



# GOLDEN GATE

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

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## GEMS OF THOUGHT.

There are many echoes in the world and but few voices.—*Gæthe*.

Thy friend has a friend, and thy friend's friend has a friend; be discreet.

The place honors not the man; 'tis the man who gives honor to the place.

We must drink at the fountain of knowledge to quench the thirst of curiosity.

Only thyself thyself can harm.  
Forget it not! And full of peace,  
As if the south wind whispered warm,  
Wait thou till storm and tumult cease.  
—*Celia Thaxter*.

There is no power in earth or heaven that can undo what has once been done.—*Robertson*.

The great law of culture is: Let each become all that he was created capable of being.—*Carlyle*.

There is nothing so strong or safe in any emergency of life as the simple truth.—*Charles Dickens*.

Life consists in the alternate process of learning and unlearning; but it is often wiser to unlearn than to learn.

On Parent knees, a naked, new-born child,  
Weeping thou sat'st, while all around thee smiled,  
Solve that sinking on thy last long sleep  
Thou then may'st smile while all around thee weep.  
—*Sir Wm. Jones from the Persian*.

When any calamity has been suffered, the first thing to be remembered is how much has been escaped.—*Johnson*.

Give not reins to your inflamed passions; take time and a little delay. Impetuosity manages all things badly.—*Statius*.

When the multitude applaud you, seriously ask yourself what evil you have done; when they censure you, what good.—*Colton*.

We have our missions; cannot change,  
As I have learned to think of late,  
The predetermined bent and range  
Of human life—nor antedate  
The subtle forces, that arrange  
And stamp upon its dial-plate,  
The lines of Karma or of fate.  
—*Elisa A. Pittenger*.

The man who is suspicious lives in a constant state of unhappiness. It would be better for his peace of mind to be too trustful than too guarded.

You may set it down as a truth, which admits of few exceptions, that those who ask your opinion really want your praise.—*Dr. Oliver Wendell Holmes*.

It was the policy of a good old gentleman to make his children feel that home was the happiest place in the world; and I value this delicious home feeling as one of the choicest gifts a parent can bestow.—*Washington Irving*.

Don't judge a man by the clothes he wears. God made one and the tailor made the other. Don't judge a man by his family, for Cain belonged to a good family. Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed.

## "WHENCE, WHAT, WHITHER?"

A Theosophical Consideration of the Query.

BY ALLEN GRIFFITHS, F. T. S.

Whence came man? What is he? Whither does he tend? From what remote antecedent does he take his origin? To what destiny is he inexorably committed?

Is he not a thought sprung from the bosom of the Infinite, careering through illimitable space whose heritage is eternity? Is he not possessed of an immeasurable capacity which includes all things? Is he not a spark struck from the central fire of Existent and Creative Being, whose goal is the attainment of Omniscience and Omnipotence?

Further back than the "ancient time" by countless eons where now black oblivion reigns supreme, the ego took its start upon a ceaseless and never-ending journey. To know All and to become All, is the prophecy of its existence. Potentially, it is all things; in fact, it is but what it has become. The myriad phases and conditions which matter assumes are but the measure of its innumerable manifestations. Deeper down through the grades of inorganic worlds than conception fathoms, beyond the spells which wrap the hoary past until it fails to be, these manifestations began. Wondrous and transcendental as thought may be, it yet fails to shadow forth the ends held in the depths of being which are destined to become the possession of the immortal ego.

O Inconceivable Destiny! promise of what shall be, thy veil, hung on the borders of the ever-present, forestalls the view and narrows the confines of human action, but holds not the unimprisoned spirit.

Individualization is pre-eminently one of the objects of existence. When the ego commenced its course through matter, its process of individualization began. It is beyond the ken of human intelligence to more than postulate the *how* of that beginning, but enough that it is known that a beginning was. From sources of occult knowledge it is known that the ego, in the beginning, was in such a state of nescience that it manifested in the most primitive forms and manners possible, and that those manifestations were so intangible that, to man, they would appear as nothing. These infinitely inferior modes of manifestation, beginning, as they did, upon the first rounds of the evolutionary scale, were for a distinct purpose.

It is said, "Ye shall know all things." Now, to know implies knowledge, and the possession of knowledge is evidence of having passed through the processes of acquiring it. It is said, "Ye shall know," not that ye *do* know, all things. Then, how has the ego acquired what it does know, and how shall it further acquire? Surely by experience. The ego can actually know of a given state or condition, in its entirety, only by having existed in that state or condition.

The ego is conscious of itself, and of its acquisitions, and being eternal, concerns itself with the eternal, but by the processes of acquisition and unfoldment, through and by the various forms and phases of matter, it becomes cognizant of those forms and phases, and thereby takes on absolute knowledge of them, so that when it shall have reached a given stage, it possesses the power, by an act of memory, so to speak, to recall and know of its entire past. Having, in its upward progress, experienced all the multitudinous phases of manifestation to the present point of its existence, it is all knowing to that extent.

The ego's capacity to know all, and become all, constitutes it God in *potentiality*; but the eternal future with all its possibilities must be exhausted ere it becomes God in fact—God of all and God in all,—and since it is impossible for the ego ever to attain perfection and the Infinite, inasmuch as those ends include immeasurable eternity, it never does become God in fact, but may in degree, and does ever more closely approximate the absolute.

The knowledge accruing from the ability of the ego, manifesting as man, to examine, study, and analyze what of the present, in whatever shape it may appear,

that comes under its observation, arises not from that which is inherent in what it observes and considers, but from the power born of experience vested in the ego itself. A given event or object when considered may, and often does, start a train of thought upon the line of that event or object which causes the ego to draw from its own store of acquired and accumulated knowledge, and thereby understand each respectively; but the event or object offers no explanation or history, by which the ego gains knowledge; they simply serve to recall what already exists as a fact in, and forms a part of, the ego itself. A comparatively high degree of intelligence is necessary to perceive and understand even inanimate nature. Of two rocks placed side by side, neither offers any hint or knowledge of itself to the other; but to man, the superior intelligence, as gaged by the standard of acquiring experience and knowledge, the history of the rocks is known in the exact ratio of the power of memory within himself to recall and grasp *his own history*. Thus man, in his consideration and study of the material, in all its phases, has exact knowledge of only that part and portion of it in which he has himself manifested. In his consideration of that portion which the ego has not manifested as or in, he can have as yet no absolutely positive knowledge.

This is not only true as relating to the material, but it is doubly so as regards the ego's manifestation as man. An ego of this time constitutes and embodies the aggregate and sum-total of all its past, in whatever phase it has manifested, and as the *spiritual consciousness is awakened*, it becomes able to know in detail all that past. As the ego becomes wholly conscious of itself, it of necessity shall know everything pertaining to and of itself and all else. Eventually, the ego shall reach a period where it will be able to review all its past. That time is in the far future, though to a very limited extent, the ability may now be exercised; it is the interior memory, which, now and again, flashes for an instant, and then fades away before it can scarcely be recognized. To those who aspire, these flashes become more frequent, lasting and tangible.

True knowledge gives wisdom, and inasmuch as the ego is not absolute wisdom, just to that extent does it lack knowledge; furthermore, since it now lacks that which it has a capacity for, it has yet to gain that which it has not, and this leads up to the point of considering what other means of acquiring and becoming, if any exist, are open to it. By wisdom the ego *is*, and by knowledge, the hand-maid of wisdom, it shall *become*. Is there a way of becoming other than that which is known as experience? It has appeared that *exact* knowledge, which begets wisdom, is the resultant of experience, but it does not follow that experience works in only one way. Relative or impartial knowledge is attainable by other and different methods, but perfect wisdom is the supreme result of the highest, most complete knowledge. What, then, if others there be, are the methods of becoming other than what is known as past experience?

The ego now manifesting in a higher state as man, having evolved from previous lower conditions, and reached a period in its progress which endows it with larger and more accurate methods of unfoldment and acquisition, at once utilizes the greater facilities, naturally, and as a matter of course, and one of these new powers is the ability to project itself into the hitherto unknown, and by conception and perception know and become.

By the harmony existing between and relating all that is, it is possible for the ego to come into conscious communion with all, and thereby have knowledge of the All. A realization of this attitude and condition enables the ego to attain what was hitherto unattainable by it in the realm of spirit. This is a vastly superior mode of experience as compared to any other which the ego has previously exercised and enjoyed. It may be known as a phase of intuition. It is experience now acting on the spiritual plane, and gives corresponding and immensely superior results, infinitely more tangible, subtle and powerful than any conceivable on the material and physical plane. It is the action of spirit in its own chosen fields, risen above the gross and material environments of matter. Endowed with the attributes of ethereal existence, and

unhampered by the forms of earth, it inhabits the realms of lofty heights and claims kin with exalted powers. Unloosed from the bonds of flesh, it soars through the abodes of spirit, and mingles with its kind. From the elevated summits of being it breathes the breath of a new life, and partakes of the waters of the eternal fountain of all Truth.

Aspiration, the magnetic principle which links the Absolute with its own, and draws to itself all that is in an ever onward sweep, is the relationship of eternity. Under the influence of its potent spell the ego ascends the heights of illimitable capacity which tend to the uttermost confines of infinite expansion. Finite conception becomes lost in wonder and amazement on the border-land of immensity when it attempts to measure infinitude—the habitation of the Unspeaking.

These transcendent states, with all their possibilities, are the heritage of the ego, and which it shall realize in its own time. The countless phases of life and manifestation that shall intervene ere it attains the goal weary calculation and tires all but infinite aspiration and capacity.

There be orders of high estate, who, at certain periods, impart impulses from their own exalted spheres to humanity, which vibrate in an ever-widening circle and ring the changes of an ever-onward progress. These over-shadowing influences watch with the sweeping eye of prescience the individual and the race. Events which shape and mould the destiny of nations are the means and powers that serve their purpose. Officers of transcendent trusts, they weave the webs of transient life to their ultimate ends, and play their part in the great scheme of being, themselves, in turn, subserving means to yet higher ends. Existing in the regular grades of ascension toward the Absolute, they are the Elder Brothers of the race, imbued with an interest and affection born of human relationship which hold them in the bonds of love to all.

Unapproachable, except upon the currents that bear high aspirations and pure lives, they exist not to the many. He who lingers in the shades of meditation, and feels the throbs that beat in unison with all nature; he who lives the life and walks the way that leads to higher things which the world wots not of; he to whom the whole race is as a brother; he whose every breath is a prayer for greater light, and whose eye seeks the unseen with restless yearning until found; he who knows the real and the true, and whose aspirations take hold on the Eternal, the Elder Brothers encourage, aid and assist.

SAN FRANCISCO, October, 1888.

[Written for the Golden Gate.]

## What is Spiritualism?

The person who believes only in the return to earth life of the spirits of his deceased loved ones and friends, but has no desire to seek further into the philosophy, is not a Spiritualist; or the one presuming upon the credulity of his spiritualistic friends, for his own personal aggrandizement, is no Spiritualist. No one can know positively, notwithstanding the convincing tests or communications he may have had, from one source or another, and purporting to be from deceased friends, and all genuine, unless he understands the possibilities by which these tests were given. They must understand as nearly as possible the laws governing spirit control.

The true Spiritualist takes nothing for granted, accepts no communication he cannot prove scientifically; for to be a true Spiritualist he must have a desire to search to the innermost for proof that it is a truth. The so-called Spiritualist *thinks* he believes in the philosophy, but there will now and then a doubt arise as to its being genuine truth, and not a delusion. The exposure of a fraud will for a time upset his belief, and leave him floundering in a perfect quagmire of doubt and fear.

The person who cannot show a clean, pure life, or who, having been guilty of indiscretions in his past life, does not try to better his condition, and live an upright and moral life, is an enemy to the religion of Spiritualism. They can have no possible excuse for violating a social or moral law,

if they truly believe in the teachings of Spiritualism. They should hold their faith, their religion, as sacred as their own personal salvation, for they are setting an example before the rising generation, are laying a substantial foundation for the receiving of future principles and beliefs. No matter though they cry continually their own honesty; if their outside life look suspicious; they have no right to allow suspicion to rest upon their own lives, or the religion they are endeavoring to teach, or pretend to accept and follow.

There are too many in the ranks of Spiritualism who are doing more harm than good, by using the philosophy as a cloak to cover their own short-comings, excusing themselves with the remark that "The spirits made me do so and so. I could not help myself. They made me rich or removed every other means of a livelihood, to force me to do their work."

Shame on such an excuse, and on the one who would lay to the spirit world, whose mission it is to uplift humanity, that which they are ashamed to acknowledge of themselves. No mortal was ever forced, against his own inclinations to do anything. Like attracts like always.

There is no truer axiom than this one: "By their fruits ye shall know them." Show us the society a person keeps, and we will show you the class of spirits surrounding that person.

Tell a drunkard he is controlled by a drunken, obsessing spirit, and that he is not responsible for his habits, and he is ruined; he is delighted to think he has found some one upon whom he can throw the responsibility of his detestable inclinations; but rather teach him that an earnest, prayerful request to the spirit world for aid to overcome the appetite for drink will meet with a quick reward. Educate the mind out of the lower walks into the higher, and the desire for stimulants will disappear, so will the saloons, but never by abolishing the saloons while the desire for liquor remains.

So it is with any other vice, pamper and indulge it, and it becomes a ruler. Fill the mind with clean, beautiful thoughts and the soul rises in a marvelously short time so far above the earth plane as to be unapproachable by anything debasing. But, you say, when we are living in the physical, the physical must be attended to. Business would soon stop, and all the filth and mud slinging now necessary to elect a ruler over the people of our glorious United States would be forgotten. What a dire calamity that would be! What a mass of people would be thrown out of employment! And the Press, the enlightener of the people, the partial educator of the rising generation would be—what? A blank sheet, except a few "wants." Oh, horrible thought; all those beautiful messes of filth and crime, disasters and outrageous murders that are so glowingly dished up to us twice a day, would be gone and done away with. The thought grows too much for our feeble brain; we will desist.

God speed the time when we can sit down to our breakfast and the paper without having our stomachs turned before we are through. God speed the time when every man, woman, and child on this broad earth shall strive their utmost to make their lives pure and spotless. It seems a long way ahead, but the tiny drop of rain started the copious showers that saved a dry and parched country. Let the tiny drops begin to fall that shall forever quench the sinful, blood-thirsty epidemic sweeping over our fair land.

J. M. M.

OAKLAND, October, 1888.

Of all the plagues that afflict mortality, the venom of a bad book to weak people, and the charms of a foolish one to simple people, are without question the deadliest; and they are so far from being redeemed by the too imperfect work of the best writers, that I never would wish to see a child taught to read at all, unless the other conditions of its education were alike gentle and judicious.—*John Ruskin*.

The rich and the poor both bring evil upon us in these days, the one as much as the other. Faith, like power, should descend from the celestial and the social heights above us; nevertheless, in our time, the upper classes have less faith than the body of the people, to whom God promises in a future life a compensation for their woes in this, if they bear them patiently.—*Balsac*.



[Written for the Golden Gate.]

## The Freedom of Faith.

BY J. W. BARNES.

Is it not well that truth in any sense is not dependent upon opinion, belief or creed? We may think, talk, argue, denounce, get angry and quarrel, or we may hug any kind of delusion to our hearts and die happy or unhappy in its embrace, yet truth remains the same, the constant X, Y, Z, without a sufficient equation to establish its value.

We are all more or less anxious to know the truth; the GOLDEN GATE and its readers are deeply interested in the truth of the spiritual philosophy, but few of its readers, I imagine, have profited so little by its reading as to think that they have received all the truth of this philosophy, or that all they have received is absolutely true.

The special mission of the nineteenth century seems to be to the masses, and Spiritualism is the gospel of the nineteenth century to the masses. But though a gospel—good news of great joy, this spiritual philosophy did not come in the form of a definite faith, beyond the simple discovery and demonstration that life is continuous, and that no impassable gulf separated the life that is from the life that is to be—that spirit communion was possible and open to all conditionally.

I grieve to see the tendency to embody Spiritualism in creed form, and that this tendency is evidently becoming daily stronger, generating consequent dogmatism, bigotry, sectarianism and strife, which are certainly not the works of the spirit.

When Modern Spiritualism first announced itself the world of thought was breaking loose from its ancient moorings. Only three hundred years before this world was the center of the revolving universe. But the printing press, the telescope, the discovery of America, made all things new. Conservative thought and creed had been receiving shock after shock, till faith in the old had nearly departed. Chemistry, geology, and science in general had enlarged men's views, and though our world had become an infinitesimal point in the stellar system, yet it too had become larger than ever it was before; and so abiding doubts threw their shadows across certain interpretations of Scripture and sacred texts.

Phrenology, whether true or not, had taught men even to place the brain, the seat of thought, subject to law; the vagaries and pretensions, mingled with undoubted fact, of Mesmer and his followers had prepared thinkers to look for and receive new solutions of psychic phenomena.

When A. J. Davis commenced his truly wonderful career, the development theory was agitating the world of thought, and the Vestiges of Creation had made the idea the property of the masses, and the impressible brain of Mr. Davis received the impress of the spirit of the age, and gave Nature's Divine Revelations to a wondering world, a problem even now to the student of psychical law. It was a revelation to the world, but neither fixed nor infallible, though Mr. Davis thought so at the time, but grew wiser. It was delivered in the ungrammatical language of uneducated youth, and read now we are as much astonished at the things he failed to know as at the wonderful things he did know.

Mr. Davis was spared the temptation of becoming another religious center and leader, for close upon the heels of his revelation came the Rochester revelation that spirit communion was common property, the birthright of man.

Pardon a parody on Paul, but you and I and thousands of believers and unbelievers rejoice in the liberty wherewith Spiritualism hath made us free, for its light and liberty has extended far beyond what may be claimed as its limits. And I, with Paul, cry out: "Be not entangled again with the yoke of bondage," bondage to even the mildest of creeds.

We all admire the Harmonial Philosophy. I do now. We were in love with the spiritual philosophy, with the new light it threw upon theology, our present duties and future destiny. Compared with what we had been born to receive, it was simplicity and sublimity combined. I love it now.

No better resume of these teachings has been given than that by our steadfast spiritual friend, C. A. Reed, in a late number of the GOLDEN GATE:

First—That there is a spirit form that belongs to the individual "I"; that this spirit form is an entity filling the natural material body completely and has control of the same; that it is itself a fine material substance; that it survives the change called death, and is then, as now, the clothing of the soul, even as our material (so-called) body; that at the change called death the spiritual body is as objective to those in the spirit realm as our material bodies are in this life.

Second—That when spirits return, or those who remain on the earth plane, they come with bodies, spiritual though they be, but that really do come to all intents and purposes, I have been led to believe from the testimony of spirits themselves as well as sound philosophy.

But I fear our friend, like many others, looks upon a change of, or addition to, this "faith once delivered to the saints" as something akin to sacrilege. I judge so from what follows his conclusions:

Now, in these latter days we are called upon to believe a new idea, something like this: The individual after passing through the change called death, goes immediately to the home of the soul,

where it lives and moves and has its being; that it never wills or desires to leave this abode, and never does; but when those who are left here on earth earnestly desire to gain information concerning them, that they have the power to send to earth their astral form with power delegated to it to give us, the denizens of earth, the required information, so that it is not really them who are communicating with us, but a phantom who acts as the spirit's representative, viz., "words to that effect."

This may be all true, but is contrary to my philosophy or my experience.

Now, it is remarkable that A. J. Davis, over twenty years ago, in his "Stellar Key," taught something very much like that, as follows:

Benjamin Franklin, the philosopher and philanthropist, has been recently seen in the city of New York. You would have pledged your solemn oath that he was present! And yet he may have been a million leagues from the place of "chemical manifestation." To spirit power there is scarcely any limit. It would be difficult for any spirit to "prove an alibi."

Now, while Spiritualism has given us liberty by giving us light, it does not follow that its teachings are all true. And for fear that I may be misunderstood, let me say that I am not charging the spirit world with falsehood. But communion with the spirit world, like communion with our own world, depends upon conditions. A dozen persons may read the words I am now writing, and each vary as to my meaning and motives. This difficulty in communicating ideas is intensified when applied between the material and spiritual worlds. Spiritualism is not yet a science beyond those proofs which have been given of spirit power and spirit entity.

In the GOLDEN GATE just received I read an editorial, headed, "Where is the Remedy?" in which complaint is made of the unreliability at times of even honest, reliable mediums, and from the standing "Rules for a Spirit Circle" I clip the following:

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.

So in the face of these acknowledgments I feel at liberty to differ in opinion from any spirit or any number of spirits or their mediums, even while paying great respect to their utterances, and even permitting my opinion to be swayed to a great extent by them as they assimilate with my own intuitions.

So I have dared to be a Theosophist. Not that I know anything of God, or whether there be a God, but I believe in the divinity of man, that there is nothing above him that he will not be, as there is nothing beneath him he has not been. I have reached that conclusion by a method of reasoning which is my own, and I can not see why any Spiritualist should be offended at it, or love me less.

All views of spiritual truth are only props or scaffolding upon which the spirit may climb nearer truth, and become stronger and more complete by the exertion, at least so I think.

I believe my soul to be eternal, a monad, indestructible and eternal, that all souls are in that sense Gods, and have always been active in some form of life.

At the same time I do not feel called upon to bend the knee to India, though similar ideas are held there. I am not under any obligation to accept the existence of shells or astral forms till I have good reason to do so, and if I have to choose between American and Indian dogmatism, I will prefer the home-made article.

If this paper is not already too long, let me add the following from Cicero, as expressive of theosophic reasoning:

"Know, then, that you are a god—for a god it must be which flourishes, and feels, and recollects, and foresees and governs, regulates and moves the body over which it is set, as the Supreme Ruler does the world which is subject to him. For as the Eternal Being moves whatever is mortal in this world, so the immortal mind of man moves the frail body with which it is connected. For whatever is always moving must be eternal, but that which derives its motion from a power which is foreign to itself, when that motion ceases must itself lose its animation."

"That alone, then, which moves itself can never cease to be moved, because it can never desert itself. Moreover, it must be the source, and origin, and principle of motion in all the rest. There can be nothing prior to a principle, for all things must originate from it, and it can not itself derive its existence from any other source, for if it did, it would no longer be a principle. And if it had no beginning it can have no end, for a beginning that is put an end to will neither be renewed by any other cause, nor will it produce anything else of itself. All things, therefore, must originate from one source. Thus it follows that motion must have its source in something which is moved by itself, and which can neither have a beginning nor an end. Otherwise all the heavens and all nature must perish, for it is impossible that they can themselves acquire any power of producing motion in themselves."

"As therefore, it is plain that what is moved by itself must be eternal, who

will deny that this is the general condition and nature of minds? For, as everything is inanimate which is moved by an impulse exterior to itself, so what is animated is moved by an interior impulse of its own; for this is the peculiar nature and power of mind. And if that alone has the power of self motion, it can neither have had a beginning, nor can it have an end."

TULARE, Oct. 27, 1888.

[Written for the Golden Gate.]

## Splints.

BY ELA L. HERRIAN.

Nature is the world's bible.

Popularity is an alluring tyrant.

False pride is a foe to true knowledge.

Honest pride spurs us onward in every laudable pursuit.

Use your talents conscientiously, and wear your laurels modestly.

A turn in the road will test our wisdom.

Added burdens determine our strength.

While searching within, we are not discovering our neighbor's faults.

While criticizing our neighbor's errors ours may get the best of us.

Self-conquest is an arduous and long continued struggle, but, oh, the victory!

Would you overcome your enemies and accumulate friends? Use no weapon or instrument but love.

Is earth-life with you a chapter of disappointments and discouragements? Remember its brevity!

While yet the boughs are wet, after the storm, the birds sing. Mortals may learn of them a lesson.

LOS ANGELES, October, 1888.

## Charity.

EDITOR OF GOLDEN GATE:

Again comes to me the precious paper laden with good things; words of cheer, of love, of encouragement; like "apples of gold in pictures of silver," bringing near to my heart friends of other days, dear, familiar names, correspondents, contributors and readers. Sometime in the bright future we all shall meet, walk and talk of earth and its scenes, its changes, its truths, its shams, and all that has made what to us has been life as it now is. We shall forgive all enemies, forget the tongue of slander ever injured us, or that we, in our blindness, injured another. We shall know that, though we suffered affliction, loss of friends or wealth, all was fleeting as a bubble, that glitters for a moment with its glorious dyes, breaks, and, like the baseless fabric of a vision, leaves not a wreck behind. Then how sad may be our reflections that we warred with mortal clay, that our cloak of charity was not large enough to cover what to us appeared a multitude of sins.

Oh! my brother, make your dear paper the compendium of truth, containing naught that may savor of injustice or malice, that we may herald its coming to our happy homes, knowing the words it contains bring to hearts tender memories, loving thoughts and large desires to spread to all around the "feast of fat things" you spread so amply for us, and so identify and incorporate honesty of purpose, uprightness of character, truth, nobleness of manhood and womanhood in its every line, that no one shall say of its beautiful appearance, that it is as the "apples of Sodom."

My heart turns to you, and our dear paper I watch eagerly, that all shall be so guarded by bright spirits that others seeing shall read, understand, and "walk in the light," that they may say of you, Honor stands on the watch-tower, Charity guards its portals, Truth is in its right hand ready to reach to the uttermost ends of the earth, and beneath its foot lies the serpent of distrust, of falsehood, of deceit. "Charity towards all, malice towards none." And as you ride triumphant on the waves of time toward the blest shores of our beautiful home, you shall be followed by the plaudits of our fellowmen, with well done, brave and faithful advocate of truth.

Truly yours,

P. GEORGE.

LOS ANGELES, October 23, 1888.

There is in some a dispassionate neutrality of mind which, though it generally passes for good temper, can neither gratify nor warm us; it must, indeed, be granted these men can only negatively offend, but then it should also be remembered that they cannot positively please.—Greville.

We ought not to judge people by their beliefs, because we do not know how they have been brought about; but we may justly apply the crucial test to our own views, and honor or dishonor them accordingly.

Sands make the mountains—moments makes the years.

[From our Regular Correspondent.]

## Boston Letter.

EDITOR OF GOLDEN GATE:

Agreeable to many warm and earnest invitations, I beg to send you kindly greeting, and perhaps a little sketch of how matters spiritual progress here in Boston, which is perhaps one of the places where the "new thought" has come to stay, and already holds a strong and abiding place in the hearts of many.

In many directions, the signs augur well, and if there could only be a long pull, a strong pull, and a pull altogether, there is no doubt but what Spiritualism would take its place among the earnest, thinking people of the land, as a power to be honored and respected; but human-kind has much to learn, and at present there is the same fault here as elsewhere—a lack of unity and true brotherly feeling. Possibly, with larger experience, with more development of mind, and fuller comprehension of the divine purpose underlying our truth, we shall learn to be less critical and become more generous.

We welcomed our good friend, Mr. W. J. Colville, back home, with many a friendly word and handshake, and were glad to see him looking as strong and well as possible. His services have been secured by the First Independent Club, under whose auspices he will speak for the next month, when he departs for the Pacific Coast again. The Club was started some few months ago, for the purpose of studying Spiritual Science and suppressing scandal, its motto being, "Speak no Evil." It has grown rapidly, until now it holds Sunday afternoon lectures, and a Wednesday afternoon and evening meeting, when much good and charitable work is done. From those who have never attended a meeting, I have learned much in regard to the working of this body, which, as a member nearly ever since it started, I had not heard; but then that is not remarkable, for the less some people really know, the more they are able to tell. As a matter of fact, the Club is in a happy, prosperous state, and means to try and have charity, even for the lack which we find in others.

It is this body before whom Mr. Colville is now speaking with flattering success. His first Sunday was well attended, despite the inclement weather, and the secular papers spoke in complimentary terms of the "Inspired Orator."

I have known Mr. Colville both sides of the Atlantic, seen him in London, where eminent minds were only too glad to sit and listen to him; have lived in his house for months, when he was first here, and under all circumstances have found him to be one of the clearest thinkers and most versatile teachers it has ever been my good fortune to meet.

By the way, as I am writing, the distinguished scholar and poet, Mr. Gerald Massey of England, has just called. He has only just arrived in America, and seems to look as young as he did fifteen years ago, when I heard him lecture in Music Hall upon, "Why Don't we Kill the Devil?" Time has whitened his hair, given him a line more or less, and perhaps brought some realities a little nearer home; but then, in that respect, time has not forgotten any one of us, but it has still left him the great mind, the grace of manner, and the culture of experience, which particularly distinguish Mr. Gerald Massey from others. He stops in Boston only a day, and after taking a flying visit West, will return to speak for the Independent Club, November 11th and 18th, which is a great card for the Club. He will probably pass the winter in a warmer clime. You will, without doubt, hear his brave words in California ere the season closes. Why doesn't your camp-meeting secure him as a drawing card?

The lectures by the ever pleasing Mrs. Lillie are also very well attended. She is destined to be a favorite everywhere, from her universal kindness of heart, quite as much as from her rare ability as a speaker. What a blessing it is to have a kind heart, to be ever ready to help the unfortunate, and to encourage those who faint and fall by the way. I believe in speaking kindly, and more than that, in feeling kindly. No man is ever saved by proving what a sinner he is; it is only by encouraging the good, instead of enlarging the evil, that we redeem the unfortunate. This error of continually fighting our fellow workers, is being demonstrated every day. No one seems more in the line of this harmonious teaching than Mrs. Lillie.

Mrs. Foye is here, before the Phenomena Association. I have not yet had the pleasure of seeing her, but she seems to have met with pleasant success. The hall is quite small, and probably would not accommodate the number that would like to attend. A public reception is being considered for the lady.

Among the recent "stirs" has been the "confession" of the Fox Girls, that all the manifestations occurring through their mediumship have been the result of humbuggery and fraud, giving as an excuse that their sister "made them do it," a rather strange explanation for forty years of wicked cheating, and one that will scarcely be accepted by the world at large, who long ago forgot the existence of these early mediums, whose manifestations were always of a common character, rarely getting beyond a few raps, or some illegible writing. They were accredited with being the originators of this demonstration, but whether they were really so is a

matter of considerable question. There are thousands of persons now, all the world over, who have since then demonstrated their claim to the spirit power, in private homes, where the name of professional mediumship has never been heard.

Are we to believe that Mrs. Richmond's matchless oratory is all a trick? If so, many a minister would like to learn it. Are we to believe that our eminent scientific men are all so stupid that they are captured by a few clumsy tricks? Of course, if these two girls are confessed frauds, their first effort will be to return the money which Spiritualists have on various occasions subscribed for them, because they were mediums. I may say that the announcement made a ripple. One or two of the papers here, thus far, printed an editorial, but aside from that, the work goes on, because the knowledge of Spiritualism is one of individual experience, wherein the five senses are permitted to be used to their fullest capacity, and if every medium in the country should turn apostate, yet the truth of immortality would remain; for despite what is said or done, Spiritualism moves on, and will, until the knowledge of spirit return becomes a part of every man's experience, and dependent upon the intervention of no outside influence.

Yours in Truth,

JOHN WILLIAM FLETCHER.

6 Beacon St., Boston, Oct. 17, 1888.

Commit a sin twice, and it will not seem to thee a crime.

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## A Surprise.

EDITOR OF GOLDEN GATE:

An exceedingly pleasant surprise was tendered to a number of the faithful of this beautiful inland town, the evening of the 19th of this month. The surprise was the celebration of the ninth anniversary of the birth of a daughter to Mr. Brown, who, with his estimable wife, has been with us the last three months. This sweet marvel of human life, whose short sojourn of two months upon this plane of existence only served to awaken in the parents' hearts a fond and idolatrous love, and was transferred so early to the bright Summerland, through the mediumship of her auntie, as she calls her papa's present companion, gave out the invitations herself, and said she had hoped to have given her papa a greater surprise by producing upon a slate a picture of herself as she is now.

The pleasant rooms of the parents were tastefully decorated with beautiful flowers, and the happy, genial faces that met our vision as we entered seemed to send out cordial greetings to all, both visible and invisible. The little one, bright, happy and joyous, through the lips of Mrs. Brown, whose face perfectly reflected the happiness of the child spirit, gave all a sweet and childlike greeting, then retired, as she told the company that a lady had something to read which contained something about her. Mrs. L. H. Champion then read the following:

DEAR FRIENDS:—We have met this evening to commemorate the birth into the spheres of consciousness, or upon what is termed the physical plane of existence, one that seemed all too soon transferred to the higher and more exalted spheres. From this bourne from which we long have been taught that no traveler ever returns, this sweet child comes into our midst and bids us all a kindly welcome to her birthday party. But, my dear friends, do we fully realize the beauty, the transcendent and sacred truth revealed to us by this sweet spirit child in this kindly invitation to commemorate her birth into mortal life? Do we realize how vast the importance to each one of us is this demonstration of an immortal conscious existence, of an individual life beyond the borders of the tomb?

Think, my friends, of this sweet prattler that was borne to the starry realms of infinite life ere she learned to lip the endearing word, "papa," now coming back at the age of nine years, and giving wise philosophical and scientific lessons, to which we, whose heads show the silvery bloom of many winters of earth-life, listen with rapt attention and inexpressible deference. She comes to us, the little spirit philosopher, with the grace and wisdom of a sage, yet so cheery and bright that all can feel the beautiful and harmonizing influence of her angelic presence, as she holds auntie in sweet control. She brings from her bright spirit home words of cheer and cordial greeting, and a holy and sacred benediction. She tells us, in her childlike, innocent simplicity, of the spirit realms wherein her child-life is rapidly unfolding, and where she is being taught all that makes up the sum total of knowledge. She proves that her progressive unfoldment is much more rapid than that which has been upon this plane of existence. She tells us of the beauties of that realm to which those who strive to be good and true are borne when the death angel calls to them to come up higher. She tells us that only through a just appreciation of this life and its blessings can we hope to attain a high degree of happiness, or rise into the more celestial spheres when we pass hence. She tells us of the beautiful flowers, the sweet music, the grand harmony, the vales and hills, the meandering rivulets that adorn and beautify our spirit homes. A few short years ago how different were the descriptions of that life and its surroundings.

This little darling brings us tidings of our loved ones, and tells us of their continued sympathy and tender and devoted love. She tells of the beautiful homes they are building for those who still linger here. How sweetly cheering are all her teachings to the sad and weary ones who mourn for those who have preceded them! What a wondrous—yes, mysterious—power she manifests, when she writes loving messages to her papa on both slates and paper.

This sweet child spirit, in thus celebrating her birth into mortal life, is commemorating events of incalculable interest to all mankind—events that have been the harbingers of a revolution in human thought, and in the promulgation of greater religious liberty, that is without a parallel in all human history. It is commemorating events that have dried the tears of the sorrowing and disconsolate, and have borne the spirit into brighter and fairer realms—events that have written in letters of living light upon the tablets of every human life, the indisputable fact that if a man die he shall surely live again.

Then let us all join in songs of thanksgiving to the Infinite Giver of all good, for his divine revelation, that was demonstrated as a fact by innocent, guileless children, forty years ago, and is now so sweetly confirmed by the spirit baby of our genial host and hostess. Let us each and all join in a kindly greeting to this angel child, and the host of invisible friends, as well as the visible, who have gathered here to-night to contribute to our happiness, and that of our kindly host, hostess, and their angel child, in commemoration of a natal day long to be remembered by all here present.

This was followed by many evidences given of the presence of friends and children, with wreaths of beautiful flowers, crowning each guest, as they danced around the circle formed. Dr. Helen Underwood, Dr. Tripp, Mrs. Dr. Bentley and others, contributed to the enjoyment of the evening from their stores of spiritual gifts. The hours sped by all too rapidly, as each seemed to forget the past, with all of joy or sorrow that it had contained, and also to forget the morrow, with its approaching cares and burdens, and to enjoy the present to the utmost. Yet even with our joy was mingled the sad thought that soon the invisible were to take from our midst our genial host and his estimable wife, with her wonderful gifts, through whose mediumship we had been enabled to hold sweet communion with loved ones from across the river, Mr. H. B. Champion and others writing their names on the slate held by Mrs. Brown, in their own familiar and readily recognized hand-writing. They will be in San Francisco soon, and I bespeak for them a hearty welcome, many pleasures,

and a host of genial friends in your beautiful city.

Yours Truly,

MRS. L. H. CHAMPION.

SAN JOSE, October 27, 1888.

All means of action—the shapeless masses, the materials—lie everywhere about us; what we need is the celestial fire to change the flint into transparent crystal, bright and clear.

He who respects his work so highly and does it so reverently that he cares little what the world thinks of it, is the man about whom the world comes at last to think a great deal.

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

## Appeal for Aid.

EDITOR OF GOLDEN GATE:

The Fourth Association of Spiritualists of Philadelphia, Pa., are now endeavoring to build a hall on the camp-meeting grounds of the First Association of Spiritualists, at Parkland, Pa. The cornerstone was laid on the 4th of July last. It is the desire of the Fourth Association to have the hall built and ready for dedication by the time the next camp-meeting season opens at Parkland.

In order to further this enterprise (for we deem the hall a necessity for Spiritualists in general, who attend the camp), the Fourth Association, at their last monthly meeting, held October 2d inst., authorized their Secretary to ask of the Spiritual Associations throughout the land, for aid for this special purpose. We would suggest that special collections be taken up by the Spiritual Associations. Also benefit seances be held for this fund, and individual contributions will be thankfully received. Kind friends, need we say more? Will not this appeal be enough to insure your hearty co-operation with us, and with your aid financially, believe me, this hall is an assured fact. All contributions to be sent to our medium, Dr. C. S. Bates, 1230 North Front street, Philadelphia, Pa., or the Secretary.

Hoping for good returns,  
Fraternally Yours,  
HARRY T. GREENWOOD,  
Secretary Fourth Ass'n of Spiritualists.  
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DR. J. WHIFFLE,

MAGNETIC HEALER,

Recently from the East. Best of credentials furnished in

regard to his wonderful powers of healing, which

he would be pleased to



## GOLDEN GATE.

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SATURDAY, NOVEMBER 3, 1888.

## EDITORIAL FRAGMENTS.

Wealth builds its palaces as though its tenants would occupy them forever. It shuts itself in from the great world of humanity, of which, in the order of nature, it is a part, and to which it owes its very existence. And for what, and for how long? An empty shadow and a day. Death laughs at all human distinction. The worm finds no daintier food in the king than in the beggar. There is no monopoly of sweetness in corruption.

What grand lessons of life and duty, what sublime principles of enriched manhood, of abiding trust, of upright and noble living, do we not hear continually from our spirit helpers and friends, through lips touched with their inspiration. Who lives up to their teachings will live as close to the heart of God as it is well possible to get. The fault is not in Spiritualism, but in ourselves, that Spiritualists are not always exactly what they should be.

"I don't know," is the language of honest doubt; "I know you don't know," that of intolerant bigotry. Why can't we respect each other in all matters of opinion, even remembering that what none of us know is to the sum of our absolute knowledge, as the big, blazing sun to the mote basking in its rays. Let us delight to differ, and love each other in our differences. If we all thought precisely alike, life would be too flat and insipid for healthy growth.

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Happiness is a condition of the spirit—a something that belongs within,—and is dependent only to a very limited extent, if at all, upon externals. Martyrs have gone to the stake with their souls aflame with gladness, while kings, with the plenitude of earth at their command, have moped in melancholy misery. There is more solid comfort in an ounce of contentment, than in all the wealth of the Rothschilds. The happiness that is dependent upon wealth, can last only while the wealth lasts. There will come a time when the check of the millionaire would not purchase the handles to his coffin. Then what?

When you wake up, dear reader, in the morning of that new day, to a consciousness that you have crossed the river of death, and that all of your earth life, with its accomplished good or ill, is behind you forevermore, what condition of the spirit do you imagine will then afford you the largest measure of satisfaction? Will it be, do you think, the realization of the good you might have done to your fellow beings, but did not? How empty and vain will then appear the "pomp and circumstance" of earth—the bauble of wealth—the tinsel and sham of fashion, and the mockery of fame! Only the pure gold of character will be current "over there."

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## CHURCH AND STAGE.

A thousand things attest the growing liberality of the times, and somehow the word "liberality" always applies particularly to religious matters; in this respect it has more significance than in other ways, because the world has been so long creed-bound that man's nature, however tainted with old orthodoxy, revels in the liberality of opinion and action that is being left more and more to individual judgment and discretion. This evolution of freethought has gone a great way when clergymen of most denominations take the privilege of not only attending the theatre, but of discoursing upon its merits and mission.

Those ministers who still think it best to disavow the stage to their flocks, do not attempt any longer to restrain their members from attending the play; partly for the reason that they know it would be useless, but more because they do not in their hearts wholly condemn the theatrical stage. And, moreover, the modern devices for raising church funds are so very similar to stage doings in many cases, that it puzzles a conscientious man where to draw the line that condemns the one and sanctions the other; so honest clergymen keep silent, if they do not wish to endorse both.

Most clergymen who attend theatre occasionally, do so at first on the ground of recreation. Then they come to look upon the stage as a school, in which they learn much of humanity that they could in no other way. It sweeps away the illusions that are apt to take lodgment in the minds of those who trust to books only for their knowledge of human nature, and the objects and motives that move it to good and evil deeds. They see enacted the highest ideals of life; see justice and right triumph over wrong and might in one short evening, just as it will in the endless eternity of God.

They go forth, these His servants, from the drama, with new life, new patience, new hope, and a new purpose. The theatre does this for the clergymen, and for it they should thank the Christian members of their various churches, for by their presence at theatres the stage has been elevated to that height of propriety and morality that the former not only find pleasure, but profit, that does not die with the glare of the footlights, but lives to inspire them in all coming work.

We affirm that these mediums, slate-writers, clairvoyants, clairaudients, and seers, male and female, one and all, are vulgar impostors and mercenary frauds. We would be pleased to see them all where they belong—in jail.—LOS ANGELES TIMES.

No doubt you would. And had you published your paper in Jerusalem, in the days of the Apostles, you would probably have advocated their imprisonment for declaring that the materialized form of their risen Master appeared to them, "in their midst," in an "upper chamber," where they were assembled. You would doubtless, in later times, (if possibly you have done so yet,) have been the last to give up the idea that the world is flat. In the light of the scientific experiments of such men as Dr. Hare, Judge Edmonds, Profs. Crooks, Wallace, and Varley, Baron Hollenback, Baron Carl du Prel, J. H. Fichte, Lord Brougham, Camille Flammarion, Dr. Robert Chambers, and a host of other great lights we could name, the extract from the *Times* reads verily as though it had been written by a—

ODD FELLOWS' HALL.—Mrs. J. J. Whitney's public seance at Odd Fellows' Hall, last Sunday evening, was not only unusually large, but it was also of peculiar interest to many strangers present, who there, for the first time, had their eyes opened to the surprising fact of spirit intelligence from the other side of the river of life, made manifest to their astonished understanding. Mrs. Whitney seems to be especially called to the work of convincing skeptics and doubters, as in her public meetings she invariably gives the most wonderful tests to this class. And yet, she is equally good in private, very rarely failing to satisfy the doubts of the most obdurate skeptic. Remember her next meeting to-morrow (Sunday) evening, at the same hall. Admission only ten cents.

## A QUESTION ANSWERED.

The question is often asked of Spiritualists by skeptics, Why is it that so much rascality and fraud are practiced by your public mediums? From the lamentable fact that some mediums will occasionally practice deception, the skeptical world is led to conclude that all mediums are more or less dishonest, which is far from the truth. From these premises a further conclusion is apt to be reached, viz., that mediumship is conducive of dishonesty, a conclusion which is quite as wide of the mark as the former.

It is well understood among all careful investigators of psychic phenomena that mediumship is no more dependent upon morality than is music or mathematics. The spirits, who are ever eager to establish communion with mortals, are obliged to use such avenues of communication as they can find.

It is also an undisputed fact that many mediumistic persons will not sell their gifts to the public. They are, perhaps, able to live without it; or from fear of social ostracism, or at the behest of influential friends, they prefer to hold themselves aloof from any public recognition of what they may think would belittle them in the eyes of the world.

Thus, the spirits are compelled to find mediums with no such scruples—mediums, often, whose inducement to enter the field of public work is the money it will bring them. Of course, "the laborer is worthy of his hire," in mediumship as in the gospel ministry, or in educational work of any kind. But with some mediums on a low moral plane, the money their mediumship brings is of far more importance to them than any purpose to do the work of the angel world, or to uplift or benefit humanity in any way.

If mediumship was welcomed, or considered desirable, by people of high moral character, and social standing generally, who is there that would not give them the preference?

Now, we would not be understood as saying that many of our mediums are not of this class, for indeed they are; but it is a sober fact that many really excellent mediums in private life would not, for any consideration, allow the fact to go out to the world, much less would they consent to become instruments of the spirits for general work.

When mediumship shall become entirely respectable, as gauged by the commonly accepted social standards, then we shall hear no more of dishonest mediumship.

## SUMMERLAND NOTES.

The lots in the new town of Summerland, for the proposed Spiritualist colony, are 25x60 feet, instead of 62½ feet, as at first stated. If these lots are small, it must be remembered, also, that the price—\$25—is alike small.

Summerland will contain two public parks, both bordering the ocean, as may be seen by the plan which we present on our 5th page.

The names of the streets of Summerland had not all been agreed upon when the map was sent to the engraver. The streets will be named mostly for prominent Spiritualists.

Four lots in Summerland, price \$100, will give the owner 50x120 feet—a size sufficiently ample for an elegant residence.

We think it can be shown that for a family of three or more persons from the East, desirous of spending the winter in our lovely Southern California climate, that they could purchase a lot in Summerland, erect a neat cottage thereon, and live in their own home, at less cost than they could stay at the hotels, and then have a valuable property in the bargain.

A beautiful background of rugged mountains—the Santa Inez—shut out the north winds from Summerland.

We have received orders for fifty-eight lots in Summerland during the last few days, even before the publication of the plan of the town site.

When the sale of five hundred lots in Summerland is assured, steps will at once be taken to convey the property to purchasers, and the real work of founding the Colony will begin.

Send in your order at once for a lot in Summerland.

Twenty-five dollars invested in a lot in Summerland will be like "bread cast upon the water"—it will return to the owner in a few years increased many fold.

## D. D.'S DISAGREE.

The old earth tells a tale of long progression, and some there are who read the great truths from her books of stone; occasionally one of these is a clergyman, and he is straightway brought to task by his brother divines for believing the evidence of his own senses and reason.

The squabble of the Southern Presbyterians at Columbia, S. C., has been going on for some time, after a short lull, that has recommenced with new vigor. When Rev. Dr. Woodrow was removed from Columbia Theological Seminary a resolution was passed forbidding all criticism by the members that would reflect upon the action of the General Assembly condemning Woodrow. But it now turns out that this precaution was useless, as the State Synod now arises in its superior power, and denounces the action of the Presbytery, commanding it to re-convene and amend its proceedings. Ready obedience is not expected, and the future prospect is of a vigorous rebellion. The Scriptural account of creation and the

revelations of geology are in too strong opposition to be pieced together by mere concessions as to the significance of the six days allotted to the work. Ministers are allowed to tell their flocks that those days represent periods greater than our twenty-four hours; but when they dare discuss the revelations of scientific facts, they get brought up with a turn of the old theological screw, that very forcibly reminds them of the chasm yet to be bridged between science and religion.

## MAGGIE'S WONDERFUL TOE.

In the report of the account of Maggie Fox's alleged exposure of Spiritualism, given recently before a New York audience, we read: "Dr. C. M. Richmond, who is managing the expose, invited doctors to come upon the stage. Three doctors knelt down, took hold of Mrs. Kane's 'big toe, and assumed a grave air. They then declared they could hear rappings which were produced by the toe. Mrs. Kane finally stood up to let the audience hear. As she remained motionless, loud, distinct rappings were heard, 'now in the flies, now behind the scenes, now in 'the gallery.'"

Thus it will be seen that the doctors by kneeling down, and of course placing their ears close to Maggie's big toe, "could hear rappings which were produced by the toe, but which the audience did not hear." But when she stood up and "remained motionless, loud, distinct rappings were heard, now in the flies, now behind 'the scenes, now in the gallery.' A wonderful toe, that! Why were these loud raps not heard when the three doctors had their somewhat ample ears applied to the aforesaid toe?

And so the wise doctors, church dignitaries, and the enemies of Spiritualism generally, conclude that the foolish confession of this poor, weak woman, who is a slave to strong drink, has now dealt the final blow to Spiritualism! But what becomes of the thousands of other mediums, and the millions of honest investigators who know that the toe-joint explanation is foolishness condensed?

## NOT SO FRAIL.

There is something inspiring and refreshing in the courage and independence of our girls of to-day. Whatever they undertake they do, never turning back or growing faint-hearted either at visible or prospective obstacles and hardships.

The *Portland Oregonian* tells of a woman mail-carrier, whose name is Miss Minnie Westman, and twenty years of age. Her route is from the head of navigation on the Sinslaw river, over the Coast Range Mountains, following up the river, to Hale's Postoffice Station, within fifteen miles of Eugene City, twenty miles in all. It lies right in the heart of the mountains, where all the dangers and adventures incident to such an occupation abound. She rides on horseback armed with her own prowess and a trusty revolver, and has no fear of man or beast. The bears seem to stand in awe of the strange apparition of a woman in their wild haunts, since she one time rode through a trio of them without molestation; and this, after catching and remounting her runaway horse, who had become frightened by the creatures and threw her off. Like the rest of Uncle Sam's servants in this department of public duty, this young woman rides night and day, faithfully and fearlessly discharging her trust in all weathers.

The world has a great deal less to say of "frail women" now than it had twenty years ago; and well it may, since not only those who are forced to engage in hardy pursuits, but even the wealthy daughters of the land are cultivating their muscles.

SPIRITUAL MEETINGS.—The meeting at Washington Hall, Sunday evening, was largely attended, and highly appreciated by the intelligent audience. The exercises consisted of music by Mrs. Jennie Clark, which is always pleasing; reading of a poem by Judge Swift, in an impressive manner, entitled, "Selling the Truth for the Sake of the Pay," by Lizzie Doten; followed by a short address by Mr. Swift, in which some strong hits were made touching spirit frauds and spirit guides, which he fully demonstrated should not guide, citing instances where they were known to misguide. The most interesting feature of the meeting was the platform tests given by Madame De Roth, consisting of over thirty tests, and all recognized their correctness. Madame De Roth's phase is of a dual character, being psychometric and prophetic, and the easy and graceful manner in which she gives her tests is very pleasing to an audience. In accordance with the expression of the meeting, taken on motion of Dr. Mead, the Chairman, it was decided to continue them hereafter. Madame De Roth will be in attendance at the next Sunday evening meeting, and will give her usual wonderful platform tests.

TAKEN IN.—The Rev. John Alex. Dowie, "Healer through faith in Jesus," etc., etc., who has been exposing his ignorance to the San Francisco world, for some weeks past, by deriding and misrepresenting Spiritualism, has stranded his craft upon a rock, much to the amusement of all thoughtful people. Dr. J. D. MacLennan, in a two column article in the *Post*, of Monday last, and also in other articles in other papers of this city, shows up the pretender in a way that squints at annihilation. And then, to cap the climax, he invites the reverend assailer of Spiritualism to a public discussion, which leaves him no alternative but to take up the Doctor's glove, or admit himself an ignoramus.

A good audience assembled in Fraternity Hall, Pythian Castle Building, 913 Market St., Sunday evening, to listen to Mrs. F. A. Logan's poetical lecture on "The Past, Present, and Future." Miss Lina Crews furnished some excellent music. Mrs. George F. Perkins and Mrs. C. J. Myers gave a large number of tests from the platform. Mrs. Logan expects to hold meetings at the same place every Sunday evening.

## EDITORIAL NOTES.

—W. J. Colville speaks in Denver Nov. 11th.

—Mrs. Swift has our thanks for a copy of the *Koran* for our Free Library.

—Mrs. M. Miller, who has been seriously ill for some time past, is slowly recovering.

—Mrs. Eugenia Beste is in Philadelphia on a short visit, but will return to Boston for the Winter.

—We are patiently waiting the arrival of Mr. Colville's new book. They are on their way somewhere as slow freight (very slow).

—Miss Downer, the inspirational writer and speaker, who was injured in a railroad accident at Port Costa recently, is out of danger, and improving finely.

—We take pleasure in calling attention of the afflicted to the notice of that excellent healer, Dr. Dyer, published in these columns. His office is at 558 Sixth street, Oakland.

—We are indebted to Mrs. Carrie Grimes Forster, for a copy of her late husband's excellent book, "Unanswerable Logic, a series of Spiritual Discourses, given through the Mediumship of Thomas Gales Forster."

—We are pleased to learn from one of the bondsmen of Mr. S. B. Clark, Treasurer of the Society of Progressive Spiritualists, that all accounts between him and the said Society have been amicably and satisfactorily adjusted.

—We learn, from the Santa Ana papers, that Minnie C., wife of Bro. D. Edson Smith, of that place, passed on to the higher life, of consumption, on Sunday, Oct. 21st. Mrs. Smith was a native of Illinois, but resided for many years in Iowa.

—On Wednesday next, Nov. 7th, the open monthly meeting of the Home College will be held as usual at 324 Seventeenth street. All interested in Metaphysical subjects are invited to be present. Interesting addresses will be delivered and experiences related.

—*Harmony*, for November, the new monthly recently started in this city by Mrs. M. E. Cramer and E. F. Coote, is before us with a rich table of contents. No spiritual minded person can well afford to be without this excellent work. It is published for \$1 per year.

—W. J. Colville addressed a very large audience in Berkeley Hall, Boston, Mass., on Sunday, Oct. 21st, the subject being, "Rome and Reason." In the evening of the same day he also appeared in Brockton with the same degree of success. These lectures are given under the auspices of the Independent Club. Mr. Colville's engagement closes Nov. 4th. He will be followed by Mr. Gerald Massey, the great English scholar, Mrs. Isabella Beecher Hooker, J. W. Fletcher, Mrs. Lillie, and others. The regular week-day meetings of this club begin Nov. 7th in Wells' Memorial Hall.

—Mrs. Logan's meetings, in College Hall, 106 McAllister street, continue to increase in interest and in numbers. Over one hundred tests were given from the platform last week by Mrs. Meyer and a German lady, which were responded to most heartily by strangers and friends. These meetings in fact might be termed schools for development. They draw together investigators and skeptics, as well as various mediumistic persons, who hitherto have been unnoticed in a public capacity. Mrs. Logan has concluded, however, to hold the public meeting Thursday evening only of each week, at her rooms, 23 and 24.

—Our Free Library has just been made the richer, by the contribution of the following choice books by Samuel Moote, of this city: "Beyond the Gates," "Dealings with the Dead," "Immortality, and Our Employments Hereafter," "The Gadarene; or, Spirits in Prison," "Angel Voices from the Spirit World," one volume of Beecher's Sermons, bound volume of *Phrenological Journal*, "The Life," "Beyond the Sunrise," "The Diet Cure," "The Brotherhood of Man," "The Sacred Word," "Spiritual Spheres," and a number of excellent pamphlets. Bro. Moote has our thanks for this valuable contribution.

PENSION HIM.—While the pension system was instituted mainly for the benefit of soldiers and soldier's widows, it should be equally applied to all infirm and disabled citizens who have in any way rendered special service to their country, and who have not, in their old age, friends or children to assist them, and render that ease and comfort that all useful lives have justly, gloriously earned. A most worthy subject for our Government's bounty is John L. Porter, the designer and constructor of the Merrimac, the first ironclad ever built, and by which the system of naval warfare was entirely changed. Although Mr. Porter is now nearly eighty years old, he is working like a common laborer in the navy-yard at Norfolk, wielding a broadaxe, that should be swung by younger hands. We do not believe there is anyone now enjoying the Government's reward for military service, more deserving than this old man, so closely connected with its perfection and efficiency of naval defense. When Fate turns against one, brother man should lend his heart and sympathy to soften the asperity of her decrees, so far as possible.

## Fraternity Hall.

EDITOR OF GOLDEN GATE:

The Progressive Spiritualists of Oakland met at Fraternity Hall, Seventh and Peralta streets, last Sunday evening. There was a large number in attendance, it being our monthly social for the benefit of the Association. The audience was entertained with songs, recitations, and piano solos. Another equally interesting meeting is expected next Sunday evening. We hope our friends will come and visit us, and investigate for themselves. Wishing you success in your efforts to spread the truth, I remain,

Yours Fraternally,

MRS. DAVIS, Sec'y.

OAKLAND, October 30, 1888.



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Can the man who doles out to his wife, with reprimands for her extravagance, a moiety of what is her just due as an equal partner in the firm, or of what he spends for his own personal gratification, have anyone but himself to blame when his children grow up to be thieves—made so by the pre-natal impulse of the mother to help herself to a little needed change from her husband's pockets, while he is asleep? The child born in an atmosphere of just, generous, and loving thoughts, starts out with a heaven in this life accomplished, and not with a hell to overcome.

How exquisite in design are all of Nature's works! None of them are too insignificant for the display of infinite skill and wisdom in their construction. In all her marvellous methods and varieties she slight nothing, leaves nothing unfinished or incomplete in this life, save and except man himself, and she will make a perfect job of him before she is through with him. She weaves into the butterfly's wing the azure and gold of her sunsets, and she paints the lily and the rose with the glory of her blushing dawns. And then how nicely she adapts means to ends. The mole blindly burrowing beneath the sod, the sea bird skimming the mighty wastes of ocean, the cricket drumming its love notes at the hush of day—all are cared for as fondly and tenderly as the mother cares for her babe. What a field for study—what suggestions of Masterly Purpose in the plan of the universe! How can man grovel in lowly thoughts and things, in a world of such matchless splendor and possibilities as this!

## CHURCH AND STAGE.

A thousand things attest the growing liberality of the times, and somehow the word "liberality" always applies particularly to religious matters; in this respect it has more significance than in other ways, because the world has been so long creed-bound that man's nature, however tainted with old orthodoxy, revels in the liberality of opinion and action that is being left more and more to individual judgment and discretion. This evolution of freethought has gone a great way when clergymen of most denominations take the privilege of not only attending the theatre, but of discoursing upon its merits and mission.

Those ministers who still think it best to disparage the stage to their flocks, do not attempt any longer to restrain their members from attending the play; partly for the reason that they know it would be useless, but more because they do not in their hearts wholly condemn the theatrical stage. And, moreover, the modern devices for raising church funds are so very similar to stage doings in many cases, that it puzzles a conscientious man where to draw the line that condemns the one and sanctions the other; so honest clergymen keep silent, if they do not wish to endorse both.

Most clergymen who attend theatre occasionally, do so at first on the ground of recreation. Then they come to look upon the stage as a school, in which they learn much of humanity that they could in no other way. It sweeps away the illusions that are apt to take lodgment in the minds of those who trust to books only for their knowledge of human nature, and the objects and motives that move it to good and evil deeds. They see enacted the highest ideals of life; see justice and right triumph over wrong and might in one short evening, just as it will in the endless eternity of God.

They go forth, these His servants, from the drama, with new life, new patience, new hope, and a new purpose. The theatre does this for the clergymen, and for it they should thank the Christian members of their various churches, for by their presence at theatres the stage has been elevated to that height of propriety and morality that the former not only find pleasure, but profit, that does not die with the glare of the footlights, but lives to inspire them in all coming work.

We affirm that these mediums, slate-writers, clairvoyants, clairaudients, and seers, male and female, one and all, are vulgar impostors and mercenary frauds. We would be pleased to see them all where they belong—in jail.—LOS ANGELES TIMES.

No doubt you would. And had you published your paper in Jerusalem, in the days of the Apostles, you would probably have advocated their imprisonment for declaring that the materialized form of their risen Master appeared to them, "in their midst," in an "upper chamber," where they were assembled. You would doubtless, in later times, (if possibly you have done so yet,) have been the last to give up the idea that the world is flat. In the light of the scientific experiments of such men as Dr. Hare, Judge Edmonds, Profs. Crooks, Wallace, and Varley, Baron Hollenback, Baron Carl du Prel, J. H. Fichte, Lord Brougham, Camille Flammarion, Dr. Robert Chambers, and a host of other great lights we could name, the extract from the *Times* reads verily as though it had been written by a —

ODD FELLOWS' HALL.—Mrs. J. J. Whitney's public seance at Odd Fellows' Hall, last Sunday evening, was not only unusually large, but it was also of peculiar interest to many strangers present, who there, for the first time, had their eyes opened to the surprising fact of spirit intelligence from the other side of the river of life, made manifest to their astonished understanding. Mrs. Whitney seems to be especially called to the work of convincing skeptics and doubters, as in her public meetings she invariably gives the most wonderful tests to this class. And yet, she is equally good in private, very rarely failing to satisfy the doubts of the most obdurate skeptic. Remember her next meeting to-morrow (Sunday) evening, at the same hall. Admission only ten cents.

## A QUESTION ANSWERED.

The question is often asked of Spiritualists by skeptics, Why is it that so much rascality and fraud are practiced by your public mediums? From the lamentable fact that some mediums will occasionally practice deception, the skeptical world is led to conclude that all mediums are more or less dishonest, which is far from the truth. From these premises a further conclusion is apt to be reached, viz., that mediumship is conducive of dishonesty, a conclusion which is quite as wide of the mark as the former.

It is well understood among all careful investigators of psychic phenomena that mediumship is no more dependent upon morality than is music or mathematics. The spirits, who are ever eager to establish communion with mortals, are obliged to use such avenues of communication as they can find.

It is also an undisputed fact that many mediumistic persons will not sell their gifts to the public. They are, perhaps, able to live without it; or from fear of social ostracism, or at the behest of influential friends, they prefer to hold themselves aloof from any public recognition of what they may think would belittle them in the eyes of the world.

Thus, the spirits are compelled to find mediums with no such scruples—mediums, often, whose inducement to enter the field of public work is the money it will bring them. Of course, "the laborer is worthy of his hire," in mediumship as in the gospel ministry, or in educational work of any kind. But with some mediums on a low moral plane, the money their mediumship brings is of far more importance to them than any purpose to do the work of the angel world, or to uplift or benefit humanity in any way.

If mediumship was welcomed, or considered desirable, by people of high moral character, and social standing generally, who is there that would not give them the preference?

Now, we would not be understood as saying that many of our mediums are not of this class, for indeed they are; but it is a sober fact that many really excellent mediums in private life would not, for any consideration, allow the fact to go out to the world, much less would they consent to become instruments of the spirits for general work.

When mediumship shall become entirely respectable, as gauged by the commonly accepted social standards, then we shall hear no more of dishonest mediumship.

## SUMMERLAND NOTES.

The lots in the new town of Summerland, for the proposed Spiritualist colony, are 25x60 feet, instead of 62½ feet, as at first stated. If these lots are small, it must be remembered, also, that the price—\$25—is alike small.

Summerland will contain two public parks, both bordering the ocean, as may be seen by the plan which we present on our 5th page.

The names of the streets of Summerland had not all been agreed upon when the map was sent to the engraver. The streets will be named mostly for prominent Spiritualists.

Four lots in Summerland, price \$100, will give the owner 50x120 feet—a size sufficiently ample for an elegant residence.

We think it can be shown that for a family of three or more persons from the East, desirous of spending the winter in our lovely Southern California climate, that they could purchase a lot in Summerland, erect a neat cottage thereon, and live in their own home, at less cost than they could stay at the hotels, and then have a valuable property in the bargain.

A beautiful background of rugged mountains—the Santa Inez—shut out the north winds from Summerland.

We have received orders for fifty-eight lots in Summerland during the last few days, even before the publication of the plan of the town site.

When the sale of five hundred lots in Summerland is assured, steps will at once be taken to convey the property to purchasers, and the real work of founding the Colony will begin.

Send in your order at once for a lot in Summerland.

Twenty-five dollars invested in a lot in Summerland will be like "bread cast upon the water"—it will return to the owner in a few years increased many fold.

## D. D.'S DISAGREE.

The old earth tells a tale of long progression, and some there are who read the great truths from her books of stone; occasionally one of these is a clergyman, and he is straightway brought to task by his brother divines for believing the evidence of his own senses and reason.

The squabble of the Southern Presbyterians at Columbia, S. C., has been going on for some time, after a short lull, that has recommenced with new vigor. When Rev. Dr. Woodrow was removed from Columbia Theological Seminary a resolution was passed forbidding all criticism by the members that would reflect upon the action of the General Assembly condemning Woodrow. But it now turns out that this precaution was useless, as the State Synod now arises in its superior power, and denounces the action of the Presbytery, commanding it to re-convene and amend its proceedings. Ready obedience is not expected, and the future prospect is of a vigorous rebellion. The Scriptural account of creation and the

revelations of geology are in too strong opposition to be pieced together by mere concessions as to the significance of the six days allotted to the work. Ministers are allowed to tell their flocks that those days represent periods greater than our twenty-four hours; but when they dare discuss the revelations of scientific facts, they get brought up with a turn of the old theological screw, that very forcibly reminds them of the chasm yet to be bridged between science and religion.

## MAGGIE'S WONDERFUL TOE.

In the report of the account of Maggie Fox's alleged exposure of Spiritualism, given recently before a New York audience, we read: "Dr. C. M. Richmond, who is managing the expose, 'invited doctors to come upon the stage. Three doctors knelt down, took hold of Mrs. Kane's 'big toe, and assumed a grave air. They then declared they could hear rappings which were produced by the toe. Mrs. Kane finally stood up to let the audience hear. As she remained motionless, loud, distinct rappings were heard, now in the files, now behind the scenes, now in 'the gallery.'"

Thus it will be seen that the doctors by kneeling down, and of course placing their ears close to Maggie's big toe, "could hear rappings which were produced by the toe, but which the audience did not hear." But when she stood up and "remained motionless, loud, distinct rappings were heard, now in the files, now behind 'the scenes, now in the gallery.'" A wonderful toe, that! Why were these loud raps not heard when the three doctors had their somewhat ample ears applied to the aforesaid toe?

And so the wise doctors, church dignitaries, and the enemies of Spiritualism generally, conclude that the foolish confession of this poor, weak woman, who is a slave to strong drink, has now dealt the final blow to Spiritualism! But what becomes of the thousands of other mediums, and the millions of honest investigators who know that the toe-joint explanation is foolishness condensed?

## NOT SO FRAIL.

There is something inspiring and refreshing in the courage and independence of our girls of to-day. Whatever they undertake they do, never turning back or growing faint-hearted either at visible or prospective obstacles and hardships.

The *Portland Oregonian* tells of a woman mail-carrier, whose name is Miss Minnie Westman, and twenty years of age. Her route is from the head of navigation on the Sinslaw river, over the Coast Range Mountains, following up the river, to Hale's Postoffice Station, within fifteen miles of Eugene City, twenty miles in all. It lies right in the heart of the mountains, where all the dangers and adventures incident to such an occupation abound. She rides on horseback armed with her own prowess and a trusty revolver, and has no fear of man or beast. The bears seem to stand in awe of the strange apparition of a woman in their wild haunts, since she one time rode through a trio of them without molestation; and this, after catching and remounting her runaway horse, who had become frightened by the creatures and threw her off. Like the rest of Uncle Sam's servants in this department of public duty, this young woman rides night and day, faithfully and fearlessly discharging her trust in all weathers.

The world has a great deal less to say of "frail women" now than it had twenty years ago; and well it may, since not only those who are forced to engage in hardy pursuits, but even the wealthy daughters of the land are cultivating their muscles.

SPIRITUAL MEETINGS.—The meeting at Washington Hall, Sunday evening, was largely attended, and highly appreciated by the intelligent audience. The exercises consisted of music by Mrs. Jennie Clark, which is always pleasing; reading of a poem by Judge Swift, in an impressive manner, entitled, "Selling the Truth for the Sake of the Pay," by Lizzie Doten; followed by a short address by Mr. Swift, in which some strong hits were made touching spirit frauds and spirit guides, which he fully demonstrated should not guide, citing instances where they were known to misguide. The most interesting feature of the meeting was the platform tests given by Madame De Roth, consisting of over thirty tests, and all recognized their correctness. Madame De Roth's phase is of a dual character, being psychometric and prophetic, and the easy and graceful manner in which she gives her tests is very pleasing to an audience. In accordance with the expression of the meeting, taken on motion of Dr. Mead, the Chairman, it was decided to continue them hereafter. Madame De Roth will be in attendance at the next Sunday evening meeting, and will give her usual wonderful platform tests.

TAKEN IN.—The Rev. John Alex. Dowie, "Healer through faith in Jesus," etc., etc., who has been exposing his ignorance to the San Francisco world, for some weeks past, by deriding and misrepresenting Spiritualism, has stranded his craft upon a rock, much to the amusement of all thoughtful people. Dr. J. D. MacLennan, in a two column article in the *Post*, of Monday last, and also in other articles in other papers of this city, shows up the pretender in a way that squints at annihilation. And then, to cap the climax, he invites the reverend assailer of Spiritualism to a public discussion, which leaves him no alternative but to take up the Doctor's glove, or admit himself an ignoramus.

—A good audience assembled in Fraternity Hall, Pythian Castle Building, 913 Market St., Sunday evening, to listen to Mrs. F. A. Logan's poetical lecture on "The Past, Present, and Future." Miss Lina Crews furnished some excellent music. Mrs. George F. Perkins and Mrs. C. J. Myers gave a large number of tests from the platform. Mrs. Logan expects to hold meetings at the same place every Sunday evening.

## EDITORIAL NOTES.

—W. J. Colville speaks in Denver Nov. 11th.

—Mrs. Swift has our thanks for a copy of the *Koran* for our Free Library.

—Mrs. M. Miller, who has been seriously ill for some time past, is slowly recovering.

—Mrs. Eugenia Beste is in Philadelphia on a short visit, but will return to Boston for the Winter.

—We are patiently waiting the arrival of Mr. Colville's new book. They are on their way somewhere as slow freight (very slow).

—Miss Downer, the inspirational writer and speaker, who was injured in a railroad accident at Port Costa recently, is out of danger, and improving finely.

—We take pleasure in calling attention of the afflicted to the notice of that excellent healer, Dr. Dyer, published in these columns. His office is at 558 Sixth street, Oakland.

—We are indebted to Mrs. Carrie Grimes Forster, for a copy of her late husband's excellent book, "Unanswerable Logic, a series of Spiritual Discourses, given through the Mediumship of Thomas Gales Forster."

—We are pleased to learn from one of the bondsmen of Mr. S. B. Clark, Treasurer of the Society of Progressive Spiritualists, that all accounts between him and the said Society have been amicably and satisfactorily adjusted.

—We learn, from the Santa Ana papers, that Minnie C., wife of Bro. D. Edson Smith, of that place, passed on to the higher life, of consumption, on Sunday, Oct. 21st. Mrs. Smith was a native of Illinois, but resided for many years in Iowa.

—On Wednesday next, Nov. 7th, the open monthly meeting of the Home College will be held as usual at 324 Seventeenth street. All interested in Metaphysical subjects are invited to be present. Interesting addresses will be delivered and experiences related.

—*Harmony*, for November, the new monthly recently started in this city by Mrs. M. E. Cramer and E. F. Coote, is before us with a rich table of contents. No spiritual minded person can well afford to be without this excellent work. It is published for \$1 per year.

—W. J. Colville addressed a very large audience in Berkeley Hall, Boston, Mass., on Sunday, Oct. 21st, the subject being, "Rome and Reason." In the evening of the same day he also appeared in Brockton with the same degree of success. These lectures are given under the auspices of the Independent Club. Mr. Colville's engagement closes Nov. 4th. He will be followed by Mr. Gerald Massey, the great English scholar, Mrs. Isabella Beecher Hooker, J. W. Fletcher, Mrs. Lillie, and others. The regular week-day meetings of this club begin Nov. 7th in Wells Memorial Hall.

—Mrs. Logan's meetings, in College Hall, 106 McAllister street, continue to increase in interest and in numbers. Over one hundred tests were given from the platform last week by Mrs. Meyer and a German lady, which were responded to most heartily by strangers and friends. These meetings in fact might be termed schools for development. They draw together investigators and skeptics, as well as various mediumistic persons, who hitherto have been unnoticed in a public capacity. Mrs. Logan has concluded, however, to hold the public meeting Thursday evening only of each week, at her rooms, 23 and 24.

—Our Free Library has just been made the richer, by the contribution of the following choice books by Samuel Moote, of this city: "Beyond the Gates," "Dealings with the Dead," "Immortality, and Our Employments Hereafter," "The Gadarene; or, Spirits in Prison," "Angel Voices from the Spirit World," one volume of Beecher's Sermons, bound volume of *Phrenological Journal*, "The Life," "Beyond the Sunrise," "The Diet Cure," "The Brotherhood of Man," "The Sacred Word," "Spiritual Spheres," and a number of excellent pamphlets. Bro. Moote has our thanks for this valuable contribution.

PENSION HIM.—While the pension system was instituted mainly for the benefit of soldiers and soldier's widows, it should be equally applied to all infirm and disabled citizens who have in any way rendered special service to their country, and who have not, in their old age, friends or children to assist them, and render that ease and comfort that all useful lives have justly, gloriously earned. A most worthy subject for our Government's bounty is John L. Porter, the designer and constructor of the Merrimac, the first ironclad ever built, and by which the system of naval warfare was entirely changed. Although Mr. Porter is now nearly eighty years old, he is working like a common laborer in the navy-yard at Norfolk, wielding a broadaxe, that should be swung by younger hands. We do not believe there is anyone now enjoying the Government's reward for military service, more deserving than this old man, so closely connected with its perfection and efficiency of naval defense. When Fate turns against one, brother man should lend his heart and sympathy to soften the asperity of her decrees, so far as possible.

## Fraternity Hall.

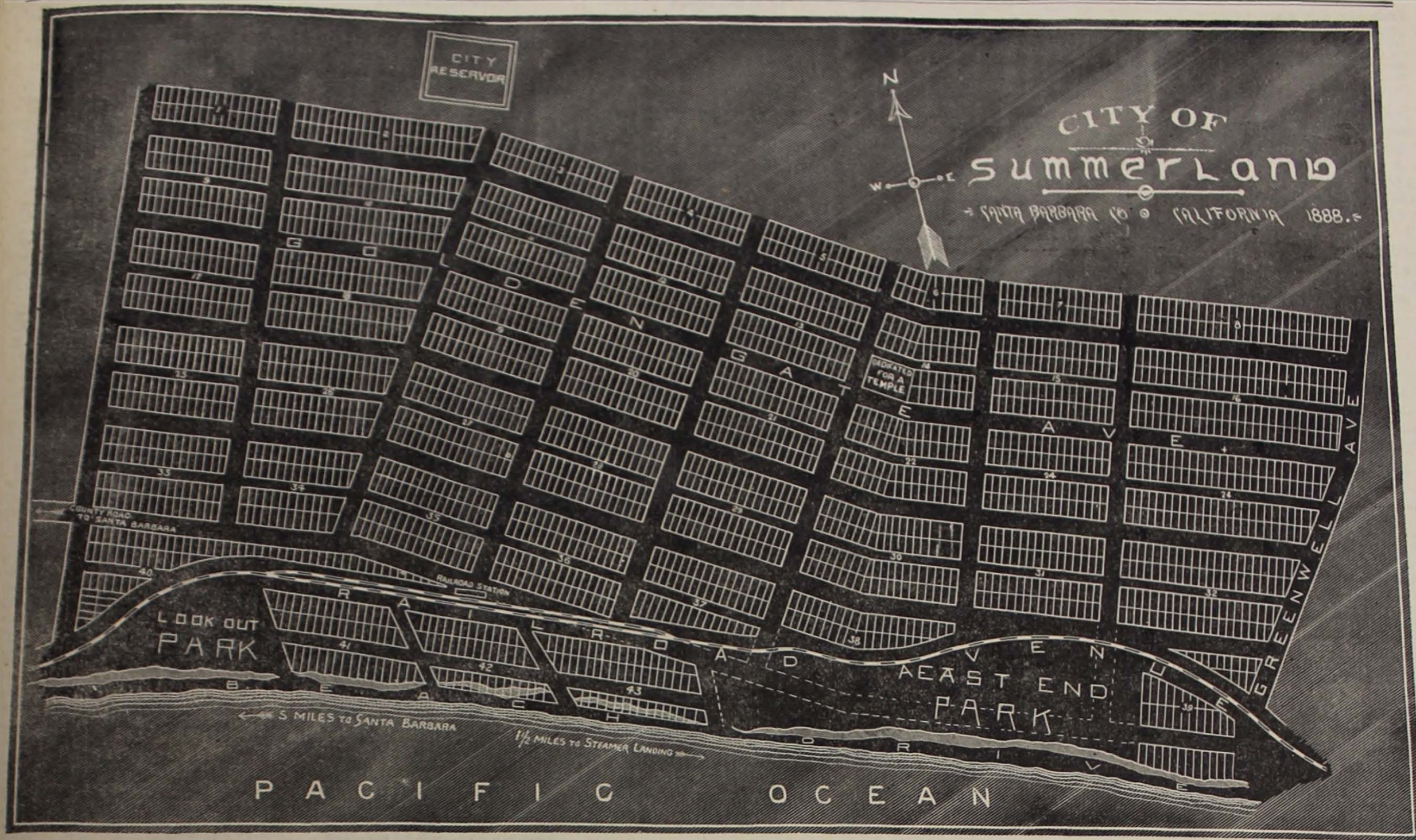
EDITOR OF GOLDEN GATE:

The Progressive Spiritualists of Oakland met at Fraternity Hall, Seventh and Peralta streets, last Sunday evening. There was a large number in attendance, it being our monthly social for the benefit of the Association. The audience was entertained with songs, recitations, and piano solos. Another equally interesting meeting is expected next Sunday evening. We hope our friends will come and visit us, and investigate for themselves. Wishing you success in your efforts to spread the truth, I remain,

Yours Fraternally,  
MRS. DAVIS, Sec'y.

OAKLAND, October 30, 1888.





## SPIRITUALIST COLONY.

It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on this Coast—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.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in that unequalled climate of Santa Barbara, and but five miles from that most beautiful city,—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of en-

joying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road.

The site constitutes a part of what is known as the Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

Orders for lots in Summerland may be made through the office of

the GOLDEN GATE. 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 the editor of this journal, where parties cannot be present to select for themselves.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. By uniting four lots—price \$100—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc.

The present price of lots, with choice of location, will probably be open only for a short time, as the value of the property will increase rapidly as the interest therein increases.

## 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 canned 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 25 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 SOUTHERN 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 take. 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 mething or other causes. Twenty-five cents a bottle.

## CIRCULAR.

## The Egyptian Magic Mirrors!

THESE MIRRORS may now be obtained of the undersigned, at San Francisco, California. They are made of the finest and best material known, and are equal to any in the world. They are made after the old Egyptian formula, obtained by me, nearly twenty years ago from an ancient treatise on magic.

Having manufactured a few lately, as an experiment and pastime, I placed them in the hands of a few friends, for trial. Their perfection and power for spirit seeing, will be better understood by a perusal of the letters of recommendation published herewith. There is a secret in their makeup, known only to the manufacturer, that gives great magnetic assistance in the cultivation of clairvoyant sight. Send for circular and terms.

Address the undersigned, R. B. HALL, At 2333 Bush St., San Francisco, Cal. Price, \$15.00.

SAN FRANCISCO, Sept. 29, 1888.

MR. HALL:—I have been looking in your Egyptian Magic Mirror, which I consider equal to any in existence. Immediately, I began seeing visions both prophetic and otherwise; and by desiring it, I see a friend in any part of the world, and learn their state of health and surroundings. It is a great aid in developing clairvoyance, as by looking in it I readily, mental pictures form, and spirits appear easily, as the mirror is adapted to aid them in so doing. It is truly a magic mirror, and I would not be without one.

MRS. L. M. BATES, 108 McAllister Street.

SAN FRANCISCO, Cal., Oct. 7, 1888.

R. B. HALL, Esq.—Dear Sir:—I have given your "Magic Mirror" a thorough trial, and I take pleasure in saying, that it is just the thing to develop clairvoyant sight or spirit seeing. It took me but a few weeks to see prophetic visions, landscapes, and spirits in it; and I take pleasure in sending to you this unsolicited recommendation, believing that most any person who will follow your directions will make a success of it. Very truly yours, MISS C. A. THOMSON, 2094 Market Street.

## Books for Sale at this Office, (C)

- |   |         |
|---|---------|
| The New Education: Moral, Industrial, Hygienic, Intellectual. By J. RODS 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.   | 25      |
| Spiritism: the Origin of all Religions. By J. P. DAMERON.   | 50      |
| The Waseka Wonder. By E. W. STEVENS.  | 15      |
| The History of the Origin of All Things. By L. M. ARNOLD.   | 2.00    |
| 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. | 2.50    |
| The Independent Voice in Grand Rapids, Mich. By H. W. BOOZER.   | 15      |
| Review of the Seybert Commissioners' Report. By Hon. A. B. Richmond.  | 1.25    |
| Lifting the Veil: Or, Interior Experiences and Manifestations. By SUSAN J. and 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.   | 1.00    |

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

## 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.

**MRS. F. A. LOGAN'S MEETING IN FRATERNITY Hall, Pythian Castle Building, Nos. 909½ and 913½ Market street, between Fifth and Sixth, over Curran's store, Sunday, November 4th, at 7:30 P. M.** After short speeches a circle will be formed for those who would like to become mediums. Tests will be given. Also an opportunity for the afflicted to be healed. Admittance, 10 cents. Those unable to pay will please call at 841 Market street, and receive complimentary. Also, meeting at College Hall, 106 McAllister street, on Thursday eve ng

**THE CHILDREN'S PROGRESSIVE LYCEUM** will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 909½ and 913½ 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.

**UNION SPIRITUAL MEETING EVERY WEDNESDAY evening, at St. Andrews' Hall, No. 111, Larkin street. Interesting addresses, followed by tests by Mrs. Ladd Finnican. 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.

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

**THE SOCIETY FOR THEOSOPHICAL RESEARCH** meets regular 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.**

## ADVERTISEMENTS.

**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.

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## From the Sun Angel Order of Light.

(Written for the Golden Gate, by Spirit Saidie, leader of the Oriental Band in the Heavens, in the children of the Order of Light in Earth Land, through the Scribble of the Order, Mrs. E. S. Ford.)

To her children far and near Saidie sends the greeting of her love. From afar has Saidie come to you, from the councils of the higher heavens, where she has basked in the sunlight, caught a glimpse of lands far removed from earth, and even its slightest shadows. There she has seen with eyes of the soul lands far away, where ere long the feet of Saidie must roam. But before this she would lead home her own, the children she watches and guards with more than a mother's love. Therefore she has turned again her footsteps earthward, o'er mountain and plain, lake and river, until the earth paths feel the baptism of her presence, and e'en her children catch the sunlight which gleams from her garments.

Children, Saidie would that the valley lands claim her own no longer. She would that each child who trusts the love of Saidie, put anew their shoulder to the wheel, and, with new resolutions, tread more firmly the pathway of angels. This is the shining pathway, shining with the love of the angels, strewn with their blessings, e'en as ways of earth gleam with the new-drops of heaven, when the sun shines in its brightness thereon. Your path may not be smooth, but, children, hear and trust the voice of Saidie when she says: Smooth, easy paths will not give to you the experience you seek. There must be bitter drops in every cup. As the poet has said, "Into each life some rain must fall." There are hearts who need this discipline; minds which must seek the realm of peace through the warfare and the strife. In thus warring with the lesser good, you find wherein lies your strength, where lies the forces of your nature, and what you must gain ere you stand on the summit of progress side by side with masterful intelligences who wear the diadem their life has won, through experience and trial.

Saidie looks o'er the length and breadth of the land; she beholds those she would call her own here and there. Some have heard the voice of Saidie, and entered the veil where loved ones meet their own and are blest. Others still remain in the shadows, where, sooner or later, they will hear the voice of love, and they, too, will find the lighted paths leading to the Father's house. There are others who have heard Saidie's call, to which their hearts respond; but wearily, slowly they walk the paths of right and justice.

Saidie would say to one and all: The path of experience holds many a blessing unseen. But to the patient, tireless worker these are meted out. There is many a gem of wisdom no earth mind has grasped. There is a mine of knowledge from which angels yet may glean for earth brain to accept. But first you must have willing hearts, receptive minds.

Saidie and the Band from the higher councils work diligently; we would have our children do likewise. We have gleaned from ripened grains the seed we sow in earth fields, and we sow that it may ripen again, and your souls may receive as you garner in the greater harvest of the yet to be, a far richer blessing.

Home! How sweet sounds the word to the weary heart! Home songs are waiting the coming of those who will sing with us the melodies yet unsung. Children of Saidie's love and care, be not long delayed in thine home-coming. Even now Saidie's heart catches the echoes of a far away song borne to her on the zephyrs of the better land, down through the spheres where Saidie has watched, waited and worked during the ages just closed.

Saidie's heart catches the rhythm of the murmuring tides, which wait to convey us far away; far away and beyond the turmoil of earth, its sorrows and its sins; far beyond the unrest, heart-ache, and the pain; far beyond the clouds and chilling mists; far beyond the sound of incarnation's call; far beyond the discord and unhappiness of even the happiest earth home; even to where are joys unseen and happiness unknown.

Shall Saidie's voice remain unheard? Will not her appeal sink deep into the heart of every child? Children come home! Come to the sunlight, rest and peace, only found in the higher spheres. Come where sorrow is unknown; where happiness, love, and truth alone rule the land; where flowers bloom; where the rivulet and lake echo the songs of harmony; and where the hilltops, sun-kissed, emit the light of our Father's love.

Let Saidie's voice be heard, for she speaks in tones of love, which are unmeasured, and will guide you safely through the valley land. Heed no siren's voice, which would lure into by-paths, for bitter is the cup from which you must drink when your retracing steps would find the better pathway. Fear not to walk where angels have walked before you. Look ever to the highest and holiest, and your pathways shall be bright, e'en though they must be rough.

In this time of commotion, in consequence of the agitated state of the public mind, Saidie would that her children march steadily on in the path of progress, undaunted by any issue that may be brought before their mind. Ways will open before the mind of those who shall rule the land, which are unthought of now. The angel world has no sympathy

with the party spirit which rages high through the length and breadth of the land. There is not so much a spirit of right and justice, as of party and power. This shall not always be. There shall come a time when new issues will be laid before the people; a new power will rise to bless the land. But this will be when the public mind shall have received the light which radiates from the halls of wisdom, the councils of the Most High; therefore Saidie would that her children receive the light which must come, and instead of becoming filled with present purposes, rather make themselves receptive to higher influences, which lead to more lofty purpose. And she would have you unfold the spiritual, make yourselves receptive to those influences of wisdom, which should govern each and every life. Live for the highest good for the present and the future. With a penitent heart, uproot every weed which rears its head in the garden of your hopes, and though tears may fill the eyes as you think of time gone by, with new resolves for the days to come, live in the present, actively, firmly, looking to the wisdom guides for knowledge, and you shall see that daily, hourly, you are steadily mounting the heights which are glory-crowned.

Saidie has given these words to the children she loves and guides. They go forth on their mission to you, baptized with her love, and laden with the benedictions of the angels. They will fall into many hearts, as falls the dew of heaven upon the upturned chalice of the flower. To such Saidie will come in the still hours of the soul's twilight, and breathe to their hearts her blessings. May light from the upper courts fall around each one, and peace fill each and every heart.

SAIDIE,  
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J. B. FAYETTE, President and Corresponding Secretary of the Sun Angel Order of Light.  
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## Letter from Ada Ballou.

EDITOR OF GOLDEN GATE:

My last from Oak Park, just away from the heart of the great city by the lake, with its thousand voices of industry, Chicago, where, for a moment's pause, chance, or circumstance, brought immediate contact with an old contestant, who, some eighteen years or more ago, was the opposing side in a discussion on "The Immortality of the Soul," in Joliet—the genial, earnest, scholarly, and gentlemanly opponent, B. F. Underwood, late editor of the *Index*.

We met at the office of the *Religio-Philosophical Journal*, and after a few words over the old event, he put the query very abruptly, "Do you still believe as firmly in the immortality of the man?" and smiled at the quick reply, "Why yes! more. Don't you?"

If ever doubt had an honest disciple, here is one, and yet if fact were father to the hope, then here, I am sure, is evidence.

From here, then, we boarded a special train, in company of the Grand Army Posts of Chicago, bound for the annual Grand Encampment at Columbus. Of all people in the world to create and enjoy a good time, the old soldiers carry the palm, and no one who wears the badge of the veteran, but finds fraternity and friends wherever he finds a like badge. All the railroads leading into Columbus were so packed with cars crowded with human freight, it seemed almost an impossibility to enter the city, which we did not until after several hours delay, and then to find it ablaze with the tricolors of our nation's pride, in thousands of flying flags, and glittering badges and uniforms, spangling every street, while bands of music, in all directions, revived the ear with martial music, and quickened the tread of the "old boys of '60 and '61," as memory of the long marches with drum and fife kept them in drill in the old days of war times.

Strings of buckeyes, typical of the old "Buckeye State," strung on cords of red, white and blue, decorated the buttonholes of the visitors, while the breasts of delegates were fairly curtained in badges, representative of State, of authority, or G. A. R. Post. Upon the writer was pinned by the Press Committee, to whose kind charge and hospitality her lot befel, the tricolor, bearing the crossed pens, above which a San Francisco comrade placed the California bear.

But enough. The National Encampment met at San Francisco the other year, and all your readers know the items incident to all such jubilee reunions. It has passed now, and only the memory survives. Like all things which for a time gladden the heart, it left its impress for good, even though not unmixed with much that was saddening.

From Columbus to Indianapolis, where, under the escort of Major Morton, a number of us paid a visit to Gen. Benj. Harrison, who received us, as he does all visitors, with hospitable grace and a genial manner, full of the dignified ease that befits the gentleman, as well as friend. His home is simple, though neat and comfortable, and tastefully arranged, with lawn in front, from which every vestige of fencing has been carried by visitors, as mementoes of their visits.

The General has a few words to each and a hand-clasp for all. Mrs. Harrison is a charming, matronly, dignified woman, who does not hesitate to entertain the humblest or the highest, nor to do her own marketing. She will grace the White House as a typical American woman, should she become the next matron of that establishment, as she seems now likely to do.

Reading in the Indianapolis papers a notice that the Indiana State Association of Spiritualists were holding their yearly meeting at Anderson, a few miles distant, and giving way to old time recollections of another State Convention of sixteen years ago, the writer took the Saturday evening train, and reached Anderson too late for that day's sessions; but Sunday three meetings were attended, at one of which—the afternoon—she was solicited to speak, and also to remain over, and speak two evenings of the week.

Mrs. C. L. V. Richmond, who was speaking the Sundays of the month in Cincinnati, had been there and spoken on Friday. Mrs. Colby, Mrs. Buel, and a brother whose name I have forgotten, were still there, and did good work.

Dr. Westerfield owns and donates the hall, and, with his good wife, does all to make the cause a success, and the next annual meeting will be held here by common consent. Most noticeable among the audience were those of advanced years, there being fewer younger members than we see among our far western audiences, which is to be regretted, for to youth must we look for the perpetuity of our good work in the future to a great extent. Many of the forces we met in the olden days were here on this occasion, while many of the workers are with the silent majority, or are not heard much from among the workers. There we met with no Robert Dale Owens, the venerable, Dr. Samuel Maxwell, Agnes Cook, and Leo Miller; the former three have gone to their promotion, and might have lent their presence, as who shall say they did not, on that occasion?

Anderson, like Indianapolis and other cities along this belt, is singularly lit up and heated in cold weather by the natural

gas, which flows in such abundance, and seems to indicate a perpetual flow. It seems strange indeed to see flames issuing from a small rod on the street corners, to the height of five or six feet, or to see the grates of buildings aglow with this delightful self-manufactured gas, which is free from smoke or disagreeable odor. And here we see that most wonderful problem of "setting the river on fire" brought into solution, for here it is most effectually done by running one of these gas tubes out into the bed of the river, where it is lit and kept burning most of the time, while the water gurgles and bubbles like a boiling cauldron, reminding one of the witches' pot in "Macbeth," as it boils and bubbles, and flames to a great height.

Next, interspersing the journey with campaign speeches, amid the hurrahs of multitudes, and a halt at that old-time Mecca of Spiritualism, Terre Haute.

Here, domiciled at the home of one of the most earnest and sacrificing group of spiritualistic devotees the world has ever known, at the home of Dr. Allen Pence, whose name has been a synonym for all that is faithful, in the investigation of spiritual phenomena, I snatch a moment to rest and write.

But time has changed the drift of phenomenal Spiritualism, which has trended otherwheres. Pence Hall, once so freely dedicated and donated to the dear Cause, by its generous owner, has gone into other hands, for other uses. The mediums who were centers, around which pilgrims from every land clustered, to see and hear from their celestial loved ones, have departed to other countries, leaving their cabinets forlorn and vacant. "Deacon" Hook's gray hairs find place among the politicians. "The little doctor" attends to his pills and his patients, while the little girl, Perdita, occupies, in more substantial way, his home, formerly occupied by spirits of the unseen, and Mrs. Pence is still the dispenser of charities, as an active worker with the Ladies' Aid Society, and has a pew at church.

Nothing averse to the political side, during the present presidential campaign, am contributing my little to help out from time to time.

On the anniversary of the "Emancipation Proclamation," September 22d, the colored people of Terre Haute, of whom there are many, had a large turn-out and celebration. A gorgeous "Goddess of Liberty" car, with the colored sisters in red, white and blue, represented the several States. That venerable, old-time fugitive, now the Hon. Frederick Douglas, with other colored notables, addressed them. Also, later on, they were addressed in a Republican rally speech by one of their own, who gave them some most telling advice,—"Broadaxe" Smith of Pittsburgh, Pa.

Annie Dickenson, again at the front, received one of the greatest ovations of the season at the Wigwam, on the occasion of her speech there a short time ago. Though hoarse from cold and constant speaking, she seems to have lost none of her old vigor, and keeps her appearance of youthful years remarkably well.

But enough. My hastily written letter, in the midst of many interruptions, is too long already, so will close with best wishes for your success in your new office, where I hope to meet with you before another year steps into the shoes of the departing.

Sincerely,

ADDIE L. BALLOU.  
TERRE HAUTE, Ind., Oct. 14, 1888.

## Two Questions.

EDITOR OF GOLDEN GATE:

I did not have the pleasure of listening to Mrs. Watson's lecture on "The House Built upon Sand, or Fraudulent Spiritualism Exposed," therefore am not prepared to make any assertions relating to it, but I read carefully Dr. Morton's review of the same. As I understand his remarks, such of them as were condemnatory applied not only to the "sweeping charge," etc., but to the medium who gave voice to those sentiments.

If the speaker is what Dr. Morton claims she is, a medium, and if she lectures under control, or inspirationally, how can she be justly held accountable, or given credit, for words spoken involuntarily, and at the dictation of another mind? And however limited may have been the medium's investigations and experiences, may not the spirit, to whose thoughts she was but giving utterance, have had extended experiences, and really have taken observations, "from one end of the land to the other?"

CLARENCE CHACE.

October 26, 1888.

THE PAINLESSNESS OF DEATH.—The art of dying, it is now ascertained, is absolutely free from suffering; is really unconscious, insensibility always preceding it. Any anguish that may attend mortal illness, ceases before the close, as thousands who have recovered, after hope had been surrendered, have borne witness. Sudden and violent death, shocking to the senses, may not be, probably is not, painful to the victim. Drowning, hanging, freezing, shooting, falling from a height, poisoning of many kinds, beget stupor or numbness of the nerves, which is incompatible with sensation. Persons who have met with such accidents, and survived them, testify to this. Records to the effect are numberless.—*Junius H. Browne in the October Forum.*

## A "Surprised" Reader!

EDITOR OF GOLDEN GATE:

We have been constant readers of your paper for some time. We prize it more highly than any other publication. It is like a white dove of peace, and comes with healing on its wings. We, and all our friends who read the paper, feel great interest in its teachings on the subjects of Theosophy, Re-incarnation, and Karma.

For some time back, I have been surprised, and I must say pained, at the manner in which a writer, signing himself "A. V. E.," has been treating these subjects. It is indeed surprising, the vehemence with which he continues to cry out against these beliefs and those who hold them, when he has not one single argument to bring against them, but his own ignorance of them. He characterizes esoteric teachings as "unintelligible nonsense." If he has not the mind to comprehend it, to him of course it may be so; but to those who are more highly unfolded mentally and spiritually, and therefore can comprehend it, it is full of thoughts grand, sublime, infinite, beyond expression.

Now, good brother, in your next sojourn on earth, you may be on a plane where you too can comprehend these things, and reach many more grand truths which are now beyond your grasp. That is the beauty and justice of re-incarnation. Through it each and every soul is given an equal chance, as each successive re-embodiment places them on a higher plane, until they have at last reached perfection. But our brother speaks of it as "retrogression." How can he view it in that light? If in his last earth life he had been a poor, ignorant creature, without means or desire for culture or enlightenment, is not his present life an improvement?

Neither do we think the Theosophists teach many of the ideas which he assumes they do. He is surely mistaken when he accuses them of using Occultism as a "repetition of the old sacerdotal dodge to elevate themselves above the superstitious multitude." Nothing could be farther from the beliefs and practices of Theosophists than that. Why does not our brother inform himself on these matters? It is surely an easy thing to do. He is evidently a believer in materialization; therefore he bitterly denounces that association which has declared its intention to "stamp out" that phase of phenomena. He need not be troubled. Facts, sublime truths, are not to be "stamped out" by individuals or associations. But now, is it not, to say the least, a little inconsistent in him, because he has no personal knowledge of re-incarnation himself, to turn round and commence the "stamping out" process upon those who have?

He is a staunch Spiritualist. Does he justify those who are ignorant of its beautiful philosophy and have never witnessed any of its phenomena, for their unjust and uncourteous attacks upon his belief? He seems to have constituted himself the champion of Spiritualism. But who has attacked it? I do not know of any believer in Karma and Re-incarnation who is not also a Spiritualist. He cries out against those doctrines, declaring that Spiritualism is for the people. O! a verity, good brother, every good thing is for the people. But the people must be able to receive it.

Are there not thousands upon the earth to-day who are not sufficiently developed, or, in other words, have not passed through a sufficient number of embodiments, to have reached a plane where they have the mental and spiritual ability to grasp the plainest and simplest truths of Spiritualism? Are there not many Spiritualists who are only able to comprehend the phenomena, and have no understanding whatever of its divine philosophy? May there not then be many who know something of its philosophy, but are yet unable to catch a gleam of the divine effulgence radiating from the doctrine of Karma and Re-incarnation?

I suppose it is generally conceded that the experiences of earth-life are necessary for the growth and development of the spirit. Now, how much growth and development do millions receive in this life, even among civilized nations, not to mention savages? Now, if but this one fleeting moment of time is allotted to each one, can our brother conscientiously say that he believes fair and equal justice has been done to all? If not, why has this distinction been made? If each spirit is a spark of the divine, why is not one as good as another, and entitled to as good a chance.

Would he himself like to occupy the place of an Indian, or any of the poor ignorant creatures we so often see, who seem to us scarcely human? And yet he would not allow them another chance to climb higher in the mental, moral and spiritual life. What a glorious thought that these apparently miserable ones may, by long repeated re-embodiments, reach as high a plane as Christ and Buddha. And yet he speaks of it as "disgusting;" of those who see these divine truths as weak-minded, childish, foolish, and wanting reason; of their belief as "facts," "isms," etc. Now, is this not a little egotistic and disrespectful to the most advanced Spiritualists, and the host of brilliant minds, educated, scientific, inspirational and intellectual, who claim these "facts" and "isms"?

And all this simply because he does not know these grand truths. Why, is it impossible for him to believe that others

may know more than he does? He says: "Spirit Sarah Churchill says, 'I have never met a spirit who wants to come back.'" That, with a few quips and stale jests, is his strongest argument against re-incarnation. Who is Sarah Churchill, that her assertion that she does not know should weigh against the many who do know?

He quotes the sayings of the "Spirit Benefice" as "authoritative." If our good brother wishes to give himself up to the authority of any spirit, he has a right to do so; but he has no right to try to force the yoke of that authority upon others.

That savors too strongly of priestcraft to suit advanced Spiritualists. Since he has been writing his articles, so much light on Re-incarnation, Karma, etc., has been given in the GOLDEN GATE by Mrs. Harris, and other writers, that one is inclined to believe his total ignorance of all these subjects must be assumed.

If so, how puerile and silly to assume ignorance for the sake of argument, or, we might say, quarreling!

If he really is so ignorant, why not cease writing until he has spent some years, or at least months, in investigating these grand and sublime subjects? All readers of the GOLDEN GATE must think, as we do, that its pages are too precious to be filled with such things as do more harm than good, when so many souls are hungering for noble truths, the genuine wisdom, which are being disseminated through its columns.

Thinking thus, I will not trespass further upon your time and space.

Fraternally, N. A. Y.

OCTOBER 5, 1888.

## Spontaneous Spirit Phenomena.

(Chicago Times.)

Another of those cases which are frequent of late, of spirit manifestations at unexpected times and places, is reported as having taken place at a farmhouse in Illinois, about eighteen miles from Chicago, in a family by the name of Cure. The first indication of the presence of unseen guests was Sept. 14th. Mrs. Cure had set the table for supper, and went to the kitchen, remaining there about five minutes. On her return she was astonished to find not only the table moved from where it stood when she left it, but the dishes upon it differently arranged. Somewhat terror-stricken by the unaccountable transformation, she went to the barn and called her husband. Upon both entering the house, the table and everything on it were precisely as Mrs. C. had first placed them.

While Mr. C. was laughing at what he declared to be imagination on the part of his wife, the kitchen door flew open, and a pan of roast pork shot out and deposited itself half way across the room on the floor, and the table transformation was repeated. There was no more laughing by Mr. C. He summoned his son and hired man and proceeded to discuss the events. While doing so, three or four cucumbers came through the window, and the men hurried out, but failed to find any one. Returning to the house they lit a lamp, but the unseen opened the window and a gust of wind extinguished it, and, too badly frightened to relight it, they sat in the dark all night, during which no manifestation occurred.

The next morning Mr. Cure went to the barn, harnessed his horses to a market wagon, and went to the house for his hat and coat. Upon his return he found the horses unharnessed, the wagon pole down, and the harness hanging in its usual place.

Much else of a similar nature took place on Friday night and Saturday, and on Sunday a priest was called, who went through the usual formalities for the exorcising of spirits, by which it was supposed, as no demonstrations occurred for the time being, that they had accomplished their purpose; but on the Tuesday following they again took place, and it became known that the chief disturber of the peace of the house was Frederick Cure, a brother of Peter, who passed from this life three years ago. The spirit on Tuesday spent all his time in writing, asking to see his son, and in the evening the son came and held a long interview with the spirit, his father, who appeared satisfied, wrote, "Good-bye," and departed. The next day Mrs. Cure busied herself in putting the house to rights.

Don't judge a man by the clothes he wears. God made one and the tailor made the other. Don't judge a man by his family, for Cain belonged to a good family. Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed.—*North Wales, Penn., Record.*

Old associations cling to the mind with astonishing tenacity. Daily custom grows up about us like a stone wall, and consolidates itself into almost as material entity as mankind's strongest architecture.

You may set it down as a truth, which admits of few exceptions, that those who ask your opinion really want your praise.—*Oliver Wendell Holmes.*

The discovery of what is true and the practice of what is good are the two most important objects of life.

The best preacher is the heart; the best teacher is time; the best book the world; the best friend is God.

## Fred Evans in Australia.

EDITOR OF GOLDEN GATE:

I am glad to say that we are at last settled down in Brisbane. Our voyage out, as a whole, was very pleasant. With such an honest, jovial man as Capt. Morse of the "Alameda," it could not well be otherwise; and then J. B. Sutton (purser) and all the other officers were so pleasant, that we all felt at home after being out a few days.

A false alarm of small-pox prevented us from witnessing any of the beauties of Honolulu. But the amusement caused by the "old growlers," who could not get ashore, amply repaid us for our disappointment. We made the islands of Tutuilla at night, so we were again doomed to disappointment, in not seeing as much of the place as we should have liked.

We left Tutuilla for Auckland at 11:30 P. M., September 8th, and on Tuesday, September 11th, at 9:15 A. M., we lost a man overboard, named Mr. Bolton. A boat was lowered, and two hours spent in searching for him, but he could not be found; so we resumed our course for Auckland, which we reached September 15th. We were met by a party of Spiritualists, headed by Mr. Cox and Mr. Sinclair. We were handsomely entertained by Mr. and Mrs. Sinclair, and found many earnest inquirers there, who offered us every inducement to stop. We promised to do so on our return. Mr. Cox seems to be the prime mover in all spiritualistic enterprises. The newspapers there gave fine notices of our arrival in Auckland, and announced our promise to return.

We left Auckland September 16th, and arrived in Sydney September 20th. There we were met by a delegation of Spiritualists, among whom were our old friends, Mr. Bowley and his daughter, who kindly delayed their journey to Melbourne, for the sole purpose of welcoming us to Australia. We were shown great courtesies by Mr. Munro, Mr. Short, Mr. Avis, Mr. Downs, and last, but not least, Mr. and Mrs. Gale and sons, who entertained us very nicely.

We only stopped in Sydney one day, and then took the steamer for Brisbane, which we reached September 23d, after a short, but rough, passage of fifty-two hours. There we were met, at 11:30 P. M., by those whole-souled men, Mr. George and Mr. Samuel Smith (brothers), who, in my opinion, are the most unselfish workers in the spiritual vineyard that I have yet met. We were escorted to a cottage prepared for us, and sat down to a very enjoyable supper. We spent the next four days in securing a furnished house, as the former did not suit us.

Three days after our arrival, a social was given in our honor by the Psychological Society, in which we were welcomed, introduced, and entertained by a concert, dancing, and supper. I have inclosed you newspaper notices of the proceedings.

To-day I invited the representatives of the press to a test seance, numbering six different papers. As there are no Sunday papers printed here, we will have to wait for the newspaper reports on Monday, and if they come out in time for the American mail, which closes on Monday morning, I will forward you a few copies. The newspaper men here all admitted that the phenomena occurring through me was wonderful, and free from trickery and collusion of all kinds. Some believe that it is a power that even I cannot explain—some force in nature that is yet a mystery to scientists; while others are almost convinced that it is the work of departed spirits. There is a fortnightly journal to be published during my stay here, called *Psychic Notes*, belonging to the Psychological society, and edited by Geo. Smith.

Mrs. Evans joins with me in sending kind regards to all inquiring friends, and we wish them to know that dear old San Francisco will always be our headquarters. More anon.

FRED EVANS.

BRISBANE, Queensland, Sept. 29, 1888.

I cannot see how any of us, into whose consciousness has really entered even a faint conception of the genius of this great movement, can fail to recognize that the ministering angels of the spirit-world are constantly striving to push us on in the great work of making our individual lives pure and sweet with human graces, recognizing our own divinity, and that in the expression of it lies the only possible method of salvation from all the woes that beset humanity. I most earnestly believe that nothing more is needed than a vital belief in the glorious fact of spirit-communion, and a comprehension of what grows out of that fact, to constitute a "bond of heart union," that shall banish forever from our midst all "the sharp antagonisms," all the "unfriendly criticisms," all the "jealousies," "rivalries," and "scandal-mongering," that so pain and distract some hearts, disturb their efforts, and lead them to fear that no worthy or winning presentation of the vital relations of our faith to practical every-day life can ever be given to the world.—*Dr. F. L. H. Willis, in Banner of Light.*

Nothing is surer, however, than that, if we suffer ourselves to be drawn into too close proximity with people; if we over-estimate the degree of our proper tendency towards them, or theirs towards us; a reaction is sure to follow.



(Written for the Golden Gate.)

## Lines

(Dedicated to Mr. and Mrs. Bullock, on the death of a child or the death of their only daughter, a son, a young child of only nine years.)

BY EDNA L. LINDEN.

Dear friends, I sat in your lonely room,  
Where your little boy lay cold and dead;  
I heard you sigh, and saw your tears,  
And I heard the preacher say:  
That your darling had gone to a land far away—  
To that house whence no traveler returns—  
And I thought how coming such words as these  
To hearts that with anguish now burn.

Then in spirit I grieved and replied to my heart,  
Oh! I know that that is not true!  
No matter by what or who it is said  
I know she can come back to you!  
She can come when the daylight has faded to rest,  
Can come when the bright morning dawns,  
Can bring you sweet flowers all star-gemmed with love,  
Fresh plucked by some kind angel hands.

She is not far away, as the preacher declared,  
Only laid that poor, worn garment by  
To don that pure robe that the Immortals made,  
That can never grow sick, fade nor die;  
No love-link is broken that bound her to you,  
No thought she can never return  
Has ever a moment been one fear of hers,  
As gladly she glides through your room.

Unseen though her spirit to your mortal eye,  
In her beauty she roams at her will;  
With new-found companions and friends that she loves,  
She roams over mountain and hill;  
She sings as she goes, and she clasps her white hands,  
And should back to loved ones on shore,  
"Oh! papa and mamma, could you see what I see,  
You would sorrow for me no more!"

"For my schoolmates and loved ones we always called dead  
Were all here to welcome me home;  
And I tell you, dear mamma, we never have died,  
And I tell you the rest when I come,  
For the angels who love you will teach me just how  
I can talk to you, so you will know  
That I love you and papa, and brothers so dear,  
The same as on earth here below."

And now, broken hearts, dry all your sad tears,  
And joy that your darling can come,  
Remembering full well she is your guiding star  
From earth to a happier home—  
To that home where no sorrows of earth can annoy  
When your journey in this life is done,  
Your Alice will stand at the gates left ajar  
And her sweet voice will welcome you "come!"

WEST OAKLAND, Cal., 531 Willow street.

(Written for the Golden Gate.)

## "Beyond the Veil."

The veil is lifted, and I pass beyond  
Into the mysteries of the Silent Land;  
Some impulse draws me on; some secret bond,  
Whose hidden strength I scarce can understand,  
Binds me to this, the beatitudes and divine,  
With glowing, burning cords of living fire,  
And spurs me onward, while this heart of mine  
Beats high with purest, holiest desire.

I do not feel afraid to enter in,  
Tho' in my soul there dwells a sense of awe;  
For it is good to soar away from sin  
And see the things no mortal ever saw:  
To glean pure wisdom from pure lips is sweet,  
Amid the darkness of terrestrial night;  
And sweeter yet, with eager, anxious feet,  
To follow onward up the steps of light.

Clear voices, like celestial music, breathe  
Into my heart the principles of life,  
And spirit-forms their arms around me wreath,  
And bear me from these scenes of care and strife  
To wondrous heights of glory so intense  
That breath is hushed and pulses cease to beat,  
And consciousness of earth, and Time, and sense,  
Is lost in rapture perfect and complete.

No human tongue can e'er find words sublime  
Enough to paint the treasures of the mind;  
Few hearts have the temerity to climb  
So far above the level of mankind;  
Yet to the spirit who will dare to soar  
Away from earth, nor ever faint or fail,  
For him is opened wide the mystic door—  
To him is given to pass "beyond the veil."

—STELLA.

(Written for the Golden Gate.)

## The Beautiful "Golden Gate."—An Acrostic.

BY ELLA G. LEPPER.

The kingdom of heaven is within you;  
How few there are who search this world through  
Ever come to know or to realize

Both the boundless depth and truth that lies  
Expressed in these words of Jesus who fought  
And bravely died for the truths he taught;  
Unheeding they read them o'er and o'er,  
Their mighty depths they do not explore;  
In searching for heaven they seek a home  
Far away where the bright angels roam,  
Until in fancy the gates open wide;  
Loved ones come to hear them o'er the tide.

Give them sweet rest and a bright crown to wear—  
Oh! the intense longing to be there!  
Look not without, dear friends, look within;  
Do you sometimes feel you have not been  
Ever patient and always true and tried?  
Nearing each day the gates open wide!

Go search for the kingdom within your soul,  
And every scene of life unroll;  
The gates of heaven are open for you,  
Enter then, ye who are tried and true.

MINNEAPOLIS, Minn., Oct. 20, 1888.

## What to Do.

"What can a helpless female do?"  
Rock the cradle and lake and brew,  
Or, if no cradle your fate affords,  
Rock your brother's wife for your board;  
Or live in one room with an invalid cousin,  
Or sew shop shirts for a dollar a dozen,  
Or please some man by looking sweet,  
Or please him by giving him things to eat,  
Or please him by asking much advice,  
And thinking whatever he does is nice;  
Visit the poor (under his supervision);  
Doctor the sick who can't pay a physician;  
Save men's time by doing their praying,  
And other odd jobs there's no present pay in.  
But if you presume to usurp employments,  
Reserved by them for their special enjoyments,  
Or if you succeed when they knew you wouldn't,  
Or earn money fast when they said you couldn't,  
Or learn to do things they'd proved were above you,  
You'll hurt their feelings and then they won't love you.

—Journal of Woman's Work.

## The Future.

Be not too sure a future world  
Shall make all plain and clear;  
Perhaps we shall be puzzled there  
As we are puzzled here.  
That world may be a single step  
In a sublime career,  
While still a boundless universe  
Shall beckon, sphere on sphere.

## OUR QUESTION DEPARTMENT.

MRS. HARRIS.—Is there not a very great difference between the moral tone of those that give treatments and teach mental science as Christians, and those who are not?  
A CHRISTIAN HEALER, OAKLAND.

ANSWER.—If we may judge them all by some of the prominent teachers in that line on this Coast, I should say there is a very decided difference, since the so-called "Christian Healers" use a great deal of time and strength abusing other people who are in the same work. They know nothing whatever about them, except the bare fact that they do not fly their peculiar banner, so they denounce them in the name of one whose whole life and teaching was filled with love and charity, and not with gulf.

So far as I have known the other class of teachers, their aim seems to be to show forth the power of truth over error, both in teaching and healing. As they give less time to the abuse of others, of course they have more time for good works and kind words; so I quite agree with you that there is a "very great difference in the moral tone" among the prominent healers and teachers, at least on this Coast, and that the difference is in favor of those you would term unchristian.

You complain that the man Jesus you worship, and on whom you want to pile all your sins, your pains and aches, your fevers, consumptions, and sores, has been reduced to a principle. You have built up a great man-God in your mind, and consequently the abstract thought of an Omnipresent Good is unthinkable. You must make some man God, or otherwise the object on which you pin your faith, forgetting faith is a spiritual energy that works within your own soul, the very "substance of the thing hoped for, and the evidence of the thing unseen." You have brought down upon your devoted heads the anathemas of your own churches, and now seem to want to retaliate on a class of teachers and healers that care no more for what you say, than does the moon for the bark of a little pup.

How can a person be a Christian, and not be Christ-like? I have seen many Christ-like people, who let their good works and kind words tell the story of their inner life. And then what is this healing power that you declare is the especial gift of such as yourself? Is it not an everywhere-present principle, subject to law, as much so as are the tides? All that can be required is that we should come into harmony with that law. To come into harmony with the law, one must absolutely free his mind of fear, grief, envy, jealousy, murderous thoughts, and all thinking that comes under the head of selfishness. Love must be the law of this life. This will show itself forth in charity toward all.

A true healer is one who works in this spirit, while the healing that is charged with the contrary spirit is of doubtful quality, no matter what claims may be set up as to credentials. Words and actions speak for themselves. We see the beauty and smell the fragrance of the flower, even though we do not know its name. We do not see this great nature, which is the outspeaking of Good, asking, "What is your creed?" When she works to bless mankind, she only asks that they come into harmony with law. Men prepare the soil for the seed, and the man who does this the most thoroughly, other things being equal, finds that nature will respond in proportion to his care.

Just so the "Divine Law of Cure" will never fail when all conditions are met, and so far I have not discovered one creed better than another in this work; but I have found that love and charity discount creeds every time.

You see, if the so-called Christians had their way, we should find that when there were signs of rain, they would require people to put up a board with the name of their creed in plain letters, so that the rain would know where to fall, and even then there would likely be some discrimination between the various so-called orthodox creeds.

The healing power must all come from one source, from the All-Good, and this in harmony with law. We give quality, tone, purity, to the healing. The quality that heals from center to circumference is love. Hatred, uncharitableness, may stir up the cess-pools of disease, but does not cleanse them, though it does cause them to emit that which will bring distress to others.

When you sign yourself "Christian Healer," you may arrest the attention of those who, like yourself, are bound to some creed which shuts out by far the larger part of humanity. But "Divine Healing" makes no such conditions; if it did, no Christian could be sick. There is one supreme law—that of Love. This law is working in all, and through all, whether Christian or otherwise, to will and to do God's good pleasure. The one in whom it is doing its perfect work is the one who is living the Christ-life—that of charity and love toward all.

To healers of whatever faith I would say in all kindness: Let us sink creeds, isms and ologies so deep in this all-pervading love that they will never come to the surface in our teaching and healing, any more than they do with the various flowers that lift their hearts to the sunshine.

Yours for Truth,  
SARAH A. HARRIS, F. T. S.  
BERKELEY, Cal., October, 1888.

We men prepare sorrow when we come into the world, and lamentation when we

leave it; and so it is our duty in the intermediate time to fight with suffering, and to sow the seeds of joy. There are many tears to be wiped away.—Shaftsbury.

## What of It?

EDITOR OF GOLDEN GATE.

I read the articles going the round of the press in regard to Margaret Fox-Kane's expose of Spiritualism, or rather, I should say, Margaret Fox-Kane's expose, and its damage to the cause of Spiritualism, and the thought naturally suggests itself, "What of It?" If Mrs. Kane chooses to perjure her soul to pander to the enemies of Spiritualism, will she or the cause she mis-represents, suffer by it? Let the skeptic judge as he chooses, but to Christians we would say: Though Judas betrayed his Master, and Peter denied Him, Christianity survived.

It is said that Modern Spiritualism rests on the evidence of the Fox girls as its foundation and corner-stone. Peter was the "Rock" on which Christ promised to build His church.

But had neither faith any stronger foundation to rest on than poor, weak human nature, both must soon perish from the earth. But Christianity survived, and Spiritualism, which rests on the "Rock of Ages," (the soul of being)—the common foundation of all the religious faiths the world has ever known—will not only survive this expose of human frailty, but the wreck of matter and the crash of worlds.

We feel more anxiety for poor, fallen humanity, than for the cause of Spiritualism, which we know is able to take care of itself. Truth is mighty and will prevail.

A. COMSTOCK.

SAN BUENAVENTURA, Oct. 28, 1888.

## Do Coming Events Cast Their Shadows Before?

EDITOR OF GOLDEN GATE:

It is an old adage, "It never rains but it pours;" and while this saying is literally true in Oregon just now, causing field and meadow, hilltop and valley, to put on the annual green of Spring, so also it is true that we are having refreshing showers in the spiritual vineyard, in the way of mediums, lecturers, trance speakers, and healers by laying on of hands, etc. Noted among them is Dr. Schlesinger of your great city.

Well, this is what the good, spiritual citizens of our good city have been praying for for a long time. I had hoped that the editor of the GOLDEN GATE would have paid us a visit this fall with Fred Evans, but it seems that we must "wait a little longer" for that good time.

Strange as it may appear, Spiritualism is taking no backward step, with all the exposes of bogus mediums, and sometimes I feel that we are approaching the advent of some great event, some grand upheaval or convulsion, in which the nations of the earth will mingle with universal interest, in the finale of which human rights will be much enhanced.

Men and women are fast learning the capabilities and the possibilities of the human soul. What is going to bring these things about I am unable to say. Whether it be warrior, priest or people I know not; whether the earth is to be deluged with human blood, or whether it will be only a war of ideas, I am unable to state; but that some startling event is in the near future I feel as certain as the sunshine.

C. A. REED.

PORTLAND, Or., October 24, 1888.

Men can never be neutral in great religious contests; and if, because of the little wrong in the right cause, or the little evil in the good man, we refuse to take the side of right, we are, by that very act, silently taking the side of wrong.

He who says what he likes, may hear what he does not like.

## 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.

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## ADVERTISEMENTS.

## A

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

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Of those 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:

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- 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. 1807 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.

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Sold by all Druggists.

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Authorized Capital, \$1,000,000.

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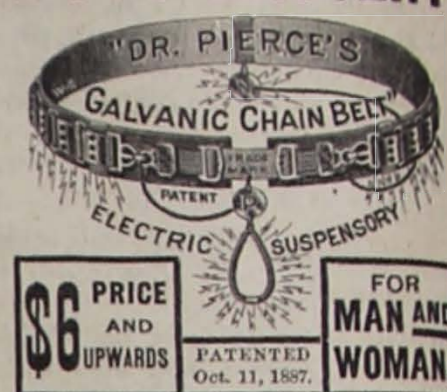
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This Belt is the Very Latest Improvement in Electro-Therapeutic Science, and is warranted to be far superior to anything of a similar nature ever before invented. It produces from 26 to 90 degrees of electrical power, giving MILD, STRONG or REVERSIBLE currents, which can be INSTANTLY FELT by the wearer. DR. PIERCE'S BELT is, in fact, a complete

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

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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!

FREESTONE, Sonoma Co., Cal.,

February 25, 1888.

DR. PIERCE & SON—GENTLEMEN:—I take great pleasure in writing you that the Electric Belt which I bought at your office in 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 "big disease," or something of the kind, and that it would cost me from \$400 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 manufactured, and heartily recommend them to all sufferers. Yours truly, CHAS. S. COLLIER.

## FOR FULL PARTICULARS OF

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Call on the undersigned, or

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The dangerous and distressing complaint known as Hernia or Rupture, may be instantly relieved, and is 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 Hooks 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 specimen of "Solid Facts."

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