



GOLDEN GATE

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

VOL. V.

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GEMS OF THOUGHT.

Discretion is the perfection of reason, and a guide to win all the duties of life.—*Addison.*

Habits are soon assumed; but when we strive to strip them off, 'tis being flayed alive.—*Cooper.*

Pain was not given thee merely to be miserable under; learn from it, turn it to account.—*Carlyle.*

A man that studieth revenge keepeth his own wounds green, which otherwise do well.—*Lord Bacon.*

It is with a fine genius as with a fine fashion; all those are displeased at it who are not able to follow it.—*Pope.*

It is a mere idle declamation about consistency to represent it as a disgrace to a man to confess himself wiser to-day than yesterday.—*Whately.*

I am yet apt to think that men find their simple ideas agree, though in discourse they confound one another with different names.—*Locke.*

Nothing but the right can ever be expedient, since that can never be true expediency which would sacrifice a greater good to a less.—*Whately.*

The impartiality of history is not that of the mirror which merely reflects objects, but of the judge who sees, listens and decides.—*Lamarline.*

Conversation is the music of the mind; an intellectual orchestra, where all the instruments should bear a part, but where none should play together.—*Colton.*

The Pythagoreans make good to be certain and finite, and evil infinite and uncertain. There are a thousand ways to miss the right; there is only one to hit it.—*Montaigne.*

Great is self-denial! Practice it where thou needest it. Life goes all to rants and tatters where that enters not. The old monks meant very wisely; hit thou the just medium.—*Carlyle.*

There is a sanctity in suffering, when strongly, meekly borne. Our duty, though set about with thorns, may still be made a staff, supporting even while it tortures. Cut it away, and like the prophet's wand, it changes to a snake.—*Ferrold.*

There are hearts all the better for keeping; they become mellow, and more worth a woman's acceptance than the crude, unripe things too frequently gathered, as children gather green fruit—to the discomfort of those who obtain them.—*Ferrold.*

Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard, and compelled to sink or swim for himself. In all my acquaintance I never knew a man to be drowned who was worth the saving.—*President Garfield.*

A good wife is Heaven's last, best gift to man—his gem of many virtues, his casket of jewels; her voice is sweet music, her smile his brightest day, her kiss the guardian of his innocence, her arms the pale of his safety, her industry his surest wealth, her economy his safest steward, her lips his faithful counselors, her bosom the softest pillow of his cares.—*Jeremy Taylor.*



SPIRIT PICTURE.

[Taken independently, through the Mediumship of Fred Evans. For particulars, see Fifth Page.]

Necessity of Good Habits.

[Popular Science Monthly.]

The great thing in all education is to make automatic and habitual, as early as possible, as many useful actions as we can, and to guard against the growing into ways that are likely to be disadvantageous to us, as we should guard against the plague. The more of the details of our daily life we can hand over to the infallible and effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable human being than one in whom nothing is habitual. Full half the time of such a man goes to the deciding or regretting of matters which ought to have been so thoroughly ingrained in him as practically not to exist for his consciousness at all. If there be such daily duties yet not ingrained in any one of our readers, let him begin this very day to set the matter right.

Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points; do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not need draws untrained to stand the test. Asceticism of this sort is like the insurance a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin. So with the man who has daily inured himself to habits of concentrated attention, energetic volition and self-denial in unnecessary things. He will stand like a tower when everything rocks around him, and when his softer fellow-mortals are winnowed like chaff in the blast.

... There is a sense, more or less deep, in every people, in every person, we may say, of a relation to a life beyond the present.—*Dr. Storrs.*

[Written for the Golden Gate.]

Land Tenures.

BY DR. JOHN ALLYN.

Since the publication of "Uncle Tom's Cabin," probably no work has attracted more attention than Henry George's "Progress and Poverty." While the former work was fiction—of most absorbing interest as such—the latter can only be read by those acquainted with political economy, or those who have great patience to read with close attention and much abstract thinking. His sympathy with wage-workers, and his self-confident claim that his plan will greatly improve their condition, has awakened an interest in its contents which would not otherwise have been secured. I propose to inquire if this claim is well founded.

For a century political economists have generally accepted the theory of Malthus—that the tendency of population is to greatly outrun the increase of the means of subsistence. His formula that while the means of subsistence increase in arithmetical proportion, population increases in geometrical proportion, is intended rather as an illustration than an exact statement of the relative increase of each.

At considerable length Mr. George controverts the doctrines of Malthus, and claims to have completely overthrown it. As much of his subsequent reasoning is based on this assumption, it is important to inquire whether this claim is well founded.

Aside from war, emigration and unusual pestilence, like the black death of the Middle Ages, which are extraordinary checks to population, economists claim that vice and poverty, and the resultant misery, afford the natural checks to too great an increase in population. But those are exceptional cases and should not be taken into the account in seeking for a general law of population. Likewise, the exceptional condition of the United States during this century affords no test whatever of the Malthusian doctrine. An almost boundless domain of virgin soil to be had at a nominal price, and for many years without price, has afforded opportunities for the surplus population to acquire homes and a competence. Under such conditions the increase of population can not press hard upon the means of subsistence. At the present rate of increase, early in the next century our population will reach one hundred millions, and the public domain will all be taken up, except mountain and desert land unfit for cultivation. Then the struggle will begin which will test the doctrine, and increase in intensity, and long before the middle of the next century there will be two hundred millions of people. Then the doctrine will hinge on the moral and intellectual culture of the people—not on the rich and well-to-do few, but on the masses. What is the prospect of such culture in families of eight children whose bread-winners can earn but one or two dollars a day?

The question is not what may be the case in an ideal condition of society, or what it will be in the millennium, as that prophesied time scarcely seems to have dawned upon the world yet. The question is, what is the fact and the law of civilized society as it exists to-day? Man has much of the animal and but little of the angel as yet. If mankind were so far developed in their moral and intellectual natures that they would not consent to become parents of more children than they can rear and educate properly and start in the struggle of life with a fair share of success, it is plain that the doctrine of Malthus would fail; but it is certain that but a small part of the people of any country is up to this standard. It is clear that vice and its resulting penalties, and poverty and its resulting suffering come in to do what moral and intellectual development have failed to do in preserving the due balance between population and the means of subsistence.

The most cursory examination of the lower animals shows that this tendency is very strong. Animal life is a step higher than mineral or vegetable existence, and there seems to be a pressure of the forces of nature to realize as much as possible. All animal life seems to be instinct with this tendency. A salmon will cast many thousands of spawns at a time. The ocean would soon be filled to repletion were it not that some feed upon others.

On land the carnivorous limit the herbivorous by feeding on them. Where this is not the case the limits of the means of existence are soon reached and starvation preserves the balance. Man is an animal and has not yet learned to hold his animal instincts in check by foresight and moral principles so as to avoid the evils of too rapid an increase of population. Mr. George has not made out his case. The doctrine of Malthus is still true in civilized society.

As the country becomes more densely peopled it will require much more labor to produce a given amount of food than it does where population is sparse and much of the soil is virgin. Edward Atkinson (*Century* for June) gives the cost of producing a bushel of wheat on a first-class farm in Prussia as eighty-four cents; while in the West wheat is produced at a cost of forty-two cents, with wages four times as high.

When the original humus of the soil is exhausted and the European proverb, "No manure, no crop" applies, the labor of producing farm products rapidly accumulates. We have not yet learned to produce fertilizers by machinery to any extent. Our experience in this country has taught us comparatively little in regard to keeping up the fertility of the soil, but time will rapidly force the problem upon us.

Before examining the equity of the grounds on which property in land is held, we will show by quotations the position Mr. George takes on the subject.

A cool proposition to confiscate one-fourth of the property, even if it be for the benefit of the other three-fourths (a mere theoretical proposition) will hardly be credited without exact quotations. The sublime audacity of Proudhon, a French writer, who asserted that "property is robbery," is admirable. Our author has shown this of its force by saying property in land is robbery. He says, page 322:

There is, and can be, no just title and exclusive possession to the soil, and the truth is, that private property in land is a bold, base, enormous wrong like that of chattel slavery.

His objections to the Government compensating land-owners for the land taken for public benefit is that—

To buy up individual property rights would merely give the landholders in another form a claim of the same kind and amount that their possession of land now gives them. It would be to raise by taxation the same proportion of the earnings of land and capital that they are now enabled to appropriate in rent. ... There would not only be no relief, but the burden imposed upon labor and capital would be increased, for one of the elements in the present market value of land is the expectation of future increase of value, and thus, to buy up the lands at market value and pay interest upon the purchase money would be to saddle producers not only with the payment of actual rent, but with the payment in full of speculative rent.

In answer to the question, "How shall we do it?" Mr. George says, page 362:

We should satisfy the law of justice, we should meet all economic requirements by at one stroke abolishing all private titles, declaring all land public property, and letting it out to the highest bidder in lots to suit, under such conditions as would sacredly guard the private right to improvements.

These quotations are sufficient to indicate the position the great reformer takes on the subject of land ownership and possession. When we consider that the Government actually sold most of the land of the country at its fair value at the time of sale, it would seem like ignoring all moral distinctions to confiscate it and get it back without compensation to the owners. If it be said that the Government received but a nominal price—a dollar and a quarter an acre—it may be replied that the pioneer has as really earned the enhanced value of land as the original price. This has been done by enduring the privations and hardships of pioneer life, by building roads, bridges, schools and churches, grist and saw-mills, part by actual taxes and part by voluntary contributions.

When the rulers of Great Britain abolished the sale of military commissions, they felt, in common honesty, bound to compensate the holders, on the ground that they had bought supposing they could sell again. And when they abolished slavery in the West Indies they paid the owners one hundred thousand dollars for their loss of property values. The writer believes that if the North and South could have seen it in that light, it would

Continued on Eighth Page.

EDITOR OF GOLDEN GATE:

An Instructive Letter.

To us it is gratifying to see the right person in the right place. We have long since concluded that J. J. Owen, of the GOLDEN GATE, occupies that honorable position. And be assured, dear brother, so long as you continue to breathe forth through the columns of your most excellent paper, its present volume of the Christ-principle spirit, you may count, not only upon our endorsement, our esteem, our sympathy, our subscription, but also our personal, hearty efforts to place your paper as a Christianizing power in every home we know, where'er we go; and for reasons easier for us to understand than explain (just now) we predict a mighty rushing for the GOLDEN GATE in the near future. Be sure you keep its hinges well oiled with pure, unadulterated oil; also see to it that it stands broad open day and night; but keep the highway leading thereto well guarded, that no pernicious, deceiving influences gain an entrance. "A word for the wise is sufficient." And our word for it, great will be your harvest both here and hereafter. And now, Brother Owen, I beg space to say a few words to the members of the Sun Angels' Order of Light.

Dear brothers and Sisters: Having, during a sojourn of a few weeks at the home center of our glorious Order, enjoyed, the greatest treat, the greatest feast mortal ever enjoyed, and knowing as I well do how impossible it will be for many of you to leave your homes to enjoy personally as I have been permitted to do, and feeling I would be but doing as I would be done by, I have decided to write you a letter, which I wish each one of you to consider personal, and tell you of my visit there. First, let me speak of our noble, worthy President, J. B. Fayette, another right man in the right place; the soul of honor, to be trusted at all times and under all circumstances. A most remarkable man, with a remarkable spiritual experience; has done, and is doing a remarkable work for the angel world, as well as for humanity. He is the channel through which the living truth, straight from the celestial fountains in the sixth and seventh spheres flows to our divine Order, and as he freely receives he freely gives unto all hungry, thirsty souls that ask of him. He never wearies of being importuned; daily the tear of gratitude steals down his furrowed cheek as he receives the many "God bless you," that come to him from those he has comforted and instructed in truth.

But I must hasten on, as there are others I must speak of. Next Mrs. A. Daniels, our materializing medium, whom we all owe a deep debt of gratitude; a sensitive, delicate soul, yet notwithstanding her recent great trial, (her noble husband passing over to the other side) and other obstacles which have been laid in her way, which ever strew the path of the noble pioneer in great reformation; she presses bravely, steadily onward, to the fulfillment of her angelic calling. To me she is the pearly gate through which our leader, Saidie, and the oriental guides, fresh from the Celestial Halls of Light, in indescribable loveliness, step from the unseen to the seen; and talk to you as real as your own self. How I wish you could all see, as I have seen, our mother, Saidie, as she steps from one room to another in her celestial, regal dignity; how I wish you might hear, as I have heard, her tones as clear and distinct as mortals, as she steps forward to greet her children in earth-life. Oh, let me implore you one and all to prepare to meet her, so that you may not be ashamed to stand in her presence, for to her you are an open book. I tell you that it is no place for Seybert Commissioners to meet. They would be seriously frustrated in their weighty and important duties. I am afraid they would be suddenly taken with a fit of ague, as did Belshazzar of old, at the handwriting on the wall. I fancy now I hear her say, in tones once heard and never to be forgotten: "It grieves the heart of Saidie to see that there are those in high places entrusted with important trusts, who have been weighed and found wanting; who prefer darkness rather than light; persishable, cankerous gold dust to the imperishable living truth." Believe me, as I tell you, Saidie is no myth, but a living, eternal reality. And the memory of her words of exhortation and commendation, to say nothing of the kiss she left upon my brow, are to me a legacy so great that all the gold of this world, saying nothing of that pitiful Seybert fund, pales in significance.

I must hasten, as I wish to speak of Mrs. E. S. Fox, the scribe of our Order, a worthy person for the place, a lady in the highest sense, conscientious to a fault. Saidie and the guides transmit thoughts through her brain to those in earth-life they wish to reach. This is one of the great objects of our Order, the bringing together, face to face, the soul mates; those who are spiritually prepared to receive their own, thereby baptizing them with a love so pure and holy, that it gives such peace, such rest one must know for themselves; for it can not be told.

There are many others I would love to tell you of. The illustrious Eona, author of the wonderful book, "Voices from Many Hill Tops and Echoes from Many Valleys;" the lovely Adra; the glorious Urani, from the planet Uranus, who wore a robe with a train of fleecy whiteness; the charming Greta, who is

such a living reality, she goes over the house as she pleases, dances, sings, laughs and talks with every one, in short, does all a lovely young lady can do to make herself agreeable (she is a messenger of our Order), and dear little Pansie, a little spirit who stays with Mrs. Daniels, talks out loud night or day, utters so many funny and wise sayings too, that she captivates every one who hears her.

But I must not trespass longer, and will close, by importuning all to strive unceasingly to be worthy of your membership in the heaven born Order. Strive to put away all unholy thought, all selfishness, that the guides and guardians who attend you can approach you, thereby assisting in the unfoldment of your spiritual natures and medial powers. You have much to do as to the progress that will be made by you, as the lofty Orientals can not live in an unholy, impure atmosphere. See to it that such preparation as must be made before you can receive all that is yours to receive, is made. Be not content with crumbs, when our Father's table is bountifully spread with a feast that kings of earth have never known of. Hoping this letter will be received in the same spirit that it is sent, and that it may be to you an added proof of the reality of all you have heretofore hoped and heard concerning our glorious Order, I am, and ever shall be,

Your faithful, loving sister,
MRS. S. WOODRUFFE.

P. S.—Any one wishing to ask me personal questions will receive a willing reply, by addressing me at 240 Mad Anthony street, Cincinnati, Ohio.

An Unjust Indictment.

EDITOR OF GOLDEN GATE:

After reading an article from the pen of L. Waldemar Tonner in reply to statements by Mr. Ravlin, a few thoughts impress themselves upon my mind, and I can hardly help giving expression to them. If we would accept that indictment against Spiritualists as a class, we most certainly would have very little to induce us to become one with them. He would have us believe that the spiritual world has been in travail these forty years but to bring forth an abortion. Surely it can not be. It may appear to the superficial thinker to be so; to those who are thirsting for the applause and appreciation of men; to those who are not willing to hold fast to the end that they might obtain a credit for real merit; to those who thirst for the flesh-pots of Egypt. He would have us believe that all outside the Catholic Church are swine unworthy to cast such pearls before.

God forbid that I should have such a low estimate of my fellow-believers in that most beautiful and sublime of all the religions that ever was brought to earth by the fathers and mothers of our race. Tell us, Mr. Editor, that that libel is not true. I for one, at least, believe that Spiritualists, as a class, are as appreciative of the divine and sublime as any other class of human beings on the surface of God's footstool. There exists nothing without a cause. I think that the present status of Spiritualism is the legitimate result of a combination of circumstances over which Spiritualists, as a class, have very little control.

Then why should any of us be accusers of the brethren? Have not the progenitors of the race, through a law of the Great Supreme, been the immediate source of all inspirations and sublime revelations both in ancient and modern times? We can excuse the ancients for their ignorance in regard to the source of their revelations, but we know better than to attribute to the supreme source of all light and wisdom such revelations as are given in his name.

I never had the pleasure of hearing Mr. Shepard, but I have heard the echo of those grand and sublime revelations through the columns of the spiritual press years ago. All that I have ever heard about him leads me to believe that he is one of the master minds of the nineteenth century, and a perfect instrument for the departed master musicians of the last few centuries to play upon. I have the highest esteem for him, and I pray that the web is not and never will be woven that will entrap him in the great and grand mission that the God of nature has evidently qualified him for—the refining and uplifting of his race, irrespective of churches or creeds.

Where is the Catholic priest, or any other leader of any of the churches, that is willing to teach his followers that through a law of nature our fathers and mothers, sisters and brothers, wives and children, and a progenitors of our race, can and do communicate with the living on earth? I think you can not find them.

Why have the priests kept the people in ignorance on that subject in the past? Why do they do so in the present? Let them answer. Many of them have answered, and their answer has been, "These revelations are from the devil." If they are from the devil, I say God bless the devil.

I think that the future of Spiritualism is full of promise. When we know that the church's finger of scorn and contempt has been pointed at it from the time of the first raps at Hydeville to the present time, have we not reason to say, All hail? I think so.

The evolution of a true religion can

not be expected to come from chaos in a day, nor in forty years. The Catholic church took longer than that to evolve from Paganism (I think there was much in Ancient Paganism that was superior to Modern Catholicism), and is not its present status the result of over fifteen hundred years of growth? Think of the billions of dollars that have been drained out of the pockets of its poor dupes, as well as from its rich patrons, who were made to believe that its doctrines of law and authority were infallible, and that no living soul that did not bow at its altars could be saved from the bottomless pit of perdition and from the wrath of its malignant God.

No longer ago than last week, at a funeral sermon, did I hear it proclaimed by a Methodist minister that God is a God of wrath, and that unless we accept Jesus in this life our doom is sealed. "As the tree falleth so it lieth." "There is neither knowledge, wisdom nor device in the grave whither we goeth;" there can be no progression; "the dead know no any thing." "Like a withered leaf that is driven by the wind from the tree it can return no more."

We have much need to pray that our mediums be protected from influences that would destroy their usefulness. So that by the help of God and the inspirations of the illuminated minds who have crossed over to that radiant shore, they may help to redeem the world from religions that proclaim fictions for facts, and falsehood for truth. Orthodox Christianity, as preached at funerals, appears to me to be as cold and cheerless as the ice-bound regions of an Arctic winter.

L. W. Tonner talks about the "vulgar realism" and "spiritual cant" that is displayed on our Spiritual rostrums, and would have us believe that nothing but the most exalted and refined influences proceed from the Catholic Church, and free from cant forsooth! Is cant not written all over the fundamental doctrines of the church? Note, for instance, the doctrine of the trinity, with their virgin-born God; transubstantiation; their Latin readings, where only English is known; their God-appointed infallible spokesman, the Pope; their sales of indulgences and forgiveness of sins, with the promise of life everlasting! Cant! yes, cant! boiled down, and worse. Selling goods on false pretences!

If all our present mediums should turn their backs on Spiritualism, and sell out to the Catholic Church their birthright for a mess of pottage composed of equal parts of appreciation, laudation and dollars, the resources of the spirit world are so inexhaustible that their places would soon be supplied in response to the sincere desires and prayers of the people for light, more light, knowledge, more knowledge, facts, more facts, and let blind faiths and fictions, mysteries and fables remain in the churches, and let their robed priests hug them to their bosoms if they prefer them to the glorious light, liberty and revelations of the nineteenth century.

Yours for fair play,
PETER MACAULAN.
YUBA CITY, CAL.

Plain Living and Noble Thinking.

William and Mary Howitt of England, the two noble Spiritualists whose lovely lives of companionship in literary pursuits have become a household word, were indeed dedicated to noble thinking no less than plain living. The one has been taken and the other left, but up to his last illness, William Howitt's life was a model of cheerful obedience to the law of Nature and rewards therefrom. At the respective ages of seventy-six and sixty-eight, Mr. and Mrs. Howitt made a pedestrian tour of Switzerland, and climbed mountains from 3,000 to 5,000 feet about the level of the sea, descending the same day, with far more ease than many travelers of half their years. They always kept early hours, used good, simple food, and were strictly temperate. Not very many years ago we had the pleasure of spending the day with them at their cottage, "The Orchards," in Kent. And not all our visits to grand, old feudal castles with their enchantment of beauty and association, equalled in satisfaction that one day.

The cottage, a low, picturesque affair, was in a garden filled with flowers which had been set out and cultivated by Mrs. Howitt, before going to her literary work for the day. Inside it was a charmingly simple and sweet home-nest, with no fine furniture, but with evidences of culture in every room. There was a long parlor with low bookcases around the sides, well filled with choice literature, a few good pictures and cabinets containing china and other gifts from friends. Here stood the desk at which Mrs. Howitt wrote, and here they spent their evenings together after long walks over the country they loved so much and described so well. That thrift and economy kept them independent was as evident as the fact that a robust and cheerful self-respect made them rise so much superior to the gauds of fashion, that these had no existence in their rounded and happy lives.

At the dinner table there was a leg of mutton and a couple of vegetables; no desert. But it was served with courtliness and grace we had seen wanting in nobles, and the conversation at the board was something to be remembered all one's life; for they had known the great and wise and good, and had made their own the best of all they met. Truly, here were Plain Living and Noble Thinking.

Socialism Endorsed by the Constitution of the United States.

EDITOR OF GOLDEN GATE:

In your issue of August 13th, an article on Capital and Labor appeared, signed, "A Settler." He has an erroneous idea regarding Socialism. If you will grant me space in your valuable paper, I would like to prove to him the contrary.

We hear the words Socialism and Socialism so often repeated, it is well for us to inquire the signification, and acquaint ourselves with the motive which prompts one in adding to their vocabulary these words. Webster defines Socialism as a theory of society which advocates a more precise, orderly and harmonious arrangement of the social relations of mankind than what has hitherto prevailed.

This is the definition of the word which has filled with terror so many hearts, thinking it the compound of all evils and dangers the worst. Then it is in its fullest and broadest sense an evangel of peace and happiness—a theory to demonstrate to the world the equality of mankind—a brotherhood and sisterhood of Gods children. Striving to emancipate labor from its serfdom; to encourage, to educate it up to a higher moral standard; to have the working people understand what great responsibilities are resting upon them and demand that the spirit of freedom embodied in the Constitution shall live, which to-day is ignored and lost sight of, buried under an accumulation of deceit, hypocrisy and corruption; which requires the strong, vigorous intellects of those far-seeing minds which discern with prophetic intuition the rocks upon which this Republic is drifting; which will engulf it in the seething waters of oblivion; or revolution must once overthrow a government which does not administer to the needs of its people.

The odium which has been cast upon those calling themselves Socialists is of such a character as to prejudice many an inquiring mind from investigating and informing themselves on this subject, knowing not whether it is an evil or blessing. All historical changes have been the result of class struggles. It is the exigencies of the times which have called this element into existence. Every stage of development which a nation passes through evolves certain issues which must be met. If for the benefit of the masses, sustained; if not, controverted. It is not certain persons clamoring for rights and justice; but the present state of affairs is produced by unlawful and arbitrary measures being adopted in all industrial, social and political departments; the obliterating of the middle class, thereby engraving a system of inequality which will produce master and slave!

The multiplicity of these combinations which surround us calls forth this spirit of controversy and the desire to overcome these environments. Socialism does not advocate the destruction of society. It is a constructive, an organizing, not a destroying science; seeking to build the social structure upon a solid basis—one which will not shake and tremble and disrupt at every presidential election, or a new deal in stocks.

While Capitalism is that school of economies which teaches how one can live upon the labors of another Socialism teaches how all may possess property, and teaches also every man must work honestly for his living. Socialism seeks to establish a universal system of co-operation, and to make accessible to each and every one of the human family the achievements and benefits of civilizations which, under the existing state of affairs, are being monopolized by the privileged class, not distributed as they should be for the common good of all. The most noble men of ancient and modern times were and are Socialists. Those glorious prophetic souls which penned the Declaration of Independence, writing in words of living fire, these memorable words:

"We hold these truths to be self-evident, that all men are created equal that they are endowed by their Creator with certain inalienable rights. Among these is: the pursuit of life, liberty and happiness. That to secure these rights Governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them (the people) shall seem most likely to affect their safety and happiness." This is what those calling themselves Socialists are striving to do. The laws as they are administered are destructive to the liberty and happiness of the working population of the United States to-day.

Then all honor to those great minds who have grasped this science of Socialism, and lifted up their carion voices in its defense. The names of Thomas Paine, Benjamin Franklin, Patrick Henry during the Revolution; in our generation, a Phillips, a Garrison, a Parker, a Pierpont, an Emerson. Then let our sympathies go out to those who are striving to uphold this tottering government, inspiring them with hope, zeal and fidelity to press onward, and "let justice be done though the heavens fall!"

A. W.
OAKLAND, Aug. 16, 1887.

Eternity, it is surely not necessary to remind you, invests every state, whether of bliss or of suffering, with a mysterious and awful importance entirely its own, and is the only property in the creation which gives that weight and moment to whatever it attaches, compared to which all sublimity joys and sorrows, all interests which know a period, fade into the most contemptible insignificance.—Robert Hall.

"The Unpardonable Sin."

EDITOR OF GOLDEN GATE:

The quotations by your correspondent from "Clark's Commentaries" in relation to "unpardonable sin" recalls a painful experience. When that elaborate work was first published, about sixty years ago, I was in the habit of reading it to a pious and valued Methodist friend, whose eyes were getting dim. Our wonder was excited by the very learned and original explanation of the process by which the "fall" of Adam was brought about. The commentator, who then enjoyed the reputation of being the ablest linguist in Europe, claimed that the serpent employed by the orthodox devil was not a snake, but a large monkey or chimpanzee, known in the Hebrew language by the name of nahash, a biped, walking erect, endowed with vocal organs, a very suitable "medium," as we should now-a-days say, for a spirit to "control" for that special purpose; and it is a marvel that the clergy never taunt us with this diabolical origin of mediumship. They could next name Balaam's ass; but sacred mediumship had inwoven in the days of Saul and the woman (not witch, as theology hath it,) of Endor.

While Dr. Clark freely admits, by implication, that his serpent, through the instrumentality of the monkey (nahash) and the woman, was smart enough to out-general her creator, he leaves us in the dark as to the origin of the "serpent" which he nowhere names as a part of the six days work; but he gets over the difficulty suggested by the three days and nights without sun, moon or stars, by making the whole creative process one grand wholesale dark séance, for which he invents a phosphorescent light, that was "raised" or "lowered" at will, as a substitute for ordinary night and day.

The curse denounced on the serpent, "on thy belly thou shalt go," he modifies parenthetically into "all fours." I have forgotten how he interprets the dust-eating portion of the malediction, but have not forgotten that he (like all other expositors of holy writ) was careful to make his scriptural exegesis generally conform to his antecedent creedal conceptions—that is, to Wesleyan Methodism. Had that really great man written half a century later he would not have strained so hard to literalize the incomprehensible enigmas of the Gnesaic record, but, like Colenso, Beecher and Newton (R. H.) would have regarded it as fabulous or an allegory.

Long ago as it was, I well remember the impression which the commentary on future punishment made on the mind of the good man about whom I began to write, and the idea that he conceived of the punishment for "unpardonable sin."

True, Doctor Clark nowhere draws so savage a picture of even that, as we find in Spurgeon's sermons of a much later date. "When thou diest," says the great Baptist London preacher, "thy soul will be in torment. This will be hell for it. At the resurrection thy soul and thy body will be reunited, then thou wilt have twin hells. In fire, precisely like what we have on earth, thou wilt burn, asbestos-like, unconsumed, forever more. Thy veins will be roads for the track of pain, and thy nerves will be cords on which the devil will everlastingly play his diabolical tune of hell's unutterable lament."

My friend worked himself up into a belief that he had committed the unpardonable sin, but he could not tell when or how. If he had read the above and believed it—which, by the way, I hold that no other than a bad hearted man could conceive—it would be no wonder that his reason was dethroned. But as it was, what he did learn from the Commentary caused such a dread of the future that life was unendurable, and he told me he had rather be in hell at once than to live sleeplessly, in constant dread of it. He resolved, when in full physical vigor, to starve himself to death, and such was his tenacity of life that he lived twelve days, before passing over, without one ounce, solid or fluid, reaching his stomach.

Had a similar case occurred ten years ago, every newspaper from "Dan to Beersheeba" would have published it as an extraordinary outgrowth of Spiritualism. At that date and years before, the newspapers almost daily carried that our mad houses were being filled with the victims of the spiritual delusion. I wrote to Dr. Clark, the associate physician to the Stockton Asylum, inquiring into the facts. He sent me a copy of the Annual Report of the Institution. Sixteen received that year were made insane "by religion" and four by "Spiritualism," showing the one to be just four times as dangerous as the other; but the Doctor explained to me soon afterward that predisposed as they were just before the evidences of mental disorder were plainly seen, almost any other emotional excitement would have been as likely to develop insanity as Spiritualism.

G. B. C.
ST. HELENA, Aug. 23, 1887.

imparted by the great lights of spiritual science

THE WEDNESDAY EVENING MEETING. The Union Spiritual Society at St. Andrew's Hall has so steadily advanced in popularity that the seating accommodation is always to the uttermost. This prosperous state of affairs is attributed to the adoption of fixed prices and the pursuance of a line of conduct calculated to maintain them. At an earlier stage of development the freedom of their platform was abused; persistent orators declared that Spiritualism embraced all things, and the consequence was that subjects deserving of separate

special consideration were often forced upon unwilling audiences. This has all been changed; the speaker who addresses any of the meetings does so only at the invitation of the president, and all the other and minor workings will receive the general harmony and purpose of the gatherings. During the first part of each month the Society will have a social and dance; a few double tickets to be judiciously disposed of will be referred to shortly; they will cost 25 cents. Next Wednesday evening Mrs. Hendee will address the audience on the subject of "Spiritualism and its Association with Religion." She will also give her own personal experience covering a period of thirty years. A few five-minute talks will then follow, and Mrs. Jennie Clark will sing. At 9:15 P. M., there will be a seance, in which the following mediums will participate, viz: Mrs. Parry, Mrs. McClelland, Mrs. Babbitt and others. All are invited; the admission is free.

NOT ALL SLEEPING.—Dover (Del.) has a small sensation in the form of a photograph of the monument of the late John M. Clayton in the Presbyterian churchyard of that town. The monument is described as a large, fine white one, the tomb resting upon a dais under a heavy marble canopy, supported by handsomely carved pillars. In the space between the tomb and the marble canopy there appeared in the picture the head and shoulders of a white-whiskered man. Peering around the right hand corner of the tomb, as if watching him, can be seen the head of a woman with gaze fixed intently upon the place occupied by the photograph. Floating in the air above the monument is seen the shadowy countenance of a large man, with eyes and mouth open as if astonished. A large class of the world's people will readily acquit Mr. Vane, the artist, of any conspiracy in the matter; but to another class he has stoutly to defend himself. From the description of the invisible subjects, it is quite evident that one of them endeavored to express the surprise that would be experienced by Presbyterians that such weird doings should be going on in a well-conducted, orthodox cemetery, where its inhabitants are known to be waiting the sound of the resurrection trumpet.

EDITORIAL NOTES.

—It is announced that Mrs. E. L. Watson will be present and take part in the services at the Temple, on Tuesday, Sept. 4th.

—Mrs. J. J. Whitney will re-open her public seances in this city on the first Sunday evening in October. The place is not yet fully determined.

—We hope to be able, some day, to provide a free reading room and library for our friends, where those from abroad visiting the city can find pleasant quarters and a genial welcome, with all the spiritual exchanges.

—That grand old Spiritualist, Rev. Saml' Watson, compliments the GOLDEN GATE: "I like your paper very much, and often said—and sometimes publicly—it was one of the 'best papers I ever read.'"

—The cause of Spiritualism is gaining ground so rapidly in this city that, during the coming Fall and Winter months, not less than three, and perhaps four, public meetings will be necessary to accommodate all who are seeking for the light.

—Fred Evans has gone to spend a few days' vacation at the quiet home of Mrs. Baker in the Santa Cruz Mountains. Long confinement to the seance room makes a short rest necessary. He will probably return at the end of the coming week.

—Bro. J. J. Morse, whose discourses are models of excellent logic and vigorous thought, will speak again at the Temple on Sunday next, August 28th, morning and evening. The morning will be devoted to answering questions, in which the speaker is especially felicitous.

—Mme. Maria Fries-Bishop, formerly instructor of vocal music in the Smith Female College, arrived in this city last Tuesday. The public will have an opportunity of hearing her sing at the opening of Mr. Colville's meetings, September 4th, morning and evening.

—One clearly demonstrated fact of positive healing through Mental or Christian science, is enough to warrant a candid examination of the subject. That many such cases have occurred in this vicinity is certainly susceptible of proof. Christian science healing is no doubt but another name for Spiritual healing; but then we should remember that we are all spirits.

—To the many friends who have kindly assisted in extending the circulation of the GOLDEN GATE, we desire to express our grateful acknowledgment of their timely assistance. Spiritualists should feel that this is their cause as well as ours. We are working for neither wealth nor fame—but for humanity; and we can succeed only as we are strengthened and upheld by the friends of our glorious philosophy.

—Mrs. J. J. Whitney, the newly ordained minister of the gospel of Spiritualism, performed her first marriage service on Monday last—the happy victims being C. R. Taylor and Fannie I. Mills. The marriage occurred at Mrs. Whitney's rooms, in the presence of but few witnesses. Her guide delivered a most impressive address to the newly united pair, and if they are not well married it will surely not be due to any deficiency in the service.

—The following Committee on decoration of Assembly Hall for the 4th of September has been appointed: Mrs. Olive M. Washburn, Mrs. Nellie G. Aylworth, Mrs. Helen Moore, and Mrs. Salomon. The Committee are requested to meet at Assembly Hall, Saturday, September 3d, at 2 P. M. All flowers sent will be thankfully received. Please have them at the Hall between 2 and 4 Saturday, or before 10 on Sunday morning.

Letter from W. J. Colville.

EDITOR OF GOLDEN GATE:

This is, I suppose, my last letter before reaching San Francisco. In my last I believe I left off just where I reached Cassadaga Lake, at which pleasant and beautiful resort I spent eight days most enjoyably. The meetings there this year are conducted on a large scale and are very interesting, instructive and successful.

Mr. and Mrs. Skidmore of Fredonia, N. Y., are at the front of all the business enterprise, and are among the kindest and most genial people I ever met. Mr. Geo. W. Taylor presides at the lectures and conferences with great efficiency. He is a true harmonizer, and while giving all who wish to express their thoughts in open meeting a fair opportunity, if ever any amiable, mollifying words or any other tongue makes the audience feel at once that there are at least two sides to every question, and that it behooves no one to harshly judge a neighbor. Whilst I was there I had the unspeakable pleasure, not only of listening on two occasions to the soul-inspiring teachings given through the mediumship of Mrs. Cora L. V. Richmond, but also of spending some time in her society and that of her noble husband; they were both overflowing with kind remembrances of friends in California, though they seem to have no definite idea of when they will again visit the Pacific Slope. Mrs. Richmond's voice was so clear and powerful that to be distinctly heard all over the vast auditorium which was completely filled whenever she occupied the stand.

I had the privilege also, of listening to Miss Jennie B. Hagan whose poems are marvelous; Mrs. Clara Watson of Jamestown, N. Y., a very earnest and practical inspirational speaker, and the ever popular J. Frank Baxter whose lecture, tests and singing gave unbounded delight to a very large assembly.

A very enjoyable and important feature at Cassadaga is the attention given to the Lyceum; the children meet almost every day for some exercises and on Saturdays the morning is devoted entirely to them. They are fortunate in having for conductor a woman of much experience and the highest principle, moreover, who can interest the youngest equally with the oldest in a school. On Friday evenings entertainments are given, and public dances occur on Wednesdays and Saturdays from 8 till 12 P. M. The grounds are like a handsomely laid out park, flowers of every hue are abundant; the hotel is excellent; the water unusually good and the surrounding country well adapted for pleasant walks, rides or water excursions.

Speaking from my own experience, I should say the campers are a very kind and hospitable set of people whom it is a pleasure to meet and a sorrow to part from. Many mediums are on the ground, and all seem well patronized; slate-writing seems the most popular phase of phenomena. The Seybert Commission gets talked about considerably. I have glanced at its report and think really some of the professors are honest in relating their experience. They probably had many unsatisfactory sittings with various mediums, and judging by the tone of their writings, and not seem to be by any means the right men for the position. How much better would it have been if Mr. Seybert had wisely employed sixty thousand dollars in the extension of the cause instead of placing it in the hands of the University of Pennsylvania.

From Cassadaga I went to Chicago but had only time to call upon a few friends there before proceeding to Mr. Pleasant Park, Clinton, Iowa, where I am at time of writing. The camp grounds are only a mile from the center of Clinton, but quite in the country. Very few cottages are built, tents are abundant. The people here are mostly a sociable set who visit each other frequently and try to feel like one large family. Mr. and Mrs. Hull are very energetic, and meetings of some kind besides numerous seances are going on almost incessantly, either in the open air or pavilion.

Sunday, August 14th, the programme was 9 A. M., Lyceum; 10:30, Lecture by Prof. Loveland of California; 1:30 P. M., Mediums' Meeting; 3 P. M., Lecture by W. J. Colville; 8 P. M., Lecture by Moses Hull. Monday, August 15th, 10 A. M., Business Meeting; 1 P. M., Healers' Convention; 3 P. M., Answers to questions by W. J. Colville; 7:30 P. M., Lecture on Spiritual Science by the same speaker.

I have just copied from the bulletin board to give your readers an idea of the activity of this Camp. Four meetings every day, and often five, open to the public, besides numerous private gatherings. There is a great influx of visitors constantly and nearly one thousand campers. The orchestra and choir are very good, though not equal to Cassadaga where the instrumental music was as fine as I ever heard anywhere. Spiritual literature sells freely, and if I get an opportunity, which I trust I shall, I will not be backward in speaking my honest opinion concerning the GOLDEN GATE.

Traveling by stages from point to point on the way west I find far pleasanter than taking one long, continuous journey. I get as much rest and relaxation on the train as most people do by complete transportation or a sea side visit of a month's duration. I am due at Denver August 27th, when a private meeting is to be held

at the residence of Mr. Geo. C. Wright, 3710 Market street; then on Sunday, the 28th, three public meetings in a large hall (I think the Opera House). I expect to reach San Francisco Friday, September 2d, shall in any case be ready to meet a private company of friends on Saturday, and then commence public work September 4th. Dr. Morton says my birthday is to be the occasion of an entertainment at Odd Fellows' Hall. It will be very pleasant to have another birthday in San Francisco with the charming time I had with so many friends in your city last year, fresh in my memory. I have been reading articles referring to Spiritualists receding into the churches in great numbers, and full of complaints about the way in which spiritual meetings are conducted. My experience this summer has convinced me more than ever that such croaking is well nigh foundationless. Meetings are far better attended now than a few years ago, but as every thing is capable of improvement let the complainants spur us all on to redoubled activity. Yours sincerely, W. J. COLVILLE.

After all, our greatest work is not that which at the time seems to be great; and the epochs of our lives are not always heralded by a signal flag on the turret outlook of our anticipations; nor are they always marked by a red letter in the calendar of our memories. The opportunities of doing an obviously great thing are rare; but the opportunities of doing our simple duty, which may have infinite consequences of good or ill, are at every moment of our lives, wherever we find ourselves. A single sentence of counsel or warning to a child, in the home circle or in the Sunday school, may shape his course for all the future, in a line of conduct not thought of by us at the moment. A personal note which is written under the pressure of a sense of duty, or a brief paragraph prepared at the printer's call for another "stick" of copy, may have larger permanent results in the impulse it brings to his reader—known or unknown—than an ambitious volume which cost many toilsome days of research and of writing. In fact, the best thing for us to do, in the hope of greatest good, is the one thing that is to be done now. Nothing that we do is great in itself. God can use our least doing for great results.

REMARKABLE DREAM.—A Brisbane special says: A mysterious circumstance has transpired in connection with the recent murder of Edward Hawkins, manager of Tieryboe Station, who was found dead in his bed, shot through the head. Mrs. Granbauer, wife of a settler on the Condamine, declares that she saw the murderer of Hawkins enacted in a dream several times, and the whole of the circumstances and faces of the persons present were vividly fixed on her mind. She communicated with the police, and was taken to Brisbane jail, where a number of prisoners were drawn up. She selected one prisoner, and declared him to be the man she saw in her dream. The prisoner selected was William Clayton, who was arrested on suspicion of the murder of Hawkins, and is now awaiting trial. On Clayton being asked, he declared that he had never seen the woman before, and she is equally confident that she has never seen him, except in her dream.

CAMP MEETING.

The Oregon State Society of Spiritualists will hold their Camp Meeting at New Era, Clackamas county, commencing September 15, and continuing two weeks. Good Speakers and Test Mediums will be in attendance.

Mrs. E. A. DEAN, Secretary.

All Government business attended to promptly at reasonable rates, by JOHN B. WOLFF, 103 F Street (N.E.), Washington, D. C.

J. W. FLETCHER, 6 Beacon Street, Boston, Mass., gives diagnosis of disease from lock of hair; also business advice. Terms, \$2.

Do you wish to develop as a medium, consult by letter, J. W. Fletcher, Clairvoyant, 6 Beacon Street, Boston, Mass. Six questions allowed. Terms, \$2.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, Incorporated, November 28th, 1885, in trust, for the use and dissemination of the cause of Spiritualism, — dollars."

NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, Sunday, August 27th, at 11 J. J. Morse, the celebrated inspirational speaker, will answer questions in the tradition of H. P. Blavatsky in the evening. Children's Lyceum at 12:30 p. m. All services free.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 1 P. M., in Washington Hall, 35 Eddy street. Good speakers upon all subjects pertaining to Spiritualism and humanity. A free Spiritual Lyceum, 700 volumes, open every Sunday from 1:30 to 5 p. m. All are invited.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrew's Hall, 771, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

OAKLAND SPIRITUAL ASSOCIATION MEETS every Sunday at Grand Army Hall, 419 Thirteenth Street, Oakland, Children's Lyceum at 10:30 a. m. Lecture and Conference Meeting at 7:30 p. m. Dr. C. C. Peet, formerly of San Francisco, will occupy the platform until further notice.

YOUNG PEOPLE'S PROGRESSIVE SOCIETY, of Chicago, will meet at the corner of Walnut Avenue and 2nd Street, Chicago, every Sunday Evening, at 7:45.

NEWS BRIEVITIES.

American girls who go to Europe for husbands generally return home for their divorces.

The Government of the United States owns \$75,000,000 worth of buildings, and has not a cent of insurance on the whole lot.

Willis McDearmon, a school teacher near Gambetta, Tenn., found his school house guarded by a mob on the morning of the 9th inst., who refused him admission on the ground that he was a prohibitionist.

Mr. Bierstadt, an eminent New York photographer, says such progress has been made in his art that he does not hesitate to predict the coming success of photography in colors.

Andrew Walker, the colored Texas prohibitionist at speaker, who was set upon and badly beaten after a recent speech, died at Galveston, on the 7th inst., from the effect of his injuries. His assailants are supposed to have been anti-prohibitionists.

Of the 408 members of the last Congress, 72 were Methodists, 63 Baptists, 41 Episcopals, 37 Presbyterians, 36 Catholics, 15 Unitarians, 8 Lutherans, 10 Campbellites, and 2 Quakers, making a total of 284 who are actively connected with some church organization.

There are no fewer than fifteen private mad-houses in New York. Violent patients are not received in them. The charge is often as high as one hundred dollars per week, which includes medical attendance, rides in the Park, and the like. Victims of melancholia, of the opium habit, or of strong drink, are usually the inmates.

The earth's internal heat is now being used in a practical way at Pech, where the deepest artesian well in the world is being sunk to supply hot water for public baths and for other purposes. A depth of 3,120 feet has already been reached, and the well supplies daily 176,000 gallons of water, heated at 150 degrees Fahrenheit.

One of the worst railway horrors known in the history of this country occurred the night of August 11th, three miles east of Chatsworth, Ill. A train loaded with 900 excursionists, bound for Niagara Falls, fell through a burning bridge. Over 75 passengers were instantly killed and about 100 wounded. No sooner had the wreck occurred than a band of men commenced robbing the dead and dying. The suspicion exists that the accident is a deliberate case of train-wrecking.

MANAGER'S NOTICE.

W. J. Colville's Sunday Services will commence September 4th in Odd Fellows Hall, Market Street, Entrance on Seventh Street.

Lectures at 10:45 A. M. and 7:30 P. M. Answers to questions at 2:45 P. M. Joseph W. Maguire, Reader, Chorister and Baritone Soloist; Mme. Marie Bishop, Soprano; Miss E. Beresford Joy, Solist and Organist. Classes in Spiritual Science—embracing the salient principles in Metaphysical and Mental Healing, Mind, Prayer, and Faith Cure, and Christian Science—will be held in Encampment Hall, Mondays and Thursdays, at 8 P. M., and Tuesdays and Saturdays at 10 A. M. Elevator runs one hour previous to and at close of classes. Classes in Hamilton Hall, Oakland, Fridays at 3 P. M., and lectures the same day at 7:30 P. M. Fee for a course of twelve lessons in Spiritual Science, \$5.

The classes in Encampment Hall, Thursday, September 8th, at 10 A. M. and 8 P. M., and in Hamilton Hall, Oakland, Friday, September 9th, at 3 P. M., will be for the purpose of outlining the work proposed by Mr. Colville, and for organization. All persons interested are invited to attend the opening session of the classes free.

Lecture in Hamilton Hall, Oakland, Friday, September 9th, at 7:30 P. M. Admission, 10 cts. Admission to Sunday services to cents; reserved seats 25 cents. Monthly tickets, with reserved seats, \$1.

Membership in Classes and reserved seats for Sunday Services can be secured on application, in person or by letter, at 210 Stockton Street, San Francisco.

Albert Morton.

July 31st BUSINESS MANAGER.

Advice to Mothers. Mrs. Winslow's SOOTHING SYRUP should always be used when children are cooing teeth. It relieves the little sufferer at once; it produces natural sleep, quieting the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to the child, soothes the inflamed bowels, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from cooling or other causes. Twenty-five cents a bottle.

ADVERTISEMENTS.

CLAIRVOYANT EXAMINATIONS.

DR. E. F. BUTTERFIELD,

(Office, Corner of Warren and Fayette Streets.)

SYRACUSE, N. Y.

Enclose one dollar and lock of hair. auz7

ARRIVED! ARRIVED!

YOUNG MRS. DR. SHERMAN,

PARLORS 3 AND 5,

1028 Market Street, San Francisco.

(Between Sixth and Seventh Streets.)

Office Hours, 9 A. M. to 8 P. M.

Queen Trance Clairvoyant of the Atlantic Coast.

Born with double veil, and endowed with the power of two clairvoyants you ever must tell your entire life, present and future, in a dead trance; every hidden truth revealed to the clairvoyant mind without delay; a specialty: unites the separated, and causes speedy and happy marriage with the one you love; those who are in trouble from any cause, come in here, and all without delay, challenges the world! Persons will save time and disappointment by consulting this clairvoyant first, before going to others. Reveals everything. (Cut this out.) auz7

WARREN'S FEATHERBONE DRESS STAYS.

For Sale Everywhere.

Soft, Pliable, and absolutely Unbreakable. auz7

PERFECT HATCHER!

(—AND—)

PERFECT BROODER!

The leading machines of the world for Artificial Hatching and raising all kinds of Poultry. H. D. Grindle, M. D., has made of twenty-seven successive hatchings with the Perfect Hatcher, the average was 92 per cent. This beats all records of Hens or machines. Don't buy an incubator until you see our circular.

AUTOMATIC ELECTRIC CO. (Limited),

aug-31m ELMIKA, N. Y.

"BEYOND,"

A RECORD OF REAL LIFE IN THE BEAUTIFUL COUNTRY OVER THE RIVER AND BEYOND.

PRICE FIFTY CENTS

For Sale at this office.

FROM THE OTHER SHORE

Your Loved Ones Call Back to You:

"STAY WHILE YOU MAY

"Amid the joys and beauties of Earth, 'lest you come, unprepared, before your 'time, an unwelcome visitor to the Spirit World. Life purified and flesh made 'clean fit the soul for the delights that 'await you in the Better Land."

THE FAMOUS

CARBOLIC SMOKE BALL

TREATMENT

Cures Catarrh, (that most loathsome, offensive, and destructive malady) and all other Throat and Lung Diseases, purifies the Blood, cleanses the Stomach, Spleen, Liver and Kidneys, and cleanses the soul.

It is simple yet effective HOME TREATMENT, That does its work of healing quickly and well, leaving no trace of disease behind.



Patent April, 1886.

Be aware of Hurtful Imitations.

CAN BE CARRIED IN THE POCKET

READY FOR INSTANT USE.

Sent by Mail or Express, with full directions, on receipt of price, \$2. (Smoke Ball \$2, Debiller \$2) and four cents in postage stamps.

Will You Weigh the Evidence? Read the following Voluntary Testimonial from a gentleman well known throughout the Pacific Coast:

OFFICE OF COMMERCIAL INSURANCE CO., 439 California St., San Francisco, July 23, 1887.

CARBOLIC SMOKE BALL CO.—GENTLEMEN: In November last, I rose at night, in Sausalito, on the outside of the stage, in a very severe, frosty night, reaching Yreka about 7 A. M. I was completely chilled through and in three days, an inflammation of the eyes, so severe that, in three days, an oculist decided that I was in imminent danger of losing the sight of one eye, and ultimately the other eye would follow, and I would become entirely blind. From one eye I could not see my object sufficiently distant to recognize the faces of my friends. Local applications relieved the pain and retarded the loss of sight, but failed to effect a cure. After suffering several weeks, I formed my own opinion as to cause, and concluded it was a severe case of Catarrh of the Eye. I then procured a CARBOLIC SMOKE BALL. I called, received an application, purchased a "Smoke Ball," and in three days afterward, while applying the same, it removed a hard substance from my eye, as large as a hazel nut. Instant relief followed. My eye grew better from that time, and soon was "as good as new." I verily believe I saved my eye, and I know not too sufficiently thank you. I kept the CARBOLIC SMOKE BALL with me as I was traveling, and find it a great comfort when exposed to danger of catching cold, as it never fails to relieve me. Truly, A. K. GUNNISON.

Handouts of such Testimonials at the office. Circulars and Testimonials sent to any address.

You can test it FREE at the office of the

CARBOLIC SMOKE BALL CO., 652 Market Street, Corner Kearny St., San Francisco.

July 26

J. REYES BRUCIAGA, M. D.

A TRUE DIAGNOSTIC, AND INFALLIBLE CURE

Tape Worm and Other Parasites of the Human System.

Much has been written and said about the symptoms felt by patients suffering from worms in the stomach. Standard authorities on medicine have said that the symptoms produced by intestinal worms that a mere reputation of them would fill a good sized book. These same authorities and everyday professional experience teach that these symptoms can not be relied upon, because they vary in every case, and produce frequently the exact opposite of what the different complaints, owing to the peculiar nervous condition of the patient suffering from worms. This is the reason why it is sometimes so difficult for physicians to discover the existence of worms, and so often prescribe for another complaint.

Dr. J. Reyes Bruciaga, a Mexican physician, whose office in this city is at No. 7 Grand Avenue (formerly Dupont Street), claims to be the only physician who possesses the secret of an indigenous plant, which he obtained from a Mexican Indian, which is an infallible specific for the radical cure of tape-worms and other parasites, and he possesses the secret to discover immediately, and without fail, when the patient is suffering from worms. He will expel from the body of the patient the tape-worm (head and all) inside of two hours, and the patient will suffer no inconvenience whatever after taking his medicine. Send for circular. Office Hours 9 to 12 A. M. and 3 to 5 P. M. auz7

Books for Sale at this Office, (*)

Manual of Psychometry: The Dawn of a New Civilization. By J. ROUS BICHANAN, M. D. . . . \$ 2 00

The New Education: Moral, Industrial, Hygienic, Intellectual. By J. ROUS BICHANAN, M. D. . . . 1 50

Leaves of Truth; or, Light from the Shadow Land. By M. KALL. 1 00

Our Sunday Talks; or, Glanings in Various Fields of Thought. By J. J. OWEN. 1 00

The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. Loveland. 1 00

Spiritualist's Directory. By G. W. KATES. 1 00

Spiritism, the Origin of All Religions. By J. P. DAMERON. 1 00

The Witches Wonder. By E. W. STEVENS. 1 00

The History of the Origin of All Things. By L. M. ARNDT. 1 00

The Spiritual Science of Health and Healing. By W. J. COLVILLE. 1 00

Beyond. (Interesting Experiences in Spirit Life.) By R. W. HOWE. 1 00

Experiences of the Spirits Eon and Eous in Earth Life and Spirit Spheres. 1 00

The Independent Voice in Grand Rapids, Mich. By R. W. HOWE. 1 00

The Career of the Sullen Boy, Charles. By Mrs. Caroline Oakley and Willie Fort. 1 00

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

[Written for the Golden Gate.]

Take Thou No Thought.

BY ADELAIDE COMSTOCK.

Take thou no thought! To-morrow's sun will shine
Without a single anxious thought about it.
Take thou no thought, excepting this to me—
First duties done; leave thou the rest to me—
Me, the Divinity who marks thy way.
And shape thy ends, roughness or smoothness may.
But yet, what's that thou shouldst know
The harvest come of the seed ye sow.

Take thou no thought, 'till though to-morrow's sun
May in its rising mark thy earth-earnest run!
What matter can it be a loss to thee,
When time is measured by eternity?
Seek not by length of days to measure life,
For this will bring thee only care and strife;
But live in duty, and so thy life apply
That at its close thou hast naught to do but die.
San Buenaventura, Cal., August 14, 1887.

An Old Man's Idyl.

BY RICHARD KEALF.

By the waters of life we sat together,
Hand in hand, in the golden days
Of the beautiful early summer weather,
When skies were purple and breath was praised;
When the heart kept time to the carol of birds,
And the birds kept time to the song that ran
Through the shimmer of flowers on grassy awails,
And trees with voices of Eolian.

By the river of life we walked together,
And I and my darling unloved;
And lighter than any linnet's feather
The burden of being on us was laid;
And Love's sweet music from the crown was
Mantles of joy, outlasting Time,
And up in the air a sense of wings
A sound that seemed like a marriage chime.

In the gardens of life we strayed together,
And the luscious apples were ripe and red,
And the languid lilac and honeyed heather
Sweemed with the fragrance that they shed;
And under the trees the angels walked,
And up in the air a sense of wings
A sound that seemed like a marriage chime.

In the meadows of life we strayed together,
Watching the waving harvest grow,
And under the beams of the Father,
Our hearts, like the lambs, skipped to and fro;
And the cowslips, bearing our low replies,
"Brothered fairer the emerald blades,
And glad tears shone in the daisies' eyes,
As if the violet glowered thanks."

Who was with us, and what was round us,
Neither I nor my darling guessed;
Only we knew that something crowned us
Out from the Heavens, with crowns of rest;
Only we knew that something bright
Lingered lovingly where we stood,
In the incandescent light
Of something higher than humanhood.

At the riches love had inherited,
All the alchemy which death change
Drops of body and drops of spirit,
Into sanctities rare and strange!
My flesh is feeble, and I am old,
And my darling's beautiful hair is gray,
But our affix and precious crown
Laugh at the footsteps of decay.
Harm of the world have come upon us,
Capricious sorrow we yet shall drain,
But we have a secret which cloth us
Wonderful rainbows in the rain;
And we hear the tread of the years go by,
And the sun is setting behind the hills,
But my darling does not fear to die,
And I am happy in what God wills.

So we sit by our household fire together,
Dreaming the dreams of long ago;
Then it was balmy summer weather,
And now the valleys are laid in snow.
Icicles hang from the slippery eaves,
The wind howls like a demon's cry,
Well, well, we have garnered all our sheaves—
I and my darling—and we wait.

Who Is Great?

BY JAMES A. FULFORD.

To touch with master hand the hearts of men,
And cause the blood to pulsate, firm and strong,
And tingle with the inspiration caught
From genius' own, the heaven inspire,
To nobly scale the ramparts' bloody height,
To fight, to die, and win an endless name,
To shine with lustre unobscured by time
Upon the highest pinnacle of fame;
To win the love of nations disinterested
By breaking shackles that oppression wrought,
Or to adorn and beautify an empty throne
With fabled perils or with cherished thought
Is not permitted to the common run;
But though they must do draw the public eye,
And though immortal by degrees of fame,
Think not that in them all the honors lie.
The most heroic lives have lacked a bard;
The grandest thought the poet cannot chain;
Nor can the marble 'neath the sculptor's hand
Transmit the ideal outline in its grain.
The great unlettered poet has no name,
For genius often tattered clothes conceal;
Nor is it in skillful hand or fluent tongue—
The great is he, though mute, who most can feel.

At Sunset Hour.

BY HENRY E. WOODS.

At sunset hour, when night begins
Sweet sleep from the day's cares and woes,
When vesper chimes with music fill
The air, and over dale and hill
A peaceful golden radiance glows,
To rest then busy nature goes!
The swift wings fold, the petals close,
The shells are shut, and all is still
At sunset hour.
And when the day of life shall close
May we leave our earthly shores,
May then the light of glory be given,
Our souls, that, trusting in his will,
We thus in glory seek repose
At sunset hour.

The Question.

BY JOHN G. WHITTIER.

Still on the lips of all my question
The finger of God's silence lies—
Shall the lost hands in ours be folded?
Will the shut eyelids ever rise?
Oh, friends, no word beyond this yearning,
This outreach of our souls, we need;
God will not mock the hope he giveth;
No love he prompts shall vainly plead.
Then let us stretch our hands in darkness,
And ask our loved ones 'er and o'er;
Some time their arms shall close about us,
And the old voices speak once more,
We must bury our dead joys
And live above them with a living world.—(Geo. Elliot.)

(Continued from First Page.)

have been a far cheaper and better solution of our slavery problem had the Government paid the holders the market value of the slaves. But this solution was impossible, and this is aside from our subject.

Admitting that the plan proposed is superior to the present method of the land tenures and revenues, the outcome is not promising when the first step taken by the supreme power of the State towards its realization consists in robbing the owners of one-fourth of the property of the country—property whose title was sold by itself and guaranteed by itself, thus ignoring moral distinctions.

Our author repeatedly avers that the land belongs to the people, forgetting that this universal right can only be practical in a savage condition. By his plan the ownership is only shifted from individuals to the Government; and individual title is changed from one of eminent domain to a usufruct right. Throughout his treatise the important fact is ignored that land, in a state of nature, is but a small part of land brought up to a high state of agriculture. To do this requires almost boundless labor applied through a series of years. Some land must be cleared of its trees, and even the stumps torn up by machinery; some requires tile-draining; some requires irrigation by water brought from long distances; from some the stones must be removed, and other soil must be enriched by adding fertilizers at great expense, or by a rotation of crops and the turning under of clover, more with reference to enriching the soil than getting an immediate return for cultivating.

In about one-twentieth of soils the fertilizing mineral elements have mixed with vegetable decomposition to a great depth, producing alluvial river bottoms. The fertility is almost inexhaustible; but with this exception the average lands can be exhausted of fertility in from ten to twenty years; while on the other hand, exhausted lands can, by good farming and fertilizing, be brought up to great fertility in equal time.

The pioneer, by the hardships and privations of pioneer life, honestly earns the increased value of his land that comes to him by the increase of population.

It is pertinent to inquire what system of land tenure holds out the strongest inducements to apply labor and capital to bring up land to its highest capacity of production. To say that land is better worth its recognized price when it is five dollars an acre than when it is one hundred, is to impeach the judgment of capitalists. Why is it worse to hold land until it becomes valuable than it was in '64 to buy Government bonds at forty cents on the dollar, paying eighteen per cent. interest in gold, and holding them until they are worth one hundred and twenty-eight? Those who did not take the risk of the outcome of the war and if some of country entered into the transaction, investors were well rewarded for their patriotism.

It is said that the land should belong to the people as much as the air we breathe. The cases are not parallel—the air is best fitted for respiration as it exists in a natural state; the moment it is tampered with by man it is unfit for use. If any one requires more oxygen than is found in the atmosphere, he can have it by paying for its preparation. With land it is not so. As a general proposition, in a state of nature it is not fitted to produce the articles requisite for human use, and labor must be bestowed upon it to render it productive.

Does not ownership afford the best inducement to put the requisite labor upon land to bring it up to the highest state of productivity? Is not the right to hold during life, or to sell and convert into other property, or to pass it down to descendants better calculated to develop the latent capacities of the soil than a mere usufruct or possessory interest which may be taken from one by over-bidding?

The most apparent benefit of raising revenues by a sole land tax would be to simplify the matter of assessing property and collecting the taxes, but would the gain justify the loss of making the change, and the evils inherent in the new system? If the wage-worker would save a few dollars of tax on his furniture, would not that be more than offset by the increased cost of his food? For it is plain that if land bore the whole burden of taxation the products of land would be also increased in price.

The homestead law of the United States has for many years given a title to one hundred and sixty acres of good land on the easy terms of living on it for five years. With the question of land or no land has not been raised, but simply who shall enjoy the matter of pleasure of life and of older settled places, and who shall live on the frontier.

It is illogical to apply the doctrines of communism to land and not to railroads, telegraphs, manufactures—in short, to all other property. If land is confiscated there is no reason why the lumber on sale in our yards should not also be taken. The trees are equally the bounty of nature. The labor of saving them into building lumber is no greater proportionally than it is to bring land in a state of nature up to a high state of productivity. Why take the land and leave the lumber? The best improvements can not be separated from the soil. The tile-drain, the added fertilizers, fruit trees and vines can not be separated from the soil.

It is unfortunate that large estates of land are held by corporations or individuals,

but if the principle embodied in the Constitution of California were carried out—that cultivated and uncultivated land of equal fertility and similar location shall be taxed alike—the larger estates would be segregated as fast as the demands of agriculture require.

The writer is not a pessimist, but sees no prospect of immediate escape from our difficulties. If six hours constituted a day's work, and the time so gained were used for social, moral and intellectual improvement; if temperance, industry, thrift and frugality were universal, and if co-operation by means of joint stock companies and the advantages of savings-banks were utilized by wage-workers, there would be little poverty, and that would be cheerfully relieved by the fortunate.

There must be an obliquity of moral vision in one who can attribute all the evils of poverty to our land tenure, and has not one word to say of the fact that intoxicating liquors cost our people six hundred millions annually. While this continues, land tenures may change from ownership to usufruct, but the same antagonism will go on between labor and capital; the same fighting process will continue, leaving the same residuum of the unthrift, the incompetent and the vicious as before.

Capital and Labor.

EDITOR OF GOLDEN GATE:

Kindly allow an old man, who has had over eighty years experience of the world, to express his opinion on a subject that is engaging popular attention just now. I refer to "Capital and Labor."

My remarks are induced partly by a letter which has appeared in a contemporary over my name, which far from expresses my sentiments, inasmuch as I did not write the article. I can not blame the editor of the paper referred to, nor the writer of the article, because he had my sanction for inserting my opinions on Stanford & Co., corporation, etc., but he mistook my meaning, and I really did not see the letter until it appeared in print.

I choose the GOLDEN GATE to ventilate my opinions because this paper more nearly expresses my views on Mr. Stanford as a capitalist and a gentleman more than any other. I know from experience that it is always better to extend the olive branch and preach good-will and peace, or surely, no progress can be made. It is not only sad, but a devilish thing to do or say anything to set class against class.

Our Government may, or may not, have done wrong in giving our railway constructors "millions of acres of land" as a subsidy. The construction of the road was a risky and mighty undertaking, any how, and might have been ruinous to the undertakers; and there are few men indeed who would have had the pluck, energy, courage and the brains to lay a track over the Rockies; it required genius to do it, and such men we ought to honor—they are a blessing to any community, especially to this Coast.

Those who rail so much against Stanford & Co., know very well that San Francisco could not have been what it is to-day but for such men amongst us. It is to such men as we owe our greatness in commerce. Wherever the railroad has touched business has improved, property increased, and thousands enriched, and thousands blessed. I am thankful for such men; they are a credit to the human race because they have courage and they "dare to do." Yours truly,

L. F. ELPICK

Spiritualism in Nainaimo, B. C.

EDITOR OF GOLDEN GATE:

There is considerable interest taken in Spiritualism here, and intelligent people are better informed on the issues involved in this question, for we have put the matter fairly before them, as far as possible in a small, isolated place like this. We have only had three professional mediums in Nainaimo altogether, viz., Dr. Slade, W. P. C. and Miss Susie Johnson. It is about eight years since Slade's visit. He gave few sittings and did not stay or make many converts. I think at that time there could not have been more than six Spiritualists in Nainaimo and no mediums, but since Mr. Colby and Miss Johnson's visits, we have started a society, and it has been about one year in existence; and we hope to do much good yet with it. We have also six or seven mediums under development, and there is quite a number of people who believe in its philosophy.

There is quite an interest taken in the subject; all that is wanted to give the cause momentum is good mediums to get the people proofs of spirit return. Till we can get local mediums developed, we must depend on the home circles and professional mediums. If you, Mr. Editor, would recommend suitable mediums, we would communicate with them with a view to securing their services. We much think you and Fred Evans could do much good by taking a tour around this district. It would create quite an interest in the cause.

Some of our mediums show pretty good indications of making good instruments and have given some very good tests of which I may inform you on some other occasion.

The secretary of our society has been canvassing for the GOLDEN GATE and has got quite a few subscribers.

Yours fraternally, J. METCALF.
NAINAIMO, B. C.

ADVERTISEMENTS.

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