among the Spiritualists This wonderful fluid will doubtless do away in time cent parties as well as to retard the future success down as a useless cumberer of the ground. tails to satisfy its feelings of revenge. So long as His teachings are of the very highest order of viz.: "Church of the Holy Elevator." brutal executions are a part of the law's adminis- spirituality and morality. No one can listen to

Will the Investigator kindly inform us whether or not it would accept such evidence as herein mentioned.

CHURCH OF THE HOLY ELEVATOR.

piritual wonder, Mr. W. J. Colville, to his large class of mental scientists who assemble each alternate morning and evening in Friendship Hall, Odd Fellows Building, for spiritual instruc- EDITOR OF GOLDEN GATE: tion. The name was pleasantly suggested by the fact that the hall, which is located in the upper whether Rev. Samuel Watson, author of a book entitled, part of the building, is reached by an elevator. And so the members of Mr. Colville's classes in this city are coming to recognize themselves and spoken of with great interest, and am anxious to know each other as members of the "Church of the

It is a good name, and one full of spiritual meaning. The ascent to the Hall is typical of the uplifting of the spiritual nature of man, and that higher unfoldment which brings him into harmony with the divine life. "Elevated" ism, all base desire and unworthy action-the "Religion of Spiritualism." These works can be Over Soul, and approaches nearer and nearer to street, this city, dealer in spiritual and other literthe ideal Goodness.

of this city, in relation to Mr. Colville and his that is not in reality a "holy elevator" of its Librarian of the Free Library of the Society of move it, the creature disappeared in a pile of work. Any antagonism, or exhibition of bitter- members in spiritual things, is unworthy of the Progressive Spiritualists. This Society allows its

#### SPIRITUAL LIGHT WANTED.

Can you inform me, through the columns of your paper, "The Clock Struck One," has written another book since, and if so, where can I get it? I am a subscriber and reader of the GOLDEN GATE. Have read the first work fore of the author and of the subject treated. Am a Methodist, but feel to have been greatly benefited by the book spoken of. and am anxious for more light in the same Very truly yours, etc., direction. W. T. MASTEN.

SUSANVILLE, July 20, 1886.

#### ANSWER.

Rev. Samuel Watson has written several other above all the grosser things of earth-all animal- works, notably, "The Clock Struck Three," and human soul expands in the light and love of the had, we think, of James K. Cooper, 746 Market ature. If not, then you can get them by ad-A church, or religious association of any kind, dressing Dr. T. C. Kellley, 1228 Market street, dust; no vestige of hair, flesh or bones remaining ness or partisanship, is liable to react upon inno- name. It is a barren tree and ought to be cut books to be taken out of the city. In his "Religion of Spiritalism," the author pro-The project of erecting a church edifice for produces the evidences, many of them occurring

returned from a short visit to "Sunny Brae," Monday last, and reports our "little preacher, Mrs. E. L. Watson, recovering finely from the effects of her late exhaustive labors. She will be thoroughly rested by the first Sunday in September, when the meetings of the Society will be resumed at the Temple, and without the usual admission fee. All who can should secure reserved seats, at the usual rate of one dollar a month, as the revenues will be greatly reduced by the free admission. The management, in extending Mrs. Watson's vacation to three months, also concluded that her salary should be paid, just the same as was at first proposed for her two months' vacation. This was the proper thing to do. We trust that the coming Fall and Winter will be a season of great prosperity for the new society, and redound to the lasting good of the cause.

with the costly crematories that are now being of the cause.

nal news from the daily press must come in the all with the true Christ spirit. world's progression.

-A news item says a young Hindoo, who can with the writer's ideas we should not lose our objections they may have to the man, or his teach- als of the better countries of Europe, particularly those who have met and are fighting the enemy speak English, French, German and Sanscrit own therein, but think and ponder each thought ings in matters non-essential, for the sake of the Germany, where medical studies are long appren- These men and women are patient workers, and fluently, has just started in business as a profes- that our own minds may be stimulated to exer- great good he is accomplishing. On the other ticeships of hard labor. It may possibly be that have given themselves years in which to accomsional saint at Ranaghat, which he declares to be tion. An idea that can not be dissected by other hand would it not be well for all to strive to at- it requires a longer time for the Teutonic mind to plish their end. In many counties negroes are sional saint at Ranaghat, which he declares to be tion. the only business now open to an ambitious ideas is of no value to one who would learn to the higher level of spirituality which grasp the same number of facts that an American young man in India. It seems to us that "an think for himself. People should read some but thinketh no evil of a brother, and which would in a given period. If the German is their best interest as the average white man ambitious young man of India," or any other think more. To read and not be able to give the seek to upbuild the cause of righteousness among slower he is also surer; and we do not believe Prohibition and Woman Suffrage are two noble country, armed with four languages, would seek same in substance in one's own words is not read- men? This is the work to which Mr. Colville is such criminal medical ignorance was ever disa field for the use of his acquirements, instead of ing at all, but idling away time that were better devoting his remarkable mediumistic gifts. played in any country outside the United States, settling down to let them rust out under the without it. Horace Mann tells each of us, par- Should we not encourage him with our good as was revealed in the case of the Tewksbury don't believe there is a woman in the land who ticularly young men and women, to "resolve to will? assumed garb of a saint.

ouilt in so many parts of the world. To be in- That Mr. Colville, and if possible securing him as a in his own family, whereby he was led to a belief stantly turned back to our primal elements, if grand work of spiritual uplifting and enlighten- permanent spiritual educator of San Francisco, in the phenomenal facts of Spiritualism. Mr. we choose, when life is done, is the perfection of ment in this city and Oakland, no one who has been openly canvassed by some wealthly Watson is a grand writer, and is thoroughly incremation. This potent fluid suggests to many listened to him can deny. He has reached the Spiritualists and others of this city. Should bued with the Christ spirit, without which no the means of humanely disposing of criminals lears of hundreds of people in the best classes of such a desirable result be accomplished, we can religious system is worth considering. society, who have never before attended our think, in all seriousness, of no better name for thought of to be an established thing. But the meetings, and he has awakened an interest on the new church than that given to the class in world clings to realism; it demands horrid de- Spiritual subjects that has extended far and wide. mental science now meeting in Friendship Hall,

N .....

trations, and the latter a part of the daily news, so him without being benefited thereby. He antag- STILL SHORTER.-Already the young doctors must and shall be saved. Perhaps this unfortulong will brutality be. The absence of all crimi- onizes no one, sees the good in all, and inspires are turned out like chickens from patent hatchers, and inspires are turned out like chickens from patent hatchers, are turned out like chickens from patent hatch It would seem that Spiritualists should be the that the course of medical instruction must be West send large quantities of whisky and ber last persons in the world to lay obstacles in the shorter than three years. This will not tend to into the Southern States to be given away by the READING .- Books are good company if we are way of the advancement of such a work as this improve the estimation in which the average saloon-keepers to voters when Prohibition assails wise in selecting them. While they inspire us -that they would overlook any little personal American M. D. is held by his brother profession- the liquor traffic. This accusation is believed by Alms House Investigation. True, learning in all would not vote for it.

MISSISSIPPI.-When there is hope of redeeming such a State as Mississippi from the clutches of Rum, none others need despair. Strong mea and courageous women have resolved that it yet the New Jersey Medical Society demands it is said that the distilleries and breweries of the three to one of the population, but we dare say they will be quite as easily convinced of what " demands; they are equally persecuted, ar should be fast friends. The victory of the latte equivalent to the success of the former, for w

July 31, 1886.]

## GOLDEN GATE.

### EDITORIAL NOTES.

-An interesting letter from Dr. J. M. Peebles will appear in our next.

-Mrs. May Mozart of this coast will speak at Onset Camp-Meeting.

-Mrs. L. M. Spencer requests us to say that she has closed her lectures in Milwaukee until September. She is going to attend the campmeeting at Clinton, Iowa.

the services of Mr. Colville for the month of money during the war, for safe keeping. If the September, at the end of which time he will im- finder is troubled with temperance scruples, he mediately return to Boston to resume his work would rather have found an elephant, or other there.

season.

-As will be seen by the letter from Mrs. F. A. Logan, manager of the forthcoming Spiritual Convention in Alameda, published elsewhere, the arrangements are completed and the prospect favorable for a goodly attendance.

-Our proposed organization of a "Society for Psychical Research," for the investigation of spiritual phenomena, is postponed until sometime during the coming Autumn, when the evenings will be longer and the conditions more favorable for careful study.

-A house dealer, last year, bought an old plantation in Kentucky very cheap. In repairing the tumble-down this Spring, the owner author. found in the cellar a large case containing thirtyone barrels of whisky, all bearing dates of 1861. -Dr. Morton informs us that he has secured The former owner had thus invested all his monster, than this Kentucky whisky, so valuable

-Over seven hundred admissions were sold to for its age. He may put the money he gets for Mr. Colville's lecture last Sunday evening, in ad- it to good use, but that will not prevent the vile recently clubbed to death and then cremated for dition to the regular reserved seats and compli- stuff from doing its destined evil. Some men mentaries, making the largest attendance of the would pour it out upon the ground and forget its money value.

### The Work in Santa Cruz.

EDITOR OF GOLDEN GATE:

and closing Sunday night, though not so well -On Sunday, July 18th, the beautiful spirit attended as they should have been, were in inof Mary F. Davis passed to the higher life from terest unsuspassed by any ever held in the city. Thursday evening N. F. Ravlin gave a brief but ward to the coming change with a sense of joy very eloquent discourse, after which Mrs. Ada Foye came to the platform and suplimented the facts of spirit presence, giving names, and frequently date of death, age, etc., in her usual clear and convincing manner. Mrs. Foye's meno doubt she is very happy to know that she has been the means of bringing light to thousands who were sitting in darkness and the shadow of death. Friday night Mr. Ravlin gave a grand discourse. The writer was not present on this occasion, but from several reports learned that the efwas one of the best made by Mr. Ravlin since appeals for help in the translation and publica- entering our ranks. The discourse was followed tion into English of the Mahabharata, the great by a public seance, given by Dr. J. Stansbury of San Jose, of which the Santa Cruz Daily Sentinel says: "The seance given by Dr. D. Stansbury consisted of messages given in response to folded ballots sent up by the audience. These ballots receive and forward any contributions for this were picked up one by one by the Doctor and held for a moment to his forehead, when responsive raps indicated an ability and willingless on the part of the invisible agent to give a written message. Some of the messages were written on paper by a pencil held in the Doctor's hand, and others were written on closed slates, held by cinnati Sun, they are denied the unalienable himself and others. A few were written while right to drink more than ten glasses of beer in the Doctor held the closed slates upon the head of one and another in the audience. The tests seemed to be perfectly satisfactory to those receiving Saturday Dr. and Mrs. Schlesinger of Oakland, arrived accompanied by Mrs. A. E. Eliot. In the evening Mr. Ravlin spoke again. The discourses of Mr. Ravlin are always helpful and spiritualizing, and this effort was especially so. Dr. Schlesinger was present and gave sittings to some of the most pronounced skeptics present; these returning to the audience, confessed to Saturday last, to consider the resignation of Dr. having received satisfactory tests through the Doctor. Sunday, at II A. M., Mr. Ravlin spoke with unusual eloquence, and left on the train for Oakland, where he was to speak in the evening. his resignation was accepted, and Hon. I. C. There is no question but that Mr. Ravlin, sur-Steele, of Pescadero, was unanimously elected to rounded by high spiritual influences as he is, and supplemented by his very amiable little wife, who fully sympathizes with him in his work, is destined to rank among the foremost platform speakers in the spiritualistic world.

NEWS AND OTHER ITEMS. the South.

try.

Jack rabbits (hares) are so numerous along the Villa, where they intend to remain dur-Humboldt river, Nev., that they do a great deal ing the season. of damage to crops.

At Barstow, San Bernardino county, Cal., July 16th, the thermometer for two hours registered 123 degrees in the shade.

A Mojave Indian medicine-man in Arizona was allowing too many of his patients to die.

Fire in St. Louis lumber yards, July 18th, deproperty, of a total value of \$400,000; insurance, \$275,000.

Kate Field recalls the saying of Horace Greeley, when asked as to the relative superiority The meetings held in Santa Cruz last week of men and women: "It depends upon the man ments are anything but historical facts. and the woman you select."

It is stated that out of the twenty-six Russian

of San Francisco, Berry sisters, Mrs. I. J. Porter, daughter of the late E. V. Wilson, There are 16,000 colored school teachers in J. J. Morse of London, Dr. C. D. King NOW IN THE HANDS OF THE PUBLISHERS. of St. Paul, Dr. Tously of Philadelphia, Gladstone has resigned the premiership and others too numerous to mention. Much the Marquis of Salisbury will form a new minis- interest is being taken in the meetings and every body is having a good time. In Germany, if false information is given to a Capt. S. H. Austin and wife of Syracuse, newspaper reporter, he can collect damages of its New York, and E. H. Mozart and wife of Portland, Oregon, are still at the Union

> J. J. Morse has made many friends here, and societies on the Pacific Coast will do well to engage him when he goes West. Μ.

### Mr. Colville's Reply.

#### EDITOR OF GOLDEN GATE:

Anent the correspondence on re-incarstroyed 25,600,000 feet of lumber and other nation, as your correspondent, Mr. W. E. Coleman, has introduced my name into his writings, allow me to inform your readers that some of Mr. Coleman's state-Persons who assume infallibility, and both ignorantly and insolently accuse others of

#### PUBLICATIONS.

## A Spiritual Legacy for Earth's Children.

This book of many lives is the legacy of spirit Eona to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land shores, as there has never been a demand for such a publication.

This book has been given by spirit Eona through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

This book or legacy is composed of the various experiences of earth-land pilgrimages and soul-land rests, in past ages, in spirit spheres, and on many worlds, that swing in the depth of space, and is respectfully dedicated to a world groping in darkness and blindly peering in the dark and cloomy mists of religious teachings, vainly striving to find the right path that leads to their Father's house.

Orange, New Jersey. She had long looked forthat her work on earth was nearing its end.

-W. J. Colville has received numerous and urgent invitations to visit many other parts of California. Owing to the continuance of his engagement in this city he can respond to such between Sundays in September only. Parties desiring his services for week-day lectures in September are requested to write to him to that effect immediately. Address 413 Leavenworth street.

-Babu Protaba Chandea Roy, Secretary of the Datavya Bharata Karyalaya, Calcutta, India, Sanskrit epic of Vyasa--said to be a perfect storehouse of religious and moral instruction. Wm. Emmette Coleman, Presidio, San Francisco, will work, or they may be sent direct to the Secretary, 367 Upper Chitford Road, Calcutta, India.

The men employed in the Cincinnati breweries are discontented because, according to the Cinone day! And so it goes. The tyranny of capital crops out everywhere! What right have these them. brewers to refuse to allow their employes to make swill-barrels of themselves at the expense of their employers? We pause for a reply.

-At a meeting of the Board of Trustees of the GOLDEN GATE Printing and Publishing Company, held at the office of the Company on Robert Brown as a member of the Board, (his removal to Santa Cruz rendering it inconvenient for him to attend the meetings of the Board,) fill the vacancy.

peasants inoculated by Pasteur, eight have already inaccuracy, should be careful of their three succumbed on their return home.

Wichata, Kansas, has a Woman's Club organphilosophy of Spiritualism, by presenting the ized on the principle of the Sorosis of New York. all his articles have been so full of per-It is called the Hypatia, in honor of the celebrated woman who lectured in Alexandria.

> cent converts to the Mormon faith and are the to his otherwise worthless effusions. first Mormon proselytes ever made in Iceland.

Associate Justice Boreman, of the Second Diswill give our courts trouble for years to come."

The first woman surgeon who has been admitted a licentiate in Ireland, is Mary Emily four days' examination at the Irish College of controversy I took no original part. Surgeons.

All the principals and teachers of the eighty schools of Des Moines, Ia., are women with two exceptions. Mrs. L. M. Wilson has been unanimously re-elected City Superintennent of schools at a salary of \$1800.

The governor of Algeria has discovered a use for standing armies in times of peace. The greater part of the grain crop, he reports, has the locusts and crickets.

E. Z. C. Judson, better known by his nom de plume of "Ned Buntline," died at his home in ordinary popularity as a story writer.

Following on the lines of those who argue that Bacon wrote Shakspeare's plays, a writer in were written by Herbert Spencer.

own statements. Mr. Coleman and I never had any "tilt" on any subject, as sonalities I preferred to avoid contact with a person who can not deal with a subject July 19th twenty-five Icelanders arrived at New on its own merits, but must needs insult diumship is of the most satisfactory character and Vork bound for Salt Lake City. They are re- individuals to give a show of importance

The circumstance alluded to as a "tilt" between Mr. Coleman and myself, trict, in Utah, says: "Polygamy is filling South- in an article from his pen pbblished in the ern Utah with outlaws. The sons of polygamists GOLDEN GATE July 17th, was without doubt a portion of a controversy which raged in the Herald of Progress, a paper long since defunct, but at that time pub-Dawson, who has received the privilege after lished in the north of England. In that copied a letter, or rather wrote it at the dictation of an elderly gentleman who requested me to act as his amanuensis. was signed "An American Spiritualist." The editor of the Herald of Progress was unfortunately mixed up in business with intriguing parties who soon killed the paper, while those whom they attacked flourished in spite of all the efforts of promptly at 9:30. just been saved by turning the military loose on vindictive jealousy to crush them. The article in question being written in my handwriting was no doubt mentioned to Mr. Coleman as being my composition, THE "DOMESTIC." Stamford, N. Y., on Friday, July 16th, at the but at the time he was wary enough not age of sixty-four. Years ago he attained extra- to answer the article in such a way as to commit himself. My name was not mentioned in his vituperative answer to "An American Spiritualist." However, many Macmillan, on "Who Wrote Dickens?" proves of my friends, feeling certain I was the in a very droll manner that the novels of Dickens person alluded to, urged me to reply. This I steadily refused to do; it has only [1] now become my duty to publicly state the facts of the case. I do not wish to introthat spiritual phenomena are not the results of duce into your columns the history of that trickery, and can not be produced by any known disgraceful controversy which led to the sleight-of-hand dexterity or conjuring appliances. bankruptcy and death of the paper which Mrs. Mina Bachman, of Loganport, Ind., has published it. I only wish to inform your readers who know, in many instances, they are far less worthy of credence than those of the many excellent people he There are at present five ladies enrolled as ridicules and defames. Personally, I enknowledge Mr. Coleman as anything of an authority either on re-incarnation or any other subject. Hoping in the interests of truth you will publish this, I am Yours respectfully, W. J. COLVILLE.



-W. J. Colville will continue his regular Sunday ministrations in San Francisco every Sunday till the close of September. A new class in mental science will open in Friendship Hall, Odd Fellows' Building, Market street, on Monday, August 16th, at 10 A. M. The business arrangements for the Sunday services are still exclusively in the hands of Mr. Albert Morton. Miss H. M. Young will receive names for the classes in the Carrier Dove, gave a very timely address on Mental Science.

-Mark Twain says: "I am different from earnestness of purpose that characterizes all her Washington; I have a higher and grander principle. Washington could not lie. I can lie, but I won't." Not many sober philosophers could put Cruz giving tests, declining to take pay unless more thought in a whole column; or if they satisfaction was given. The meetings closed could, but few would pick it and digest it. The Sunday night, with an earnest plea for organizawrong a person is incapable of doing, is no credit to him, but what he can do, and refrains from Oakland was thoroughly enjoyed by the audience, doing, is his virtue, if evil; if good, his weakness. and was one of the most helpful features of the He who does evil, acknowledges and repents of it, is a better man than the best who denounce San Jose to begin a meeting in Turnverein Hall him.

-Southerners are beginning to think that shipping lumber North and taking it back in the shape of staves, handles, shingles, shuttle blocks, etc., at a much greater price than is paid for the EDITOR OF GOLDEN GATE: raw material, is poor economy; also selling walbad management. Therefore, a call is heard from Southerners, for the organization of industrial schools, that out of their fine forests they may in the near future make something besides logs and boards.

At 2 P. M., Mrs. Ella Wilson spoke, giving some personal experiences in an earnest, but quiet and intelligent manner. Mrs. Wilson comes to us recently from the folds of the church also, and is an important accession to our ranks. We predict for her great usefulness, and also that she will soon be heard from in fields mediumistic. Sunday night, Mrs. Dr. Schlesinger, editor of

"Practical Spiritualism." The address was carefully prepared, showing that deep thought and efforts and her whole life. We hope to see the address appear in the Carrier Dove.

Dr. Schlesinger did a good work in Santa

The music rendered by the quartette from meeting.

on Friday evening next. PAUL A. SMITH. SANTA CRUZ, July 26, 1886.

### The Spiritual Convention.

Everything is working like clock-work for a nut logs for fifty dollars and taking them back in good meeting in the large pavilion, in Neptune we are true only as we inculcate the true princiboards for two hundred dollars is coming to be Gardens, Alameda, commencing August 9th and continuing five days. Mr. Colville's inspired utterances can not fail to hear him wherever and whenever he is advertised to speak. On this occasion the commodi--There is probably nothing like self-esteem to ous pavilion will be brilliantly lighted with electricity, and an audience of over two thousand can

Four skilled conjurers of Europe add their testimony to that of those already given to the fact

begun a suit for \$1000 damages against the German Lutheran Church of that place, and also nothing more of the affair than what they asks for an injunction restraining the pastor and read in your columns, that from all I trustees from ringing the chime of bells of the know (not think or believe, but know), church. She complains that her daughter, who concerning Mr. Coleman's statements, is an invalid, suffers severely at each ringing of the bells.

members of the Law Department of the Michi- joy his attacks on myself and my medigan University. Two of them will graduate this umship. They have never injured me in Summer, having successfully completed the pre-"brothers-in-law" honored the ladies and them- tion and abuse are not those whose good selves by placing both ladies upon the list of class opinion I crave. My friends everywhere officers-one being chosen poet and the other use their own judgment, and do not acsecretary of the class of '86.

### A Religion of Beautiful Facts.

#### EDITOR OF GOLDEN GATE:

One reads so many good things in your paper, From Santa Cruz the band of workers go to they wonder why you never started out in this direction before. Spiritualism ;- what beautiful facts this word contains. In spite of all the religious teachings and different doctrines, we can FRED EVANS' sum it all up in one grand truth : that we are individual beings, each one dependent on him, or herself, for their hell or heaven ; that we are happy to the extent we make others happy; that we are good to the extent we give of our goodness; that ples of love, justice and mercy; that we are divine only as we have the divinity within. The riches, pomp and grandeur of this life sink into insignificance, when compared with the richness of to interest and instruct the multitudes who flock the soul. Where there is no spiritual, though we possess untold millions, there is abject poverty. A Vanderbilt or Jay Gould, when they make the physical change and are deprived of their earthly wealth and without any spirituality, they are poor indeed. Then comes a hell of sad regrets that dims the heaven their souls long for. No matter if they did belong to a church, they failed to live up to Christ's principles. Long may your "Golden" words shine to teach the true way. MRS. MARY E. BARKER. SAN JOSE, July, 1886.

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keep one company in this world. People endowed with this head-piece do not give much time to the consideration of the one billion four leading soprano. In fact, she will sing her sweet hundred million atoms of humanity equally fussy, solos, so peculiar to herself in accent, sentiment busy, and important with themselves. That one and pathos, with such clear enunciation that every of these mites called men and women, sometimes gets laughed at, scorned, abused, and generally equal to that of Mr. Colville's lectures. He, too, wronged, is nothing to the others, and would not will favor us with his choice melodies, and we be to them if they could forget their own im- hope to have many volunteer singers, and to portance long enough to think of the other through our spirit's being yet, that we heard at molecules that are bobbing around by force of our late camp-meeting at Lake Merritt. sheer self-importance.

-The house of Martin Luther, in Mansfield, be occupied by them. The beautiful grounds are after long being a thing of historic interest, and free to all. Admittance to the sessions, 10 cents day, it is getting warmer. At least one almost becoming a complete ruin, is soon to be each, or season ticket, \$1.00. Get off at third thousand more people have arrived during the abode of usefulness and charity. By a subscription, and a judicious use of the material at hand on the scene, the shelter of the great reformer's childhood is being restored to correspond to its originality. When quite completed in this to say of the bird-wearing craze: "No test medium, who followed both speakers, repairs the Luther house will become the home of amount of sentiment or logic can ever gave fifty-seven test names in the morna sisterhood of "diaponissen," who are hence- convince me that feathers are crueler ing, and sixty at the afternoon service. forth to nurse the sick and aid the poor and the than fur as trimmings, nor that a man All were recognized. distressed. The translated Luther must look who eats dozens of quails every Winter About one hundred mediums are on the down with affable joy upon his birth-place so is more righteous than a woman who wears grounds; prominent among them are: I. V. loved and consecrated to a noble use.

be comfortably seated. Miss Louise Adney has been secured as the syllable is usually distinctly understood by the entire audience, eliciting wonder and admiration again listen to the sweet music which reverberates EDITOR OF GOLDEN GATE:

station, Narrow Gauge.

MRS. F. A. LOGAN. ALAMEDA, July, 1886.

one dove on her Gainsboro hat."

### Onset Notes.

Meetings have been held every day may 29 All mediums and speakers are especially invited during the week. The weather has been WM. H. PORTER, and will be admitted free, as each afternoon will a little rainy and cool, but to-day, Sunthe week past. A very large attendance was at both meetings to-day. Mrs. Sarah A. Byrnes and Rev. J. H. Harter were well received Edgar W. Emerson, platform Between Mason and Taylor Street, opposite B. B. Hall, one block and a half from Baldwin Hotel. A MAN in the Atlantic Constitution has received. Edgar W. Emerson, platform

Mansfiield, Mrs. S. R. Stevens, formerly workers, absolutely sure. At once address, TRUE & Co.

## GOLDEN GATE.

### FROM THE SPIRIT SIDE OF LIFE.

0

Morrison, Colorada, and copied for the Golden Gate. Mr. H. H. Kenyon of St. Paul, Minnesota, a brother of the translated spirit, writes us as follows; This brother : mine passed over from St. Cloud, Minnesota, He was driving a team with a loaded wagon; in attempting to get on the wagon when in motion, he lost his foothold, fell unand his wife were members of the Baptist church and were not believers in spirit return; but when the dark day of sorrow came the wife failed to find any staff to lean upon, and our religion."]

glad to accept Father Kenyon's invitation to come here and try to satisfy you.

The last I remember was a terrible tempting to understand it all yet, and I do unto you." sinking sensation, and do not know how did not like it at all, for I wondered how After this journey was ended we relong it was before I found myself just where I could be of any service to you if I could turned to father's home, where I remained the accident happened and walked up to not talk to you. I sat down and looked some time, and have many times visited the house and met you crying. I in- at you a long time and then arose and various homes of friends and loved ones. to the door it opened and father came times, and have passed considerable time quired what the trouble was; was surprised that you did not answer, and I in; I was surprised. He inquired how all in their home. The little darling is very passed into the house, and there saw my were at home. I could no more speak bright and happy, and Adelaide is an own self lying on the bed dead; then than a wooden man. Finally I did in- angel of peace, administering to all who quire, "Where did you come from?" are in trouble, and she is worshiped by all thought I was crazy. I tried to tell you that I was there, and And he said, "Well, from very near the who know her. all right, but could not, and in my anxiety same place you did;" and we went out to Nettie, let me say this to you: live as JUST PUBLISHED. to do so became partially unconscious the barn and looked things over together. contentedly as possible the few remaining and felt myself lifted away to some place; "I tell you one thing, father, it seems to years left to you in earth life. Take good could not see clearly nor tell where I was me that for one dead I am in a mighty care of our child, Linda, and all will be being carried, and finally became uncon- funny fix." He laughed and said that well with you here. Be assured that I everything is just as it should be; "We am with you very often, and will be the scious or lost in sleep. The next change was this: I opened my are the ones that are not right; things will first to meet you when the time comes for results of rational criticiam, ' based upon the purely eyes just as you would upon waking out of look very strange to you for a long time you to cross the river called death, and a natural sleep, and found myself in the because of not knowing that the spirit will lead you to a home made ready for I regard this book as invaluable, and I would urge all when most beautiful place imaginable-all was world is such a place as we find it to be you in this world, where there are beauti-it."-WM. EMMETTE COLEMAN, IN "GOLDEN GATE." so green, nothing decayed; trees, flowers -- in other words we will have to learn ful mountains, trees, rivers, flowers, birds, and birds lovely and in great profusion. over again what we blundered over when and loving friends who are waiting pa-[His mother came to him and told him all in earth life. Many things will puzzle tiently for your earth work to be comthat had happened, and where he was .- you, and you will have to learn the way pleted that they may welcome you to the properly and correct now; still it is very joys of eternal life in the spirit land, ED. G. G.] I could not comprehend nor realize that simple if we place ourselves in the right where there will never be any more part-I had really passed away from the earth condition to receive instruction from those ings in sorrow and tears. and the ones I loved so dearly, but soon who are experienced in heavenly wisbecame satisfied of the fact. Mother has dom. You will find that I am right now, taught me the way to come you, and I am if I did make a mistake in my earth, very often near you. The greatest draw- work." I admitted that he should now back I have is that when I want to tell know what he was talking about, and you something I can not make you hear think he did. me, but I suppose it is all right, yet I do not Mother came to meet us and thought like it nevertheless. I am told that until I we had better return to our spirit home, become more settled I can not see things as to which I objected, for I wanted to rethey are. I learn a good deal every day. main with you, and it may seem strange If this is heaven it is not the place I ex- to you, but the fact was that I could not READY MADE AND CUSTOM pected to see, for it is so much like things realize that I was a spirit, I was so very on earth; it is not the kind of heaven we real in every way. And we did not leave have been educated to expect, yet I am the place for some time, but finally became fully convinced of the great change satisfied with this. Mother inquired if I would like to go that had taken place before leaving the No. 11 Montgomery Street, 1 with her to her home. This was a sur- farm, and I can not say that I was very prise, and I inquired if she had a home happy for some time. on purpose for herself, for I did not know It was a great relief to feel rested, and as they built houses here; to which she re- know that I would never be troubled with plied, "Why, Henry, have you forgotten sickness any more; nor have to contend B. J. SALISBURY, that in heaven there are many mansions?" with the petty annoyances that are to be B. J. SALISBURY, "No; do not know as I have, still I never met in earth life. That was very pleasing. looked at it in this way; of course it is all I often found myself on the road to the right, but looks queer to me. No, I house to ask you something or tell you SANTA ANA, - Los ANGELES COUNTY, - CALIFORNIA. Human Rights. One dollar a year. Sample copy five would prefer to go back to my wife if I something before thinking that you could can; or is that all done away with now, not see or hear me, and that made me that I am here fully out of earthly condi- realize that now you are alone, and would tions?" "Oh, no; you can return as have to care for yourself and Linda all often as you wish, but I would wait a these remaining years of earth life; and little before attempting to do so." " No, this was to me at first gloomy and disap-I do not want to wait." Then she would pointing. But time passed on and I saw go with me as she thought I could not that you could take about as good care of find you; and that was another thing I yourself as I could, and it was a relief to did not understand; wondered why I could | see this, and to learn that you had come | = not travel as well as the next one, and to realize the truth of spirit return. This told mother so. I was informed that the gave me much satisfaction, and then I mode of travelling, or movement here found that I could be more contented to THE NEW THOUGHT. was done by using our will force, and return to father and mother's spirit home. that all have to learn how. Mother said [Then follows a description to the spirit] I could fix my mind upon my wife; think home to which he was taken, which we of her and nothing else, and that would omit for want of room.-ED. G. G.] take me to you, unless I became bewil- I had not been sitting very long when dered at passing objects, which would be some one put their hands over my eyes. the result as I would fear falling. In I was not expecting anything of that that case I would remain in the position I nature and was taken by surprise. Soon was in at the time, or might float down to the person came in front, and there stood the place I was fearful of. The only way my sister Libbie, looking as real as life. to reach our destination is to have full She kissed me and sat down by my side, THE NEW YORK BEACON LIGHT. faith that we will reach it-to have firm- and we enjoyed a long visit together; she ness sufficient to overcome any and all laughing at many of my thoughts about sages from our loved ones in spirit land, and containing the conditions we always meet, and this is the strangeness of things met in the new Free from controversy and personalities. gained by practice. I thought she knew life. what she was talking about, and I had There is no day or night here as with yet as no experience; therefore was you, yet there is a difference in the light three months, so cents. Postage, free. thankful to find my mother by my side to which is shining always. If we return to help me. We took hold of hands, and you in the dark portion of the light, we for less than \$1.00. For long standing adventisements and mother said, "I think we are strong find that it is night on earth, therefore we enough to overcome any disturbing forces may not always state time correctly to we will meet, and soon be among your you. I passed my time for months, visit- All communications and remittances should be addressed earth life conditions." We began to ing different places in company with our " move, did not walk-was more like be- loved ones here, and all looks so like ing lifted than anything else-then felt a earth life that it is impossible for me to IN FOUR PARTS, sinking feeling; then I was afraid, and feel at all like a dead person; yet, there is mother knew it without my telling her, this difference, -here we can have everyand she told me to overcome all fear, for thing we want if we live the right life. I would not fall, and I did the best I We can go to any place, provided we have the will power to get there. could. Soon we came to a stand still, and a Father informs me that if I were to sit queer sight met my gaze. The cloud in idleness all my time, not doing any that surrounded us cleared away and we good, being of no use to any one, I would were in the road in front of the house remain in just the same condition I found THE FREETHINKERS' MAGAZINE, where you were. I wondered how in myself in upon first entering the Summer the world mother knew where she was, Land; that we must enter a life of usefuland where to stop, as I could not see any ness here to be much of anybody, as is thing up to this time since we started, the case in earth life. Yet, it is not save clouds. She said that she " could laborious work here. If you aspire to pressed. And the editor will reserve the right to be as see better than I could as yet, and our something you do not know how to acwill force, or minds were fixed upon that complish, there are those ever ready to will be \$2.00 a volume, 25 cents for a single number. particular place of stopping." "Oh, help you onward and upward, and it does yes, it was so simple when once under- not take a lifetime to learn it, nor a cent stood," and mother laughed so like her- of money, and that comes very acceptaself that I laughed also. We walked ble to me, as I worked all my life on earth S into the house, through the kitchen into for what money only would secure. Here the front room and found you and Linda we do not have to get up at 5 o'clock in talking about me. You was very down- the morning and work till 11 at night, Author of "The Dupuy Papers," "Devil and Hell," and hearted and Linda was reasoning with and go to bed tired and discouraged. you like a woman of sixty years. I went Oh, no! none of that here. On coming

to your side and patted you on the head; here I felt that it would be glorious to be told you that I never feit so well and free from work and care; thought I never Written by the spirit husband of Mrs. M. B. Kenyon of strong in my life; that I was not dead, would want to work any more, but as I THE SPIRITUAL OFFERING, and could see no change in myself, except became rested I was uneasy and took a that I was perfectly well, strong, straight long ramble with father, going to many and not tired any more, to all which I re- places, and was surprised to find cities. ceived no reply. Then I inquired of stores, etc., same as in earth life. mother why you could not see me, as I They do not do business here on a der the wheel, and lived only about three hours. Both he was no spirit or ghost, that I was solid as money basis, though. Money is no use ever in my life. Mother smiled and said, here; everything here is based on a foun- New York City. " My son, if you are not a spirit what are dation of good endeavor, true heart and knowing all this her husband came with his measage of you?" Well, I knew that I was not in character; all having these obtain grand love to lead her out of the gloom into the beautiful light of the physical condition that I had been, results, and can obtain all they wish in "The Offering" has a Department especially devoted to yet I knew all that had taken place any place of business. If you are not "Our Young Folks,"-Mrs. Eva A. H. Barnes, Assistant MY DEAR WIFE, NETTIE:- I am very that my body had been buried, still I worthy you are so informed, and inlooked to be flesh and bones. She told structed kindly what to do, and then me not to attempt to understand every- leave you with a blessing and the hope to Spirit Communications and Messages. thing at once-that you could not see me see you again and be able to give you all you that I am not dead, and explain with your natural eyes, but that some time I you can wish for. You then leave and \$1.00; Thme months, so cents. to you how I found things and my- could place my hand on your head and that strive to correct the wrong. No decepself after passing so suddenly away from you would realize that I had done so and tion here; every one is taken for actual worth and valued from the standpoint of THE CARRIER DOVE. wcs near you. I found that there was no use in my at- "Do unto others as you would that they



[July 31, 1886.

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## GOLDEN GATE

### The Gospel of True Manhood.

#### [" H. K." in Spiritual Offering.]

In connection with the spiritual movement, there has quite recently been based upon, or necessarily derived from, the essential principles of Modern Spiritearnestly derirous, that all persons should self in parents, teachers and superiors." enjoy perfect freedom both in the enterenunciate any opinions, or so-called principles, as constituting the essence or essential tendency of Modern Spiritualism,

g;) and yet what does he teach in regard to this theme of true manhood? His words are:

brings into the world with him; and yet it business, and so continued for is on this one thing that all depends for preached a new gospel of manhood—a making a man in every point a man. novel standard set up to determine what That is Reverence, which is threefold, in- Council. But at the present time th should be deemed true manhood, as cluding reverence for what is above us, not much encouraged in that bus indicated by the arms crossed over the for, like almost every other, it is mo breast, and the look turned joyfully towards lized by men, and that may be one heaven, and as a testimony that there is a why the Christian Church of to-day ualism. We are entirely willing, nay, God above who images and reveals him-

tainment and expression of their individual great German poet and philosopher says he says: opinions; but we can not, without em- of the nature and value of reverence. phatic protest, permit the vagaries and What we have quoted will amply suffice the Church at an early day. They crudities of erratic minds to be palmed off to show that he had not reached that as essential Spiritualistic principles. We plane of thought-illustrated in these times follow as authority no "Thus saith the -on which true manhood is synonymous Lord," "Thus say the spirits," or "Thus with the supremacy of egoism, the denial says Spiritualism," or any exponent of it. of God, and the apotheosis of pride. We We deny to every individual and to every must protest against the constant flaunting class, sect, or association of individuals of this vagary as one of the peculiar glories professing to be Spiritualists the right to of Spiritualistic doctrine, or as having indeed the slightest relation to it, except as an exemplification of one of the darkest perversions of a misguided, albeit a wellintentioned mind. In this sense it may serve to illustrate an important fact in regard to the spirit phenomena so copiously admonitory example of something to be pitied and shunned, not commended and followed. Such teachings, though pernicious in their influence on rash and unreflecting along the southern border of Kansas minds, can, however, have no effect what- awaiting the legal opening of the Oklahoma ever in changing the proper and generallyreceived standard of manhood. We have, however, thought it best to give it some attention, because of the persistency with which it is pressed by its author who similar standard, and they, too, are apply- claims to be a teacher par excellence of ing it to that which Spiritualists are enun- spiritual truth. We have no antagonistic which we regret to find him advocating so

### Women Preachers.

At the commencement of the Ch "One thing there is which no child Church, women were in the prea centuries until forbidden by a Ca different and inferior to what it first. In Judge Waite's very inter We will not cite the whole of what this book on the early history of the Ch

"Women were officially recognize ordained for the ministry, entering into the altar, until forbidden Council of Laodicea, A. D. 365. also at an early day administered t of baptism. They especially claim right to baptize their own sex, which eminently proper, as at that period strange ceremonies were connected baptism. The converts were first cised of the evil spirits that were supposed to inhabit them; then after undressing and being baptized, they were annointed with oil. The Bishops and Presbyters opposed woman's performance of this rite. They MRS. L. S. BOWERS, presented at this time, and afford us an ' did not care to be relieved of the pleasant duty of baptizing the female converts.'"

<b>7.T</b> , <b>1</b>	T.	7
	PROFESSIONAL CARDS.	ADVERTISEMENTS.
hristian	DR. J. E. & C. MAYO-STEERS'S SPIRITUALIZED REMEDIES.	CHEAP LANDSI
eaching several atholic hey are	Spirition of spirit controls Drs. Nicolian and Rosie. Send lock of hair, age, sex, one leading symptom, 2-cent stamp, and have your case diag- nosed FREE.	CHEAP LANDS FOR SALE
isiness, onopo- reason	OFFICE-251 HENNEPIN AVENUE. Address, P. O. Box 1037, : Minneapolis, Minnesota. may1-6m	— IN —
y is so was at	JENNIE E. WILLIAMS,	SAN LUIS OBISPO CO.
eresting Church,	ELECTRO - MAGNETIC PHYSICIAN AND PSY- CHOMETRIST,	
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	Office-305 Kearny street, San Francisco, Cal.	12 650 Acres of Choice Fruit Land
ized in ey were ng also by the Women the rite	Hours-From 9 to 12 o'clock M., and 2 to 6 o'clock P. M. Electric and Medicated Baths a specialty. All Nervous and Chronic Diseases speedily cured by entirely new and improved methods of treatment. Electricity, Magnetism and Massage scientifically applied.	Within six miles of the celebrated Paso Robles Mineral Springs, and near the proposed railroad from San Francisco to San Luis Obispo. About one-third is
ned the ich was od very ed with st exor- upposed	MRS. M. E. AYERS, PSYCHO-MAGNETIC PHYSICIAN, Residence, 581 Seventeenth Street, : Oakland, Cal. Office Hours-From 11 a. m. to 2 p. m. jun26	valley land, through which the "Huer Huero" creeks runs, the balance rolling land. No irrigation needed as the rain fall is sufficient. No better climate in the State; being twenty miles from the coast,

The most reliable Prophetess that has ever been on the

coast. The first one who ever predicted the

discovery of the Comstock ledge.

She seldom fails to discover stolen property, and can be

WILL VISIT SAN JOSE FOR A SHORT TIME. THE

may8-tf

consulted on mines, etc.

except as far as undoubted facts may
clearly demonstrate their truth. What
spirits may have expressed through various
mediums, as recorded in the literature of
the subject during the past thirty-eight
years, must be carefully examined, an-
alyzed, collated, and tested by the light
of experience, reason, conscience, and
enlightened intuition before it can be ac-
cepted as truth emanating from the
exalted spheres of wisdom.

We thus have a standard independent of spirit communications by which they are to be judged and accepted or rejected. Those who are not Spiritualists have a they are pronouncing their judgment upon this "new light" according to that strenuously. standard. Many are already exclaiming: "Can that be a 'new dispensation of spiritual truth' which abnegates God and religion, with every acknowledged virtue that rests on religious distinctions, and absurdly dignifying this monstrosity by calling it the 'true gospel of manhood? If such is the claim set up, and if those are the doctrines proclaimed by spirits, it and we prefer to sit under other teaching.

In view of some of the platform utterances, normal or inspirational, that have and lined with oak. The principal engone forth quite recently from individuals trance measures thirty feet high by eighand associations claiming to represent teen feet broad, and the two doors weigh day at 2 p. m., except Saturdays. Class receptions, Sun- 5 Spiritualistic thought, we can oppose to thirteen tons, the total cost of all the this just repudiation nothing, only protesting that such are not our principles, though they may be those of a certain erected in the form of a Greek cross, three class of spirits and of those who affiliate of the broad ends of which form the co with them; for the "liberty which reigns ridors, lower and upper, surrounding thre over there" permits the lower as well as sides of, and open to, the central square the higher orders in spirit life to come to or temple proper, while the fourth end the earth. Hence it happens that the im- occupied by the altar and its appurte perfectly developed or unprogressed among | nances. mortals readily imbibe as truth the The total cost of all the marble in the "falses" and absurdities that prevail building exceeded \$2,000,000. Liftin among the unprogressed in spirit life; and one's eyes, the galleries are seen to con hence come these preachings and teach- tain thirty-six windows, and the cupo ings of the spurious gospel of atheism and sixteen, all of which are double, wi pride instead of the angelic gospel of God frames of bronze. Round the cupola and true immortality. It has, indeed, always been character- bra, placed there at a cost of \$120,000 istic of the lower orders of spirits-figura- with a second row of six hundred, costin tively and collectively represented as an additional \$60,000. There are for Satan, Lucifer, the Dévil, etc., etc.-to lustres, weighing four tons each, and the flatter mankind with false ideas of "true total number of candles to be lighte manhood," and, by means of their gloz- throughout the building is upward ing deceits, to stimulate those mental 3,000. At the top of the cupola is conceptions which impart an extravagant painting by Professor Markoff, represer individualism leading to presumption and ing in colossal proportions the first perso folly. The last of the Hebrew prophets, of the Trinity as an old man, with the i whose mediumship was followed by four fant Jesus. The hight of the figure centuries of spiritual darkness over the forty-nine feet, and the length of the fac Judean nation, persecuted this condition seven feet, and the hight of the infan of mind as the culmination of the spirit- twenty-one feet. Also, below the cupo ual apostasy of the people. "Ye have are a number of figures of Apostles and said, it is vain to serve God;" and "ye Fathers, each twenty-one feet high. Gre call the proud happy." The idea that pure religion-the wor- the eastern end of the church. The cost ship of God "in spirit and in truth"-is materials and workmanship for the alt inconsistent with true manhood is utterly space, apart from the icons of sacred pi preposterous, and in our judgment could tures, amounted to \$150,000. In emanate only from a perverted, not a part of the church are some of its mo spiritually-illumined mind-a mind that, remarkable paintings, most, if not all, mediumistic in its nature, has yielded to Russian artists. The structure of the alt an abnormal influence, tending rather to screen is a departure from the tradition obliquity, or insanity, than to moral and Russian type, for instead of a tall, up spiritual health. Such a sentiment must blank partition, half or two-thirds of t be absolutely shocking to every right- hight of the church, hiding the easter thinking mind-right-thinking as judged by end, the screen of St. Savior's is low a the standard of human thought presented elegant, and throws open, except for in the history of the past and the experi- few feet above the floor, the whole of ence of the present. Both history and sanctuary. This princely cathedral experience confute this odious conceit; erected at a cost of \$22,000,000, and for they present the exemplars of human- said to be capable of accommodating ity as imbued with and controlled by the thousand worshipers, and which, from sentiments of religion, not truckling with first conception, has been built in a sing obsequious imbecility to their fellow-men, lifetime. never displaying the hypocrisy of a Uriah Heep "umbleness," though bowing THE Sermon on the Mount is the v down with heartfelt reverence and humil- charter of practical religion. It has stol ity to the Infinite, All-loving Spirit, and ever since, and stands still, at the head acknowledging his will as paramount and the religious utterances of the wor his service as the supreme end and aim of But there is not a word in it, from beg all their actions. Do the religion and ning to end, of all those doctrines whi pious devotion of George Washington have been most insisted on in the cree emplar of the noblest manhood? Do Brooke Herford. the reverance and humility of Sir Isaac the idea of a God (with a big or a little | sides at once.

### Moscow's Great Cathedral.

#### [Brooklyn Magazine.]

What must, without doubt, be conceded MRS. WM. H. KING, arrogance, and assumptive self-sufficiency, the world, is the great cathedral at Moscow, "The Church of St. Savior," recently completed there.

The foundations of the church are of is not difficult to determine from what Finnish granite, and the whole edifice is sphere of being they must have emanated; faced with marble, the door being of KNOW THYSELF! HEAL THYSELF! bronze, ornamented with Biblical subjects, SOUL CULTURE AND THE SCIENCE OF LIFE. days, 2 p. m. The sick in soul, mind and body, and those in trouble can consult him for treatment at the hall or he doors being \$350,000. The building one row of six hundred and forty candel expense has, of course, been lavished

SEVEN thousand men are encamped country.

#### MRS. R. A. ROBINSON, **PROFESSIONAL CARDS.** PSYCHOMETRIZER AND TEST MEDIUM. A NDREW JACKSON DAVIS, PHYSICIAN TO BODY AND MIND, 308 Seventeenth Street, ciating as new light from the spheres; and feeling to him, but only to the doctrines Has become permanently a citizen of Boston, and may be consulted concerning physical and mental Between Mission and Valencia, San Francisco. discords, or addressed at his Office, No. 63 Warren Avenue, Boston, Mass. MRS. J. J. WHITNEY, Mr. Davis would be pleased to receive the full name and address of liberal persons to whom he may from time to The well-known time mail announcements or circulars containing desirable information. jul3-3m\* CLAIRVOYANT, CLAIRAUDIENT AND TRANCE MEDIUM, Is now located at No. 120 Sixth street, puts in the place of these atheism, pride, as the most magnificent church edifice in TRANCE, CLAIRVOYANT AND CLAIRAUDIENT SAN FRANCISCO. MEDIUM, Sittings daily, : : : : : \$1.00. Residence, : : San Diego, Cal. MRS. J. HOFFMAN, Will answer calls to lecture anywhere in the State. TRANCE MEDIUM. Circles, Monday, Friday and Saturday Evenings, 25 Cents. MASSAGE TREATMENT. 933 Mission Street, near Fifth, San Francisco. MENTAL HEALING, Sittings daily, \$1.00. Taught by A. C. STOWE, M. S., at K. R. B. Hall, 220 Mason street, corner O'Farrel. Class lessons given every CHORT-HAND AND CALIGRAPH TEACHER.

that prevail near the coast, and is free from the intense heat of the interior valleys. THE WASHOE SEERESS AND ASTROLOGER, Price, \$20.00 Per Acre!

> Here is an opportunity to buy from six to twelve acres of land for the same price asked for one acre in Santa Clara or Napa county, with a better soil and better climate than can be found in either the valleys named.

is free from the cold fogs and bleak winds

### 1350 Acres of Excellent Grazing Land,

Adjoining the above, I have a stock ranch of 1350 acres covered with bunch grass, clover and alfillerea, the most nutritious of all native grasses. A stream of running water the year round passes through the land. Plenty of oak trees on both places for fence posts and fuel.

Price, \$20.00 Per Acre.

Part of the purchase money for either piece of land can remain on mortgage.

AMOS ADAMS,

110 Ninth St., S. F. JANUARY, 1886.

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may 22

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Those suffering from Rheumatism, Neuralgia, Paralysis, Lumbago, Vertigo, Lead Poisons, Blood Poisons, are especially recommended to try these Baths.

the	in trouble, can consult him for treatment at the hall or he will attend them at their residences. Hours at hall, 10 a.		SINGLE BATH, \$1.00 SIX TICKETS, \$5.00.
and the second	m. to 5 p. m. jun 19-tf	MISS GEORGIA HALL,	MRS. E. L. BUCKINGHAM,
ree	MRS. EGGERT AITKEN,		209 Turk St., San Francisco.
ree	CLAIRVOYANT, MAGNETIC HEALER AND TEST	At 161 Seventh Street, : : : : Oakland.	CT OO FOR WATCHES
are,	MEDIUM,	DO SPIRITS OF DEAD MEN AND WOMEN	\$1.00 FOR WATCHES CLEANED AND WARRANTED. GLASS 10 CENTS.
l is	No. 830 MISSION STREET,	D Return to Mortals?	
rte-	Between Fourth and Fifth Streets, San Francisco.	MRS. E. R. HERBERT, SPIRIT MEDIUM,	T. D. HALL, Jeweler,
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vith	MEDIUM,		OAKLAND COAL OIL DEPOT.
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son	SPECIALIST IN DIAGNOSIS AND TREATMENT OF ALL OBSCURE AND CHRONIC DISEASES	CLAIRVOYANT AND PSYCHOMETRIST,	GLEN HAVEN SANITARIUM.
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fant		Sittings daily, \$1.00.	A Home for Aged and Infirm People, Board
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reat	ATTORNEY AND COUNSELOR AT LAW,	3:0:3. 00 1/20 FILD ETANS,	school to be started. Community of interests to be in-
on st of	Poom er Temple Plack	Medium	augurated. For full particulars, address
ltar	Room 15, Temple Block,	-FOR-	DR. T. B. TAYLOR, A. M., Soquel, Santa Cruz Co., Cal.
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this nost	feb27-6m-3m*	SLATE	\$200 ON PRESENTS GIVEN AWAY. Send us 5 cents postage, and by mail you will
, by	MRS. DR. BEIGHLE,	And MECHANICAL	value that will start you in work that will at once bring you
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ugly	QUESTIONS,	Sittings daily (Sun- days excepted), from 9	spare time only, to work for us at their own homes. For- tunes for all workers absolutely assured. Don't delay. H.
the	PHELAN BLOCK, : MARKET STREET, : ROOM 314. Hours from 9 to 5.	Private Developing,	HALLETT & Co., Portland, Maine.
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nd is	SPIRIT MEDIUM AND PSYCHOMETRIST.	MAGNETIC HEALER,	
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n its ngle		Treats all cases of Acute and Chronic Diseases, by Nature's vital forces, without the aid of drugs or mechani-	THERE
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very	A REMARKABLE OFFER.	DR R PROWNER CO	Is an Independent and Pro-
tood	A REMARKINGLE OFFER.	DR. R. BROWN & CO.,	gressive Physician and the most successful, as his prac- tice will prove. He has, for
d of orld.		PHYSICIANS, SURGEONS AND ELECTRICIANS,	twenty years, treated exclu- sively diseases of the Sexual
gin-		Santa Cruz, California.	Organs, in the cure of which he stands pre-eminent.
hich eeds	disease, FREE. Address,	These wonderful Magnetic Healers will diagnose diseases without any explanation from patients; diseases of women	Spermatorrhœa and Impo- tency as the result of self-
Rev.	J. C. BATDORF, M. D., Principal Magnetic Institute, Jackson, Michigan.	a specialty; rheumatism positively cured; all rectal dis- eases cured, such as ulcers, fistula in-ano, fishurspruritus,	abuse in youth and sexual er- cesses in mature years, caus-
		polypus recti, stricture, etc., which is the cause of consump-	ing night emissions by dreams, loss of sexual power, rendering

Newton belittle him in comparison with Everything in life has a right and a the petty thinkers who strive to set up this wrong side. You may take any joy, and, new standard of what is true manhood? by turning it around, find troubles on the Goethe will possibly bear a comparison other side; or you can find the greatest with the psycho-intellectual genius who trouble, and, by turning it around, find seeks to become prominent as an ex- joy on the other side. The gloomiest ponent of this new doctrine that disdains mountain never casts a shadow on both Can be found at

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oss of sexual power, rendering narriage improper and unappy, etc., are cured perman nently by an outside application tion in sixty days. No Stomach Medicines used. It is one of Dr. Fellows' valuable reme-

dies, which is entirely unknown to the medical profession. and It is not a catch-penny get-up, such as a pad, be pastille nor magnetic appliance, but simply a medicine to and say where you saw his advertisement.

## GOLDEN GATE.

#### [Written for the Golden Gate.]

8

Welcome to the G. A. R.

#### BY JOHN ALLYN.

Hail, comrades, from the other side, Beyond the whilom desert wide, We hail you with fraternal greeting-Union and peace now bless our meeting.

Our memory calls up many a scene, Mid deadly strife, where graves are green,

Our Nation, rent in hostile twain, The people's heart in anguish torn, Who should unite it once again, And lead our hosts to victory's bourne?

Fort Donalson at length revealed Our man of prowe for fate to shield. His heart was strong, his motives pure, He led our hosts to victory, sure,

Shiloh's church now marks the land Of battle fierce and victory grand.

Vicksburg's entrenchments had to yield To him whom Donalson revealed.

Twice the valiant hosts in gray, On northern soil sought out their prey ; In "Maryland, my Maryland," They found an army to their hand.

The cry of "On, to Harrisburg !"\* Was lost in old Potomac's splurge.

## D. D. HOME.

Interesting Account of His Last Days on Earth.

#### [Lady Caithness in Religio-Philosophical Journal.]

I saw Mr. Home several times during the last sad days, and was with him on that no signs of mourning should appear in the day previous to his departure. He accordance with the wishes of her husknew me perfectly, and seemed glad to see me, calling me by an endearing name. He also spoke to my son in the same affectionate manner, saying that his grand- Nothing can be more striking than their father (my own dear father,) was present, golden-fringed and embroidered white which showed how perfectly he remembered old times and the wonderful seances we had had with him when my father Her mourning was wholly inward, and manifested through him in a most impres- the only outward token of it were the sive and solemn manner as I recorded choking sobs I occasionally heard from at the time in the English spiritual papers. lighted taper in our hands according to

long, so retired into the sitting-room with Russian church at a certain part of the his almost heart-broken wife, who threw ritual.

herself sobbing into my arms, for we all saw but too well by the faint voice, the representing the broad dark sea, with one feeble pulse and the difficult breathing, solitary fishing boat tossing on its broad 634 Market St., opposite Palace Hotel,

the raised and brilliantly illuminated platform on which the casket reposed; and a magnificently robed priest continually BUY ONLY THE LIGHT-RUNNING walked around swinging a golden censor of fragrant incense from side to side as the imposing service proceeded.

Mrs. Home had particularly requested band, otherwise the priests on such occasions are, it appears, robed in black;

but behold them now as they walk in procession and ascend the steps of the altar. robes, a high gold mitre on the head of one (the Arch High Priest). The bereaved one herself wore her usual dress. her as I knelt by her side, each with a

A magnificent fresco adorned the whole

side of the wall opposite where we knelt,

We feared to tire him by remaining too the ceremony of the Greek, or Greco- The Best Sewing Machine in the World!

Send for circulars, price-lists and terms, to The New Home Sewing Machine Company.

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#### ADVERTISEMENTS. NORTHERN DIVISION SOCOMPANYOR TIME SCHEDULE. Passenger trains will leave and arrive at Passenger Depot (Townsend St., bet. Third and Fourth), San Francisco : LEAVE S. F. & Commencing May 2, 1886. { ARRIVE S. F. 6128 A. 8:30 A. . B: 10 A. 10140 A. 9103 A. • 10:03 A. TTI:30 A. San Mateo, Redwood, and \* 3130 P. \* 3:36 P. 4:05 P. Menlo Park. 1 4159 P. 6100 P. \* 5'15 P. 6130 P. \$ 7:50 P. \$11:45 F. \* 8:15 P. 9:03 A. 8:30 A. \* 10:02 A-Santa Clara, San Jose, and 10:40 A. 3:30 P. 6:00 F. \* 3130 P. Principal Way Stations. 4125 P. 1 8:15 P. \*10:02 A. Gilroy. Pajaro, Castroville, 10:40 A. J Salinas and Monterey 6100 P. 3:30 P. 1 Watsonville, Camp Goodhall, "10:02 A. 10:40 A. Aptos, New Brighton, Soquel 6100 P. 3:30 P. ] (Capitola), and Santa Cruz. Monterey and Santa Cruz, 1 8:55 P. 7:30 A. (Sunday Excursion) .A gotor \* Hollister and 10:40 A. J 6:00 P. Tres Pinos. " 3:30 P. ] totao A. | Soledad, Kings and Way Stations. / 6100 P. r.--Afternoon. A .- Morning.

[July 31, 1886.

When Vicksburg's fortress was no more, And Gettysburg was drenched in gore, And blessed Lincoln then let fall "Malice toward none, and charity for all."

"When Greek meets Greek,"" comes tug of war,' And slaughter that good men abhor. Our man of prowe and Destiny Thus met the gallant soldier Lee.

From Atlanta's breezy heights To the ocean's tide-washed bights, Sherman led his chosen bands Through the heart of hostile lands. No grander epic graced the pages Of story's lore through all the ages.

The Union saved, your work was done, And sweet repose was truly won. No greater work was e'er begun, No better work was ever done.

Your ranks grow thinner year by year, Upon this transient mundane sphere. Comrades will join that greater corps, That gather on the other shore, When transient passions fade away, And universal love bears sway, Where there is neither Blue nor Gray.

\*In the Century, for June, is a statement by a confederate general, that at the battle of Antietam, General Lee said that he would strike for Harrisburg, from which he could strike for Philadelphia, Baltimore or Washington. Instead, his army waded the Potomac.

#### [Written for the Golden Gate.] God's Beautiful Garden.

#### BY FRANK A. FELLOWS.

In God's beautiful garden no flowers can die, NE chilling blast the fair buds can destroy ; And the angels walk there, clothed in beauty and power, And the scraphs are wardens that guard this bright bower.

Keeping time with the soft rippling fountains that play, And the low, gentle winds fan the miniature seas, That reflect the great trees as they bend in the breeze.

that our dear friend was sinking fast. But bosom, toward which the brightly illumihe could not bear to be parted from his nated figure of the Christ was advancing, devoted wife even for this brief moment. walking on the waves, as if coming from a and we heard him feebly call, "Queenie, distant shore to bring light, peace and Queenie," one of the pet names he de- happiness to the troubled group in the lighted to call her, and she returned to his boat. The whole effect was grand, solemn side to hang over and minister to him to the and suggestive, and I gazed long at it as SUUIH PACIFIC CU last, as she had been doing for more than the full voices of the choir rose and fell in eighteen long months, during which time solemn cadence, and the rich soft strains she has not once known what it was to sleep of swelling harmony filled the building, in a bed, to remove her clothes or enjoy a dying away in distant echoes repeated 8:30 A. M., daily, for Alvarado. Newark, Centreville, night's rest. Indeed, she told me she from dome to dome. Nothing can surhad no bed in the cottage where they pass the religious effect of these grand then were, and pointed to the arm-chair Gregorian chants without any instrumental 2:30 rado, Newark, Centreville, Alviso, Agnews, Santa beside her husband's pillow, when I asked accompaniment; but each voice from the highest treble to the deepest base is fully her where she slept.

If ever there was a saint on earth, our trained and highly cultivated, beside being Santa Cruz. dear friend Dan has had that saint for his of thesweetest tone.

wife for the last fourteen years, during all And now the solemn, beautiful and im- turn on Monday inclusive. of which time I have seen her untiring de- pressive service is over, the High Priest \$1.75 to SANTA CLARA and SAN JOSE and return -Sunvotion to him without ever having one who has been for some time praying at the 8:30 Å. M. and 2:30 P. M., Trains with Stage at Los thought for herself or even a care for her head of the casket, blessed it. The newly All Through Trains connect at Felton for Boulder Creek health, which was not of the strongest. made widow advances and presses her During the latter part of his long illness lips on the hard cold wood of the outer Mrs. Home tells me she was wonderfully, case, and it is lifted from the dais and -nay, perhaps miraculously, sustained, borne to the carriage that was awaiting it 11:00, 11:30, A. M. 12:00 M. 12:30, 1:00, 1:30, 2:00, 2:30, J.A. for though she has not known what it is at the door-a traveling carriage of a pecuto sleep in a bed, or enjoy a night's re- liar make, consisting of two compartments, pose, and she could not eat, and only for the living and the dead, which is much sustained herself with a little soup or a employed in France for the purpose of cup of tea at long intervals, yet she felt conveying the remains of the departed to well and able to go through the great any distance. The door is closed on the M. fatigue.

Poor woman, now that she has lost him, after a hasty farewell to the few faithful she seems broken-hearted, and yet she friends who had come without need of alone has made all the arrangements for any invitation to render this last sad tri-The birds sing in raptures, through the long Summer day, the funeral, and when I went to see her bute of affection and esteem to the de-

a few hours after receiving her sad tele- parted, takes her seat in the coupe or WIN more money than at anything else by taking an Beginners

#### SAN FRANCISCO.

ARTHUR M. HILL, Manager.

# RAILROAD.

of Market Street, SOUTH SIME, at

Wrights, Glenwood, Felton, Big Trees, Boulder Creek, SANTA CRUZ, and all way stations-Parlor Car.

Clara, SAN JOSE, Los Gatos, and all stations to Boulder Creek and SANTA CRUZ-Parlor Car.

Aton P. M., daily, for SAN JOSE, Los Gatos and in-4.30 termediate points. Saturdays and Sundays to

SEE Excursion to SANTA CRUZ and BOULDER CREEK. \$2.50 to SAN JOSE, on Saturdays and Sundays, to re-

points on Felton and Pescadero Railroad.

#### To Oakland and Alameda.

26:00, 26:30, 37:00, 7130, 8:00, 8:30, 9:00, 9:30, 10:00, TO:30, 3100, 3130, 4100, 4130, 5100, 5130, 6100, 6130, 7100, 7130, 8130 Q130, 10145, 11145 F. M.

From FOURTEENTH AND WEBSTER STREETS, OAKLAND 30, 86:00, 86:30, 7:00, 7:30, 8:00, 8:30, 9:00, 9:30, 10:00, 30, 11:00, 11:30, A. M. 12:00 M. 12:30, 1100, 1130, 2100, 10, 3100, 3130, 4100, 4130, 5,00, 5130, 6100, 6130, 7100, 7130,

From HIGH STREET, ALAMEDA : 25:16, 25:46, 26:16, 6:46, 16, 7146, 8116, 8:46, 9:16, 9:46, 10:16, 10:46, 11:16, 11:46, A. 12:16, 12:46, 1:16, 1:46, 2:16, 2:46, 3:16, 3:46, 4:10, 4:40,

sacred contents, and the bereaved one, 5:16, 5:46, 6:16, 6:46, 7:16, 9:16, 10:31, 11:31 P. M.

Ticket, Telegraph and Transfer Offices, 222 Montgomery I. FILLMORE, W. T. FITZGERALD,

G. F. & P. Ag't. Superintendent.

DUDDER Y & STATE		
	Theatre Train, Satur	all as some the second se
	beatre I man. Sutur	days only.
The second s	A REALERS IN. & LANGERS	

Standard time furnished by Randolph & Co.

STAGE CONNECTIONS are made with the 10140 A. M. Train, except PESCADERO Stages via. San Mateo and Redwood, which connect with 8:30 A. M. Train.

SPECIAL ROUND-TRIP TICKETS-At Reduced. Rates-to Monterey, Aptos, Soquel, Santa Cruz, and Pesadero; also, to Gilroy, Paraiso and Paso Robles Springs.

#### EXCURSION TICKETS

For Sundays only, Sold Sunday morning. good for Return same day. DASSENGER TRAINS LEAVE STATION, FOOT For Saturday, ( Sold Saturday and Sunday only; Sunday and {good for Return until following Mon-Monday. (day, inclusive, at the following rates-Sat toj Round Trip | Sun Round Trip, c. from San Mon. Mon from San Tkt. Francisco to Francisco to Tkt. 50 Mount'n View \$ 1 50 8 2 00 an Bruno. Millbrae .... 65 Lawrences 90 Santa Clara. Oak Grove . San Mateo. 1 10 San Jose .... 4 00 1 25 Gilroy Belmont. Redwood . 5 00 1 40 Aptos ..... and | Fair Oaks. 1 25 1 50 Soquel Menlo Park. 1 25 1 60 Santa Cruz :....... Mayfield..... 1 25 1 75 Monterey......

> TICKET OFFICES .- Passenger Depot, Townsend St., Valencia Street Station and No. 613 Market street, Grand Hotel.

A. C. BASSETT. H. R. JUDAH, Superintendent. Asst. Pass. & Tkt. Agt

SOUTHERN PACIFIC

COMPANY.

Time Schedule, April 6, 1885.

TRAINS LEAVE, AND ARE DUE TO ARRIVE AT

SAN FRANCISCO, AS FOLLOWS:

DESTINATION.

18.00 a. m. ... Byron .....

8.00 a. m. ... Calistoga and Napa.

ARRIVE

16.10 p. m

\*10.10 a. m

6.10 p. m

FROM

There are roses and lilies and bright immortelles, And soft, tiny daisies, and bonnie blue-bells, And the broad-spreading ferns 'neath the bright water shine, For the hand that hath made them they know is Divine.

Then, come let us go, why wish here to stay, Straight is the road and broad is the way, And the dear, loving spirits so anxiously wait To hear the glad summons " go open the gate." OARLAND, May 4, 1886.

#### The King's Ships.

God hath so many ships upon the sea ; His are the merchantmen that carry treasure, The men-of-war, all bannered gallantly, The little other boats, and barks of pleasure. On all this sea of time there is not one That sailed without the glorious name thereon.

The winds go up and down upon the sea, And some they lightly clasp, entreating kindly, And waft them to the port where they would be, And other ships they buffet long and blindly. The cloud comes down on the great sinking deep, And on the shore the watchers stand and weep.

And God hath many wrecks within the sea; Oh, it is deep ! I look in fear and wonder ; The Wisdom throned above is dark to me, Yet it is sweet to think his care is under : That yet the sunken treasure may be drawn Into his storehouse-when the sea is gone.

So I, that sail in peril on the sea With my beloved, whom the waves may cover, Say, God hath more than angel's care of me, And larger share than I in friend and lover. Why weep ye so, ye watchers on the land? This deep is but the hollow of his hand.

At the Loom.

International states in provide the second statement of

She stood at the clumsy loom, And wove with a careless song;

gram, I saw how active she had been, for chariot above it, accompanied by a sin-I found the rooms already hung with gle attendant. The coachman is already crimson draperies and transformed into a on the box, and so it is driven off, folchapelle ardente, brilliant with roses, flow- lowed by a carriage containing the four ering plants and palms, and lighted by officiating priests still clothed in their tapers-placed around the pale, wax-like rich white and gold vestments. They form which reposed on a crimson canopy of have a two hours' journey before them state, with fresh sweet roses strewn all over at the rate at which they will travel, althe white drapery and lace which veiled though it is only to the American and his features without concealing them. I Russian cemetery at Saint Germain, have since learned from Mrs. Home that where the remains of the much beloved this lace which thus covered him was her and world-wide celebrated medium now bridal veil and dress. The eyes were reposes, surrounded by American and open, and the doctor who was there told Russian graves.

me they had found it impossible to close My task is now over, although I might them, which a Sister of Charity who was still add one more episode which those also present, and who had helped to at- who knew him may feel interested in tend him, assured me sometimes hap- hearing. I went to the sylvan cottage pened; but strange to say this did not at Auteuil in the evening to see Mrs. give him a painful appearance, on the Home after her return from Saint Gercontrary, it was more life-like, only very main, and she described to me how she sad, for the eyes had a sad but sweet ex- had herself arranged the flowers over the pression, and I hope I shall not be con- casket in its last resting place, in which sidered irreverent when I say that we all also repose the remains of her only agreed he reminded us of some picture we child, a baby girl born in the first years of their marriage. have seen of Christ.

But let me turn from dwelling on this This sweet, highly intellectual and resad remembrance, to the lovely and im- fined lady is the second wife of Mr. pressive ceremony I witnessed the next Home, and like her predecessor, by morning, Wednesday, the 23d of June, whom he leaves one son, is of a highly at the Russian church, the very church in distinguished and noble Russian family. She had a handsome fortune in her own which they had been married.

At 9 o'clock in the morning I had right, sufficient at all events to enable reached the sweet little cottage in the them to live with every comfort and shady gardens in which poor Dan had even luxury, for otherwise it is well breathed his last, where I hobed to have known that the celebrated, medium had been in time to convey and accompany no means, never having made a profeshis wife, the chief mourner, to the church sion of his truly remarkable supermunbut found she had been there already dane gifts, or ever received a fee. The since 8 A. M., and with her own fragile few handsome presents, consisting in rings, hands had again arranged all the flowers studs and pins, which he had received around the casket, which stood in the from Kings and Emperors, he has recenter of the beautiful building, raised on ligiously kept as mementoes of the hapa dais, and surrounded by very tall wax piness he has been able to confer on candles in high gilt sconces, exactly under those who though rich in this world's the great central dome and facing the goods, and occupying the highest staaltar, which in the Greek church is closed tions this world has to offer, have yet in by high gilt doors through whose rich yearned to know something of a still arabesque fretwork and tracery it can still higher life to which their dear ones had be seen. The pavement of the church is gone before! entirely covered with a rich soft carpet of bright colors, and its general appearance ADVERTISEMENTS. is gorgeous in the extreme, in the byzantine style, rich in gold and coloring. But TOB PRINTING. the principal feature the eye rested upon J on entering on this occasion was the altar of a lone woman's devotion, on which reposed the cold remains of her JOB PRINTING! beloved one, covered forever from human sight by the narrow walls of its rich mahogany casket under a spreading cloth of white and gold, which almost disappeared under the wealth of bright fresh We have now completed arrangements with one of the best "But I've seen the time when I worked with the best ;" roses his wife had heaped upon it, and to Job Printing offices in the city, whereby we which I added my own and my son's floral are able to fill all orders for offerings. All around stood the spreading palms and the flowering plants she had -{JOB PRINTING!}caused to be transported from the room of In the Most Satisfactory Manner and upon the Beat the villa in which the beloved remains had Possible Terms. lain during the previous twenty-four hours, which, with many other rare plants and shrubs, formed a barrier all around "Golden Gate" P. and P. Company.

succeed grandly. None fail. Terms, free. HALLETT BOOK Co., Portland, Maine.	7.30 a. m.  . Colfax  5.40 p. m    7.30 a. m.  . Delta, Redding and Portland  6.40 p. m    *3.80 p. m.  . Galt, via Martinez  *10.40 a. m
FAIR DEALING	8.00 a. m.  . Ione, via Livermore  5.40 p. m.    4.00 p. m.  . Knight's Landing  10.10 a. m.    5.00 p. m.  . Livermore and Pleasanton  *8.40 a. m.    *8.00 a. m.  . Martinez  6.10 p. m.
	*8.00 a. m. Milton.  *7,10 p. m    3.30 p. m.  (Mojave, Deming, ) Express  10.40 a. m    7.00 p. m.  (El Paso and East) Emigrant.  6.10 a. m    0.00 a. m. Niles and Haywards  8.40 p. m
712 AND 714 MARKET STREET,	8.00 p. m.  (Ogden and) Express
	7.80 a. m.    via Benicia  6.40 p. m    8.00 p. m.    via Benicia  11.10 a. m    4.00 p. m.    via Benicia  10.10 a. m    4.00 p. m.    via Benicia  10.10 a. m    4.00 p. m.    sta Benicia  10.10 a. m    4.00 p. m.    Sacramento River Steamers.  *6.00 a. m    8.00 a. m.     *8.40 p. m
SAN FRANCISCO.	*10.00 a. m.      13.40 p. m    8.00 p. m.    9.40 a. m    18.00 a. m.    9.40 p. m    *9.30 a. m.    via Martinez.  5.40 p. m    *3.30 p. m.    via Martinez.  *7.10 p. m
	*9.30 a. m. Tulare and Fresno
	LOCAL FERRY TRAINS, (Via Oakland Pier.)
O'BANION & DAGENAIS,	FROM SAN FRANCISCO, DAILY. TO EAST OAKLAND-*6.00, *6.30, 7.00, 7.30, 8.00,
	8.30, 9.00, 9.30, 10.00, 10.30, 11.00, 11.30, 12.00, 12.80, 1.00, 1.30, 2.00, 2.30, 8.00, 8.30, 4.00, 4.80, 5.00, 5.30, 6.00, 6.30, 7.00, 8.00, 9.00, 10.00, 11.00, *12.00.
-HAVING BOUGHT OUT-	To FRUIT VALE - *6.00, *6.30, *7.00, *7.30, *8.00; *8.30, *3.30, *4.00, *4.30, *5.00, *5.30, *6.00, *6.30, 9.00. To FRUIT VALE (via Alameda) - *9.30 a. m., 6.30, 111.00, *12.00 p. m.
Mr. T. H. Brooks (formerly Jones & Brooks), and having	To ALAMEDA -* 6.00, *6.30, 7.00, *7.30, 8.00, *8.30, 9.00 9.30, 10.00, 110.30, 11.00, 111.30, 12.00, 112.30, 1.00, 11.30, 2.00, 3.00, 3.30, 4.00, 4.30, 5.00, 5.80, 6.00, 6.30, 7.00, 8.00. 9.00, 10.00, 11.00, *12.00.
filled the stores with all the latest styles of	To BERKELEY-*6.00, *6.30, 7.00, *7.30, 8.00, *8.30, 9.00, 19.30, 10.00, 110.30, 11.00, 111.30, 12.00, 1.00, 2.00, 8.00, 4.00, 4.30, 5.00, 5.30, 6.00, 6.30, 7.00, 8,00, 9,00, 10.00, 11.00, *12.00.
CLOTHING,	To WEST BERKELEY-*6.00, *6.80, 7.00, *7.80, 18.00, *8.30, 9.00, 10.00, 11.00, 11.00, 2.00, 3.00, 4.00, *4.80, 5.00, *5.30, 6.00, *6.30, 7.00.
	TO SAN FRANCISCO, DAILY.
FURNISHING GOODS,	From FRUIT VALE—*6.23, *6.53, *7.28, *7.58, *8.23, *8.58, *9.23, *10.21, *4.23, *4.53, *5.23, *5.53, *6.23, *6.53, 7.25, 9.50.
AND HATS.	From FRUIT VALE (via Alameda)—*5.15, *5.45, 16.45, 9.15, *3.15.

LEAVE

FOR

For her task would soon be done, And the day was bright and long ; So she worked at her pattern, roses red And trailing vines; but she thought instead Where the sweetbrier grew in the distant wood, And of pleasant shade where the old oak stood.

She stood at the stately loom, And wove with a girlish grace ; And her eyes grew tender and sweet As she wrought in the web apace. Strong men mounted with lance and spear, Then a chase with hounds and a frightened deer; But she thought the while of her lover knight, And whispered softly, " He comes to-night."

She stood at the tireless loom, And wove with a steady hand ; And a watchful eye on the twain Without, at play in the sand. Stripes of warm, dark colors she wrought, And every thread with a hope was fraught ; Some day, she thought, my lad will be great, And my bonnie lass a nobleman's mate.

She stood at the dusty loom, Bent, and wrinkled, and old, But the shuttle she feebly plied Dropped from her nerveless hold.

" Ah, well I whom have I to work for now ?" The old dame said, with shaded brow. And she dropped her chin on her wrinkled breast.

At a silent, invisible loom, Always, morning and night, With tender care wrought one Who was hidden from human sight. Tangled and broken threads wrought he, And his finished web was fair to see ; For he gatheted the hopes that were broken in twain, And wrought them into his web again.



