



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

VOL. VII.

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

SAN FRANCISCO, CAL., SATURDAY, OCTOBER 20, 1888.

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

NO. 14.

CONTENTS:

FIRST PAGE.—Gems of Thought; Fiat Justicia, by Dr. Albert Morton; The Other Side, by Lyman L. Palmer.

SECOND PAGE.—A Letter from Dr. Dean Clarke; The Dabbler, by Mr. M. A. Sheldon; In a Fog; Where is Heaven? A Word from Denver; Organization in National City, etc.

THIRD PAGE.—Aphorisms, by Eva A. H. Barnes; The Origin of Tea; An Appeal; Professional Cards, etc.

FOURTH PAGE.—(Editorials) Where is the Remedy? Interesting Meetings in San Jose; Notes of Our Southern Trip; A Better World; Order; "Summerland;" Spirit Christening; Sleep; Greeting from Mrs. Lillie; A New Theme; Has No One Come Back? etc.

FIFTH PAGE.—Editorial Notes: From the "Sunny South;" The Gold and the Dross; Sensation in Albion, Mich.; Fraternity Hall; Description of the Blueberry; Advertisements; Publications, etc.

SIXTH PAGE.—From the Sun Angel Order of Light; A Protest; Publications; Advertisements, etc.

SEVENTH PAGE.—The Other Side—continued; Splints, by Ella L. Merriam; What a New Yorker Thinks; What is the Matter? Intuitive Science Circle; From Portland, Oregon, etc.

EIGHTH PAGE.—(Poetry) The Grave of a "Shield;" The Eternal Goodness; Persian Roses; Whatever Is, Is Best; "Sing, My Heart!" Our Question Department; Tribute to a Local Artist; Saved; Advertisements, etc.

GEMS OF THOUGHT.

[From Hawthorne—"Mosses from an Old Manse," and elsewhere.]

Most people are so constituted that they can be virtuous only in a certain routine, and an irregular course of public affairs demoralizes them.

The marble keeps merely a cold and sad memory of a man who else would be forgotten. No man who needs a monument ever ought to have one.

Rest, rest, thou weary world! for tomorrow's round of toil and pleasure will be wearisome as to-day's has been; yet both shall bear thee onward a day's march of eternity.

Love, whether newly born, or aroused from a death-like slumber, must always create a sunshine, filling the heart so full of radiance that it overflows upon the outward world.

If we look through all the heroic fortunes of mankind, we shall find the same entanglement of something mean and trivial with whatever is noblest in joy or sorrow. Life is made up of marble and mud.

The heart grows so large, and so rich, and so variously endowed, when it has a great sense of bliss, that it can give smiles to some, and tears to others, with equal sincerity, and enjoy its own peace throughout all.

Trust me, the world of to-morrow will again enrich itself with the gold and diamonds which have been cast off by the world of to-day. Not a truth is destroyed nor buried so deep among the ashes, but it will be raked up at last.

What nonsense it is, this anxiety which so worries us about our good fame, or our bad fame, after death! If it were of the slightest real moment, our reputations would have been placed by Providence more in our own power, and less in other people's.

If mankind were all intellect, they would be continually changing, so that one age would be entirely unlike another. The great conservative is the heart, which remains the same in all ages; so that commonplaces of a thousand years' standing are all effective as ever.

If I had an insupportable burden—if, for any cause, I were bent upon sacrificing every earthly hope as a peace offering toward Heaven—I would make the wide world my cell, and good deeds to mankind my prayer. Many penitent men have done this, and found peace in it.

The grief of a passing moment takes upon itself an individuality, and a character of climax, which it is destined to lose after a while. It is but for a moment, comparatively, that anything looks strange or startling,—a truth that has the bitter and the sweet in it.

Mountains think that they have nothing to do with one another; each seems itself a own center, and existing for itself alone. And yet, to an eye that can take them all in, they are evidently portions of one vast and beautiful idea, which could not be consummated without the lowest and loftiest of them.

[Written for the Golden Gate.]

FIAT JUSTITIA.

Review of Mrs. Watson's Sweeping Charge Against Physical Mediumship.

BY DR. ALBERT MORTON.

The celebrated sculptor, Randolph Rodgers, once used a peculiar expression in commenting upon a statuette of Booth as Iago, in my studio; said he: "That leg is hitched on wrong." The awkwardness of the expression equalled the awkwardness of the articulation of the leg.

The peculiar manner in which some of our writers and speakers hitch things to Spiritualism reminds me of the above related incident.

In the Sunday papers was a notice that the "inspirational lecturer, Mrs. E. L. Watson," would speak on "The House Built upon the Sand, or Fraudulent Spiritualism Exposed." Recognizing but one kind of Spiritualism, and anxious to acquire knowledge, I attended the lecture, and soon discovered that "Fraudulent Spiritualism," so-called, was not Spiritualism in any sense—merely base frauds masquerading under that name. My sympathy was aroused, for I was heartily in accord with the denunciations of the vile wretches who basely trifle with the most sacred relations of humanity, and who batten, like ghouls, on our love for and precious memories of the dear ones gone before.

Every Spiritualist capable of appreciating the self-sacrificing and earnest efforts of our angel friends to roll away the stone from the tomb, and guide our weary feet to the heights of purity and peace, can but feel grateful to those who, at the expense of much labor, personal discomfort and misconstrued motives, are striving to cast the pretentious thieves and money changers out of our ranks. Under the guidance of angels the disagreeable sifting is being efficiently performed by devoted Spiritualists, and to them belongs all the honor.

In our effort to purify our ranks we must be cautious lest we, through misdirected zeal, cast boomerangs, which, thrown by unskilled hands, return to wound the projector. The speaker said, without any qualification of the denunciation: "I am prepared to say from experience, from reason, from common sense, that all these public cabinet seances and apparitions, from one end of the land to the other, are *in toto* fraudulent." Indeed! "I am prepared to say," from an experience extending of a period of one-third of a century, with many of the foremost mediums in the world, that that charge is untrue, and places some of the speaker's most intimate friends in a most undesirable position; they must have been either fools or knaves, there is no avoiding that conclusion.

It is but a few months since the speaker and her society heartily indorsed (by their engagement manifestations upon their platform) one of the most noted mediums in the country, whose greatest claims for recognition as a medium rest upon the remarkable manifestations occurring in her utterly dark seances. I have received some of the most satisfactory evidences of spirit power, in the mental and solid "flesh and blood" materializing phases, in a seance with this medium, while in total darkness.

Many of the listeners to this lecture are recent investigators of Spiritualism and unversed in the history of the movement. A leaf from that history is apropos in this connection. The late H. B. Champion, an intimate friend of the speaker, for a long time a member of her household, where he died, was in his youth a fine test medium, through whom the late Rev. Jesse B. Ferguson, formerly an eminent and most eloquent clergyman in Nashville, Tenn., received many excellent tests of spirit power, some of which are given in "The Supernatural Experiences of J. B. Ferguson," published in London, a copy of which book I furnished to the speaker. Mr. Ferguson was a Chevalier Bayard, *sans peur, sans reproche*, which was substantially the opinion of Mr. Champion, as expressed to me. It is monstrous and incredible to believe that that noble man would in any manner indorse or condone a fraud, practiced under the guise of a religion which he held so

sacred that he sacrificed friends, position, and fame, to promote it.

We are told all cabinet mediums are frauds; yet this eminent, acute, and learned gentleman, impelled by his zeal to spread the light which had benignly lighted his pathway, abandoned everything dear to the lovers of sensuous ease, to be subjected to ignominy, and bear "the spurns that patient merit of the unworthy takes," to assume the position of Manager for the Davenport Brothers—two of the condemned cabinet and dark seance mediums, with whom he traveled in England until summoned home to assume the relation of confidential adviser to President Andrew Johnson.

It was my good fortune to be intimately associated with the Davenport Brothers many years ago. Ira Davenport, Sr., the father, was a "noble old Roman," who would have been the first to denounce his sons had he detected them in practicing fraud. The brothers, William Henry and Ira, were gifted with wonderful powers as physical mediums, and through them I received as tangible evidences of spirit power, under perfect test conditions, as it is possible to conceive of. Any person once having shaken—or rather, been shaken by—the enormous hand of their leading guide, Sir Henry Morgan, alias John King, would never thereafter doubt the fact of solid materialization; it was the most tangible grasp I ever felt, and the recollection of the sensation of power expressed thereby will remain while memory lasts.

It might be of interest to some to give more of my experiences with different "cabinet mediums," but this must suffice. Not having been favored with experiences "from one end of the land to the other," I can only approve or denounce what has come under my own observation.

It would be well for many of our educators to study the subject they are inspired to teach, instead of blindly rushing in where angels fear to tread, and kicking down the ladder of mediumship upon which they have ascended to their giddy heights. It is a deplorable fact that a large proportion of that which is presented as physical phenomena is base fraud, not to be palliated by misplaced charity, or condoned by any theories of the complicity or instigation of evil spirits. Our charity should be for the victims, not the victimizers, and the evil spirits should be relegated to the reformatory schools on the other side.

If we don't open the door for them they will not come in. Undeveloped spirits we can help, but evil spirits cannot gratify their propensities through pure mortals. The law of attraction is our safeguard. It is also a deplorable fact that "fraudulent Spiritualism" is not limited to cabinet or dark circles, and our speakers and improvisors are not exempt from the frailties of humanity. The private histories of the lives of some of our platform mediums would not be any more edifying than the Beecher and Tilton scandal.

Is it wise to continually call the public attention to the frauds clinging on to our movement? Those vile creatures live on notoriety; if we let them severely alone, they will die of inanition. We are too sensitive as to our reputation, overlooking the fact that if we preserve good characters the reputation will soon be in accord with the character.

The advice of the speaker to avoid "public mediums," would apply equally as well to public speakers, and came with very poor grace from the lips that (naming a "public medium") said, "God bless that dear, noble minister of the gospel of angel love! Go to her, all ye who sorrow, and receive the heavenly baptisms!" I would extend the benediction to all mediums, whether in the cabinet or on the Temple platforms.

NEW YORK SUN.—A small boy of this town having been particularly unpleasant all day, his mother said as he was going to bed: "When you say your prayers, Georgie, ask God to make you a better boy. You have been very naughty today." Georgie obeyed, and just before the place for the "amen" he said: "And please, God, make me a good boy," and then after a pause, added with great solemnity, "Nevertheless, not my will, O Lord, but Thine be done!"

Modesty and humility are the sobriety of the mind.

[Written for the Golden Gate.]

THE OTHER SIDE.

A Bible Critic Reviewed from a Liberal Standpoint.

BY LYMAN L. PALMER.

"A. Y. E." has very ably presented one side of the question in the GOLDEN GATE of October 6th, under the head, "Chaldean Anthems." He quotes from one of them as follows: "O all ye stars of heaven, bless ye the Lord; praise Him and magnify Him forever." If one is to believe his argument, there is nothing in the Bible nearly so poetical, sublime, or beautiful. But if he will turn to the nineteenth Psalm, he will find its equal, and in fact that which excels it as much as it is possible for the human mind to conceive. "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge," sang David long before the Hebrew captors "by the waters of Babylon sat down and wept."

It is a part of human nature to imagine that something not possessed is much superior to that which is at hand. It is this which causes men to leave home and friends, and seek homes in foreign lands, and to sigh ever for the unattainable. Hence is it that many who have been "reared in the nurture and admonition of the Lord," are ever ready, aye anxious, to take up with any new phase of belief or unbelief which presents itself. Men turn from the sublime poetry of the Bible to the literature of the Chaldeans, Hindoos, or even Chinese, and are fascinated with their new-found treasures, and are sorely wroth with all the world because it does not see the wondrous beauty in the Zend Avesta or Rig Veda which they have found.

The grand life, work, and teachings of Jesus Christ are compared with Christna, and strange as it may seem, the dancer with cowherd girls is set up by them as a god, while Jesus is reckoned to be simply a man, and his mission to earth and his message to men are set aside, or rather, eclipsed, by the story of Christna that he well remembered his wife as a mate when they were incarnated as lions, wolves, swine, and what not.

The law of evolution or development, both in the physical and spiritual world, is that progression is made in cycles, or rather, in tides. From the first appearance of life on the globe, there has been advancement and recession, and each geological period is marked by the completion of a cycle, or rather, the flood and ebb of the tide of life. Passing on to the history of man, there is the rise and fall of empires and nations—of Egypt, Babylon, Greece, Rome, and others,—but as in the physical world, we see that each flood tide flows higher and higher, on toward a perfected earth, and fuller and higher life. So it has been with the human race. Each flood tide of civilization which has swept along the shores of time, has rolled higher, and ever higher, toward that perfect ideal of which the prophets of old foretold, and the poets of all nations sing.

The Chaldean civilization was far in advance of that which preceded it, but is as far behind the present day as the coal period is below the age of man. It is true that they were learned in astronomy, and in mathematics, but not in morals. What was the standing of woman in that nation, which, by the way, is the true standard of civilization? Was it a fundamental principle of the Babylonian nation that "all men are created equal, and they are endowed by their Creator with certain inalienable rights, among them being life, liberty, and the pursuits of happiness?"

It is true that Callisthenes obtained great astronomical information from them, but, friend though he had been of that mighty conqueror, Alexander the Great, his life was taken by the monarch for some very trivial and fanciful offense. Neither of these men were Christians, therefore, when Alexander robbed the world of the intellect and erudition of a Callisthenes, a cousin and disciple of the great Aristotle, "A. Y. E." has not a word to say; but when a lot of heathenish Christian monks, from the Nitrian deserts of Africa, put to death a Hypatia, he

raises a howl that reaches the portals of heaven; and when a Bruno is sacrificed by the Inquisition, which is not, and never was, any part or parcel of Christianity, he holds his hands up in holy horror, and asserts that "his life would have been of more value to mankind than that of the whole Christian Church rolled into one." Has not the man who could write such a sentence as that a great, big element of the spirit of Nero in him, which would make him rejoice to see a few Christians, even at this late day, in the light of the nineteenth century, boiled in oil, burned at the stake, and dragged through the streets at the chariot wheels?

He says: "It is doubtless due to these ancient astronomers that the Hebrew captives owed whatever exists of poetry and beauty in their Book of Psalms, acquired by them during centuries of captivity." There can be no doubt but that David was the author of the first forty-one Psalms, and in them is found as much of "poetry and beauty" as is contained in those written after the return from Babylon, and their less than seventy years of contact with the singers of praises to mighty Baal. It is not true that they were in captivity for centuries before their return to Jerusalem. A writer for the public prints should be exact.

Yes, Alexandria was a most wonderful city, and for nearly a thousand years it was the seat of learning of the whole earth. It was a marvel, and the student lingers over the record of that intellectual millennium with admiration and almost adoration. In those schools of logic, metaphysics, and theology were developed lines of thought which have held their sway down to the present time. Philo and his logos idea entered into and became the very center of the whole Christian fabric, and when John wrote: "In the beginning was the logos, and the logos was with God, and the logos was made flesh, and dwelt among us," he only changed the Alexandrian dictum of Philo into the Christian dogma of the incarnation of God in the person of Jesus Christ.

To read of this great city and its golden age of art, literature and science, as "A. Y. E." has graphically portrayed it, one would be led to exclaim with Job of old: "No doubt ye are the people, and wisdom shall die with you." But Alexandrian greatness passed away with the ebb tide of that cycle of civilization, and the Plutonian darkness of the middle ages followed in the natural order of things, and not because Christianity was passing through the throes of birth at that particular epoch, as he would have us believe. The great library was destroyed, and by fanatics, a matter of deep regret to all, but the event was just as liable to have occurred, and, in fact, more so, had Jesus Christ never been born.

The recession of the tide during the middle ages was very great, and the lamp of civilization was nearly extinguished. While the fanatical monks had burned the books at Alexandria, to them is due the fact that there is a vestige of ancient literature in existence to-day. After the downfall of the Western and afterwards the Eastern Empires, the vast libraries of ancient Greece, and especially those of Rome, among which may be mentioned the Ulpian library, the private collection of Cicero, and others, were dispersed and destroyed, except, as in the hidden recesses of the monasteries, they were stored away, and in after centuries brought to light, some of them, as the Siniatic manuscript discovered by Dr. Tischendorf, even in our own day and generation, in the year 1862. So there is all along the highway of time a commingling of good with evil, sweet with bitter, sunshine and shadow, foul and fair weather, love and hate, joy and sorrow. The hand that destroyed the Alexandrian library in point of fact secured to us all that we have of ancient literature, and but for that hand we should have not a vestige left.

Cleopatra, the beautiful Queen of Egypt, is enshrined by the pen of "A. Y. E." because of the fact that she enriched her Alexandrian library with the books given her by mad Mark Anthony, stolen, as it were, from Pergamos, much to the disgust of the Roman subjects of that city. Cleopatra was a heathen queen, such an one as "A. Y. E." would have his readers believe would be the personification of all the graces and dignity of noblest womanhood, because, forsooth, she is not a

(Continued on Seventh Page.)

A Letter from Dr. Dean Clarke.

[Written for the Golden Gate.]

Several months have elapsed since I have penned any thoughts for your most valuable journal of progressive ideas; so, having an hour's leisure time, I will devote it to your use. I took my Summer vacation among the lovely green hills and mountains of my native State, recuperating my energies for mental labor by re-creating the work of my youth—farming.

It was a source of pleasure as well as of physical benefit, thus to renew the associations and recollections of boyhood's by-gone days, and I felt it an exaltation, not a condemnation or degradation, to "earn bread by the sweat of my brow." Though I have witnessed loftier mountains on your Pacific coast, and seen far broader and more fertile fields, both there and in the incomparable Mississippi valley, yet, because, no doubt, of early associations, and the charm that lingers in memory's wild halls around the scenes of childhood, I could but respond to the sentiment of the immortal song:

"Be it ever so humble,
There's no place like home."

Old Vermont is truly a rough and rugged State, but in loveliness and variety of scenery, especially when seen in the lovely month of June, when her emerald hue is deepest, or in the halcyon days of October, when her motley dyes are ineffably gorgeous, she is truly the Switzerland of America, and no purer or more exhilarating air than hers fans the brow of the loftier Sierras. Is it any wonder that more than a score of the most prominent, brilliant and useful laborers in our Modern Spiritual vineyard were born and spiritually baptized and ordained among such inspiring scenes? Nay, verily! If "the groves were God's first temples," the mountains were His first altars, and in the Occident as well as the Orient, their lofty summits have exalted the aspirations and raised heavenward the thoughts of quickened souls.

After a three months' sojourn in the land of my birth, I returned to the classic precincts of the old Bay State, and spent a month on the consecrated ground at Lake Pleasant, around whose beautiful borders annually encamp thousands of progressive souls coming and commingling from two worlds. There it was my great pleasure, among many acquaintances from nearly every section where my pilgrim feet have wandered during the last quarter of a century, to meet several of your representative delegates from Sunset Land. It was a soulful feast of eye and ear to resume acquaintance with those I had known, and a joy of spirit to greet those whom I had not seen, but of whom I had read much in the truth-telling columns of "our mutual friend," the GOLDEN GATE.

I arrived too late to witness the exercise of the remarkable gifts of Mrs. J. J. Whitney, but Madam Rumor, whose tongue is always busy at camp-meeting, informed me that your columns had in no way exaggerated her magnitude.

Camp-meetings, though a great strain upon my limited physical powers, for at them my tongue is coerced into an approximate illustration of "perpetual motion," are a source of intense social and spiritual enjoyment to me, and are most valuable in forming and cementing the bonds of fraternity among our scattered co-workers who are privileged to attend them. Whether they tend to the general diffusion of spiritual truth and power as much as local societies, whose means and energies in some sections they monopolize, is somewhat problematical. Doubtless they have served a good purpose in the past in popularizing our movement in the public eye, even though attendant evils have given some scandal to the public ear.

Lake Pleasant, the oldest camp now occupied, is one of the most charming in its physical environments, and being my "first love," I've seen none that afford more physical comfort, mental pleasure and spiritual gratification; yet in all these respects it is susceptible of improvement, that will doubtless come in due time.

I am now once more environed by the brick and mortar periphery of the far-famed "Hub," which some cynical or facetious "common tater" has said "contains more 'cranks' to the square inch than any other part of the universe that rolls around it," and as I am *e pluribus unum* in that category, I can assure the envious that we are not of the "Les Misérables," but being at the center of gravity we keep our own, and use our *otium cum dignitate* as becomes the serenely self-satisfied!

The present month is the appointed time to resume the lecture season of the year, and next Sunday will inaugurate the services here of two of our most popular workers who have recently favored you with their superior inspirations. Both Mrs. Lillie and Mr. Colville will occupy their old "stamping ground," at Berkeley Hall, the one morning and evening, the other afternoons. This coincidence, or perihelion of "stars," will doubtless make the corner of Berkeley and Fremont streets the Hub of Heaven to the constellation of minds that will be illuminated thereby. The Back Bay Spiritual Temple, the quondam rendezvous of "ancient spirits" of modern materialization (?), will be illumined by the presence of Mrs. Lake, who will fill the place of the departed Mrs. Dyer Clough, long the high priestess of this spiritual *sanctum sanctorum*.

As I have had little time to peruse several copies of the GOLDEN GATE, which accumulated at my Boston address in my absence, I anticipate "a feast of fat things" very soon. I am glad to learn that its surroundings are now *gilded*, and congratulate its editors and proprietors in being able to conform to "the eternal fitness of things," to take the tide of fortune at its "Flood," and have their promising *prophets* borne upon its crest to a "way up" position commensurate with its high aims and distinguished merits. I like to see "a thing of beauty" so placed as to be "a joy forever," to all who have an eye to order, symmetry, appropriateness and true desert; hence, am glad to clairvoyantly look up to see the GOLDEN GATE placed as the door to "worlds on high." Surely, "the gates of hell shall not prevail against it," and I hope no "Flood" will ever be strong enough to sweep it from its altitude!

I am glad to note the just and judicious course of the GOLDEN GATE on the vexed and vexing question of "materialization," which, unfortunately, has been too long the bone of contention in our household of faith. To those who must have sensuous phenomena to prove to them a spiritual truth, materialization is, when *unmistakably genuine*, one of the best possible evidences. But with all the uncertainty which has hitherto characterized its presentation, and in consideration of the amount of proven fraud, and of the acrimonious strife it has led to, is a problem whether it has not done more harm than good thus far. Certainly, it has been most counterfeited, and has thereby brought more public scandal upon our cause than all other causes. And though I do not wish to see it suppressed, nor its media crushed out, I do wish it might be taken out of the hands of some of the unscrupulous harpies who abuse their gifts by over-use as *merchandise*, and betray their sacred trust by attracting "devils" from both worlds to simulate our dear departed! I am glad a Hercules has come to San Francisco to purge its Augean stables of those beasts of prey who have fouled sacred places far too long.

I have seen nothing more amusing in the line of *farce*, than a letter in the GOLDEN GATE, from one who has out-Judased Judas, in betraying a sacred trust. I have heard of Satan rebuking sin, but never before saw him eclipsed as he was by the letter of Elsie Reynolds, appearing not long since in your columns! I have seen some of the best and most unmistakable materialization and dematerialization in her presence that I ever saw, and yet I found *six* persons in San Francisco whom she had employed at various times and places to act as confederates in counterfeiting her grand gifts. Better proof never hung a culprit than I found; yet, after being exposed a score of times, she has the audacity to pose as an exhorter and a champion of honesty and purity! Bah!

"When the devil was sick, a monk would he be;
When he got well, the devil a monk was he!"

It is high time that "the livery of heaven" was stripped from the backs of such impostors and betrayers, and the GOLDEN GATE will receive the plaudit of "Well done, good and faithful servant," from angels and all honest men and women, if it drives out these "money-changers" from sacred places.

I am sorry to see in a recent *Better Way* that a well-meaning but over-zealous defender of this "mighty onartin" class of mediums has taken the GOLDEN GATE roughly to task for rejecting one of its lengthy pleas, for some in Boston, who, like those in San Francisco, have *counterfeited and confederated* this grand phenomena. Let me assure the Editor that to my certain knowledge, he has ten sympathizers and supporters for his course in rejecting indiscriminate eulogies of those who have been detected, as well as others, to one true, honest Spiritualist, who, through mistaken zeal, fanatically defends imposture (unseen by him), but known to all discriminating investigators. It is now the *winnowing* time, and tares and chaff will be blown into the fires that shall scathe those who have sown the seed of discord, doubt and contention, so broadcast in our vineyard.

Mediums whose greed and want of moral principle have caused them to sell their birth-right, must receive the penalty due their treachery, and true, honest ones who have been kept in the background and almost starved, while these cormorants were gorged by the spoils gained from fanatical credulity, will hereafter come to the front, and be recognized as the true pillars of support to our Temple of Truth.

May the GOLDEN GATE go on in its work of purification, ever standing firm for "truth, the whole truth, and *nothing but the truth*," and God, angels, and all just men and women will give it sanction and support.

I close with fraternal greetings to all my old friends, ever kindly remembered, that are still blessed with the privilege of living on the sunny shore of the mighty Pacific.

DEAN CLARKE.

BOSTON, Oct. 3, 1888.

Every event in this world is a syllable breaking from the lips of God. Every epoch in affairs is a completed sentence of his thought; and the great stream of human history is God's endless revelation of himself.

There is no kind of knowledge which, in the hands of the diligent and skillful, will not turn to account. Honey exudes from all flowers, the bitter not excepted, and the bee knows how to extract it.

The Dukhoborzy.

[Written for the Golden Gate.]

BY MISS M. A. BERGLUND.

The Greek Church in Russia is called the Orthodox Church or Russian Church, and up to the present time orthodox peasants, among whom there happens to be a settlement of dissenters, will say, pointing out some group of houses or some village, "Such and such villages or families are Dukhoborzy or Mokolane. We are Russians," i. e., orthodox.

Stepnaik's late work, "The Russian Peasantry," has several chapters devoted to the religious bodies of Russia, outside the Greek Church, under the head of dissenters. There is as great a variety of faiths and names as among the Protestants of the United States. The doctrines of the Dukhoborzy and Mokolane are the only ones that merit any particular attention, or give any evidence of advanced thought; but that such religious ideas were held by a large body of Russian peasantry more than one hundred and forty years ago, is proof that some of the Russian peasantry have not been such illiterate barbarians as has been generally supposed, but had thought out a faith or creed entirely ahead of the Saybrook platform or Westminster catechism, or the thirty-nine articles of the Episcopal Church.

When the Dukhoborzy was first discovered by the imperial police, between 1750 and 1755, it was a numerous and fully organized body, with ramifications in four provinces of the Empire. The following paragraphs are a synopsis of their faith given by Stepnaik:

"The base of the Dukhoborzy's creed is their conception of the Deity as the Soul of the World, the reasoning principle of the universe; not as a personal being, superior to and independent of the world."

"The Dukhoborzy," says the orthodox *Intercultur* of 1859, "believe that God does not exist as a separate personal being. The Deity, according to them, dwells in the souls of men, inseparable and indistinguishable from them, and unable to reveal its substance and glory otherwise than through them. They accordingly consider the soul of man to be a faithful image of God." With the above-named restrictions, they accept the dogma of the trinity of the Godhead, and see it reproduced in the spiritual capacities of man. God the Father is the memory, God the Son is the reason, God the spirit is the will."

They also accept the whole of the Scriptures, but in a spirit of symbolic individualization. According to them, the whole of the Old and New Testaments merely prefigure, in some spiritual way, the mysteries which are accomplished in the soul of every faithful man.

The "Inner Word" or "Speculating Reason," which is identical with "God the Son," performs, in a spiritual sense, the office of redemption in the soul of every faithful human being. Here it has its spiritual birth, here it preaches, works miracles, suffers, and brings to life,—as Christ did on earth. The fall of Adam is likewise merely a symbolization of what is daily performed in the souls of men. The Dukhoborzy accept it as an historical event, but they deny the degenerating influence of the fall of the first man on all his descendants. Adam's fall was his individual fall—a source of misfortune and deterioration for his soul alone. They reject, therefore, the dogma of redemption and of incarnation.

"We believe Christ was only a good man," they said to two English clergymen who came over to inquire whether the Dukhoborzy were Russian Quakers, as it had been rumored.

The "Inner Word"—the revelation of God in the soul of man—is the supreme authority in religious questions, and the source of all wisdom. The totality of that wisdom possessed by the whole Church is what the Dukhoborzy understand to be the "Book of Life." The share of this sacred knowledge enjoyed by each individual is small, but they believe that, as a whole, the religious truth possessed by their Church is superior to that recorded in the Scriptures. "Ask our people," they say, "they will teach you better." According to them the Church is the congregation of those whom God himself has called from among the worldly, and ordained to walk in the path of light. Those chosen are not recognizable by any peculiar sign, nor are they associated with any outward religion.

Thus there are people belonging to this Church, not only among all Christian sects, but among those who do not study the Scriptures, and who do not know Jesus Christ.

It includes men of all nations, all races, and all tongues. Even among the Jews and the Turks members of this Church may be found—all those who are guided by the "inner light," and cultivate in their souls the seed of goodness.

The Dukhoborzy entirely reject the Christian conception of the immortality of the soul. According to them, the individual immortality of man consists "in the memory which the deceased leaves behind him among his fellow men." They do not believe in either hell or paradise, but that the promise of a future life we find in the Scripture refers to the future destinies of mankind on earth, and not to a life beyond the tomb in another world. "There will be no resurrection of the body, and there will be no destruction of

the visible world. Physical nature, as the abode of an eternal God, will last forever."

The difference between the present life and the future is this: "Now the faithful have to live among the sinners, while in the future they will overcome sinners, and will inherit the world alone, though people will be born, will work, and die just as they do now." Believing that souls are a part of God, which can not perish at the destruction of the bodies, the Dukhoborzy admit the doctrine of transmigration of souls, but their ideas are at variance with the common version. They do not suppose that the soul enters the body before or at the moment of the birth of a child.

The new-born babe is only a piece of soulless matter. The soul enters the child's body gradually from about the sixth to the fifteenth year of its age—the period during which the child is learning the Book of Life, and the trine manifestation of the spirit—memory, reason and will—are developed and shaped in it.

An almost religious respect for man is the basis of all mutual relations with these people. They deny even paternal authority, which is, as a rule, so much respected among the Russians.

The family ties among the Dukhoborzy are based on mutual affection, never on obedience due a father. They affirm that "the soul, the image of God, recognizes no earthly father or mother; the body springs from matter as a whole; it is the child of the earth. With the body of the mother, which it bore for a time, it stands in no nearer relationship than does the seed with the plant from which we pluck it. It is a matter of indifference to the soul as to which prison or body it inhabits. There is only one father, God, who dwells in each one of us; one mother, universal matter, or nature, the earth."

The Dukhoborzy consider the subjugation of one man to another by brute force as equivalent to an act of sacrilege. They accordingly denounce the present government as an abomination before God; but as long as the orders of the government have not been in direct opposition to their creed, they have offered no resistance, and have religiously paid their taxes.

The Dukhoborzy, like the Quakers, are non-combatants, and strictly object on religious grounds to the profession of arms. They do not decline to fulfill the peaceful, every-day duties of the service, but when brought face to face with the enemy, they throw their arms to the ground, and refuse to march or to fire. The most awful corporal punishment awarded under the military code can not make them obedient.

It is a very suggestive fact that these doctrines, taken as a whole, are far in advance of the dogmas promulgated from the pulpits in this land a hundred and fifty years ago, or even the self-styled *orthodox* clergymen of the present time, should have been evolved out of the heads of the simple, uneducated *Moujiks*, who are simply tillers of the soil—traders—none of the educated classes have been found among them, their members being all the ordinary Russian peasants.

Such acuteness of intellect, such a state of spiritual development and enlightenment, such devotion to principle, are not common even among the educated classes in the highly civilized countries of the globe, and it strikes us forcibly that the present "Autocrat of all the Russias," if he is awake to the importance of such a manifestation of advanced thought among his subjects, instead of using his power in bolstering up an absolute monarchy, and maintaining a great standing army, and continually striving to increase his already extensive domains, would act more wisely to try and develop the rich intellectual gifts that may still lie dormant among the peasant classes, and prove himself a wise ruler in other ways, especially in granting his discontented subjects better and more just laws.

SAN FRANCISCO, Cal.

In a Fog.

[Written for the Golden Gate.]

Will you, or any of your numerous enlightened readers, please render consolation to one who has been awakened to the truth (as I suppose), of spirit communion, by one who, according to the evidence against her, is a false teacher—a fraud? I used to be a Christian; from there I drifted into materialism, and from materialism I sunk deep down into the low life of a reprobate. From those slums I was rescued by the advice of my spirit friends from the spirit side of life, through this fraud, and my life was changed into channels of usefulness.

What now am I to do? Go back into the by-ways and feed on the husks of despair until I am again convinced by argument, or by some one who will furnish the genuine instead of the picture? Does it make a difference whether one's belief is the result of a fraudulent or a genuine Spiritualist?

A reply to this will be gratefully appreciated by
ONE IN A FOG.
SAN FRANCISCO, Oct. 15, 1888.

A HARD HIT.—A minister once told Wendell Phillips that if his business in life was to save negroes he ought to go South, where they were, and do it. "That's worth thinking of," replied Phillips; "and what is your business in life?" "To save men from hell," replied the minister. "Then go there and attend to your business!" said Mr. Phillips.

Where is Heaven?

[Cleveland Leader, Oct. 14.]

Mr. W. J. Colville, of Boston, who is en route from California to his old home, delivered a lecture last night at Weisberger's Hall. He is an earnest speaker, and evidently believed every word he uttered. He said that materialism of every kind had been "weighed in the balance and found wanting. The spiritual world is already here, and now is ours. If we ask where is the spiritual world, ask also the fish in the sea where is the ocean, or the bird in the air where is the atmosphere? Man never dies. He will forever go on living. The spiritual world is everywhere, and heaven is where you enjoy yourself. This small world is to some people a heaven, and to others a hell. Which place do you dwell in? Judas Iscariot, who betrayed his Master, it is said, went to his own place. Your own place is where your dreams carry you, for the mind travels when the body sleeps. Sleep then gives your soul an opportunity to bathe in the ocean of spiritual love. You throw open the doors of your churches, your theatres, your saloons, and gilded gambling places, and people select which place to go to, as they are attracted thereto. Those who gratify legitimate purposes grow strong in body and mind, but those who give themselves up to immoral practices pay the penalty. Virtue is its own reward. Your conscience is your tribunal. When you drop this mortal body you will stand face to face with what your life has prepared for you, and if you are not happy blame yourself, not God. Scatter blessings and they will return to you. Whatever you sow, that will you reap. You are the arbiter of your own life."

The speaker explained that spirit communication comes from the same plane as that occupied by the medium. He criticized business mediumship, and drew a beautiful picture of the world when poverty shall be wiped out. "The kingdom of heaven," he said, "is within you. We live in the Garden of Eden, and we hear both the voice of God and the serpent as well. We have a good and an evil genius, everything infernal is below, everything supernal above. Shall we look up or down? Study Spiritual Science and practice it, and you will have no need of insane asylums, prison, policemen with clubs, or anything of that nature, all will be heaven."

A Word from Denver.

EDITOR OF GOLDEN GATE:

On Sabbath evening, Sept. 30th, at Warren Hall, Denver, Col., at the close of the services, the following resolutions were presented to Dr. J. R. and his wife, Mrs. Edith E. R. Nicklers:

WHEREAS, Mrs. Edith E. R. Nicklers and Dr. J. R. Nicklers, of New York, N. Y., have been holding regular public meetings in the city of Denver during the past two months in the interest of pure Spiritualism; and,

WHEREAS, Said meetings have been more numerous and better attended than those held by any previous teachers of the philosophy who have come among us; and,

WHEREAS, The results have been many conversions and a final organization of scattered elements and individual believers into one harmonious organization called the College of Spiritual Philosophy of the city of Denver, incorporated by charter to all the privileges and functions necessary to promote the cause; therefore, be it

Resolved, That we publicly vote to Dr. J. R. Nicklers and Mrs. Edith E. R. Nicklers the thanks and profound gratitude of this College for their labors in our midst; and that we do commend them most heartily to any and all spiritual friends, individual or collective; and we do assure them of a warm and kindly welcome to Denver whenever, in the course of heavenly guidance, they may in the future come this way; and this vote shall go upon record as crediting them with laying the first foundation for union in the great work of upbuilding Spiritualism upon a practical basis in Colorado.

HENRY WALKER, Chairman.

J. D. DOVER, Secretary.

DENVER, Col., October 1, 1888.

Organization in National City.

EDITOR OF GOLDEN GATE:

I take pleasure in informing you that the Spiritualists of this city have organized under the title of The First Spiritual Society of National City, California.

The affairs of the Society will be conducted by a council composed of the seven officers who have been elected as follows: President, Dr. Wm. M. Hammond; Vice-President, Mrs. L. J. Griffith; Secretary, Geo. A. Pleasance; Financial Secretary, Mrs. C. H. Worster; Trustees, H. E. Dimock, Mrs. Deal Babcock, Theo. L. Parsons.

We start out with a large membership roll, and hold our first regular meeting on Sunday, Oct. 14, 1888. All communications should be addressed to the Secretary.

Yours respectfully,

Geo. A. PLEASANCE.

NATIONAL CITY, Oct. 10, 1888.

Give what you have. To some one it may be better than you dare to think.

(Written for the Golden Gate.)

Aphorisms.

BY EVA A. H. PARKER.

Love is the rich soil in which grow all good and beautiful things for the blessing of humanity.

The reason we fail oftentimes to accomplish what we desire, although we bring our utmost force to bear upon it, is because our efforts are not in accord with some natural law.

Reason as we must, judge as we may, we must still trust the issue somewhat to the invisible, ever active forces of the universe.

The world needs justice, not self-sacrifice. It is no great thing to claim the right of free thought and private judgment for ourselves; Martin Luther did this much. But to freely accord to others the same right is somewhat more.

Strife and discord are the fruitful soil in which germinate many of the evils, as well as much of the disease, of earth life.

Reformers are necessarily narrow in their outlook. It is only thus they can concentrate their forces upon a certain work. They do not choose their work; their work comes to them from the spirit world because their organization and environments especially fit them for it.

We know not what we do when, by our unholly appetites and passions, we invite the invisible ones of that plane to co-operate and emphasize our work.

The greatest of scientists cannot tell you what it is that departs when a little flower dies, or in what way that invisible "vital force" ministered to its dainty life.

Earth's children are all brothers. No evil can come to one that does not affect all; no evil be done by one that does not affect all. Let us not shirk our share of the universal burden lest some carry more than their portion.

CLARA, Potter Co., Pa., Sept. 16, 1888.

The Origin of Tea.

(From "Tea," by E. H. Libby, in St. Nicholas.)

The tea plant grew for endless centuries in Central Asia, and the guileless Celestials blandly assert that the drink was invented by Chin Nong, some five thousand years ago. A poetic version makes it sixteen hundred years ago, and gives the following account of its earliest appearance:

"In the reign of Yuen Ty in the dynasty of Tsin, an old woman was accustomed to proceed every morning at daybreak to the market-place, carrying a cup of tea in her hand. The people bought it eagerly, and yet from the break of day to the close of evening the cup was never exhausted. The money received was distributed among orphans and beggars. The people seized and confined her in prison. At night she flew through the prison windows with her little vase in her hand."

If you care to do so you can read this story and enjoy it in the original Chinese of the "Cha Pu," or "Ancient History of Tea," and will no doubt find the translation exact.

Tea was not heard of in China again for three centuries and a half, when a "Fo Hi" priest is said to have advised its use as a medicine. In the ninth century, an old beggar from Japan took some of the seeds and plants back with him to his native land. The Japanese relished the drink, and built at Osaka a temple to the memory of those who introduced it. This temple is still standing, though now almost seven hundred years old. Gradually the people of Tartary and Persia also learned to love the drink, and serve it all hours of the day.

The honor of introducing the herb into Europe may be considered due equally to the Dutch and Portuguese. Early in the seventeenth century tea became known among "persons of equality" in Europe, and in 1602 some Dutch traders carried a quantity of sage (which was then used to make a drink popular in Europe) to China, and by some ingenious device succeeded in making the almond-eyed tea-drinkers think it a fair exchange for an equal quantity of very good tea, which was brought home in safety and without the loss of a single Dutchman.

RULES FOR THE SPIRIT CIRCLE.

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

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

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong

light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

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

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

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

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

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

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

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

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

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

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

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

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

AN APPEAL.

It has been thought best by the Board of Directors of the California Spiritualists' Camp-Meeting Association to try and remove its indebtedness by subscription, and if those who are able to contribute will do so, the burden will be light. To this end a number of subscription papers have been prepared, which will be circulated and sent to different parts of the State. Subscriptions will be received at the office of the GOLDEN GATE, names and amounts placed upon the list, and forwarded to the Financial Secretary.

The Association has property about equal to its liabilities. A portion of these, at least, it is very desirable to keep for future use, and could only be disposed of at a sacrifice that would not be prudent to make. The indebtedness is about one thousand dollars. It is to be hoped that as this is the only appeal that has been made publicly on behalf of the Association, that it will be readily responded to.

Any information desired in addition to what has been already published, will be promptly given by addressing the Corresponding Secretary, Geo. H. Hawes, 320 Sansome street, San Francisco. C. E. ELIOT, Financial Sec'y, 462 Ninth street, Oakland.

Every man has obligations which belong to his station. Duties extend beyond obligations, and direct the affections, desires and intentions, as well as the actions.

Old friends are precious landmarks in the history of one's life, and not to be replaced by new ones; and it is sad how time reduces the number as one gets on in life.

PROFESSIONAL CARDS.

MRS. SALINA PULSIFER.

MINERAL PSYCHOMETRIST.

Webster Street, 1 East San Jose.

Small specimens of rock may be sent by letter. Prompt examinations made. Terms, \$2.50.

PROFESSIONAL CARDS.



FRED EVANS.

Medium

INDEPENDENT SLATE AND MECHANICAL WRITING.

MR. EVANS is now absent in Australia. All letters for him can be addressed in care of this office.

MRS. E. R. HERBERT.

Spirit Medium.

MURPHY BUILDING, Corner of Market and Jones Streets.

Sittings for Tests, Ladies, \$1.00
Gentlemen, \$2.00
Developing Circles, Tuesday and Friday evenings, and Thursday at 2 P. M., 25 cents.
Clairvoyant Examination, including Medium's Chart, by lock of hair, or otherwise, \$2.00
Clairvoyant Diagnosis, by lock of hair, or otherwise, \$1.00
Patients receiving treatments under spirit directions, 2.00
Office Hours, from 9 A. M. to 4 P. M., Sundays excepted. aug25-1f

ADDIE SWAIN.

Artist.

Portraits Enlarged from small pictures of any kind to any size desired, in Oil, Water Color, Crayon or Pastel.

Spirit Photographs Enlarged.

Orders executed for all classes of Art Work, promptly and at reasonable prices.

Send Christmas orders early. Correspondence solicited.

859 BROADWAY, OAKLAND.

Rooms 21 and 24. oct6-1f

MRS. IDA LEONARD.

MEDIUM AND MAGNETIC HEALER.

109 POWELL ST., San Francisco.

Also Furnished Rooms for Rent.

MRS. MARTHA NOBLE, (Mrs. Leonard's mother),

An invalid for many years, and cured by Christian Science treatment, will also treat Metaphysically, at the same address oct6-2w*

MRS. M. J. HENDEE.

PSYCHOMETRIST AND TEST MEDIUM, ELECTRO-MAGNETIC PHYSICIAN.

Circles—Tuesday and Friday Evenings.

Developing Circle—Wednesday Evening.

SITTINGS DAILY.

108 Sixth Street, San Francisco.

THE LITTLE BOY, HARRY WHITE.

Will, for a short time, give sittings for business and other purposes to honest seekers after truth, through a child medium.

Daily (except Saturdays and Sundays), from 1½ to 4 P. M., At No. 610½ Polk Street, San Francisco. oct6-1w*

MADAME DE ROTH.

THE PSYCHOMETRIST.

Will hold Public Circles on Wednesday and Friday Evenings, at her residence.

2094 Market Street, San Francisco.

Admission to Circles, 50 cents for Gents, 25 cents for Ladies. Private Sittings given daily, price \$1.00.

MRS. E. V. UTTER.

CLAIRVOYANT, CLAIRAUDIENT AND TRANCE MEDIUM.

Has moved from 1040½ Twenty-second street.

To 309 THIRTEENTH ST., San Francisco.

Sittings Daily.

sept15-1f

SEALED LETTERS ANSWERED.

By MRS. ELIZA A. A. MARTIN,

OXFORD, MASS.

Terms \$1.00 and two 2-cent stamps.

sept8-3m*

MRS. LIZZIE FULTON.

AUTOMATIC AND INDEPENDENT SLATE-WRITER AND TEST MEDIUM.

915½ Mission Street, San Francisco, Cal.

Developing Circles, Tuesday and Friday evenings.

Office Hours—9 to 12, 2 to 5.

MISS C. A. THOMSEN.

MAGNETIC HEALER.

FOR LADIES AND CHILDREN ONLY.

2094 Market Street, San Francisco.

(At Junction of Market and Valencia Streets.)

OFFICE HOURS: From 9 to 4.

aug18-1f

MRS. SEAL.

MEDIUM.

Cures all diseases; also the use of tobacco in any form. Liquor or opium; the cure of tobacco guaranteed or no fee will be charged.

Address, for present, SAN FERNANDO, CAL.

J. P. DAMERON.

ATTORNEY AT LAW.

230 MONTGOMERY STREET, SAN FRANCISCO, CAL.

Room 21. Take Elevator.

jul14-1f

PROFESSIONAL CARDS.

ANDREW JACKSON DAVIS.

Seer into the Causes and Natural Cure of Disease.

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

63 Warren Avenue, Boston, Mass.

Every Tuesday, Thursday and Saturday, from 9 to 12 A. M.

He is remarkably successful in the treatment of every variety of CHRONIC DISEASE, either physical or mental, adapting remedies to meet the peculiarities and requirements of each case.

Consultation, with special directions for cure, \$2; each subsequent interview, \$1. Simple remedies, if needed, extra.

Mr. Davis would be pleased to receive the full name and address of liberal persons to whom he may, from time to time, mail announcements or circulars containing desirable information.

nov19-3m*

JNO. SLATER.

Test Medium.

400 GEARY STREET, SAN FRANCISCO.

Sittings from 10 to 3 o'clock, sharp.

jul1-1f

MRS. T. M. DIXON.

CLAIRVOYANT, TEST, AND BUSINESS MEDIUM.

Diseases Diagnosis.

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

No. 1242 Howard street, Bet. Eighth and Ninth.

SAN FRANCISCO.

jul1-1f

MISS GEORGIA HALL.

TEACHER OF MARSH'S SYSTEM OF SHORT-HAND.

Residence—2331 Bush Street, corner of Pierce.

SAN FRANCISCO.

MRS. S. S. MESSER.

CLAIRVOYANT AND PSYCHOMETRIST.

905 FOLSOM STREET.

Near Fifth, San Francisco.

Gives readings of character, and diagnoses disease from lock of hair.

Circles Tuesday and Friday Evenings.

Sittings Daily. my19-1f

MRS. W. WEIR.

TELEGRAPHIC MEDIUM.

Controlled by the late Mrs. Breed.

THE WONDERFUL RAPPING MEDIUM.

1562 SEVENTH STREET, WEST OAKLAND.

Center Station. (Sittings Daily.) dec10

A REMARKABLE OFFER.

SEND TWO 2-CENT STAMPS.

Lock of hair, state age and sex, and give your name in full, and I will send you a CLAIRVOYANT DIAGNOSIS of your disease, FREE. Address,

J. C. BATDORF, M. D.,

Principal Magnetic Institute, Grand Rapids, Michigan.

A LIBERAL OFFER.

BY A

RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

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

Address,

DR. J. S. LOUCKS,

Worcester, Mass.

MRS. EGGERT AITKIN.

CLAIRVOYANT.

MAGNETIC HEALER AND TEST MEDIUM.

No. 830 Mission Street.

Between 4th and 5th, San Francisco.

Developing Circle Thursday evening. Public Circle Sunday Evening.

SEALED LETTERS.

ELEANOR MARTIN

Now makes a specialty of Business—\$5. Full spiritual message—\$2.

73 LANE AVENUE, COLUMBUS, OHIO.

my12-1f

DR. A. W. DUNLAP.

CLAIRVOYANT AND MAGNETIC HEALER.

822 MISSION STREET.

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

MRS. ALBERT MORTON.

SPIRIT MEDIUM AND PSYCHOMETRIST.

Diagnosis and healing disease a specialty.

210 Stockton Street, San Francisco.

not14-1f

MRS. M. MILLER.

MEDIUM.

Meetings—Tuesday, Thursday and Saturday evenings.

Sittings daily, \$1.00.

114 Turk Street, between Taylor and Jones.

Admission to Public Circles, 25 cents.

MISS E. ERNST.

METAPHYSICIAN.

108 McALLISTER ST. (Room 4.)

Hours—10 A. M. to 4 P. M.

aug4-1w*

MME. DELPHI.

SEERESS.

By aid of a real Hindoo crystal, gives the most wonderful revelations of the past and coming events.

Sittings daily, \$1.00. Office hours, 9 to 5.

Few electro treatments given.

1510½ Market Street. Opposite Van Ness Avenue.

jul8

PROFESSIONAL CARDS.

C. A. ROGERS.

Artist.

PORTRAITS PAINTED FROM LIFE, OR ENLARGED FROM PHOTOGRAPHS or small pictures of any kind, to any size desired, in Oil, Water Color, India Ink, Crayon or Pastel.

Spirit Photographs Enlarged.

Landscapes painted to order. Classes, Tuesdays and Fridays. Please call, or write for particulars.

STUDIO—No. 317 MARION ST., San Francisco.

jan1-1f

B. STURMAN, M. D.

OFFICE—ST. ANN'S BUILDING.

Cor. Powell and Eddy, Rooms 35 and 36, Third Floor, San Francisco.

Office Hours—9 to 11 A. M.; 2 to 5 P. M.

Particular attention given to the treatment of Women and Children.

Female Diseases and Cancer a Specialty.

Cancers Cured without the Knife, Caustics or Caustics.

DR. J. WHIPPLE.

MAGNETIC HEALER.

Recently from the East. Best of credentials furnished in regard to his wonderful powers of healing, which he would be pleased to show to any one.

Office—473 Seventh Street, Opposite Broadway Depot, Oakland.

The Doctor has a lady in constant attendance for female patients. Consultation free. aug25-1f

METAPHYSICAL COLLEGE.

105 McAllister Street, San Francisco.

MRS. SARAH A. HARRIS, F. T. S.

Conducts the School in Theosophy, Sunday at 2:30 P. M.

Seats Free. All Are Invited.

sep7-1f

HOME COLLEGE

OF SPIRITUAL SCIENCE.

MRS. M. E. CHAMBER, PRESIDENT.

344 Seventeenth Street, San Francisco.

Classes in Metaphysics and Mental Healing, Tuesdays and Fridays.

Hours for Treatment, At 2 and 8 p. m., From 10 a. m. to 2 p. m., By the President. Daily, except Sunday.

ARTESIAN WELLS LOCATED

By Spirit Directions.

For Particulars and Terms, address

A. B. FULLER,

Box 71, Turlock, Cal.

mar3-

GOLDEN GATE.

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

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

PRINTED BY

AMOS ADAMS, President; L. C. STEELE, Vice-President; Dr. JOHN ALLYN and J. J. OWEN, Trustees.

J. J. OWEN, Editor and Manager. Mrs. MATTIE F. OWEN, Secretary and Assistant. R. B. HALL, General Agent. LOUIS KIRKLAND, Special Agent for Los Angeles, 31 N. Fort Street.

TERMS:—\$4.00 per annum, payable in advance; \$1.00 or six months. Clubs of five (mailed to separate addresses, \$20, and extra copy to the writer. Send money by postal order, when possible; otherwise by express.

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

SATURDAY, OCTOBER 20, 1888.

WHERE IS THE REMEDY?

One of the most serious obstacles in the way of the general investigation of psychic phenomena, especially of the physical phases thereof, is the disagreeable fact that many really good mediums, either of their own volition, or prompted by dishonest influences on the spirit side of life, will, at times, resort to the most palpable and shameless deception.

In our personal experience with mediumship, we have often upheld mediums and given to the world carefully prepared records of marvellous manifestations we have witnessed in their presence, under conditions where deception was simply impossible, and all this to be met with the experience of some other investigator with the same medium, alike earnest for the truth, of an entirely opposite character. Such an investigator naturally concludes that all manifestations witnessed in the presence of said medium are alike fraudulent, and that, as a matter of course, we have been deceived.

We say, this is the most serious obstacle we have yet encountered in the investigation of our facts, or rather, in their general dissemination. To be told that one has been deceived when one knows better, and that too when one has every reason to believe that the medium who gave him the most positive evidence of his or her genuineness has sought to play upon someone else the most transparent jugglery for honest mediumship, is discouraging, to say the least.

We regret to be obliged to admit that this is the common experience of most investigators. At the same time such investigators will generally concede that there are thoroughly honest mediums, who would scorn to practice deception. And this is the redeeming side of the question.

It will very naturally be asked, Why will good mediums practice tricks, especially when there is no apparent necessity therefor. The answer is doubtless found in the cupidity of the medium, who would seek to obtain a fee when unable, as the best of them are at times, to produce honest manifestations. Hence, we conclude that a money consideration in public mediumship is a constant temptation to dishonesty—a temptation which some mediums of the strongest physical powers are unable to resist.

The remedy for this condition of things will come when Spiritualist Societies and Colleges for Psychic Research—should our cause ever attain to that dignity—shall be able to employ mediums upon a living salary, and remove them entirely from the jobbing business. They would naturally secure the best mediums and surround them with the best conditions. There would then be no inducement or temptation to deceive.

Until that time comes we should encourage private mediumship, and especially should we seek to develop our own spiritual powers, so that we need no longer depend upon others for our evidences of spiritual things.

INTERESTING MEETINGS IN SAN JOSE.

The Spiritualists of San Jose are holding a series of interesting meetings at Grand Army Hall, in that city. At the last meeting a number of important questions were answered by Mrs. Cromete, and answered very ably. She defined inspiration as the power by which all good things are done and as most manifest in the lives of men of genius. She said man was responsible in so far as he has faculties for comprehending the laws under which he lives. Each man knows whether his actions are right or wrong, and his conscience will inflict upon him the punishment mete for his sin. Love, she declared, is the power that ruleth life—the principle that informs the spirit, the mother of nature, the crown of humanity, the glory of the universe—a mighty force enshrined in the heart which makes it holy. It acts upon material things and dominates the spirit world. The meek inherit the earth the moment they are meek; and the inheritance will last to-day, to-morrow, and through eternity. Religion she analyzed as made up of respect and reverence. It is the power within which strives for something higher than the world; it is an inspiration to do and dare, to live a purer and nobler life than seems to be humanly possible. The grandest and truest religion is to do every day the duties of that day, and to do good. This world is most important now, another will be most important hereafter. That world is best for you in which you live, and to do its work is your highest duty. Act well to-day and leave the future to God.

NOTES OF OUR SOUTHERN TRIP

Southern California has well been designated as "the land of the orange and the palm." It is indeed a land of wonderful beauty, of marvelous fertility of soil, and of a climate as gentle and charming as a dream of Paradise—that is, mainly so; for we will not disguise the truth; there are occasional days in the interior plains and valleys, at this season of the year, when the hot north wind, charged with dust and grit, is enough to cause one to sigh for a home in the heart of an iceberg. But along the Coast, the soil is not only remarkably productive, but the climate all that could be desired by the most critical judges of climatic excellence. The winters especially are everywhere delightful; and we are not surprised at the immense hordes of frost-bitten tourists who annually seek succor of their wintry woes, in a visit to these hospitable and health-inducing shores.

Our recent trip, (which was neither one of pleasure nor for editorial correspondence, but rather one of business in connection with the up-building of the spiritual cause on this Coast,) led us into many places, and brought us face to face with many old, and many new friends and acquaintances.

Arriving by steamer at Santa Barbara, we proceeded without delay, by rail, to Carpinteria, twelve miles down the Coast, where we received a most hospitable welcome in the beautiful home of those staunch and true Spiritualists, Mr. and Mrs. James A. Blood. They have just erected an elegant mansion in a landscape with a background of rugged mountains, and overlooking a broad area of fertile plain and wide expanse of blue ocean, the latter only a mile distant. The outlook from their residence is one of surpassing loveliness. Here Nature smiles in bountiful harvests of golden grain and the products of fruitful orchards. Mr. and Mrs. Blood are happily nearing the anniversary of their golden wedding, when we hope to be there to "bear a hand" in the social pleasures of the occasion. In the light and truth of their knowledge of spiritual things their hearts are as young as in the "lang syne," and they are looking forward with fond anticipation to a reunion with their loved ones, at no distant day, in the beautiful home of the soul in the land beyond the river.

Returning to Santa Barbara, we tarried for a few days, visiting many of its pretty homes, and arranging for a lecture to be given at the theatre the following Sunday evening. And just here we wish to express our gratitude to one of Santa Barbara's brightest souls, Mrs. Mary A. Ashley, whose kind and sympathetic nature is ever finding expression in generous deeds. Greatly to our convenience her time and carriage were at our disposal each day of our stay. Mrs. Ashley's interest in the cause of true Spiritualism is deep and abiding, and her life a living and beautiful example of its higher teachings. We would be pleased to mention other good souls in this connection, to whom we are indebted, but we hardly dare to. All believers in our facts can not, or think they can not, afford to be publicly recognized as Spiritualists. We know the Church and the world, in their ignorance, are prone, in their opinions, to deal unjustly with us; hence, we can not blame any, who are in any sense dependent upon either, for their timidity in this respect. There are other martyrdoms than those of the flesh—other methods of torture than the gibbet or the thumb-screw. But it will not be so always. Already are there many noble men and women in this great city of San Francisco and elsewhere, who openly glory in their knowledge of a life to come. Let the good work go forward.

On Sunday evening, Sept. 30th, we lectured before an audience of goodly numbers, and were rewarded with a generous collection for our free library and reading room. At 11 o'clock the same evening we took the little steamer "Eureka" for San Pedro; but two hours later, at the San Buenaventura wharf, and from thence till daylight, the howling racket of discharging freight, just overhead, coupled with the further fact that the steamer was so far behind time that we were likely to miss the San Pedro train for Los Angeles, so disgusted us that we concluded to go ashore and wait for the regular train from Santa Barbara. This was our first trip to Los Angeles by this route. The distance from Santa Barbara is 110 miles. The road leads up, for many miles, from San Buenaventura, through a beautiful valley devoted mainly to the cultivation of beans; thence over a rolling, sparsely settled country, through the San Fernando tunnel, and on over other fertile plains to the City of the Angels. Los Angeles, notwithstanding the boom's bursted bubble, is making rapid and substantial improvement in the way of the erection of new buildings and blocks, some of them of very elaborate design and finish. The streets are thronged with people, and the public caterer is looking forward to another large accession of winter visitors. The wild speculation in outside lots is at a standstill, and many a stranded venturer has been left to flounder in shoal water on an ebb tide.

The fruits of Mr. Colville's grand work are everywhere apparent in Los Angeles. His beautiful spiritual teachings have taken root in many lives. At Mrs. Harper's pretty residence on South Hill street a large class of intelligent ladies and gentlemen meet regularly for instruction and spiritual unfoldment. It was our privilege to be present at one of these meetings, and assist in dispensing the fruits of the spirit.

Dr. T. B. Taylor is holding Sunday evening meetings at Champion Hall, to a goodly attendance, having secured the hall for a year. He speaks Sunday mornings at San Bernardino, sixty miles distant, where a Spiritualist camp-meeting is now holding. The Doctor kindly surrendered his platform to the writer for one evening, when we had the pleasure of addressing a large and apparently well pleased audience.

Jennie Leys, the unfortunate "spirit in

prison," who, for twelve long years, occupied a little cottage on South Fort street, Los Angeles, isolated wholly from contact with the outside world, held there by an invisible power, evidently determined to destroy her influence and use in the world, is there no longer. A few months ago the old building was torn down to give place to new improvements, when the spell was broken and the prisoner was set free. We understand that she has gone to friends in the East, a physical wreck of her former self. We hope she may regain her health, and again "enter the path." The world needs her grand inspirations, for she is indeed a beautiful spirit.

Down through a country of great fertility and greater possibilities,—through Anaheim and Orange to Santa Ana, where we tarried for one day with friends of other days—friends deeply interested in spiritual work—thence back to Santa Barbara, to San Luis Obispo, to Santa Maria. Here we spoke to a large audience, and enjoyed some pleasant reunions with old friends, and made some delightful acquaintances. Here, also, we enjoyed the rare pleasure of a seance with that grand trumpet medium, Mrs. Geo. C. Smith. This lady is not in public work now, but she has lost none of her mediumistic powers of other days. No one that knows her has ever doubted her genuineness. Cultured, modest, and unassuming, a devoted wife, a kind and loving daughter, she lives in the hearts of a large circle of admiring relatives and friends. We could hardly wish for her resumption of public work, as she is doing perhaps a better work in private, with her wonderful gifts, separated as they are from all retarding influences of a commercial character.

We received, in our travels, many encouraging words for the GOLDEN GATE, and for the free library and reading room we are endeavoring to establish. The way is surely preparing for the great work to which we have heretofore alluded—a Spiritual Temple, with its college for Psychical Research, its system of protected mediumship, its lecture hall, seance rooms and grand library, its book depository, printing house, and other methods for the promotion and dissemination of the facts and philosophy of Spiritualism.

A BETTER WORLD.

"Going to a better world," or "a better world beyond," is the consolation of most mortals in this one of strife and turmoil. But it is a delusion, inasmuch as it is somehow believed that the "better world" is ready-made, waiting our coming to live in it, and to enjoy its fruits and beauties and pleasures without having contributed to their being.

There is one thing particularly true of the spiritual state that we must learn and live up to, if we would ever attain that "better world." It is, that we shall have nothing there except what we have earned here. And because we see the thing reversed in this life—see thousands living in luxury, and ease, and delight, without ever having made a single effort for their attainment,—let us not, because we see this partiality here, grow sick and discouraged, and long for that better world too soon.

Material things pass away; only the spiritual is eternal, and what we gather here of its products will be ours there. Heaven's justice and man's bounty must not be confounded. This world is given to man as a preparatory sphere for eternal life. A few create and many enjoy, for a day; but in Heaven, or that condition we prepare by right and useful living here, it will be impossible for one to find peace and happiness in that which he or she has not done a part in creating—those, we mean, who have been given a term of years here, and yet not done the work of the Master.

We must all lend our mite, or might, as the case may be, to make this world better, not only for ourselves and those around us, but especially for those to come, who will yet find as much to do awaiting them. We shall find the other world better, just in proportion as we strive to improve this, and so let us work.

ORDER.

What a blessed, heavenly thing is order! and what is there in our lives that it may not better? Nothing. The foundation of character is order, which is honor and reliability. When a man's word is as good as his bond, he is as perfect in all the practical duties of life as need be; and he is necessarily of consequence because of his promptness in action, without which we should hear nothing of "his word."

The first thing for a boy or girl to consider is to be trustworthy, and this is moral order; to strictly keep all engagements and promises, and never to keep others waiting for your coming is social order, to maintain which we should make no promises or engagements that, upon calm and serious consideration, we find we should not keep.

To avoid these steps to disorder, we should all keep our thoughts and perceptions clear, that we may readily grasp all that the making of a promise or engagement involves.

Of all places order is the most charming in the home, which is our earthly Heaven. The home wherein each has a place that none other could fill, especial duties to perform, implies a certain sum of happiness to be contributed by each member, great and small.

Nature is a perpetual revelation of order: from the tiny grass blade at our feet to the planets revolving above and around us, we see nothing but the wondrous order that has been reduced to the most perfect and awful silence. How can we be negligent and careless, and ever in the presence of Supreme Order?

"SUMMERLAND."

The GOLDEN GATE has on several occasions, editorially and by its correspondents, called attention to the importance of establishing a Spiritual Colony, or place of pleasurable and educational resort, at some suitable point on this Coast—something like that established by the Methodists at Pacific Grove on Monterey Bay,—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

On our recent trip to Southern California, and from which we have just returned, we discovered in that unequalled climate of Santa Barbara, and but a few miles from that most beautiful city, a most lovely site to locate such a colony,—a spot where the sun ever shines, overlooking the ocean, extending even to its silvery shore, with a background of mountains, which forms a shelter from the north winds, insuring what that county has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, and what in the near future will be the main line of that road.

The site faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on the Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Iner range of mountains, forming a beautiful and picturesque back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

We suggested to the owner of this property the plan above mentioned, and while he admitted that the spot was most desirable and as good as could be found for this purpose, he demonstrated to us that the price of twenty-five dollars per lot, as we proposed, would not bring him more than two-thirds as much per acre as is now asked for similar lands even further from the city, in 40-acre tracts. However, he favored the plan of building a spiritual city, and is willing to make some concessions to aid it.

To this end a plan of the above city—which we have named Summerland—has been prepared and may be seen at this office. The streets and avenues will be named for prominent Spiritualists, and the lots will be placed on the market, for a limited period, at the low price of twenty-five dollars.

The project, as yet, is only in embryo, and its success will depend upon the number of orders for lots we may receive. No money need be paid until the owner concludes to go ahead with the scheme,—which will depend upon the interest taken therein; but orders for lots will be received and entered and the lots selected and located by us, where parties cannot be present to select for themselves.

The size of single lots is 25x62½ feet, or 25x112½ feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. By uniting four lots—price, \$100—a frontage of 50 feet by 125 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc.

We shall have a plan of Summerland engraved for our columns, as soon as we have provided names for the streets, and can make the necessary arrangements therefor.

SPIRIT CHRISTENING.

At Mrs. J. J. Whitney's public seance at Odd Fellows' Hall, on Sunday evening last, in the presence of a large and deeply interested audience, the following incident, as unusual as it was pretty and unique, occurred: After a vocal selection by Miss Lena Sedgley, followed by a duet by Miss Sedgley and Miss Carrie Minor, a little child was brought to her robed in white. The medium held the little one in her arms, and taking a white rose from a large basket of flowers in the center of the stage, placed it in the child's right hand, saying: "As white is emblematic of 'purity, so we would have every act of his life. 'As the red not only typifies strength, but that 'divine of all human attributes, love, so the 'spirit guides will fill his heart with love for all 'humanity.' A red rose was then handed the child. A violet was next handed to him, with the words: "As the blue symbolizes truth, so 'would we have this child make it the corner 'stone of all his work in life. We will give him 'for his worldly name, Whitney Clyde Beecher, 'for his spiritual name Truth; and now may the 'Great Spirit overshadow him, and guide him 'and lead him into all truth, and our prayer is 'that good spirits may attend him, and be ever 'near to keep and direct him aright. May he 'find new joy and new light in all his under-'takings, and be ever ready to do the bidding of 'his guides. We ask the spirit to baptize this 'one afresh from the fountain of eternal truth, 'that he may go from place to place with his 'heart filled with love for all humanity. Amen." Miss Minor then stepped out by the side of Mrs. Whitney and chanted, "Tis Evening Brings my Heart to Thee," and the medium passed under control, giving a number of interesting and convincing tests. Her next public seance will be held at the same place on to-morrow (Sunday) evening.

SLEEP.—"The insane asylums are full of people 'whose sweet morning slumbers have been rudely 'broken by some crotchety man or woman who 'has an insane theory about early rising.' This is a mistaken idea. It is not the 'early rising' that makes physical and mental wrecks of people long before decay should begin from natural causes, but the late going to bed. One point upon which physicians and physiologists unanimously agree is, that one hour's sleep before midnight is worth three after that time, and all other persons who ever made the experiment will accept and value the truth. From nine until twelve is truly called

the "beauty sleep," and must therefore be the health sleep, for we cannot have the first without the last. There is but one thing in nature that will strengthen weak nerves, and keep off premature wrinkles and old age to their proper time, and that is sleep—early sleep—sweet, infantile sleep!

A NEW THEME.

In matters of behavior and general conduct we are told a great deal. The instruction is generally given under the following heads: "How to Treat Your Children," "Duties of Obedience to Parents," "Lessons to Boys and Girls," "How to Manage a Husband," and so on through a long list of subjects. But we believe the Oakland clergyman who announced the theme of his discourse to be "How to Treat Your Brother-in-Law," was quite original in the idea, since we think nothing of the kind was ever before suggested.

Some were inclined to think it sensational, and that it had no relation to the Gospel; on both points we differ. We consider it in every sense a Christian theme, though decidedly new in name and application. It should be followed, or supplemented by "How to Treat a Mother-in-Law." A discussion of these relations should not for a moment be considered in the light of a "device to draw houses," but rather as practical advice toward not only attaining the scriptural heaven, but an earthly heaven, for unless we can make the latter, we shall not attain the former, since all the heaven anyone will ever know comes from within each individual, and not from outer circumstances or surroundings; these are but the effects of heavenly inner conditions.

It will be admitted that a great deal of unpopularity and strife comes from not knowing how to treat your brother-in-law, and especially your mother-in-law. But perhaps it is not so much due to ignorance of proper conduct towards these relatives, as a silly, groundless prejudice. Just here, is where Christian advice will do good, if any advice and counsel can. It will come, not as personal interference, but as general admonition, applicable to all, and those whom it best fits will be most profited thereby.

HAS NO ONE COME BACK?

In the conclusion of an article by Laura C. Holloway, on the declining days of Mrs. Harriet Beecher Stowe, she mournfully says: "During 'the past few months she has seemed ever ready 'to depart, and has stood on the outer portals 'of earth-life, peering, with the innocent curiosity 'of a child, into the shadowy outlines of that coun-'try from which no one has come back to tell us 'of its charms or its desolation." This assertion is made and made again, and yet there are thousands of living witnesses to its falsity.

The spirits of our beloved and still loving dead, and their methods of communication, are being every day counterfeited; but the genuine is as often witnessed in homes whose members know nothing about your public mediums, true or false. The land abounds in such homes, and to them, and in them, the truth of Spiritualism is as the morning sun, illuminating the errors of old superstition and confirming the great truth upon which our philosophy rests—the return of the so-called dead.

The "charms" of the soul-land may not be conveyed in words, but "mortal eyes have seen that land beyond the river," and mortal ears have heard spirit voices; and converse with them is as common to many as their daily speech with those still in this material sphere. "Eternal silence" does not "shut the gate" between the living and the dead, because there are no dead; it is only change of a garment. Oh, yes, they come back, as thousands can testify; and if ten times as much deception were practiced as now, it could not injure the living truth.

GREETING FROM MRS. LILLIE

In a private letter from Mrs. R. S. Lillie, under date of Oct. 6th, she says: "I arrived at 'our home to-day for the first time since the last 'week in May, when we left it, and turned our 'faces toward California." Mrs. Lillie made a host of friends here, who will gladly welcome her to these shores whenever her face may again be turned toward the "land of the setting sun."

The little poetic greeting appended we know will be much enjoyed by Mrs. Lillie's many admirers:

And while the waters of the one
Play softly at your feet,
And with their lowly cadences
Softly soothe you to your sleep,

We find ourselves at home again
Upon this other shore,
Lulled by the deeper monotone
Of old Atlantic's roar.

Thought, by its subtle potency,
Spans all the way between,
And makes the long weeks that have passed
As though they had not been.

I stand once more among you there,
And see your faces bright:
There is no distance and no space—
We're with you there to-night.

The candles burn, and are not dim,
The flowers are fresh and fair,
Preserved by power of memory
Is all their fragrance rare.

And I shall often stand as now
Under the same blue sky,
And hear the words of welcoming,
Through many years roll by.

For these are ours, and will not fade,
Long as the mind recalls
The pictures bright of scenes so fair
That hang on memory's walls.

—Mrs. Sarah Harris is engaged to speak in Pioneer Hall, Stockton, the Sundays of this month, where she has had interested audiences. She also has classes in Spiritual Science of Health and Healing, and in advanced theological inquiry. She goes to Santa Cruz for the month of November. She is open for engagements after that period.

EDITORIAL NOTES.

—Attention is called to the excellent notice and endorsement of Dr. Dobson on our fifth page.

—The Society of Progressive Spiritualists, of this city, are about to purchase a site for a building.

—Mr. Lewis Kirtland, at 31 North Hill street, Los Angeles, is authorized to receive subscriptions, and make collections for the GOLDEN GATE.

—Our venerable correspondent and friend, Dr. G. B. Crane, of St. Helena, is in town, and expects to remain here a goodly portion of the coming Winter.

—We call attention of the afflicted to the advertisement of Dr. Fellows, on our eighth page. As a specialist, Dr. Fellows is known throughout the land as a physician of great skill.

—The *Mental Science Magazine*, of Chicago, is one of our many exchanges that we read with much interest. It should be in the hands of all who are seeking for the best in their own lives.

—On Saturday evening last, Miss Lena Crews, the inspirational pianist, assisted by Mrs. Clark, Mrs. Wheeler, Madame Fris-Bishop, and others, gave a most enjoyable concert at Metaphysical Hall.

—Mr. J. W. Fletcher, the test medium and lecturer, is meeting with great success in New England. His time is filled until the Autumn of 1889, when he will probably visit the Pacific Coast.

—We understand that Mrs. Eggert Aitken, one of the very best of our test mediums, is soon to visit several interior towns of the State. We can cordially recommend her to all investigators of spiritual truth.

—W. J. Colville has been positively engaged for San Francisco for five months, beginning the first Sunday in January, 1889. All particulars regarding his public ministrations and class work will be given in due time through these columns.

—W. J. Colville opened the course of lectures in Berkeley Hall, Boston, Sunday, Oct. 7th. These lectures are given under the auspices of the Independent Club, which was established for the purpose of studying Spiritual Science and suppressing scandal.

—Mrs. F. A. Logan has placed at our disposal "Prophetic Visions and Spirit Communications," an intensely spiritual work of 158 pages, nicely bound in cloth, gold lettered, to be sent to any address on receipt of 50 cents; the paper bound for 30 cents.

—It is a pleasing indication of progressive thought on the Woman Suffrage question, the nomination, by the Republican Convention of this city, of six intelligent women for members of the City School Board. The Board consists of twelve members, the other six nominees are men.

—We are indebted to our correspondent, "A. Y. E.," for a bound copy of the first volume of the *Spiritual Telegraph*, the first number of which appeared May 8, 1852. This, we believe, was the first spiritual journal ever published, although much had been written and published on the subject of Spiritualism prior to that time. We are also indebted to Col. Peter Saxe, of this city, for a valuable contribution of books to our free library.

—Our Free Library and Reading Rooms are now in order. Numbers of visitors call daily, and all express delight at the comfort and convenience, as well as the very excellent feast of spiritual literature we have provided for them. The library contains over 100 volumes, to start with, which admits of ample room for growth. This library will be a very worthy object of charity for some time to come. Friends having spiritual books they can afford to spare, are invited to send them in for the benefit of the cause.

—On Sunday, Oct. 21st, at 106 McAllister street, Mrs. Wilson will speak at 2 P. M. Subject: "Spiritual Healing." All are welcome. At 7:30 P. M. Mr. J. Garter will lecture. Subject: "Perils and Pearls in the Field of Reform." The gentleman is a fine speaker and deep thinker, and ably entertained a small but attentive audience on Sunday last. All kinds of theosophical and metaphysical literature sold at 106 McAllister street by Mr. A. J. Wilson, who will take orders for any work not on hand and delivered by payment of postage.

—Of all the devices to aid the blind in reading, a Paris invention goes a long way ahead, since it not only enables them to read, but also to print the raised letters, as well for others as themselves, whereby they will be enabled to communicate by letter with friends and relations without the aid of a second person. This, with the assistance that comes from the spiritual faculties to the blind, will almost cause this class of afflicted to forget their misfortune. Only a few years ago, and the blind were to be pitied indeed. Noble men and women have, by their unceasing endeavor, opened a world of possibilities for them, as yet only half explored.

—The meetings under the management of Mrs. F. A. Logan, Wednesday and Thursday evenings, at 106 McAllister street, are well attended and participated in by Mrs. Dr. Farrar, inspirational singer and pianist; also by several interesting speakers, among whom are the venerable John Brown, and Mrs. Kellogg, of San Bernardino; Mrs. A. H. Adams, of New York, whose recitations are no small attraction to the meetings; invocations by Mrs. Bruce formerly of Boston, and recitations by Mrs. Bigelow, of Oakland; remarks by Walter Hyde, of Alameda, and Mr. Dow, of Los Angeles; and last, but not least, tests are given from the platform by Mrs. C. J. Meyer,—familiar names of spirit friends and advice in business matters. Mrs. N. D. Place has also given very fine tests from the platform. All are invited to attend these meetings.

—Upon the return of the Editor of this journal from his three weeks' Southern trip, he found a large pile of letters on hand requiring personal answers, but a small portion of which, from press of other duties, he has yet been able to attend to. His correspondents must bear with him; he will reach them all in time.

From the "Sunny South."

EDITOR OF GOLDEN GATE:

Thinking a few items from the "Coral Reef" might be of interest to your numerous readers, is my excuse for trespassing upon your valuable space.

Although there are four or five places in Florida that are suffering from the effects of yellow fever, we don't realize that we are all dying until we pick up a Northern paper. The nearest place to us that is infected is Jacksonville, distant about 125 miles, and no fears of its visiting this section are entertained, as strict quarantine is maintained, and the high pine woods are sure death to Yellow Jack's microbes.

There are a great many Spiritualists scattered throughout this State, and they comprise some of our best citizens. Quite an impetus was given to the cause last winter by Mr. George P. Colby, the eloquent trance and inspirational speaker and test medium, who spent several weeks visiting the principal places in Florida, under the auspices of the Southern Association of Spiritualists, by whom he was engaged to travel through the South as their missionary. He did good work for them, and wherever he went he will always be kindly remembered and welcomed upon his return.

Mr. Colby has been urged by a goodly number of Spiritualists of this State and other portions of the South, to set apart thirty or forty acres of his land, to be used for winter camp-meeting grounds, organizing a joint stock company. Several have signified a desire to subscribe for stock, and urge immediate action.

If this project should materialize, its financial success would be more fully assured than similar efforts heretofore, as no money would be required in payment for the land, and all stock and moneys subscribed could be used for immediate improvement. The site is a very desirable one, being in the high pine woods upon the shores of and overlooking one of Florida's beautiful lakes.

Not as much will be accomplished during this Fall and the coming Winter in the interest of the cause throughout the South, as several moves that were in contemplation for organizing and systematizing the work will necessarily be postponed if not altogether abandoned, owing to the prevailing scourge. The Southern Association and the Lookout Mountain Camp-Meeting Association are each, in their special line, doing a good work, but lack of financial strength has limited their sphere of usefulness, which difficulty, under the present Board of Managers, we hope soon to overcome.

When the quarantine is raised I shall be able to furnish you with something more interesting regarding the status of the Cause in this State, as public meetings will then be resumed.

With best wishes for the success of the GOLDEN GATE, and an extended circulation of the same, I am,

Yours fraternally, E. T. C.
LAKE HELEN, Fla., Oct. 4, '88.

SENSATION IN ALBION, MICH.

One of the most remarkable and wonderful cures that has been performed since the Christian era, is in the case of Mr. Geo. Young, a highly respectable citizen of Albion, Calhoun county, Mich. The following is what Mr. Young says:

"For many years I was stricken with a disease of so serious a character that I could not walk or stand. I was reduced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease; but after I had paid out a great deal of money, they said I must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell into my hands, (I was no believer in Spiritualism), and I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetized remedies. I commenced to take them, and in a very short time I began to improve, and to-day I am as healthy a man as there is in Michigan, and can do as hard a day's work, and I know that Dr. Dobson cured me. I took four months of his treatment; two months after I was well, and it has nearly, if not quite, made me a Spiritualist. Since I got well, Dr. Dobson has been here to see me, and I attended one of his slate-writing seances, which, to me, was wonderful. My cure made an excitement in our town, and by its means Dr. Dobson has had over 100 patients here, and he has been successful in curing, or greatly benefitting nearly every one. Myself and wife will never tire to send to Dr. A. B. Dobson, of Maquoketa, Iowa, for assistance—the man that saved me from a premature grave. It is through him and his spirit band of doctors that I am alive.

"GEORGE YOUNG.
"ALBION, Calhoun County, Michigan."

The foregoing is but one of many similar testimonials furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say we have never heard of such a case—the uniform testimony being "entirely cured," or "greatly benefited." "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one; and certainly he is richly deserving of all the success that has crowned his work during the last few years of his residence in this city. He is warm-hearted and generous with his friends, while with those disposed to deride or oppose his work, he is not afraid to answer a fool according to his folly.

"'Tis better to die, some of 'em say,
Than to be cured in such an irregular way."
—Maquoketa (Iowa), Record.

The Gold and the Dross.

EDITOR OF GOLDEN GATE:

I see that this week's *Chronicle* has seen fit to discharge some of its heaviest artillery against the frauds perpetrated in the name of Spiritualism, although whoever furnished the articles referred to, probably drew upon his imagination and prejudice to some extent. I myself, being a skeptic, but a fair one, and wishing to do justice to all, must say that I have had sittings with various mediums (materialization excepted), and experienced no such practices as the writer of these articles says he did, but not being a "sleight-of-hand" man (or woman) myself, perhaps I was not so wonderfully on the alert as he,—although there are no doubt frauds practiced, as has been proven in numerous instances.

The first article which the *Chronicle* published was very fair, acknowledging that the better class of Spiritualists are strongly in favor of exposing fraud in every phase. We are rejoiced to see a leading journal doing justice to a large class of intelligent and worthy citizens, who have explicit faith in their belief of the existence of the soul after death, and its capability of returning to demonstrate and answer the momentous question, "If a man die shall he live again?"

The Catholic Church has always admitted the possibility of supernatural visitations. Search history's pages, let any careful observer ponder well his Bible, and then answer, if you can, that this body of thinkers has no ground for their belief. Consider, friends; it is the only real evidence we can possibly have that life is continued beyond the "vale called Death." It will in time do away with theological errors, with infidelity, bigotry, and superstition.

If Spiritualism is not a truth, we must return to the teachings of past ages; to the narrow confines of creeds; to faith,—in order to keep the soul from despair; or to utter indifference in regard to these great questions.

True Spiritualism has nothing to do with these impostors, who are now being exposed. The difference, to a careful observer, is as great as between brass and gold, the baser metal being often prepared to delude, being the same, to all appearances, to a superficial observer; but is still only an imitation, and does not in the least lead any reasonable mind to suppose that the gold does not exist; yet through them many are led to have a false idea of what Spiritualism really is, and in that way great harm is done.

Nevertheless, there are thousands of honest, intelligent people in the United States and other parts of the world, who emphatically announce that they are thoroughly convinced, by actual demonstration, that Spiritualism is a fact. Still, these croakers imagine they are doing a service to humanity by exposing a few miserable cheats.

One fact stated I will refer to, as an occurrence of the kind never came to my knowledge or observation. The writer of one of the articles in the *Chronicle* states that valuables are often asked for by the medium from the sitters, saying the spirits ask for them, and that diamonds, valuable dresses, and other articles, have been obtained in this way. Now it is pretty well known that there is a stated sum—a small one generally—understood to be the regular fee for sittings to those who wish to make some remuneration to the medium, but I have many times heard them offer to give sittings and tests for nothing to those who cannot afford to pay for them; and there are several prominent mediums who refuse to take money unless they give satisfaction to the sitters, which they acknowledge often occurs. This, to me, is pretty good evidence that no trick is depended upon, for did you ever know a sleight-of-hand man who could not depend upon being able to successfully perform a trick or delusion?

A falsehood must always in time be discovered, and truth will always demonstrate itself sooner or later, the tiniest spark of which, however smothered up it may be, with the dead ashes of ignorance, prejudice, and intolerance, will not be entirely extinguished, but, fanned by the breath of heaven, will again ignite and grow into a beacon light, illuminating all around it.

All expounders of this theory teach that by giving a little time each day, or before retiring to our couch at night, to communion with our higher selves; by a short time withdrawing our thoughts from this material world, and not allowing our spiritual vision to become obscured, as the sun is sometimes hidden behind clouds, making every object appear darkened, casting the shadow of our own doubts and fears before us, as we contemplate the problem of life, and the mystery called death, and giving the spiritual voices within us a chance to be heard,—by this means, influences, thoughts, and conceptions of these great truths will come to us in a manner we had never dreamed of or thought possible. Thus will light from the great beyond penetrate to our darkened souls, and each individual can gain for himself spiritual truths.

An earnest investigator lately said to me, "I hope Spiritualism is a truth. I want to believe it. I wish to be thoroughly convinced of the genuineness of the belief that the dead can and do return." I answered, "Amen. God forbid that this is a delusion, a fancy of the overwrought brain, a thing to be

made traffic of, a something to be laughed at, a target for malicious tongues." We would rather believe it to be a grand and glorious reality, and trust the day may not be far distant when we can truly sing, with the immortal poet:

"Born unto that undying life,
They leave us but to come again;
With joy we welcome them—the same
Except the sin and pain.

"And ever near us, though unseen,
The dear, immortal spirits tread;
For all the boundless universe
Is life—there are no dead."

A SEARCHER FOR TRUTH.

OAKLAND, October 6, 1888.

Fraternity Hall.

EDITOR OF GOLDEN GATE:

Last Sunday evening our hall was well filled with a large, intelligent audience, attracted there to hear Mr. Colby, of San Francisco, who was advertised to give some slate-writing, and other tests. Owing to conditions, the medium was unable to gratify their wishes, but promises to be with us without fail next Sunday evening, and answer sealed letters, and other phases, if his guides permit.

Mrs. Cowell, of East Oakland, gave the opening invocation, after which Mr. Colby gave a very interesting discourse on the "Philosophy of Life," which was well received.

Next Sunday evening there will be no lectures, as Mr. Colby has promised to occupy the platform the whole evening in giving tests. We invite all friends to come and visit us, and investigate for themselves. Exercises commence at 7:30 P. M.

Wishing you success in your grand work,
I remain, Your respectfully,
MRS. DAVIS, Secretary.

OAKLAND, Oct. 16, 1888.

DESCRIPTION OF THE BLUEBERRY.

The Blueberry is a valuable fruit and is a reliable fruit to grow in our northern States where the more tender varieties of fruits winter kill. It is perfectly hardy, having stood 40 degrees below zero without showing any injury to the most tender buds. It ripens in this latitude about the 1st of July, and is borne in clusters like currants; shape, round; color, reddish purple at first, but becomes a bluish black when fully ripened. The flavor is equal to the raspberry, a very mild, rich sub-acid, pronounced by most people delicious. It may be served with sugar and cream or cooked sauce, and is splendid for winter use. The plant seems to flourish in all soils and is a prolific bearer. It grows very stocky and makes a nice hedge. The shining dark green leaves and the blue fruit making a pleasing contrast. The demand for the fruit is great, and usually brings 15 cents per quart. They commence bearing the first year after setting out, and yield a full crop the second and third year after setting out. They are propagated from suckers and root cuttings. The plant is about the height and size of the currant bush and very stocky, holding the fruit well up from the ground. Plants should be set in the Fall—October and November—in rows two or three feet apart and five or six feet between the rows, making a perfect hedge, and no grass or weeds should be allowed to grow between rows.

PRICE LIST:

1 Dozen Plants by mail, 60 cents. 2 Dozen Plants by mail, \$1.00. 100 Plants by express, \$2.50. 1,000 Plants by express or freight, \$15.00.

HOW TO SEND MONEY.

I would prefer to have money sent by American Express order; all sums of \$5.00 and under cost only 5 cents, and if order is lost, money will be promptly refunded to sender. If not convenient to obtain express order, money can be sent by registered letter or postoffice money order or postal note, drawn on Portland, Mich. Postage stamps will not be accepted only from our customers that cannot obtain an Express Order—only those of one cent denomination wanted.

Plants are carefully packed in damp moss and delivered to express or freight office, for which I make no extra charge.

Address, DELOS STAPLES, Portland,
Ionia Co., Mich.

FORM OF BEQUEST.

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 uses and dissemination of the cause of Spiritualism, ——— dollars."

Advice to Mothers.

MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

Piety and virtue are not only delightful for the present, but they leave peace and contentment behind them.—Tillotson.

ADVERTISEMENTS.

Dr. J. V. Mansfield,
OF BOSTON AND NEW YORK,

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

May be consulted on Business or other Matters,

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

One door from Market Street.

Terms: For the first consultation,\$2.00
For each subsequent consultation, 1.00
Sealed letters per mail,..... 3.00
august-1m*

MRS. J. J. WHITNEY,

Platform: Test: Medium!

No. 120 Sixth St., San Francisco,

Will hold public meetings, at ODD FELLOWS' HALL, this city.

Every Sunday Evening, At 8 o'clock.

Private sittings, daily, from 9 A. M. to 4 P. M.

PUBLICATIONS.

A New Departure!

Spirit Eona's Legacy to the Wide, Wide

World to be sold by Agents and
through the House direct.

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

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

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

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

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

[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE WIDE WIDE WORLD:

VOICES FROM MANY HILL-TOPS,

ECHOES FROM MANY VALLEYS.

- { OR THE } -

EXPERIENCES OF THE SPIRITS EON & EONA

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

Given through the "San Angel's Order of Light."

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

Please send amount by money order or registered letter.

Catalogues giving contents of the book mailed FREE to every one.

AGENTS WANTED.

Please address all letters to

JOHN B. FAYETTE,

Box 1362, Oswego, N. Y.

THE BOOK,

"SPIRIT EONA'S LEGACY,"

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

In Madras, British India, by Kalsam Bop.
In Melbourne, Victoria, by Mr. and Mrs. S. A. Morris.
In Auckland, New Zealand, by Mr. and Mrs. Geo. Chalvey
nov 26

JUST PUBLISHED.

"Physical Proofs of Another Life."

Given in Letters to the Seybert Commission.

By FRANCIS J. LIPPITT.

25 cents.

A. S. WITHERBEE & CO.,

Jul28-6m* WASHINGTON, D. C.

NOTICES OF MEETINGS.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., Washington Hall, 35 Eddy street. All are invited. Admission, free. The Library and Reading Room of this Society is located at 841 Market street, "Carrier Dove" office, and is open every week day from 9 a. m. to 5 p. m.; also, Saturday evenings. Meetings by same Society, at same place, every Sunday evening, at which a choice musical and literary entertainment will be offered, for benefit of their free spiritual library. Admission, 10 cents.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 909 1/2 and 913 1/2 Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

MRS. F. A. LOGAN WILL HOLD SPIRITUAL meetings in W. J. Colville's College Hall, 106 McAllister street, Wednesday and Thursday evenings. Speeches, music and a circle formed of the entire audience for healing, development and tests. Admission, 10 cents.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrews' Hall, No. 111, Larkin street. Interesting addresses, followed by tests by Mrs. Ladd Finician. Admission, free.

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

THE SOCIETY FOR THEOSOPHICAL RESEARCH meets regularly every Friday evening at 106 McAllister street, at 7:30 sharp. Free library and free admission.

MRS. J. R. WILSON'S CLASSES IN SPIRITUAL Science, at 106 McAllister street, on Monday and Thursday, at 2 P. M.


Books for Sale at this Office, (*)

The New Education: Moral, Intellectual, Hygienic, and Religious. By J. R. BUCHANAN, M. D. \$ 1.50
Leaflets of Truth; or, Light from the Shadow Land. By M. KARL. 75
Our Sunday Talks; or, Gleanings 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
Spiritualists' Directory. By G. W. KATES. 85
Spiritism; the Origin of All Religions. By J. P. DAMRON. 50
The Waseka Wonder. By E. W. STEVENS. 15
The History of the Origin of All Things. By L. M. ARNOLD. 800
The Spiritual Science of Health and Healing. By W. J. COLVILLE. 75
Beyond. (Interesting Experiences in Spirit Life). Experiences of the Spirits Eon and Eona in Earth Life and Spirit Spheres. 50
The Independent Voice in Grand Rapids, Mich. By H. W. BOYER. 15
Review of the Seybert Commissioners' Report. By Hon. A. B. Richardson. 1.25
Lifting the Veil: Or, Interior Experiences and Manifestations. By SUSAN J. ANDREW A. FRICK. (Including postage.) 2.00
Temperance and Prohibition: By DR. STOCKHAM. 1.00
Practical Occultism: By J. J. MORSE. 1.00
Within the Veil. By W. J. COLVILLE. 15

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

ADVERTISEMENTS

DR. ROWELL'S
FIRE OF LIFE



Dr. Chas. Rowell

FIRE OF LIFE.

A MAGIC CURE

—FOR—

RHEUMATISM, NEURALGIA,
PNEUMONIA, PARALYSIS, ASTHMA,
SCIATICA, GOUT, LUMBAGO
AND DRAPNESS.

Everybody Should Have It

G. G. BURNETT, 1 Agent
327 Montgomery St., S. F.

Price, \$1.00. Sold by all drug
gists. Call and see.

DR. CHAS. ROWELL,
OFFICE—426 Kearny Street, San Francisco.

INVENTION

AGENTS WANTED to Canvass for Adv.
using Patrons. A small amount of
work done with tact and intelligence may pro-
duce a considerable income. Agents receive sev-
eral hundred dollars in commission on single sales, and
in case of personal sales, the commission is five
per cent. Agents are supplied with a circular and
list of the nearest newspaper office and learn that such
work is the best known and best equipped estab-
lishment for placing advertisements in newspapers
and conveying to advertisers the information
which may require in order to make their invest-
ments wisely and profitably. Men of good ad-
dress, or women, if well informed and practical,
may obtain authority to solicit advertising pa-
trons. Apply by letter to Geo. F. Row, 10 Spruce
St., New York, and full particulars will be
furnished by return mail.

CHILDREN, TAKE NOTICE!

Something new. A funny, bright, new game of chance for young folks.

Tipsy Talkers
Price, only 25 cents. Any number, from two to ten, can play this game. Directions in cover of each box. Also Mrs. Owen's Cook Book, \$2.75; Years of Hustling, \$2.50; The Career of the Stoolie (illustrated), \$1.25. By Express upon receipt of price.

M. E. GERRISH & Co.
316 Taylor street, San Francisco

RICHLY REWARDED are those who find employment and they will not part from their homes and families. The profits are sure for every industrious person; you made and are now making several hundred a month. It is easy for anyone to make \$5 and per day, who is willing to work. Either sex, old or young, capital not needed; we start you. Experience new. No special ability required. You, too, can be successful. Write for us at once and we will send you particulars, which we mail free. Address: J. C. Portland, Maine.

SHUEW'S
Photograph Gallery,
No. 523 Kearny Street,
SAN FRANCISCO, : : : : :
What is the use of paying five and six dollars
for Cabinet Photographs, on Montgomery a-
streets, when the very best work can be obtained
at Gallery for half the price.
Children's Cabinet Pictures taken by the in-
process for three dollars per dozen; and, no
less, a good likeness instantaneous.

THE BUYER'S GUIDE issued March and September each year. It is an encyclopaedia of useful information for all who chase the luxuries or necessities of life. You can clothe you and furnish you all the necessities and accessories to appliances to ride, walk, dance, eat, fish, hunt, work, go to church or stay at home, and in various styles and quantities. Just figure out what is required to do all these things **COMFORTABLY**, and you can make a fair estimate of the value of the **BUYER'S GUIDE**, which will be sent you on receipt of 10 cents to pay postage.

MONTGOMERY WARD & CO.
111-114 Michigan Avenue, Chicago

Guide to Medium

— SEND FOR —

**"STODDARD'S NEW GUIDE
DIUMS AND MEDIUMS"**

A scientific treatise on the development of
ship. A pamphlet of 23 pages, containing
chart, which determines who may, or may
successful spirit medium.

Price, 10 Cents. | At th

— THE —
Henry :- Ho
C. E. ELIOT, Prop
462 Ninth Street, - -
Bet Broadway and Washing
DEER SEA MONSTER

DEEP SEA WONDERS exist in all forms, but are surpassed in invention. Those who can profitably work that can be done elsewhere should at once send their address to Portland, Maine, and receive free, full and complete information how either sex, of all ages, can earn from day and upwards wherever they live, free. Capital not required. Some have made a single day at this work. All succeed.

J. BALI
(Established 1873)
No. 3 Sixth Street,.....N
SAN FRANCISCO, CALIF.
Watchdog Club

Watches Cleaned and W
— \$1.00. —
Watch Glasses Fitted, 1
FOR SALE—A Carefully Selected Stock
Foreign Watches, Clocks and Jew
Goods, Etc., at Lowest Pri
WATCHES, CLOCKS AND JEWELRY

and your
er.

Iowa.

Sample Copies -
Anyone 50 years old or over

MAGAZINE

Send as above for Illustrated Book

THE FREETHINKERS' MAGAZINE

A monthly FREE magazine. No compensation on account of the sentiment expressed. The right to break FREE in the expression of the correspondents. Each writer is solely responsible for her own opinions. Each number costs \$1.00. Price, \$3.00 a volume; 25 cents for a single copy. Address, H. L. GREEN, Editor.

The Other Side.

Continued from First Page.

Christian. Stop for a moment and compare her with "Good Queen Bess," of England. Which of the two did the most for the world in every sense of the word, she who "loll'd in luxury's lap," and with her smiles and blandishments conquered her adversary, and was in turn conquered at a dearer cost than all—her womanhood, or she who firmly and forever established freedom of religious thought? A thousand Cleopatras might have lived and "A. Y. E." not have had the liberty to express his thoughts in opposition to the accepted religion of the land in the columns of a widely circulating public journal. But it only required one Queen Bess to start the machinery in motion by which this great and precious liberty, freedom of thought and the press, is vouchsafed to all alike.

In the same communication "A. Y. E." takes occasion, in a spirit of superficiality and bitter irony, to review the history of the entrance of the children of Israel into the land of Canaan, as accorded in the first chapter of Joshua.

If the gentleman is an Atheist, an absolute non-believer in God, or a Supreme Power, which created and rules the universe, and controls the destinies of nations, and men, individually and collectively, then there is no chance for argument. Nature abhors a vacuum, and there is no logic which will reach a negationist. But if he admits all the above as true, then may we reason together. This question is deep, having its roots in the very foundation of the physical earth, and reaching its branches into the starry firmament above.

Friction, commotion, strife and contention have all been concomitants of the upward march of the physical and spiritual world. When the cosmos was simply in a gaseous condition, there was a swirling and interblending and commingling of the mass such as it is impossible to conceive of. Then they began to unite, and right away heat was evolved, and thence the lightnings and thunders. Then came that almost endless age of seething molten seas, followed by yet other eons of earthquake, volcanic eruption, lava flow, and general distortion and warping of the whole earth's crust. And then came eons on eons of erosion, grinding, trituration, disintegration, ever and ever death succeeding life, and life, in a high and more exalted form, succeeded death, until man appears upon the stage of action. Many say that he is the crowning work of the Creator, but who shall say what the next era of life on this earth may be like!

Man, being of the earth earthy, partakes very largely of that disposition of contention and strife. Conquest is quite as nearly the first law of nature as is self-preservation. All along up the scale of life has been a survival of the strongest if the fittest. The weak have been driven to the wall, crushed out of existence, driven before their conquerors into the sea, and destroyed from the face of the earth.

From Central Asia the Aryan race began to spread, and with them "westward the star of Empire takes its way," has been a living reality, until now the tides are overlapping each other on the shores of the Pacific, and the tidal wave is piling up mountains high here by the sunset sea.

In this early migration from the mother country was a nomadic and patriarchal tribe with Abraham as its chief. They passed into the Jordan valley and the cities of the plains. Here they dwelt for three generations. They were different from all their neighbors, in that they were monotheists, believing and worshiping only one God. Their conceptions of God were in keeping with the age in which they lived, and the anthropomorphic ideas prevailed.

This people, in common with all early nations and all primitive people of all ages, attributed all things to the gods, or to their God. In common with all people in a like state of civilization, if they were stricken with a plague, God was wroth; if the sun shone and the nation was prosperous, God was propitious. Naturally, as battles were of common occurrence, and the scale was as liable to come down on one side as the other, the auguries were frequently consulted, and if they were victorious, it was God who gave them the victory. These people were no different from all the nations and tribes about them in any respect, except the one point of monotheism instead of multitheism.

Now for Joshua and his battles. Moses had led the horde of Hebrew slaves about the wilderness for forty years, and the old stock was all dead but Caleb, Joshua and himself. He died, and his authority fell upon Joshua. They were now about to inhabit the land which their fathers, centuries before, had dwelt upon. But, lo, a mighty people now occupied this rich and fertile valley of Jericho and Jordan. Joshua advanced upon the land, and gave orders to destroy utterly; to give no quarter. There was nothing strange about that. It was in keeping with the spirit and civilization of the times. It is recorded that God commanded that such and such be done, but this is already explained.

And yet, while God may not have said, in straight, strong Hebrew, "Joshua, son of Nun, kill and utterly destroy, root and branch, all this people," nevertheless, in tones louder than the thunders of Sinai, he had proclaimed this general law of the universe, that the weaker must succumb to the stronger. So as Joshua possessed the land, and laid siege to city after city,

the laws of conquest obtained, and that is all that can be said, and it is immaterial whether the record had stated that God commanded it, or the oracles of Jupiter Ammon decreed it. In the full, true, highest and best sense, the one true and everlasting God did decree it, because it is in keeping with one of his laws. "A. Y. E." thinks it is so terrible to have women and children slaughtered at the command of God and Joshua, but he has never a word to say against the heathen Vespasian, who, with all the light of the great Chaldean, Grecian and Roman civilizations before him, re-enacted the same scenes which the Hebrews, fresh from a slavery of 400 years, had done 2,000 years before. Nor has barbarism been banished from the world as yet, nor will it be, while the strong continue to overrun the weak, and while enlightened men, claiming all the privileges of freedom of speech, thought and faith, write of those points of faith wherein others differ from them, as "such nonsense."

One word about Hypatia, and this already too long article will be closed. The boasted civilization of Alexandria, in the range of 1,000 years, produced only one woman worthy a place on the pages of history, and doubtless she would have been forgotten long ere this but for her tragic death. She was a good and noble woman, as far as the record goes to show. She lived just at or near the termination of the Alexandrian glory, and the city was as corrupt as it was effete. Already it was a social corpse, and decay had long since set in, and the stench of its corruption filled the whole world. In the midst of all the sin, vice and crime of this Medieval Sodom, this woman remained true to her womanhood and to herself. She was wedded wholly to her profession. She was as chaste as ice, but as cold as well. Even Kingsley cannot warm her soul with the passions which control the actions of ordinary mortals. And what did she teach? The cold facts of philosophy and astronomy. Did she know of any life other than this? Had she any hope for herself or to offer to her disciples who attended her lectures, of any reward for right living; for a home, when the mad toil and strife of life is ended; for rest, when the weary years of labor have all been counted?

Mrs. Cooper may err in being too literal in her teachings of Bible incidents, but one lesson of her's has more in it for this life and the life to come, than all that Hypatia ever taught, except by the grand example of her own life. And if the question were put to "A. Y. E." direct, whether or not he would prefer that a child of his should be brought up under Christian influence rather than pagan; at the feet of Mrs. Cooper, rather than Hypatia, he would answer "yes," if he answers according to the dictates of his own heart and conscience, unbiased by blind prejudice.

[Written for the Golden Gate.]

Splints.

BY ELLA L. MERRIAM.

Like the bee, let us extract sweetness from every experience in life.

We are never too old to learn wisdom, nor too young to receive and profit by educational influences.

One-half, and the hardest part, of the battle of life, is accomplished in acquiring a patient, cheerful, and tranquil spirit!

Seek first to develop the kingdom of heaven within you, and all things else enjoyable and profitable will be added.

Let us look to the motive that inspires the deed of another, ere we form, or much less express our opinion of it.

Years will not make us wiser or better, unless we fill them with earnest efforts and golden results.

For physical form and feature we are not responsible; but daily, in thought and deed, do we add to, or detract from the luster, beauty, and symmetry of our immortal spirits.

Why shrink from the indicative marks of old age? They are as appropriate and becoming to a truly ripening spirit, as the bloom and freshness of inexperienced, undisciplined, and fruitless years of early youth.

Probably the least appreciated and understood of all our God-given faculties, is that of our Reason; and yet it was designed to be our inseparable support, guide and savior!

The higher we ascend in the ever delightful scale of true spiritual progression, the more certain does it appear that these immortal minds of ours, just bursting into new life, possess unlimited powers and capacities to subdue and prevent both mental and physical disease, and to control the conditions of life both here and hereafter.

LOS ANGELES, October, 1888.

Dwelling with angels as friend with friends, he had imbibed the sublimity of their ideas, and imbued it with the sweet and lowly charm of household words. His words had power, because they accorded with his thoughts; and his thoughts had reality and depth, because they harmonized with the life he had always lived.

What a New Yorker Thinks.

EDITOR OF GOLDEN GATE:

I have just returned home from an extensive trip to the Pacific Coast, and as I reflect upon the many points of interest connected with my sojourn, I am reminded that I owe my thankful acknowledgments to the genial and courteous Editor of the GOLDEN GATE, Mr. Owen, for the cordial welcome extended to me while visiting San Francisco.

I can predict for the general reader of this enterprising paper a like hearty welcome, should he be privileged to visit that attractive city.

I am pleased to learn that the office has been removed to new and more commodious quarters, which will no doubt be appreciated by all.

I desire to take this opportunity to say a word in reference to the reports which I have lately seen bringing in the name of Mr. W. R. Colby.

I may say that what I have read reflecting on his good name, I hope and believe to be entirely groundless. To the point, I may briefly say that if the standing and character of one, who, as I learn, has long been regarded as an honored gentleman in the community, is to be tarnished, and his prospects for acquiring an honorable support hindered, and, as I believe it has been shown, without cause, there should be some remedy for it. And what is more singular is that a journal, purporting to be published in the interest of Spiritualism, as the one referred to in Chicago, should so eagerly seize on to at least a doubtful case, apparently to injure one of the best instruments for the cause, and one known to be honest and conscientious in his professional dealings, is certainly beyond my comprehension.

Regarding his mediumship and business methods, I may briefly touch upon my experience with Mr. Colby. I visited him as an entire stranger at the time of my first sitting; had never seen him before.

We repaired at once to his sitting room, with the broad light of day pouring in. He left me alone to prepare a number of ballots, with names and questions to deceased friends as best suited myself. Having folded and rolled into pellets not less than nine of these, he entered the room, and wrote one himself to his guide "for help." This was added to the cluster on the table.

Up to this point, as I had not inquired his terms, I thought it would be proper to do so. He told me that his charge was two dollars if the results were satisfactory; if otherwise, no charge. Sometimes the conditions were unfavorable, and he would make little or nothing for a week; at others the results would be all that could be desired. He could not tell until we should make a trial of it.

The statement was very frank and commendable. To resume; I was asked to pick up and hold one of the pellets, and the medium would then converse with the unseen intelligences. The only response apparent was when he was controlled to write or speak. He claimed to hear their voices also. He asked them to identify themselves to me. He insisted that they should each first give their names and relationship (if relatives) before accepting a message. This method was pursued with each pellet, and a pertinent reply given to all of them.

Most of the messages were written by his hand, under control, and while I held the question in my hand, and the contents unknown to me or either of us. In a few exceptional instances the communications came blended. For instance, the middle initial of my father's name was given as "F." instead of "S." as it should be.

I simply indicated that there was an error, and the medium made the correction, without any help on my part, and the statement that there was another influence present, which caused it, and was then controlled to write, "It was his wife," and signed her name in full, the middle initial of which is "F." Several slight mistakes were made and corrected, and accounted for on the same principle, as the messages had to come through the same control, and several influences were pressing in.

Recognizing the fact that the spirits could hear all that was said, I asked if they could give my name? The medium replied that they could, certainly, if they knew me as they professed to. He was then controlled to write, automatically, my name in full. I said that I recognized that name, and asked, "Who is it?" The answer was written, "Is no one in spirit, but that is my husband's name," and this was signed by my wife's name in full.

Finally the medium put two clean slates together, and holding them in his left hand, while he grasped my hand with his right, the following message was written between them independently, and in a bright green color: "Conditions are defective; defer the sitting and come again," signed by my wife's name in full.

In consequence of this Mr. Colby felt that he must decline any remuneration for the sitting. On the contrary, I regarded it as one of the best sittings I had ever had, and, of course, paid the fee, and considered it as well earned.

I have not attempted to give all the tests. I had a subsequent seance with him, with equally as remarkable results. And I can assure all who test his powers a courteous reception and genuine manifestations, or none.

If it were not that I would be occupying too much space, I could give an account also of very satisfactory and remarkable manifestations through another medium there, but will close.

May the good work go forward, and those who have been benefited by what they have learned, impart their light to others.

CHAS. P. COCKS.

BROOKLYN, N. Y., Oct. 3, 1888.

What is the Matter?

EDITOR OF GOLDEN GATE:

There seems to be a general warfare going on in spiritualistic circles over the genuineness of tests as given through the mediumship of test mediums who are trying to do public work. What is the matter? There seems to be a screw loose in the machinery somewhere, causing it to rattle and jar most inharmoniously, but where is it? Can't some one reason it out, and suggest a remedy?

We left the church years ago because of the doubt constantly arising as to the truth of spiritual things as taught from the orthodox pulpit; but through the instrumentality of inspirational speakers were we convinced of the immortality of the soul, and the possibility, under certain conditions, of making itself manifest to mortals in the flesh? We never yet had a test that we could not account for by physical means, though we know of many who have been fortunate enough to get genuine, convincing tests at the first sitting had with a medium. But here the trouble arises, Bro. Jones says: "I have had a sitting with Mrs. So-and-so, a perfect stranger to me, and she gave me such perfect satisfaction of spirit return, I can no longer doubt. I consider her an honest, upright, truthful woman." Bro. Smith says: "I went, at Bro. Jones' suggestion, for a sitting with this same medium and I was thoroughly disgusted. There was not one word of truth in the whole rig-a-mare she had to give me. I am an honest investigator, and went earnestly, hoping she could give me something convincing, but received nothing but falsities."

Again we say, What was the matter? Where was the fault? Both gentlemen were honest; neither tried to mystify the medium in order to catch her, but each earnestly hoped for some convincing test. One gets it, the other comes away more firmly convinced than before that Spiritualism is the workings of the devil.

Ah! I hear some one say, The medium might not have been fully developed, and you know when the band is not perfectly formed, or the medium not fully developed, a strange or mischievous spirit, seeing a chance to have a little fun, steps in, and controlling the medium's organism, gives what it pleases. Granted that such was the case, what business had that medium or any other advertising him or herself a genuine test medium, when they know they are not always sure of what they give to the sitter, yet charge their price, and take the money whether the sitting be satisfactory or not? They are as surely obtaining money under false pretenses as though implicated in any other fraudulent practice, and they should suffer the same punishment.

It is the undeveloped mediums who are doing the mischief, however harsh the accusation may sound, and every true searcher into the truth knows it to be a fact. The friends of the medium are at fault in gathering around her and saying: "You did splendidly; you must go right into the field and work; charge a good price; you have as good a right to make money as many others." Instead of waiting patiently to see what the spirit world, who are using their organism, intend doing for them, take matters into their own hands, and go through life an imperfect instrument.

So long as mediums are permitted to charge so much ahead for what they give as coming from the spirit world, so long will this warfare go on, only growing worse and worse. So long as the presidents of spiritual societies permit undeveloped test mediums to use the platforms over which they have control, so long will jealousy, dissatisfaction and hard feelings exist.

This new spiritual dispensation of the nineteenth century was not given to earth's children for the enriching of their pockets, but for the soul's sake, for the uplifting of humanity into the glory of the truth, as taught in the days when Jesus walked among men clothed in the flesh, yet having ears, they heard not, and having eyes, they saw not. Are we not nearly as blind now? Are we not nearly as deaf to the true inner teachings as were they of that time long gone by?

There are cases where the spirits have advised in money matters. Yet we venture to say as the pockets fill, the soul loses, and is drawn away from things spiritual to things earthly, and in time to come, the soul will wish it had listened to the uplifting voice of the spirit rather than to the tinkling of gold—the root of all evil. Evil is ignorance, and ignorance is nurtured and sustained by gold.

J. M. M.

OAKLAND, Cal.

Scholars are men of peace; they bear no arms, but their tongues are sharper than Actius' sword; their pens carry further, and give a louder report than thunder. I had rather stand in the shock of a basilisk than in the fury of a merciless pen.—Sir T. Browne.

Intuitive Science Circle.

EDITOR OF GOLDEN GATE:

It is by special request that I write up some of the active work being done through our Intuitive Science Circle. We meet at 2:30 every Sunday afternoon. Some one of us writes an essay during the week, or we select some subject for discussion. We invoke the highest and best within us, and invite the spiritual world to co-operate with us in our endeavors, that we may come into the higher truths of learning.

To-day we had twenty-four, and almost perfect harmony reigned. We had doctors, dentists, lawyers, and a number of different mediums, whom we look to for instruction from time to time. One of our mediums saw a huge boulder, from which pieces were being chiseled off; every stroke brings a piece, and was interpreted thus: that we were breaking the bonds that bind our mental visions, and opening avenues of thought that would spread and grow to an enormous size, and great benefit would be the result.

Our Chairman, J. K. Moore, while passing through a very severe sickness, and nearing, as he thought, the golden shore, his intuitive faculties became quickened, and his mental vision is wonderfully active, from which we are being taught from Sunday to Sunday. Surely the gates stand ajar for those who seek in harmony and love. Mrs. Champion gave us some earnest and excellent advice on the needs of the hour, to help raise our brothers and sisters from the conditions that surround them, on which subject she is terribly in earnest.

We meet every Tuesday evening to educate ourselves in the first principles of starting the college that has been spoken of in the GOLDEN GATE. We hoped to hear from some able minds, that would give us some of their inspired words of cheer on this all-important topic. I have failed to see anything written as yet. Perhaps Bro. Owen or his talented wife will make the first attempt. Surely, none need be afraid to express themselves, for it is imperative that we have schools where our children can be taught, outside of rings and cliques, in order to come into the higher realms of thought, and where people can bring forward the desire of their higher impulses in all kinds of work, art, and literature, without being swamped by the love of greed or selfishness. I tell you, and tell you truly, that a large majority of Spiritualists are looking for phenomena, in every form, and when they get it, are never satisfied; it is a fraud, or it is this, that, and the other, instead of spending their time and lending their aid to build something substantial, that shall benefit the present and rising generation. When will the older Spiritualists join in doing something for suffering humanity?

Mr. Editor, in your editorial headed "Public Opinion," in last week's paper, you speak truly when you say, "We are tainted by the atmosphere around us." Your thoughts are well worth preserving, and stands us in hand to clear out the rubbish, that we may have ample room for only good. How soon your paper would be tainted with this foul atmosphere, if you allowed the enmity and hatred of individuals to govern it. It is for lack of divine love that we have enmity and strife in our ranks. I have always found it brought me more real pleasure and happiness when I found an erring brother or sister, be they selfish or untruthful, to try to overcome their faults, by being more truthful and less erring myself, thereby making it easier for them to overcome self. To always tell people or children their faults, and whisper them to others, never made them any better, but created an atmosphere of greater hatred, that rebounds back again to your own detriment.

I wish to say a word or two about the Morse reception, which Mrs. Schwartz kindly wrote up, and truly pictured the happy event, if the happy faces and words of expression from all present were any evidence. May Mr. Morse and family glide peacefully back over the dark blue waters to their old home and friends, is the wish of their many friends here, and we shall hope to see them again. In the meantime, we say farewell, brother and sisters. Wishing a brighter future to all mankind, I remain a friend to all,

MRS. MARY E. BARKER.

SAN JOSE, October 17, 1888.

From Portland, Oregon.

EDITOR OF GOLDEN GATE:

A short communication from the metropolis city of the State of "red apples" and growing resources may not be entirely uninteresting to your many readers.

Mrs. Seip, well known in the bay city, was tendered a reception by the Board and President of the Spiritual Society on her arrival here. Conversation and psychometric readings were much enjoyed by those present; a bountiful collation was partaken of, and the entire evening pleasantly spent.

At present Mrs. Seip has classes in spiritual and physical culture, of which she is a very successful exponent. It is truly a feast to attend her masterly instructions, and many persons of the city are deeply interested in the word.

Many such as Mrs. Seip will always find a hearty welcome in Portland.

Fraternally yours,

J. W. PETERS.

PORTLAND, Oct. 9, 1888.

[Written for the Golden Gate.]

The Grave of a "Shield."

BY J. H. WILSON.

Across an open grave—I looked into the eyes
Of one beloved and true. Above, the stars
Shined brightly, as on that day, and then
As when his love for me seemed first to dawn.

And, lifting up my soul, I prayed that God might guide
And give him grace to win my love's life's side;
And, praying thus, I lifted his spirit to unfold
Upon the perfect life above his human mold.

And then, in thought, I saw another grave,
Where buried lies each gift love ever gave:
Immortal flowers, perfume blue and white,
Fuschias and "royal" blossoms, "purple" as night.

And now, beneath a grave between us lies
My soul no more on earth may look into his eyes
To read his spirit's earnest high resolve,
Or catch the crystal gems his thoughts evolved.

For 'tis a grave, dug not with pick or spade,
Nor yet a gift, which fades love ever gave:
But wrought of subtle forces that we see
This flower-strewn grave, which hides his soul from me.

And yet above this grave pure rays of light
Will open the distance as day opens the night:
And thus illumined, life's deep mystery
Reveals the law divine of human destiny.

YAKIMA, October 7, 1888.

The Eternal Goodness.

I see the wrong that round me lies,
I feel the guilt within,
I hear, with groan and travail cries,
The world confess its sin.

Yet in the maddening maze of things
And tossed by storm and flood:
To one fixed stake my spirit clings:
I know that God is good!

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break
But strengthen and sustain.

And so beside the Silent Sea
I wait the muffled oar,
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care.

O, brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

—J. G. WHITTIER.

Persian Roses.

In an ancient legend, Persians say
That a rose tree blooms at the gates of day,
And once in each life, be it sad or gay,
Comes the scent of that flower from the far-off skies,
And the heart seems lifted to paradise.
And, oh, the day that it came to me!
Tears cannot tarnish the memory, love,
Of that moment out on the summer sea
When the fragrance fell from above.

Your eyes were raised, and their tender tale
Had made me forget the refreshing gale,
Till the waves were dashing over the rail
And the clinging arms of a ragged cloud
Had wrapped the sun in an inky shroud.
With the timbers straining under our feet
And our faces pale in the lightning's glare,
We learned for the first time life was sweet,
For we learned for the first time love was there.

Elsest was the fragrance that came on the blast,
Bright was the moment, but swiftly past—
Ah, far too brief, too bright to last!
For the mighty, passionless, pitiless sea
Claimed what was dearer than life to me.
Ah, merciless memory, draw thy veil
Across the path of that leaping wave!
Shut from my eyes the loosened sail
And lift my heart from that ocean grave!

—Lippincott's Magazine.

Whatever Is, Is Best.

I know, as my life grows older
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But, as sure as the sun brings morning,
Whatever is, is best.

I know that each sinful action,
As sure as night brings shade,
Is somewhere, sometime punished,
Though the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer,
But whatever is, is best.

I know there is no error
In the great supernal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest,
I shall cry, as I look backward,
"Whatever is, is best."

—ELLA WHEELER WILCOX, in "New York World."

"Sing, My Heart!"

Sing, sing, my heart! and wake the strings
Of life's entrancing lyre,
For joy is aye the master-touch
That makes an answering fire.

Sing, sing, my heart! the world has need
Of all thy happier strains.
It turns away from grieving hearts
To where joy's music reigns.

Sing, sing, my heart! and ah, perhaps,
Thy song will find a home
Within some waiting, yearning heart;
Therein in love to bloom.

Sing, sing, my heart! 'tis winning cheer
That breeds sweet sympathy.
Sing soft and low; the more thou'lt sing
The more shall gladness be.

Sing, sing, my heart! through all thy pain,
And sing! 'Tis Love's way,
Light thee own sorrow with a song
And star another's day.

—CARRIE KIMFREW.

OUR QUESTION DEPARTMENT.

QUESTION.—MR. HARRIS.—Please answer what word best defines as an adjective the philosophy or law of the soul-body's progress—to wit, psychological law, or theosophic law, or psychic law, or even a word for us, or select one that fully, in the adjective form, answers the required need.
SANTA CRUZ.

ANSWER.—To my mind the whole process of the individual development is one of involution of spirit and evolution of form, through which man gains, as the result of his experience, differentiation and spiritual consciousness. I have often wondered that our scientists see nothing in this labor of nature except the evolution of form, and have also wondered how they could fail to see the cause which has made this possible.

The individualizing soul is pushing itself, in the development of its consciousness, out into this objective world, differentiating its organs and its nerve system, thereby relating itself to the world of things. As function calls and builds its organ, so the expanding mind builds its nerve-tracks, relating itself to the external world. Only through this process does he gain dominion over that which man names nature. When we realize that this great nature is only the veil that hides the real cause, and through which the glory reveals itself to one who has grown to the reading, then we shall see that form means growth in proportion to its adaptation to the world about it.

Thus man gains dominion over nature by learning to control the forces in his own body—a lesser world, over and through which he individually acts. A knowledge of this may be termed the philosophy of the individual soul development through various incarnations in the flesh. To most people, at the present time, it is no more than a theory, but might be known as the law of the evolution of spiritual consciousness.

When we are individually conscious working factors in the realms of cause and effect, instead of being unconscious factors in the same, then we shall solve this mystery of being. Terms will slip into principles, and we shall know where now we theorize. I know this as the evolution of consciousness, a process through which man becomes a God, or the individualization of an Omnipresent Good.

SARAH A. HARRIS, F. T. S.

BERKELEY, Cal.

Tribute to a Local Artist.

EDITOR OF GOLDEN GATE:

Please allow me space in the columns of the GOLDEN GATE to acknowledge the reception of a beautiful painting, executed by Mrs. Rose L. Bushnell, of San Francisco, Cal., and sent to me by express as a gift from her and a dear spirit friend (Julius St. Clair, an Italian spirit artist). The painting is on canvas, executed in oil colors, and beautifully mounted in a heavy gilt frame. The painting represents earth-land and spirit-land. The shores are divided by a narrow river, or a bright, silvery stream. From the shore on the spirit-land extend winding paths that lead to a spirit home in the distance.

The winding paths are bordered by terraces of roses and beautiful blooms, with beautiful arches of flowers; and a vine-covered arbor enshrouded in blooms is seen in a crescent formed by the trees, with the groves and foliage of the trees covered with blooms, making a picture of beauty; and a spirit home that language is incapable to describe.

On the earth-land shore a boat is moored—the "Silver Shell." It is ready and waiting to bear Eon across the silver stream, to the winding paths that lead to the open door of Crescent Cottage, the home of Eon and Eona.

From the fullness of my heart I thank Mrs. Bushnell and the dear spirit friend for the beautiful picture. Eona joins in my heart-felt thanks to the medium for the gift to Eon of a true picture of the home of Eon and Eona—their Crescent Cottage in the sixth sphere.

Mrs. Bushnell can give members of the Angel Order beautiful pictures of their spirit homes, with their surroundings, in the beautiful beyond. Mrs. Bushnell has attracted to her a class of advanced spirits, that are capable of leading, guiding, directing, and instructing and using her medial powers to benefit the children of earth.

In the past, these same influences were my daily companions, and by them I was guided and directed, and for years I labored with them faithfully, day and night, to demonstrate to humanity that life was continuous; that there was no death, only change. Those guides painted through my organism, for all who came to the angel band with honesty of purpose, asking for portraits of their loved ones who had passed through the change called death.

To many tender, loving mothers, who mourned in agony of soul for darling loved ones, and could not be comforted by the consolation the Church or Christianity could give, from the angel band they secured joy and unspeakable happiness, in securing correct and perfect likenesses of their loved ones that had passed from their sight. From such I have received their heart-felt love and gratitude, and have witnessed their tears of joy. The angels have painted for priest and his people, and for those who

ignored the idea of another life, and for those who were loud in their denunciations of spirit intercourse. Some have found a truth; some have been silenced; and some have not had honesty sufficient to own the truth after they had received indisputable evidence. Yours Truly,
J. B. FAYETTE.

OSWEGO, October, 1888.

Saved.

EDITOR OF GOLDEN GATE:

I shall not tire you with my communication and weary your readers, but it seems to me as if we all must have an interest in rolling on the car of progress, until the north, south, east and west shall echo the glad cry, "Hosanna in the highest, peace on earth, good will toward men," when all shall see the glorious banner of truth unfurled, and hasten to place themselves beneath its broad folds. "Partisanship," what words of truth! How much that we may study and profit by if we would, and not only in politics is the subtle malaria found, but in instances where we thought nothing but honesty of purpose, God-like upholding of truth could be, we find the hallucination or idiosyncrasy of our own minds casting a shadow dark and direful, and what to us appeared entirely true, may be to another utterly false.

We see now as through a glass, darkly, but the time shall come when "we shall see as we are seen, and know as we are known," and when what seems inexplicable, and even inexplicable, shall be shone upon and permeated by the warning, vivifying sunlight of incorruptible truth, we shall then realize that "if we erred in human judgment," the gentle spirits guiding every life, so directed and controlled that what at first appeared to us as a great evil, proved to have been a source of unbounded good.

We are not the moulders of our destiny, but in the hands of higher powers, our spirit guides. If doing our best we trust to them, they will work out for us an exceedingly bright and glorious salvation. Saved from all that can molest or make afraid; saved from the petty annoyances of earthly cares and conditions; saved to partake of the spiritual feast, both here and hereafter, prepared for those that work in the great vineyard, the world, for those "that scatter the seeds of kindness" that are doing such grand work for the advancement of Spiritualism, the great truth of the world, as you are doing.

I love our paper—the GOLDEN GATE—open to all seekers of our heaven-born religion. Come drink at this fountain and find that whosoever drinks shall not die, but have spiritual life eternally.

Truly and fraternally yours,

P. GEORGE.

LOS ANGELES, October 13, 1888.

A STORY OF THE WAR.—At a certain battle a Federal chaplain happened to get in the vicinity of a battery of artillery which was hotly engaged. The Confederate shells were ploughing furrows about the guns, and the cannoners were grimly and actively at work to answer shot for shot. The chaplain addressed himself to a sergeant, who was very efficient, but at the same time rather profane, in the following words: "My friend, if you go on this way can you expect the support of Divine Providence?" "Ain't expectin' it!" said the sergeant; "the Ninth New Jersey has been ordered to support this battery!"—*The Southern Bivouac.*

Life is history, not poetry. It consists mainly of little things, rarely illuminated by flashes of great heroisms, rarely broken by great danger or demanding great exertions.

It is well to encounter our dragons at the threshold of life, instead of at the end of the race—at the threshold of death.—*Elizabeth Charles.*

ADVERTISEMENTS.

DOCTOR R. P. FELLOWS



IS A REGULAR EDUCATED and Legally Qualified Physician, and the most successful (in his specialty) as his practice will surely prove. The Doctor treats all of those peculiar diseases of young and middle-aged men, resulting from indiscretion and ignorance of youth. Those who are ailing should send Ten Cents for his book, "Private Counselor," setting forth an External Application—

A POSITIVE CURE.

The book is worth many times its cost, and should be read by the young for instruction, and

the afflicted for relief.

As DR. FELLOWS is an outspoken Liberal and Spiritualist, the Free-thinkers of the land should give him their patronage.

All Communications Strictly Confidential.

Plain envelopes used. The book spoken of sent sealed. Address,

DR. R. P. FELLOWS,
Vineland, New Jersey.
(Say where you saw this advertisement.)

From "The Cincinnati Better Way."

"Dr. Fellows, the eminent specialist, is an educated gentleman of superior mind and large attainments, and able to transact his various professional duties promptly and well, and give satisfaction in every instance."

From the "Golden Gate."

"We have heard of some remarkable cures performed by Dr. Fellows. His prompt business methods, and the good words spoken of him by our brother journalists, are greatly in his favor."

OCTO

ADVERTISEMENTS.

—A—

Liver and Blood Medicine!

Through the Agency of Spirit Control, a New Remedy for Disease has been discovered in the Puget Sound country.

MOORE'S

REVEALED :: REMEDY!

— POSSESSES ALL THE VIRTUES —

Of these Powerful Medicines, Mercury and Quinine, with none of their evil qualities.

It is composed exclusively of Roots and Barks some of which can be found only in Western Washington, and is therefore Purely Vegetable. It contains no alcohol and yet keeps without fermenting in any climate.

This remarkable remedy has ten characteristics to recommend its use to everyone:

- 1st—It contains no Alcohol.
- 2d—It contains no Mercury, Potash, Arsenic, Strychnine, Morphine, Quinine, or any poisonous drug or mineral whatever.
- 3d—It Promotes Digestion and acts as a tonic and appetizer to the stomach.
- 4th—It Regulates the Bowels to perfection, no matter what may be their condition.
- 5th—It Stimulates the Liver and therefore cures disease arising from a torpid condition of this important organ in the human anatomy.
- 6th—It Purifies and Enriches the Blood.
- 7th—By feeding the brain on pure, nutritious blood, it stimulates that organ to generate a greater Nerve Force, and thus gives added energy and life to the entire system.
- 8th—It is a sure cure for any malarial disease, such as Chills and Fever.
- 9th—It will counteract the evil effects of Alcohol upon the system.
- 10th—It will break up any fever inside of ten hours.

REFERENCES:

- C. H. Shaw, Seattle, W. T., cured of dyspepsia and heart disease, at a cost of \$1 25.
John D. Hewitt, Seattle, W. T., cured of asthma, sixteen years standing, cost \$2 50.
J. Beardsley, Foreman Renton Coal Co., San Francisco, cured of dyspepsia, dropsy and general debility, of years standing. Cost of cure \$2 50.
J. A. Collins, Esq., No. 1507 Jessie street, San Francisco, relieved at once of chronic constipation, piles, and great nervous exhaustion, by Moore's Revealed Remedy.
M. J. Henley, No. 16 Bond street, San Francisco, cured of torpid liver, impure blood, and constant heat in top of head, at expense of \$2 50.
Richard Williams, New Castle, W. T., asthma seven years, cured by one bottle of Moore's Revealed Remedy.
Capt. Al. Taylor, Occidental Hotel, Seattle, W. T., cured of very bad attack of inflammatory rheumatism, at an expense of \$1 25.

Price, \$1.25 per Bottle. Three Bottles, \$3.25.
Sold by all Druggists.

WRITE TO

Moore Manufacturing Co., Seattle, W. T.,
FOR CIRCULARS,
Containing remarkable manner of discovery, and other interesting reading matter.

Grangers' Bank,

OF CALIFORNIA,

SAN FRANCISCO, : CALIFORNIA.

Authorized Capital, \$1,000,000.

In 10,000 Shares of \$100 each.

CAPITAL PAID UP IN GOLD COIN,

\$624,160.

RESERVE FUND IN PAID UP STOCK,

\$27,500.

OFFICERS.

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

DIRECTORS.

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

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

LOANS ON WHEAT and Country Produce a specialty.

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

CERTIFICATES OF DEPOSIT issued, payable on demand.

BILLS OF EXCHANGE on the Atlantic States bought and sold.

ALBERT MONTELLIER,

July 21st Cashier and Manager.

O'BANION & DAGENAIS,

— 712 and 714 —

Market Street, San Francisco,

MERCHANT :: TAILORS!

And Dealers in

CLOTHING!

— AND —

Gent's Furnishing Goods!

The Best Stock that can be found in the market. Will make suits at all prices, from \$20.00 up. Will Guarantee Good Fits and Perfect Satisfaction.

Our motto will be: "Fair Dealing."

may 19th

ADVERTISEMENTS.

DR. PIERCE'S BODY-BATTERY



DR. PIERCE'S GALVANIC CHAIN BELT
ELECTRIC SUSPENSORY
PRICE \$6 AND UPWARDS
FOR MAN AND WOMAN.
PATENTED Oct. 11, 1887.

NATURE'S REMEDY!
Safe, Prompt, Effective.
ELECTRICITY
— AS APPLIED BY —
DR. PIERCE'S NEW

GALVANIC CHAIN BELT!

— WILL POSITIVELY —

CURE DISEASE WITHOUT THE AID OF MEDICINE!

This Belt is the Very Latest Improvement in Electro-Therapeutic Science, and is warranted to be far superior to anything of a similar nature ever before invented. It produces from 26 to 96 degrees of electrical power, giving MILD, STUNNING or REVERSIBLE currents, which can be INSTANTLY FELT by the wearer. DR. PIERCE'S BELT is, in fact, a complete

— Portable Body Battery! —

With special attachments or appliances for BOTH SEXES, for curing the following diseases, viz:

NERVOUS DEBILITY,
KIDNEY COMPLAINT,
RHEUMATISM,
NEURALGIA,
CONSTIPATION,
DISEASE OF THE LIVER,
FEMALE IRREGULARITIES
AND WEAKNESS,
DYSPEPSIA,
IMPOTENCY,
SPINAL DISORDERS,
WEAKNESS OF THE
SEXUAL ORGANS,
Etc., Etc., Etc.

THOUSANDS CURED!

CAUTION! DR. PIERCE CELEBRATED Belts and Trusses cannot be had from canvassers or peddlers; nor are they sold on any "30 Days' Trial," "Money Refunded," or similar schemes, calculated to deceive the public.

The following letter is a sample of hundreds which are constantly being received:

Electricity Did the Work!

FREESTON, Sonoma Co., Cal.,
February 27, 1888.

DR. PIERCE & SON—GENTLEMEN:—I take great pleasure in writing you that the Electric Belt which I bought at your office last Fall, for my son, has cured him of a severe attack of neuralgia, which the doctors could not cure. They examined him and said he had the "hip disease" or something of the kind, and that it would cost me from \$500 to \$500 to have him cured; but one of your \$10 Belts cured him, and he is now a strong, healthy boy, with no sign of "hip disease" or anything else the matter with him. Electricity is the remedy for me and the rest of my family. You will probably remember that one of your Electro Magnetic Trusses cured me of rupture after I had suffered with the complaint for several years.

I consider Dr. Pierce's Electric Belts and Trusses to be the best ever made, and heartily recommend them to all sufferers.

Yours truly, CHAS. S. COLLINS.

FOR FULL PARTICULARS OF

Dr. Pierce's Belt,

Call on the undersigned, or

Send Stamp for Free Illustrated Pamphlet

No. 2.

RUPTURE



HERNIA OR RUPTURE.

The dangerous and distressing complaint known as Hernia or Rupture, may be instantly relieved, and in nearly every case, SPEEDILY and PERMANENTLY CURED, by using Dr. Pierce's Patent MAGNETIC ELASTIC TRUSS. This is the original and only genuine Electric Truss and the only one ever manufactured that will Properly Retain and Radically Cure Rupture. During the past fourteen years it has cured thousands of cases in the United States and foreign countries. It is entirely different in its action from any truss ever before invented; is easy and comfortable to wear, and may be worn Night and Day. No Iron Hoops or Steel Springs. Perfect-fitting Trusses can be sent anywhere by mail. For particulars of Dr. Pierce's TRUSS, call at office, or send stamp for our Illustrated Pamphlet, No. 1, with Supplement of "Solid Facts."

PILES CURED

"GALVANA APPLIANCE."

A Painless and Non-Irritating Method of Self-Treatment for Piles, Fistula, Stricture, Prognathism, Anus, Flaccid, Racial Uterus, &c. Nothing like it ever before invented! Believe every case. Write call, or send stamp for New Pamphlet No. 2. Magnetic Elastic Truss Co., 704 Sacramento St., San Francisco, Cal. Also sold by J. H. WIDBER, cor. 3d & Market Sts. and other Druggists.

MAGNETIC ELASTIC TRUSS CO.,
704 SACRAMENTO STREET,
SAN FRANCISCO, CAL.

Also for Sale by J. H. WIDBER, Druggist,
Cor. Third and Market Sts., S. F.