



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.

A good word is as soon said as an ill one.

Moral strength is the highest kind of health.

The highest exercise of charity is charity toward the uncharitable.—*Buckminster.*

Endurance is the crowning quality, and patience all the passion of great hearts.—*Lowell.*

Life appears to be too short to be spent in nursing animosity or registering wrong.—*Charlotte Brontë.*

Think well over your important steps in life, and, having made up your mind, never look behind.

Thou who wouldst give, give quickly. In the grave thy loved one can receive no kindness.—*Carlyle.*

There is a transcendent power in example. We reform others unconsciously when we walk uprightly.—*Mme. Swetchine.*

Whenever a noble deed is wrought,
Whenever is spoken a noble thought,
Our hearts in glad surprise,
To higher levels rise.

What is really momentous and all-important with us is the present, by which the future is shaped and colored.—*Whittier.*

Shun delays, they breed remorse;
Take thy time, while time is lent thee;
Creeping snails have weakest force;
Fly their fault, lest thou repent thee.
Good is best when soonest wrought,
Lingering labor comes to naught.

—*Southwell.*

If I can put some touches of a rosy sunset into the life of any man or woman, then I feel that I have walked with God.—*George MacDonald.*

What is liberty without wisdom and without virtue? It is the greatest of all evils; for it is folly, vice and madness, without tuition or restraint.—*Burke.*

The hospitality of some people has no roof to it. Ten people will give you a dinner for one who will offer you a bed and a breakfast.—*George MacDonald.*

We are the mariners, and God the sea;
And, though we make false reckoning and run
Wide of a righteous course and are undone,
Out of his wide depths of love we cannot be.

The constant aim of Christianity is to unite the sundered link between man and God, and to bring the finite and the infinite into a conscious harmony and felt oneness.—*W. F. Evans.*

In the nature of man is the vital mechanism that produces all the phenomena of society. The science of society therefore deals with laws which are a part of the nature of man. This science can only be found by a direct study of his constitution.—*Book of Life.*

He that would have friends must show himself friendly. It is meet and comely, just and equal, to requite kindnesses, and to make them amends who have deserved well of us. Mutual offices of love and alternate help or assistance are the fruits and issues of true friendship.—*Bohn.*

Letter from W. J. Colville.

EDITOR OF GOLDEN GATE:

Now that I am again in Chicago I write you just a few lines to let you know how things are going in this far distant part of the country. I may safely say the camp-meeting at Cassadaga, New York, was in all respects a brilliant success; and when I was compelled to leave Friday, August 31, after staying four days longer than I had anticipated, I felt almost as sorry to leave the many good friends there as I did August 2d to leave San Francisco. Mr. and Mrs. Skidmore and many others have been so very kind and generous to everybody they employed, that the utmost harmony and good feeling prevails, and all who were engaged this year are in hopes of paying a return visit next season.

One excellent feature of Cassadaga camp is the proper attention given to the serious work of the convention. Though plenty of amusement is provided for the numerous young people on the grounds or in the vicinity, Cassadaga has not made the mistake into which some older associations have fallen, of cultivating the dancing pavilion and billiard room to the lessening of the number of spiritual meetings, and a general drifting into the manners of an ordinary secular pleasure resort. Wherever such a policy has been adopted it has proved unsuccessful, as the Summer camp meetings are chiefly prized by persons who live in country places where there are few opportunities for intellectual and spiritual enjoyment outside of reading; so when they arrive in camp they are hungry for food they cannot readily procure at home. These have been abundantly fed at Cassadaga, where the utmost variety has been presented from the rostrum, and through the instrumentality of the multitude of excellent mediums for all phases of phenomena who have tented on the grounds. Financial prosperity has gone hand in hand with spiritual awakening, and all seem to feel that August, 1888, has been a time of edification and growth in all directions.

The weather has been delightful. I was most greatly disappointed with the eastern Summer, having heard that this was a hot season, and that persons who had become acclimated to California climate would be apt to feel it intensely, especially the mosquitoes; but neither the intense heat nor the irritating insects put in an appearance.

Mr. and Mrs. Lillie and Edgar Emerson are just as popular at Cassadaga as in Oakland. It seemed very homelike to meet our kind friends Hon. Amos Adams and Mrs. Aylesworth so far from the Golden State. They were both very genial, and worked earnestly for the GOLDEN GATE. Walter Howell, a very effective lecturer, has I understand, received a call from a liberal Unitarian society. Some Spiritualists are alarmed at the idea of his possible acceptance of it, but for my own part I cannot see why an inspirational speaker cannot speak for Unitarians, provided they know he is a Spiritualist, and engage him with the full understanding that he is not expected to cloak his convictions. For my own part I abominate official restraint, and consequently have no desire to become a pastor; at the same time I feel very strongly convinced that any man or woman who is by nature and development adapted to the work, can do an immense good work as regular minister to a progressive, free Christian congregation. Mr. Howell having defective bodily eyesight, though his spiritual perceptions are very keen, needs a home. Now if Spiritualists who appreciate his valuable inspired teachings do not wish him to enter another field of work, why do not some who can well arrange it, offer him a regular position with pleasant surroundings. Homes for mediums would be hateful institutions, but a home for every medium where kind friends would appreciate and duly compensate faithful services, would surely be a means of advancing true Spiritualism, as many sensitives require more than all, besides refined elevating conditions to assist them to live entirely for their work, unharassed by unnecessary external cares.

As I meet kind friends wherever I go, and as I greatly enjoy travelling, I have come to care very little for places, and have thus lost one of the leading characteristics of the feline race, to which so

many of my friends think I belong. Last Sunday, September 2d, I had the pleasure of meeting very large and kindly audiences in Martine's hall, 55 South Ada street, Chicago; and on Tuesday, September 4th, a class in Spiritual Science opened very auspiciously in the lecture room of the First Methodist Church. The GOLDEN GATE has many readers in Chicago already, and I trust it may soon have many more.

Yours sincerely,

W. J. COLVILLE.
247 Ogden avenue, Chicago.

Letter from Portland, Or.

EDITOR OF GOLDEN GATE:

Have you ever visited Portland, if so you know what a charming trip it is by sea and river, more than one hundred miles of river scenery, and of the grandest description, huge pine forests fringe the Columbia and Willamette's banks on both sides, and so deep and wide is the Willamette that the largest ships go up far beyond Portland, Oregon's pride and glory; and well may they be proud of it, for a more lovely and artistically laid out city I have not seen. The streets are all lined with beautiful shade trees, elegant lawns and gardens.

We all felt at home from the moment of our arrival, and have met with so much appreciation and genuine whole-souled hospitality, especially from Mrs. Lucy Mallory and her co-editor H. S. Maguire, of the *World's Advance Thought*, whose beautiful home has ever been ours, that we almost feel like extending our visit another month. But the New Era camp-meeting convenes the 7th, and we have engaged to lecture there, and instruct a class in psychic culture, so when it is over we shall say au revoir to pupils and friends, and haste eastward, while the scarlet and gold still lingers on the maples, and autumnal splendor bathes town and forest.

Portland is a wide-awake city; it seems to us all of its people are Spiritualists, or if not are sufficiently liberated from the chains of cold theological dogma to attend all progressive meetings. Mr. Colville lectured five times in two days to large audiences. All gave him a God-speed as he departed, though much wishing to detain him a month, which was quite out of the question, as his engagements in the East had to be promptly met.

We have lectured twice each Sunday, given one Delsarte entertainment, and instructed two classes daily in Spiritual Science and Delsartism. There are two societies here, one presided over by Col. Reed, and one by Major Sewell, both gentlemen of culture and ability. I hear that all the Unitarian Church people are Spiritualists, as well as their genial, gentle-souled pastor. I wish Mrs. Sarah Harris or Mrs. Josephine Wilson would come here and organize a college of spiritual science; it is much needed, and I feel sure would be a success from the first. Several of the most influential ladies are teaching classes in their homes, and I do not know a more favorable spot, climate or people to work among.

We should like to visit Mount Hood, have seen its snow covered head a few times, peering above the cloud and smoke of innumerable fires, that at this season ravage the great pine forests; but usually it is hidden, although 14,000 feet high. Parties frequently make the ascent, but our triad must be satisfied without this pleasure now, and devote all our time to work.

The GOLDEN GATE is a favorite here; we have sold all the copies you sent, and must ask you to send a larger packet for camp. We leave the 7th, and shall write you from there.

Mr. Chainey has been very busy all the month at Cassadaga, having large classes in psychic and physical culture. This is as it should be. Why should not every camp-meeting be a "Chautauque." There are no people in the world who have such rich, natural and varied educational methods as the Spiritualists, Theosophists and Metaphysicians. We go to camp to be happy, and in not health, grace and the unfolding of the psychic gifts means to this end? They are the most precious of our gifts; through them we come to know Godself and our eternal heritage of good.

Always yours,
ANNA KIMBALL-CHANEY.

PORTLAND, Sept. 3, 1888.

[Written for the Golden Gate.]

THE THREE WORLDS.

Man's Relation to the Material Universe, the Occult Universe, and to the Spiritual Universe.

BY DR. J. D. MACLENNAN.

If we remain silent when we see TRUTH crushed to earth, are we not adjudged guilty of sin before the high tribunal of justice?

This is our apology for taking up the gauntlet in defense of a science in which we have no further interest than to bear witness to the truth, as we find it to exist in nature.

In defending this branch of natural philosophy, we have to dip deep into philosophy, for both are so correlated as to be inseparable. In doing so, we will endeavor to elucidate in a scientific manner the inexplicable in nature—not by any great learning and scientific attainments received in the ordinary routine method of education, which it was not our lot to receive, being debarred in youth from those necessary accomplishments by circumstances which were beyond our control. But in mature years we entered as a student in the college of nature and revelation, where we still remain, and continue to advance with slow but steady progress. We make this apology, that the reader may excuse the language with which we at times clothe our subject.

If agreeable to the GOLDEN GATE, we will furnish a series of articles, in which we will give the link and keystone uniting the arch of the material, occult, and spiritual worlds. The present article commences with a reply to Wm. Emmette Coleman's article on "The Delusions of Astrology," ending with a specific prediction concerning Spiritualism. In our next communication, we will go into the soul of nature—into the occult world—and explain these causes. This will link us with the spiritual world, which will be continued in another article.

It appears by the article referred to, that our friend, Mr. Wm. Emmette Coleman, has been taking a walk along the beaten path of astrology, until he arrived at the relics and bizarre superstitions of the ancients, and of the mediæval alchemists. These relics he has collected together, and has made a chemical analysis of them, in order to discover the active principles, the occult sympathies, irradiated from the stars, and which astrologers claim influence the destinies of individuals, nations, and all animate and apparently inanimate things in nature. The result of his research was published in the *Carrier Dove* of June 30th, entitled "The Delusions of Astrology," which he summed up as "entirely devoid of foundation in nature; a delusion and a snare, in complete opposition to science, philosophy, and common sense."

Mr. Coleman's failure in discovering the truth, as it exists in nature, is because he analyzed only the chaff, instead of the grain; the earth, instead of the diamond; and allowed common sense, clothed with prejudice against the science, to be his dictator, without giving reason and experience a fair hearing.

The unsatisfactory test which Mr. C. received from an astrologer, ought not to have prejudiced his sensible understanding against the science—the science which Dante declared to be "the highest and noblest and without defect."

Like all other truths, astrology has suffered from the vagaries of incompetent and mischievous pretenders, unqualified persons who pretend to exercise it, availing themselves of its name and credit, for the sake of passing off some other mode of divination.

Our own experience with all the astrologers whom we have had the opportunity of consulting personally, was of the same nature as Mr. C.'s—unsatisfactory. But the astrologers consulted were so ignorant of the rules and principles of the science, and so defective in mathematics, that they could not map a figure of the heavens to a given time, much less make directions to the angles and other important points in the horoscope, and their chief method was to copy from books the general significance and events applicable to the month of birth.

The reproach, however, such practices

bring upon the science, is wholly unmerited; for it would be equally unjust to condemn all other branches of philosophy because each numbers among its professors some ignorant and mischievous pretenders. Ignorance of its principles and practice is the chief foundation for the prejudice which exists against the science.

The same spirit of inquiry which animated us to investigate Spiritualism, also led us forth to find out the hidden causes of those common occurrences in our life, which were inexplicable when abstractly considered. Our mind being liberated by coming in rapport with the spirit world, was no longer bound with the narrow chain of thought which is usually satisfied in attributing the inexplicable to the works of Providence. True, all things are the work of Providence, but Providence uses means for the accomplishment of His purpose; and God being in all things—in the apparent evil as well as the good—so is truth to be found everywhere, in all things.

It was our inquisitiveness to find out the cause of the inexplicable in nature, that in our rambles we came in contact with the path of astrology, and seeing therein glimpses of the probability of gratifying our desire for knowledge, we ventured to take a walk along the "footprints of the sands of time."

We had proceeded but a little way, when we arrived at the castle of Governor Prejudice. Here we engaged a guide, whose name was Captain Common Sense. With him we continued our journey in great haste; so fast, however, that it was difficult for us to keep up the race with him.

In a short time, we caught up with three persons, who were walking leisurely along in the same direction we were going. They were Old Father Honesty and his two sons, Professor Reasoner, a wise philosopher, and Dr. Experience, a practical chemist.

Our guide passed by them, but we tarried behind, and joined in conversation with Professor Reasoner, who was the first of the three to speak to us. He asked us what we were doing on this lonely road, and whither we were going in such haste.

"We are on a pilgrimage to the Temple of Nature," we replied, "and not being familiar with the road, we took as our guide, Capt. Common Sense, who passed by you."

"Child of Nature," said the Philosopher, "you will not be admitted inside the gates surrounding the Temple, with that monster as your guide" (referring to Capt. Common Sense). "Look at him, my child; he has two faces, one white and the other black. The two are united, and inseparable. We have seen him frequently on this road as a guide to travelers. On his way to the Temple he keeps the white face foremost, but on his return his dark face only is to be seen. All those whom he leads on this road return with him, with their faces changed like his. He is dual and has a dual name—Common Sense and Common Ignorance. He is a brother to Learned Ignorance, and they are the two sons of Governor Prejudice. His brother, Learned Ignorance, is also a guide to travelers on these roads, and like your guide, always brings his party back without getting inside the Temple Gates.

"Had you gone inside the Governor's castle, where you first met your guide, and into the bone-yard in the rear of the castle, you would have beheld a ghastly spectacle—the skeletons of past ages, rising up higher than the pyramids, having been slaughtered there on the altar of prejudice, by the Governor and his two sons. It is at this castle that the multitude stop, and go no further, fully satisfied with the rulings and decisions of these three lords, Gov. Prejudice, Common Sense, and Learned Ignorance. It was they who crucified Jesus, persecuted the saints, spilled the blood of martyrs, roasted the innocents, and burned the mediums of past ages to death. It was they who persecuted Harvey after he demonstrated the circulation of the blood. It is they who despised the persecuted Galileo, who laughed at and ridiculed Newton, Bacon, Locke, and Linnaeus. It is they who tried to strangle geology, chemistry, magnetism, Spiritualism, and every new revelation and discovery; ridiculed the idea of traveling by the power

(Continued on Third Page.)

[Written for the Golden Gate.]

A Rap at the Regents.

In the early stages of man's history he sought to account for the good and bad experiences surrounding him, by inventing two beings, who were supposed to control the conditions which environed him. These beings were conceived to be in conflict with each other; Armaud, the beneficent, provided all the good things of life, and Abhorinances represented the evil; but Abhorinances does not appear to have been a very malevolent person, like our Christian Satan, nor did he rampage around with the connivance of Armaud, seeking whom he might devour. He appears to have been rather a solemn deity, reigning in gloomy grandeur in his stygian realms. There appears to be nothing on record to denote that he ever went "swinging round the circle" in search of sinful souls. His was a mild kind of reign, about as merciful as that of the Greek Pluto, who with his Queen Proserpine, held court in Hades, the female element doubtlessly tempering the sterner judgments of the not inexorable judge, while in Elysium, the charming presence and refining influence of numerous goddesses, made life delightful in Jupiter's Olympian court.

Whether this charming Idyl was the resulting reflex of the intellectual elevation of Grecian culture, or whether the humanitarian tendency of the people, was due to the natural reflex of their religion, certain it is, where the Greeks erected an altar to pity, they erected no blood-stained altars to immolate human victims; no blood-offering in sacrifices to their Gods. The Spartan mother, the heroic wife, sent their loved ones to battle for their country, but no homes were desolated by the sacrifice of their innocent daughters. Women were held in reverence. No Grecian Jephthah ever sacrificed his beautiful daughter, to bribe, placate or appease some tyrant deity. Women were held in highest reverence by these poetical pagans, while the chosen people of the holy land, the scriptural Lord's especial pets, treated women as chattels.

We find no Grecian chief to sacrifice his innocent daughter in order to fulfill some barbarous vow. In fact there existed not one God in Olympus base enough to accept such a sacrifice; they were not fond of the smell of roast meat, they preferred the odor of fruits and flowers. Nor can be found in all Pagan history so wicked a compact as that made between Jephthah and the Lord, as fully related in the eleventh chapter of Judges; wherein it provides on the condition that the party of the second part shall deliver certain enemies into the hand of the party of the first part, the receipt whereof to be duly acknowledged, that in such case the said party of the first part hereby binds himself his heirs and assigns, to deliver unto the said party of the second part, "the first person that shall come forth of the doors of my house to meet me when I return from slaughtering the children of Ammon, and I will offer him up for a burnt offering." In witness whereof the said parties have hereunto set their hands and seals on the day and year before written; and in compliance with this contract we find in the 32d verse, "So Jephthah passed over unto the children of Ammon, to fight against them, and the Lord delivered them according to contract into his hands." "And he smote them from Arer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter," etc.

Now there is no pretense that these Ammonites had done any wrong; they were living peaceably in their own cities and vineyards, and this is the kind of divine morality which the priests are now howling to introduce into the Godless schools and universities; but let us see how this delightful compact was kept between the parties of the first and second parts, vide verse 34. "And Jephthah came to Mirpah unto his house, and behold his daughter came out to meet him, with timbrels and with dances; and she was his only child. And it came to pass when he saw her that he rent his clothes, and said, Alas my daughter, I have opened my mouth unto the Lord, and cannot go back." And then the poor child in this pitiful story dutifully bows her head like a lamb prepared for the slaughter, and replies, "My father, if though hath opened thy mouth unto the Lord,"—the inexorable party of the second part—"do with me according to that which hath proceeded out of thy mouth." One pauses here in the ruthless story for very pity, it is so shocking, it is so pitiful. And she bewailed her maidenhood with her companions; and it came to pass at the end of two months that she returned unto her father; poor friendless lamb—vide verse 39—who did with her according to his vow which he had vowed.

That is to say, this ruthless monster, the Lord's intimate friend, stripped her gentle form; the form that he above all, should have defended with his life against the Lord, and all the hosts of hell combined, bound her on the cruel altar, and burned her there; a bloody sacrifice to his Moloch Deity, the party of the second part, and our pious Bible-olators [blame neither party to the compact, but content their pious souls by singing—

"Angels ever bright and fair,
Take, oh take her to your care."

And uphold her as a shining example of filial obedience to this unnatural filicide,

and of religious duty to this demon dyak.

Now, if the clergy consider that there is any foundation in fact for this atrocious story, as related in their holy Scriptures, then their God must be a demonical horror; and if there is no truth in the story, then they are guilty of teaching rank blasphemy. But this compact was evidently nothing unusual among the elect. But what makes this case inimitably atrocious is the fact that unless the Lord had coveted roast maiden, he could have intervened as he did in the case of his earlier compact with Abraham, where he contented himself with a roast of ram, which he not only permitted, but suggested to Abraham as a substitute for his son Isaac, already at the altar stripped for the roast. There remains, therefore, no possible excuse for the infamous immolation of this innocent maiden. And to enable the priesthood to disseminate these blasphemous stories, and poison the minds of our youth with their hideous details, we have the Regents of the University betraying their trust by surrendering the outworks of the control of those antediluvian fossils, who under the guise of teaching morality, poison children's minds with fables as infamous as that I have quoted.

The State in its wisdom prohibited the teaching of the Jewish Jehovah or the Christian Satan within the walls of the University, or of the public schools, yet these guardians of our youth have surrendered the outworks, shirking their duty with a pious snivel. They remind one of Ingersoll's saint, unfitted for either one place or the other; for not all the keys of Peter or Anubis can open the gates of Paradise for those who betray their trust.

Here we have President Horace Davis addressing the convention of Methodist preachers, at their meeting, with regard to moral and religious influences at Berkeley, and the Regents conniving. Does he consider the story of Jephthah and his daughter a good moral and religious influence? Why, even Shylock was condemned for insisting upon his rightful pound of flesh, as stipulated in the bond. But the Lord exacted his whole hundred and twenty pounds. Shylock merely wanted a slice of Antonio uncooked, but the Lord stipulated a roast, and to the blood-stained altar they led the trembling, unresisting girl.

Mr. Davis offers to Presbyterians and Methodists the privilege of erecting "guilds," or "denominational homes," to "exert a beneficial influence," while "Doctors Carroll, Dille, Crary, Izer, and Bruno accepted the amendment of Dr. Heacock, that in order fully to remove the objection to the University, prayers and the reading of the Bible must be introduced there."

Thus has been admitted, by a good-natured Unitarian, the entering wedge to denationalize and sectarianize our beneficent public school system, by an illegal acquiescence in the demands of bigots.

It would now be in order for Messrs. Davis and the Regents, and the reverend gentlemen, their conferees, to rise and explain the morality of the aforesaid Bible story; to state what books and chapters contained in the Bible they would recommend to the students' consideration, that are consonant with our modern ideas of human justice, and consistent with the sciences that they are supposed to study; and finally, by what law they would be permitted to introduce the prayers and Bibles of any sects, in discrimination against any other sect. In short, if Methodist and Presbyterian religions are to be taught, have the Roman Catholics, the Swedenborgians, the Jews, the Mohammedans, any rights also, and if so, is it proposed to make the University the battle ground of warring sects?

As the Rev. Mr. Harcourt eloquently said a few Sundays ago, "A great conspiracy is now being enacted in our land, and it is high time for Americans to wake from sleep."

When a public school teacher of Boston is compelled to obey the nod of a priest, and to take a true text book in history under his arm and march out, because the teacher and book are true to the record Rome made for herself; and when Professor Lambert of the Lincoln school must give place at the bidding of one blind Jesuit, etc.,—and now are not the Regents playing into the hands of the Catholics, the avowed enemies of the common school, by granting privileges to the Methodists that they dare not refuse to Catholics in common with all other sects?

The public ought to demand of these men, in unmistakable tones, either to maintain the inviolability of the State institution committed to their charge or resign. No tampering with the public schools.

A. Y. E.

For life to cease to be poor and common-place, and become intrinsically rich and wonderful, we must realize that if it is, as a whole, a gift of God, then all its parts must so be. . . . How grand and majestic, then, is this every-day life! It is inlaid with divinity; . . . and David utters a literal fact when he speaks of his down-sitting and uprising as encompassed by God.

The harvest of grains and fruits is not more regular or abundant than the yield of human affections, sympathies, fellowships; but here, also, there are differences of seasons and of soils. We must improve our spiritual husbandry. We must enrich the ground from which good qualities spring. We must expose our inmost life to the quickening sun.—C. G. Ames.

[Written for the Golden Gate.]

Splints.

BY ELLA L. HERRMAN.

Press onward in every good word and work, and thus gradually will heaven's "pearly gates" swing ajar!

Modern Spiritualism, with all its beautiful revelations, is the "hand clasp" between the two worlds.

Every experience in life, whether painful or pleasant, bears its own peculiar significance and instruction.

There is enough real, genuine trouble in the world, but much so-called trouble would take wings and disappear if we ceased to recognize, encourage, or harbor it as such.

The most fruitful efforts are born of continued patience, determination, and courage, treating even a thought of failure as an uninvited, unwelcome, and dangerous guest.

Live pure, honest, and upright lives, and all the missiles of undeveloped forces will fall harmlessly to the ground.

Do we not always prefer the good-will, sincerity, and true charity of our acquaintances and associates? Then by all means let us bestow the same blessings upon them.

We should always remember that when our own mental and physical powers weaken, the recuperative forces of nature everywhere exist, and perpetually flow, for the immediate and universal restoration of every needy soul. May we all learn to drink freely, harmoniously, and happily from this inexhaustible stream, however numerous and varied its channels may be.

All present deeds have a bearing upon the future. Hence there is great need of the development and use of all the faculties we possess, that we may pursue the wisest, and consequently the happiest, course through life.

The nature of philosophy is first to attract, then interest, and finally to absorb, the attention of mortals; while that of creeds is to restrain, conflict, and antagonize their minds. Time only is required to establish world wide the former, and obliterate the latter. Then will begin the millennium upon earth!

What can we accumulate in life, or bequeath to our children, so valuable as the memory and influences of an honest life? I mean honor in its truest, fullest, and noblest sense. How vain, in comparison to this, are the efforts for material accumulation alone, and how insignificant the results!

LOS ANGELES, Cal., September, 1888.

Letter from "Grapho."

EDITOR OF GOLDEN GATE:

The season at Cassadaga was extended one week, making Sunday, September 2d, the closing day. This move is conceded to have been a mistake, as the attendance has been very light. If the change had been announced early, the attendance might have been better, but as it was, most of the people left when they intended, and few came to take their places.

During the past week, lectures have been given by Walter Howell, W. J. Colville, Mrs. R. S. Lillie, Prof. W. F. Peck, and Mrs. Anna Orvis. Walter Howell has applied to the Western Unitarian Conference for fellowship, and will accept a Unitarian pulpit. He says he has not renounced his spiritual philosophy, nor will he cease to utter his highest convictions; but a desire to settle in one place for permanent work, leads him to seek the liberal pulpit as the field for his future labors. There has been a good deal of comment here upon his course, and many express deep regret at his withdrawal from the field of active work in Spiritualism.

During the past week, there has been organized at Cassadaga the germ of what ought to be, and may become, a great movement in the field of moral thought. An association has been formed, of which the following is the Constitution:

This Society shall be known as the Universal Co-operative Temperance Union.

The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and a Co-operative Board consisting of one or more members from each city or town represented.

The object of this Union shall be the eradication of vice in all forms.

All persons in sympathy with the object of this Union are eligible to membership.

It shall be the duty of the Co-operative Board to establish subordinate Unions in their respective localities, with the object of ultimately perfecting an International Union.

There shall be no stated initiation fee, but every person shall make some voluntary offering, according to his or her means and disposition, at the time of joining the Union.

The first annual meeting of this Union shall be held on the C. L. F. A. camp-grounds, on the third Monday of August, 1889.

The officers of the Association are: Solon Lauer, President; Mrs. Anna Orvis, Vice President; C. Bird Gould, Secretary; Hon. G. F. Lewis, Treasurer; Honorary Vice Presidents, W. J. Colville, Dr. M. M. Tousey, H. D. Barrett, Mrs. Dr. Hyde.

This Association is a move in the direction of materializing some of the ideals which are so constantly enunciated from the Spiritualist platform, and should receive the hearty co-operation of all persons interested in the regeneration of humanity.

In a future number of this paper further information will be given concerning methods of work for the local societies, with hints on organization, etc. It is the intention to divide the work into several departments of reform, and to make the platform so broad that all who are interested in the elevation of our social conditions can labor through this organization. The Secretary may be addressed at 307 Sterling avenue, Cleveland, O.

GRAPHO.

Better that the feet sleep than the tongue.

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, rapping, 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.

As sometimes one's past is a background against which one draws the contrast of the present with the past attainment, let your present imperfections be the background against which the light that is divine shall picture the future achievement in glorious and triumphant beauty; and then remember that that achievement, great and wonderful and perfect as it may be, will form but the stepping stone to that higher height, that diviner glory which shall follow.

A TRUE MAN.—Oh! for a man that will stand up and say, I want to be good, honest, virtuous, and upright; loving my neighbor as myself, helping my fellow-man along the rugged road of life, simply from a love of doing these things for their own sake, and not because he fears eternal torture in hell and hopes for a reward of a golden crown in heaven.—Paine.

He that cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven.—Lord Herbert of Cherbury.

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The Three Worlds.

Continued from First Page.

of steam; scoffed at the possibility of such a nation as the great American Continent existing, when Columbus proposed to make the discovery.

"O Father Reasoner," we replied, "we have heard enough, and tremble with fear. Pray deliver us from our guide. We are lost, and cannot find our way."

"Child of nature and revelation," said the Philosopher, "we will take thee under our care, and guide thee to thy journey's end. But our travel will be slow, for, as you see, we pass nothing by without examining it thoroughly. And the fruit of our labor we carry in this sack, without which our journey to the Temple of Nature is in vain. We will give Capt. Common Sense, your former guide, in charge to our aged sire, Father Honesty, who has the power to transform his dual face into one of united whiteness."

We were delighted with the change, and completely absorbed in our new-found company. Reasoner explained everything as we went along. Experience, the chemist, allowed nothing to pass his observation without analyzing it. Father Honesty weighing the results in the scales of justice. The jewels were retained, and the dress cast aside.

After a long, pleasant, and very exciting journey, we arrived at the outside gate of Mother Nature's Temple. We were met by the sentinel on guard. He asked us for the password. Dr. Experience presented him with the bag which contained the fruit of his labor.

"Well done, thou good and faithful servant. Thou art worthy of being admitted into my mother's kitchen. Pass through the gate, take this key, and with it open the door which will admit you within the Temple."

Father Honesty took the key, and led the way, we following. He mounted the steps, entered the porch, opened the door, and we entered with him within the veil of the Temple of Nature, and there beheld, with admiration and amazement, lightning glimpses of the wonderful works of creation.

Here we witnessed the union of mind and matter, nature and revelation, and the link and keystone uniting the arch of the spiritual and natural temple were revealed to us, and explained. This we will give to the world as soon as possible.

To resume our defense in behalf of astral influences, we are ready to declare if Mr. Coleman had devoted the time in personally testing the science, according to its rules and precepts, that he did in tracing its origin to the "outgrowth of the mythology of the early inhabitants of Kardumyas or Akkad," his experience, like others', would have changed his unwilling belief, and he would have come to the conclusion that astrology is a science whose foundation is laid in the profound abyss of natural philosophy, and is neither "a delusion nor a snare."

It is patent to every careful student of the subject that astrology was based upon a long series of careful observations, and while it is the common cant of its opponents in this day to say that the Copernican system of astronomy overthrows the ancient system of astrology, it does not in the least affect or change the influences of the heavenly bodies upon the earth, its atmosphere, or on mankind.

The same causes, under similar conditions, always produce the same results; and if we recollect that the most trifling incident in nature cannot come to pass without a cause, and that these causes are incessantly giving birth to a new fate, new action, which at one time brings us comfort, and at another overwhelms us with misfortune, it is strange that we should deny that such causes exist, when every day's and month's experience confirms the fact by the good or ill success that constantly attends all human pursuits. Those who deny it have surely never contemplated the mysteries of their own existence, nor the common occurrences that are inseparable from it.

How are we to account for the strange succession of fortunate and unfortunate events experienced by many individuals? Some there are who glide quietly through life, floating upon the stream of time like a boat on the waters of a broad and tranquil river, carried on by an unruffled tide of prosperity, and lighted to their journey's end by the cloudless sun of happiness; others, again, are to be met with, whose "star" seemed to rise in clouds, to hold its course through storms, and to set in blacker darkness than that which gave it birth. The whole lives of some individuals are but a manifold succession of continual disasters, trials, labors, and disappointments. Thousands to whom no blame can be attached on account of injudicious or improper conduct, are injured and eventually ruined, by a strange and singular concatenation of circumstances, which no human prudence can prevent.

Certain times and seasons are found to be more than usually disastrous and evil to certain people. A fatality frequently runs through whole families, numbers of whom frequently die together. Some seasons are notoriously remarkable for strikes and riots, murders, suicides, etc., anarchy, depression in trade, scarcity of the fruits of the earth, famine, pestilence, inundations, earthquakes, war and rumors of war, heat and dryness, wet and cold. The brute creation, the insect tribe, the vegetable world, nay, even the shell-fish at the bottom of the unfathomable ocean, feel and succumb to the effect of some occult influence.

Nor are its operations confined to the physical world; the spiritual is affected as well. Never was a kingdom, State, or great religious sect founded, but some extraordinary assemblage or configuration of the planetary bodies has signified the event.

Modern Spiritualism was revealed to the world during the reign of Uranus in the cardinal and ecclesiastical sign "Aries." Human understanding was quickened, and a system formulated that established a means of communication with the spirit world, at a moment when the configuration of the heavenly bodies was arrayed in peaceful harmony, irradiating the splendor of their glory to earth, with a declaration of peace and good-will to mankind.

Foremost in the line of the celestial congress, brilliantly shone forth the star of splendor, which was the promise to woman that her path would be illuminated, and that she would be carried upward and forward on the wings of love and inspiration, to her own exalted sphere in the world, making her co-equal with man in all the affairs of life, holding her seat in the council of nations, and handling the reins of government with man; nay too, she was to become the standard-bearer, guiding his steps, and leading him forth by inspired wisdom and counsel to carry out heaven's best plan.

We are further confirmed in our judgment of the remarkable influence that this wonderful orb exerts on the cause of Spiritualism, from the fact that the events which have already transpired, agree in nature with his revolution. Accordingly the most noted events indicated to take place during the first eighty-four years of the advent of physical spirit communion, were to occur about the middle of this period, when the eccentric orb would perform one-half of his revolution, and arrive at the opposition to his own place at the advent of the spirit raps. This period is the present one, and includes seven years from 1885 to 1891 inclusive.

This period of seven years will be noted as the period of the greatest spiritual baptism and outpouring of inspiration; the period of grafting and the springing forth of new branches; the period of pruning and weeding the garden; the period when many of the old and faithful laborers in the vineyard were to be gathered to their heavenly home; the period when many of the old and faithful laborers in the vineyard were to be gathered to their heavenly home; the period of estrangement and separation of some from the fold; the period of division and inharmonious; the period when the cause would receive apparently the greatest set back from the friends in its own house; the period when science was to be engaged to take a seat upon the throne of judgment, and decide with smoked lens the merit of the truths claimed by Spiritualists.

Many of these events have already transpired, the others are sure to follow quickly. The culminating point will be reached before this year is over, the pruning hooks will be more actively engaged, the rubbish cast out will be collected by those who stand outside the gates, and a bonfire made of it, by which the enemies of the cause expect to annihilate Spiritualism from the face of the earth. But not a tree in the garden shall be injured, not a green leaf singed, nor a blossom without; but out of all this strange co-mixture of good and apparent evil, will spring forth the greatest good to the cause.

Old preachers of the bigoted sects will make themselves obnoxious by their violent attacks on Spiritualism this time, as well as in the close of the years '92 and '93. After that period everything will go on smoothly until the eighty-fourth anniversary. Then will come a period of seven years' baptism, when the manifestations will so far eclipse those of the present day as those of today outshine those of the past.

SAN FRANCISCO, 1410 Octavia St., July 30, 1888.

(To be continued.)

Note from Mrs. Thorndyke.

(To the GOLDEN GATE readers: I extract from a letter received from Mrs. E. P. Thorndyke, of San Bernardino, dated August 29th, 1888.—J. M. KELLOGG.)

ESTEEMED FRIENDS:—From this valley, where the rays of the sun (not of truth) penetrate the very marrow of man and beast, making life in the body hard to bear, I address you. "This pleasant to hear from old friends, who have known us through our joys and sorrows, and to know that they are true, though distance and time intervene."

Please extend my kind regards to my old friends. Tell them when this "cruel war is over," I hope to again visit my old adopted "City by the Sea," and take them by the hand, and relate the curious leadings and vicissitudes of this southern life. We are moving to make our camp-meeting a success, to be held in the hall and grounds.

Dr. Taylor has joined our Society, to better work with us. The old Society are being moved from the rut where they have so long maintained their position, as fast as a healthy move can be effected. We have great hope, for we recognize our friends "over there," working with and through us. The time is set for the 12th of October.

When opinions are free, either in matters of government or religion, truth will finally and powerfully prevail.—Thomas Paine.

The way to gain a good reputation is to endeavor to be what you desire to appear.

Love as a Reformer.

"There is but one way I know of conversing safely with all men; that is not by concealing what we say or do, but by saying or doing nothing that deserves to be concealed."—GOLDEN GATE, August 18, 1888.

The above is a good rule to apply in all our daily communion with each other. Was there ever an individual made better, more kind, loving, tender and true, by harsh, unfeeling sarcasm, ridicule, contempt, or in fact any of the many ways we have of displaying our feelings towards those with whom we differ, or who in our opinion require reformation.

Contrast the fault-finding inharmonious critic who sees only our faults, and who is forever publishing them regardless of time or place, or who visits us privately to preach to us a sermon on our personal errors, holding them up to view in their most malignant form, magnifying and turning them to enable us to see them in all their deformities, until each is a mountain in stratum; with the jolly, whole-souled enjoyable companion whose very presence is cheering, who speaks and writes—if at all,—of the good we are each and all doing, of the comfort and advantages he derives from our society, of the helpfulness and good cheer our presence brings to those with whom we meet, leaving our faults for personal criticism (for who does not know he has faults), and which of the two are most likely to aid us in becoming what we are here for—kind, loving, refined members of our own immediate circles and of society. Place the two individuals in positions where they mingle daily with large numbers of people, and which will be of most service in influencing their fellow creatures for good, or likely to win those requiring reformation from their evil ways? and why does this same principle not apply forcibly to much of the disorganization existing in our spiritual societies?

How many of our societies, conferences or publications are not constantly used as laundries for our own dirty linen; thereby driving away the best class of members who do not attend meetings or read periodicals to enjoy such controversies. Such themes can hardly be regarded as interesting or inviting to strangers who happen to visit us or read what we print. Granted that we have frauds, humbugs, counterfeits and those who borrow the "livery of Heaven to serve the devil in," are we the only class thus afflicted, and wherein is the advantage to be derived from publicly displaying our own weaknesses, either in our societies or publications?

Supplying the opportunity for certain persons to inflict upon society, their bitterness and venom may be enjoyable to that particular person, as it gives them an opportunity to exhibit their deformities; but wherein does it benefit the cause, the party criticised or the critic in fact is it not the prime cause of the dissolution of very many of our societies, and the destruction of our publications? Suppose a speaker or writer has within his control proof positive of the guilt of any individual, of what possible advantage is it to publish that fact publicly or privately, except before a court of law.

Does not the old Proverbs, "Judge not that ye be not judged," and "he that is without sin among you cast the first stone," apply to all such criticism with a force in comparison with which other language is weak?

The individual thus publicly criticised may have numerous good qualities, that in our haste to crush out the evil (are we sure it is not the person instead of the evil) we have overlooked, which if published side by side with our criticism, would cause the latter to look small indeed.

Last but not least, is there not enough in the grand and glorious truth that our friends in the summer land can and do come back with loving greetings and communications, to which may be added our daily experiences—if we have cultivated the good thus brought to us—and established within our own souls that heaven which should then exist, to fill the mouths of all the speakers, and the columns of all the publications in existence, with love instead of bitter malignant attacks upon each other.

This applies not only to speakers on the spiritual platform and writers for spiritualistic journals, but it is equally well adapted to each and every public or private gathering, from the halls of legislation down to the humblest fireside.

Fraternally Yours,

DANIEL COONS.

1434 Atlantic Ave., Brooklyn, N. Y.

(Written for the Golden Gate.)

The Stone which the Builders Rejected.

Once upon a time a man of old was commissioned to build a temple to be dedicated to the living God. The cedars of Lebanon and the rough ashlar from the quarries were brought forth and squared for use. A committee had charge of inspecting the material brought up for the building of the temple. On one occasion a stone was brought that when tested by the standard, proved to be neither a regular oblong or a square, and not having the mark of any of the workmen upon it; and the committee not knowing the mark that was upon it, unanimously agreed to throw it over among the rubbish. But as the

temple neared completion that very stone that the builders rejected, was required for the chief head of the corner.

In erecting our temples to the living God are we not in greater danger of rejecting material fit for use than the builders of old?

Solomon's temple was designed to be the wonder of that age; ours to be the house of many mansions. Its designer, the Supreme Architect of the Universe. We his children, are all craftsmen, sending forward material for its construction. All our good deeds, kind words and loving thoughts are gathered up by our loved ones gone before, and adjusted according to the designs on the trestle board.

And friends, be assured, our Temple when completed accorded to design, will have ample room for all earth's wanderers home.

D. S. MAYNARD,

Soldiers' Home, Leavenworth, Kansas,

August 30, 1888.

(Written for the Golden Gate.)

Hindrances to Soul-Growth.

BY MRS. ELIZA A. MARTIN.

Some of the most stubborn hindrances to soul-growth are so closely allied to our common thought, that in our search we overlook them. One of the most prominent among these is vanity, and also one of the most obscure to our outer consciousness. The very desire for spiritual attainments may rest upon this basis, and is a foundation so weak that the structure is almost sure to topple over long before it reaches completion. Then we find ourselves obliged to waste valuable time in re-building, and unless we have learned wisdom by experience, we are liable to use the parted stone of the old foundation. Thus, many lives are a series of constructions and demolitions, and no great progress is made, although they may reach the three-score years and ten.

This vice is so universal, so much a part of humanity, that its existence is scarcely known, yet we may be sure it always finds a place in every nature; therefore, the cultivation of humility is becoming to all the children of men. As humility supercedes vanity, so in like proportion does the soul expand and grow, and approach that state of perfection, which is the real object of its incarnation.

To be vain of our attainments is to put up a bar to further progress. To correct this, one quick glance should be taken over the great field as yet unattained, and by comparison with present possessions, the prudent mind finds its level and becomes equipoised.

Another hindrance to soul-growth which lies in the opposite direction from the above, is the tendency observed in some natures to withhold their best thoughts from others, either through false modesty or selfish indifference.

There never were so many students and thinkers as at the present time, and a large percentage of them build a fence about themselves, roof it over, and carefully guard every aperture, lest some stray thought should fly away. This is poor economy. We should give our thoughts freely to others as opportunity presents, with a spirit of humility, actuated by benevolence and free from all arrogance.

In proportion as we give to our own possessions increase. The vain man who displays his knowledge is more helpful to his fellows than the one who is too modest or too indifferent to trouble himself about any soul's growth but his own. One of the most beautiful economies of our nature is our dependence upon each other, for we can only add to our own treasures through the good we bring to others.

Another hindrance to soul-growth, one of the commonest and most deplorable, comes from unfavorable situations. Many earnest, thinking, struggling souls, with lofty aspirations and grand ideals, are living isolated lives, among those to whom they are bound by ties of blood or duty; entirely misunderstood, their best efforts misconstrued, while their highest, purest motives are made to wear the rags of selfishness and suspicion.

Perhaps there is no situation so trying, or upon which the spirit world look with such compassion; and yet this class which calls for our commiseration, is really the most fortunate of the three. Despite all obstacles, these hindered souls will grow. They must cultivate many deniable qualities, although they frequently fall into error from a mistaken conception of duty. They may sacrifice themselves for others, thereby checking their own soul's growth and hindering the progress of those they would help, by pandering to their selfishness.

There never was a soul so bound but sometime an opportunity was presented for its escape into more harmonious surroundings. Every soul needs, and if it earnestly desires, will find a condition of harmony which is absolutely necessary before it can invite freely from the great inexhaustible fount of intelligence.

OXFORD, Mass., September, 1888.

The Rev. Dr. Hall said every blade of grass was a sermon. The next day he was amusing himself by clipping his lawn, when a parishioner said: "That's right, Doctor, cut your sermons short."

Man is an eternal mystery, even to himself. His own person is a house which he never enters, and of which he studies but the outside.

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GOLDEN GATE.

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SATURDAY, SEPTEMBER 15, 1888.

REMOVAL.

The office of the GOLDEN GATE has been removed from the unwholesome quarters it has occupied for the last three years, to large, clean and elegant rooms in the Flood Building, Market street. Will our brother journalists please correct their exchange lists accordingly? Our address hereafter will be "Room 43, Flood Building, San Francisco." Please give full address, as there are numerous "Golden Gate" enterprises in this city.

FREE LIBRARY AND READING ROOM.

In our new and commodious quarters in the Flood Building, Market street, we are fitting up a large and convenient reading room and library free for all visitors. On our center table will be found the leading Spiritualistic papers and magazines from all parts of the world, together with much other interesting reading matter. The library will at first be small, consisting mainly of a hundred or more choice works on Spiritualism and kindred topics from our private library. We invite contributions of books to this library.

TO OUR FRIENDS.

All interested in our work who have ever called at the office of the GOLDEN GATE, will be glad to know that we have moved into new and more commodious quarters. Hitherto it has been a question of close economy with us; cheap rent was a necessity—at least so we thought—until we could place the paper on the safe rock of success.

We realized the small clientele our paper possessed upon this coast, as compared with that of the leading Spiritualistic journals of the Atlantic States. Here was a population of two or three millions, while the publisher there had fifty millions or more of people to draw upon.

It must be remembered that with a journal devoted to Spiritualism, we cannot expect to find many readers among other classes of people than Spiritualists. Our patrons are scattered often far apart; and those who would gladly help the Cause are often unable to do so for lack of means.

And so we have plodded along for over three years, struggling for a foothold, gaining steadily, but slowly, and ever hopefully looking to the future—to the time when we could afford to enlarge our business, and especially to the time when we could see our way clear to a better home for the paper. We have concluded to wait no longer, but to take the risk of largely increased expenses, and trust to the angels on both sides of life to help us out.

Our present office consists of a compositor's room 13x26 1-2 feet, a reading and library room 14 1-2x18 1-2 feet, a reception room 12 1-2x20 feet, a private editorial room 8x8 feet, and a small counting room 6 1-2x8 feet. The rooms are new, richly finished, and have never been occupied before. They are located on Market street, at the corner of Fourth, in the business center of the city, in the new and elegant building recently erected by J. C. Flood. Take the elevator to third floor, and find room 43. The latch string is out.

ENDEAVOR.

It is effort more than accomplishment that makes us strong and builds up all that is best in us. We need not count ourselves unblest because we fail to achieve all or any of what we conceive and strive for. The most successful but catch at the skirts of the thing they would be, or obtain, then perhaps fall back upon what they call in their half discouragement, a false destiny; so it will, so it has been, since man lived. The happiest, noblest and best part of man, is that part which he is not permitted here to play out fully. So it happens that doubt ever lives, even amidst the strongest faith; doubt, because we are so oft thwarted, and see not why, our plans being both just and generous. We rise up in the morning of life, and declare what we will be, we will, and affirm that what we are, we know. At noon-time we lie down weary, and find that what we would have become we are not, and what we would have done is not grasped, though we have done much and striven nobly. At evening, we but see that we are ever behind, beyond or beside, our intrinsic existence, forever at hide-and-seek with our souls.

Such is life, the doing and doing again, of every duty, great or small, however fruitless they may seem, until we learn that perfect patience, the true religion of the soul. All are steps in that endless progression, our destiny.

EDITORIAL FRAGMENTS.

Give, if you would be happy—give of kind thoughts and gentle words always; they are often more precious than silver or gold—give of your bounty of earthly treasure; give of the sweetness of your own soul; give freely and ungrudgingly, to all whom it is in your power to bless. We are told that "God loves a cheerful giver." We are quite sure that angels do, for do they not always tell us so?

We have no thought in common with that class who persistently deny the possibility of the psychic force. All such must certainly be not only but little read up in the literature of Spiritualism, but they must have had but very limited opportunities for investigation of this phase of spirit phenomena. It is one of the well-established facts—one that history, both ancient and modern, fully corroborates—that beings from the other side of life can and do manifest themselves occasionally to mortals. We have seen them under conditions where deception was impossible.

"Try the spirits," is an injunction quite as necessary and important in these days as in those of St. Paul. It is an injunction, also, whereof Spiritualists should take heed quite as much as skeptics or unbelievers. Above all things should we never surrender our reason or common sense. If some misguided or undeveloped spirit, representing himself as some master-soul of by-gone ages, comes to us with folly in his message, we should exercise our sovereign right of judgment to cast him aside with a word of friendly advice to mend his ways. Plato and Socrates were not imbeciles in their mortal existence, and certainly they are not so now.

What a blessed thing is death, when it comes in the fullness of time to relieve the spirit of its worn-out body. With the old house falling into decay with age, the roof leaky, and the walls mouldy and cheerless, how gladly the tenant—if he has lived wisely and well—goes forth to occupy his beautiful mansion builded for him in the Summer Land. There should be no sorrow in old age, for it is then "we are almost there," and the glad thought should fill the soul with delight. The haven lies just beyond that bank of clouds we call death. See ye not the harbor lights, O Sire, and thrills not your spirit with the joys of the home gathering so near at hand?

Trouble, sickness, and sorrow are only for the moment. We never seriously regret these ills when they have passed by. In fact, we very often recognize in these afflictions much needed and helpful lessons of life and duty. The lash of physical pain is often necessary to keep us mindful of the duty we owe to our bodies. When we shall reach the sunlit shores of the Hereafter, and can look back over the varied experiences of our mortal lives, we doubt if we would be willing to part with a single pang, physical or spiritual, we ever endured. They will all be seen to have had their divine uses in shaping our characters for good, and fitting us for the truer enjoyment of life in spirit realms.

We will have nothing more than the truth, and shall be content with nothing less, in the work in which we are engaged. Spirit communion is to us a most sacred thing. We will have it unmixed with dishonesty, or not at all. The medium who supplements his or her mediumship with confederacy or deception of any kind, is not the medium for us. The time is past when mediumistic gifts are so rare that we must accept pretension for reality. There are mediums everywhere—good, honest, conscientious men and women, and young children, too—with whom deception is all but an impossibility. Let us encourage and uphold all such. The day will grow brighter for all Spiritualists who refuse to be deceived, and are patiently in earnest for the truth.

Our lives should be full of sunshine, no matter how hard or humble the lot we are called upon to fill; for in the sunlight of the soul we can all the better bear the ills that may befall us. It is the cheerful spirit that suffers the least in sickness. The shadows of physical pain will often flee away if we confront them in a spirit of gladness, determined to accept whatever comes to us as for our good. Why should we moan and mourn over earthly losses, when such losses may prove to be riches to us in the Beyond? Surely our houses and lands, and our treasures of gold and silver, will be nothing to us "over there," and unless we use them wisely here, they will doubtless be worse than useless—a mill-stone to prevent the spirit from rising above the earth.

How apt we are to judge matters outside of ourselves by our own moods of mind! Thus, when we stand above the clouds, upon the mountain top, all things around us are bathed in the beautiful sunlight; but when immersed in the shadows of the valley, we see only gloom in our surroundings. This is a dreary, dark, and dreadful world, says the misanthrope. How bright and beautiful

is nature, responds the soul aglow with happiness. A few weeks ago, deeply pained at the frauds and impostures practiced in the name of our religion, we wrote, "Truly the evil days 'have come to our beautiful Spiritualism.'" Now, in the clearer light of the hilltop, we rejoice that the clouds have rolled away. We wonder if the prospect of a better and brighter home for the GOLDEN GATE has any bearing upon our changing moods of mind!

THE WHEAT AND THE TARES.

It is a well-established principle in the investigation of psychic phenomena, especially of the physical phases thereof, that every seance must be judged upon its own merits, and that no seance can be taken as a criterion to determine the merits of any other seance.

It often happens that with one circle the manifestations will be of a surprising character, while with the same medium and another circle there will be no manifestations worthy of mention. This irregularity of manifestation has led to much unjust criticism of genuine mediums, some investigators cruelly denouncing them as frauds, while others having had the most positive assurance of their genuineness, are as equally earnest in their defense.

It is this inability of mediums at times to produce satisfactory results, that has no doubt, furnished the motive with some mediums on a low moral plane to supplement genuine phenomena with deception. Once a medium engages in deceptive practices it will not be long before he will find himself practicing deception altogether. It is much less exhaustive of the medium's forces than the genuine phenomena.

This explains the conflicting testimony concerning the honesty of certain materializing mediums. A is certain that he has witnessed the appearance and disappearance of a veritable psychic form in the presence of a certain medium, while B is just as positive that he recognized in the form that came to him the medium himself, or perhaps some vulgar confederate.

We are not prepared to say that all of the mediums who have played spirit in each other's cabinets in this city, or who have employed such professionals as we could name to "spook" for them (we use the vernacular of the cruel trade), are not, or have not at times, produced veritable forms; but we do say that it would be better for the cause if such mediums were driven from the field. The harm they do far overbalances any good that may come of their honest manifestations. Besides, if guilty of fraudulent practices at all, where is the investigator who would not set all of their manifestations down as fraudulent?

Hence we conclude that Spiritualists, who would redeem their sacred cause from the reproach of dishonest mediumship, should withhold their patronage from any and every medium who is known to resort to such practices in their seances. If we insist upon the truth we shall not be apt to be fed on falsehood.

THEIR BETTERMENT.

Nowhere is life free from conflict with the powers of darkness—that mortal blindness to future events that sets the adult mind upon a strain of apprehension that never closes until the veil is risen, and the soul stands forth independent of the demands and necessities of the body. The greatest and most serious question, Christians tell us, is that of the soul's salvation; but really it is the welfare of the body that causes the great anxiety and distress of life among the many, its comfort or discomfort being ever the motor to exertion, and the motive of most deeds, good or evil.

In our daily trials, which no philosophy can push aside, we still perceive the imprisoned possibilities that shall one day bring us up to the soft light of the stars, and the fruition of our best hopes and desires. Blessed are those whom fate or Providence singles out to glorify their being in this worldly estate; and thrice blessed are those who, having the means and hearing the command, obey. Such men and women are saviors of their kind, and one of these is Joseph Spencer, of London, England, representative of the Christian Temperance Commonwealth of that city. He proposes an entertainment that, if successful, will be the greatest scheme of philanthropy of the age. He has completed arrangements with the provincial authorities for the whole of Malcom Island, B. C., two miles wide and twelve miles long, and designs to people it with selected families from England, giving them houses and every necessity, in return for eight hours' work a day from the head of the family. The scheme is especially intended to alleviate the distress among families of England.

This individual humanity should put the British Government to shame, that, with all its outstanding possessions, it does not make some similar provision for its hordes of homeless and suffering poor.

—The *Harmony*, a monthly to be devoted to Theosophy and Metaphysics, will shortly appear in this city. Mrs. M. E. Cramer and F. E. Cote are its editors—two fine writers and advanced thinkers. The *Harmony* will certainly contain nothing but the highest spiritual teachings—the purest ideas, clothed in chaste and elegant English. We wish the *Harmony* a harmonious sail on its journalistic voyage. The subscription price is only \$1 a year. Subscriptions taken by the editors at 324 Seventeenth street, and also by Mrs. Josephine Wilson at 106 McAllister street.

AS WE WILL.

Nothing is truer than that we form our opinions of mankind in general by the character of our associates. The old saying that "it takes all sorts of people to make a world" may be necessarily or only accidentally true; certain it is, that one of two kinds will make or mar the final result of this term of years called a lifetime. Nothing is sadder in our experience than to find one's self or others daily thinking worse of fellow travelers, all journeying to one destination. But if we do find ourselves thinking thus, it proves that we may be of benefit to our company; if we neglect to do our duty, keep silent, and fall into ways and manners, and deeds that were on first discovery repulsive to us, we not only wrong ourselves, but others, and we are fixing those opinions that will in the end make of us misanthropes, and blind us to everything but the works of darkness.

Arthur W. Dickens, nephew of the noble-hearted novelist, said in a letter written on the evening he committed suicide, in Los Angeles lately: "I have had ample leisure for philosophy, and my convictions have made me slightly discontented. I find my fellow creatures to be thieves and prostitutes." This man had lived fifty years, and that was the only conclusion his life experience brought him. But perhaps a greater man said, "All men are liars." Men who live generous, pure and nobly, may also be aware of this existence of the above named characters, but their experience and associations have been such as to convince them that at the base of all human nature is a sub-stratum of good, that the superstructure may be swept away, and a solid, faultless foundation be found for new and better building. While one may be able to erase from the uncharitable world the memory of a false living, we may all thank God that He permits His recording angel to make erasures in our favor, even unto a spotless record, if we so will to live.

A STRANGE SPECTACLE.

A strange spectacle may be witnessed daily at the residence of Mrs. Dr. Cook, 224 Post street, this city,—it is the throng of cancer-afflicted patients waiting for treatment. This lady, who is an educated physician in some school not recognized by the "regular" practitioners, has a method of curing cancer without the use of the knife, that is very provoking to the "regulars" aforesaid, many of whom would much prefer to see their patients die in a "regular" way, than to be cured by methods beyond their knowledge! We have no sympathy with the educated quackery that pretends to cure cancer by the carving process. There is no permanence in such attempts at cure. Dr. Cook has cured hundreds of cases of cancer where the old school doctors have failed, and consequently she has made herself disliked by them. She has occupied her present quarters for seventeen years, and for the last few years has devoted her time exclusively to this branch of practice. She has at present about sixty cases—people from all parts of the country. During her business hours from fifteen to twenty patients may usually be found at her rooms waiting their turn for treatment.

THE LAW AVENGED.—Ere this issue of the GOLDEN GATE reaches the reader, Alexander Goldenison, in all human probability, will have expired upon the gallows the crime for which he has been condemned—the murder of little Mamie Kelly. Here is a young man of nineteen, bright of intellect, but utterly reckless of all moral or spiritual obligations—the result mainly, no doubt, of bad parental training; or, perhaps we should say, of lack of proper training—sent into the other world before his time, to satisfy the supposed demands of justice. This young man, when a boy, was allowed to have his own way,—allowed to roam the streets of this vile city—to visit the whisky dens sanctioned by law, and vile haunts tolerated in the shadow of a hundred church spires,—allowed to grow up in our midst a wicked and unmanageable hoodlum, when he ought to have been bound to learn some useful trade or industry, and brought under wholesome restraining influences. Who is to blame for this wrecked and ruined life? Let the responsibility rest where it belongs; and you, supporters of our licensed rum traffic, take your share.

WHAT DOES IT MATTER.—It is now shown by documentary evidence, in M. Peyre's new book, "Napoleon First et Son Temps," that the great General was of German origin. If this is a fact, it has been discovered too late to mitigate the bitterness of France against Germany, or to lessen the brilliancy of the victories of the dead Emperor William won on French soil. That the now silent potentate dictated to Napoleon in his own capital the terms of peace he would accept, is a note of history that will be none the less significant to Germans, if Napoleon was not a Frenchman. It will be enough for the Teutons to know that, whatever his origin, he was, in their estimation, out of place when in arms against their country. The two mighty warriors have doubtless met again, and looking back upon this little field of hostile action, view it with a different perception than those yet in mortal form rehearsing history because of the dead Kaiser Wilhelm.

JOHN SLATER.—This remarkable medium, although obliged to surrender the use of Metropolitan Temple to the parties having prior claims, is meeting with his usual success at Irving Hall, where, on Sunday evening last, he gave one of the most interesting public seances he has ever given in this city. His powers are evidently increasing. His recent overwhelming defeat of that monumental braggart, Washington Irving Bishop, at his own specialty of mind-reading, is one of the best evidences of his psychic power. But Slater's powers go much farther, and include spirit mediumship, of which Bishop is utterly ignorant. There is profitable work for Mr. Slater in this city as long as he chooses to remain.

ALPHA HALL.—Mrs. Washburn has remodeled and fitted up a neat little hall, for the use of the Sisters of the Seven Links, situated at Fairmount, near the Castro street line. It was dedicated last Friday the "Alpha Hall," by Link No. 1, and a number of other friends. There is a main hall, a small treating room, and a little kitchen for the accommodation of the Sisterhood.

A bountiful lunch was served at 12 o'clock, and a season for spiritual things afterwards. The hall is beautifully located in a warm, lovely spot on the hillside, with a magnificent view of San Francisco. This is the first hall in San Francisco given for the Cause of Spiritualism; hence the name "Alpha" Hall.

EDITORIAL NOTES.

—"Phases of Evolution from a Theosophical Standpoint,"—an able paper by an able writer,—next week.

—Mrs. J. J. Whitney is "at home" Thursday evenings at her parlors 120 Sixth street, where she will be pleased to see her friends.

—It will be some days yet before we shall be comfortably settled in our new office; but we shall hurry up things as rapidly as possible.

—All thoughtful readers of the GOLDEN GATE will find much food for thought in Dr. J. D. MacLennan's able article on our first page, entitled "The Three Worlds."

—No reader of the GOLDEN GATE should omit to read the well-deserved "Rap at the Regents," by "A. Y. E.," on another page of this issue of the GOLDEN GATE.

—The beautiful poem on our fifth page, "Eva to her Spirit Companion," by Miss Pittsinger, is one of that gifted poetess' finest creations, and will be greatly enjoyed by all lovers of true poetry.

—J. W. Fletcher, lecturer and test medium, will speak the Sundays of October in Providence, R. I.; November 4th and 11th at Willi Montie, Conn.; thence till January, 1889, in Springfield, Mass. Address, 6 Beacon street, Boston, Mass.

—Our printers made a bad mess of the evil deity, "Ahrimanes," in "A. Y. E.'s" article on another page. The reader will forgive them, and make the correction. The good deity, "Ormuzd," is also in a bad orthographical way.

—We hear very flattering reports of Mrs. Herbert in her mediumistic work since her removal to this city. She has a much larger field on this side of the bay for her fine medial powers to be known and felt. She is at room 94, Murphy Building, corner Jones and Market streets.

—In an editorial note of last week we located that noble, veteran medium, Dr. J. V. Mansfield, on Sixth street, which should have been No. 1 Fifth street, corner of Market. We gladly make this correction, lest some benighted traveller might lose his way, and fail to get the light on his path which Dr. Mansfield so gladly gives.

—J. W. Fletcher, the eminent lecturer and clairvoyant physician, writes us as follows: "Allow me to express delight at the able manner in which your paper is conducted. I hear warm praises on all sides, and the GOLDEN GATE is 'ever a welcome visitor in many New England homes. May heaven prosper you and your work, is the wish of thy brother, John William Fletcher.'"

—Mrs. Josephine Wilson will open an evening class in spiritual science of health and healing, at 106 McAllister street, Tuesday, September 15th. The course will consist of ten lessons, given on Tuesday and Friday evenings. Mrs. Wilson is a grand teacher as well as healer, and those interested in this subject who can not attend the day classes, could not do better than to join Mrs. Wilson's evening class.

—Mrs. Dr. Beigle is now comfortably settled in her new and commodious office in the Flood Building, where she is "as busy as a bee," relieving the burdens of those bowed down by physical ills, and many a heart grows lighter under the touch magnetic of the good little doctor. Her diagnoses and treatments are wonderful evidences of spirit power. Those seeking release from suffering can find her at room 37, third floor.

—A musical and literary entertainment will be given this evening, September 15th, at Metaphysical College, 106 McAllister street, for raising funds for the College. Miss Lina Crews will give two inspirational piano solos. Mrs. Mulnor will render choice vocal selections, and the musical part of the program will also be enhanced by Messrs. Coote and Blue. There will be readings and recitations by Mrs. Flagg, Mrs. Moore, Mrs. Cramer, and Mr. Edgerly. Mrs. Josephine Wilson, who is doing so much for the College, will also give a short address. There will be other interesting attractions. Price of admission, only ten cents, reserved seats twenty-five cents.

—No one could doubt the great popularity of that grand medium, Mrs. J. J. Whitney, if they were to drop into her parlors, 120 Sixth street, and see the continual stream of people pouring in from morning till night, and then many having to go away without sittings. The writer was fortunate enough to have "an hour's communion with the dead," through this avenue, the other day, and was delighted to talk, for the first time, with Mrs. Whitney's new and bright little control, "Mayflower." It is a child spirit who has recently been added to this medium's band. Mrs. Whitney begins her public work in Odd Fellows' Hall, the first Sunday in October, and we doubt not but her public reception will be as hearty and gratifying as has been her private welcome.

Fraternity Hall.

EDITOR OF GOLDEN GATE:

Last Sunday evening we had a very interesting meeting, although somewhat disappointed with the nonappearance of Mr. Pettibone and Mme. De Roth, yet withal I think our audience (and it was a large one) were very well satisfied with our exercises. Mrs. Cowell, of Oakland, gave the opening invocation, followed by Mrs. Miller, who made a few remarks, after which Mrs. Ladd-Finnegan gave quite a number of tests from the platform. All, with one exception, were recognized. Mrs. White, of San Francisco, also gave tests. Next Sunday evening Mrs. Ladd-Finnegan will occupy the platform in giving tests the whole of the evening, and I predict we shall have a large audience, as the lady has hosts of friends on this side of the bay. We invite all friends to come and visit us, and investigate for themselves. I believe there is more interest in our cause today than there ever has been before. Wishing you success in your efforts to spread the light, I remain, Yours truly, MRS. W. DAVIS, Secy.

OAKLAND, September 11, 1888.

(Written for the Golden Gate.)
EVA TO HER SPIRIT COMPANION.

BY ELISA A. FITZGERALD.

I have wandered long and far,
Yet, Antone,
By our heavenly Beacon Star
I've been shown!
And I know that thou art waiting
On the bright immortal shore,
That in life is no abating,
And the summer days of yore,
Clad in all their golden splendor, shall be ours forevermore!

By the ages that have rolled
On their way,
By the years that have told
Of delay,
By the sorrow we have parted,
By the valleys journeyed through,
By the light to us imparted,
In the pathway we pursue,
Do I bow before the altar, and the mystic vows renew!

By the life-beats of the soul
In its toil;
By the journey to its goal
Through the mists;
By the holy consecration
Of the spirit that is led
Through the vales of incarnation,
And on heavenly manna fed,
I've unlocked the golden secret, and the lore of ages read!

I am toiling here with sin;
In the land
Where celestial joys begin
Thou dost stand!
In this valley of probation
I am quickened by the light
Of a new-born inspiration,
That enfolds me in its might,
As I scent the shining blossoms of the misty mountain height!

I am toiling on the earth;
In the state
Of the soul's divinest birth
Thou dost wait!
Thou art on the Mount of Beauty,
With all many a mission done;
I am at my post of duty,
And would neither shrink nor shun
What is here for me to conquer ere the crown of life is won!

When affliction cometh near,
As I see,
Ever waiting, thou art here
Still with me!
When my loved ones are returning
To the blooming Summer Land,
When my stricken soul is turning
To some strong and faithful hand,
Then with balm of hope and healing, by me thou dost bravely stand!

Through the cycles that are gone
We've been led;
In our armor marching on,
Never dead!
To the battle-fields of matter
We have come and come again,
And the golden seed we scatter
O'er the valley, mound and plain—
Thus our souls subdue the earthland, and the heavenly summit gain!

In the ages yet to be
We shall know
What foreshadowed you and me,
Long ago!
In the shining fields of glory
Where the blooms of love expand,
We will tell the wondrous story,
We will speak in numbers grand,
Till the pilgrims in their journey through the vales will understand!

In that dazzling realm of light,
Thou and I
Will be on the mountain height,
By-and-by!
Wandering o'er the sunny highlands,
How our joyful souls will sing!
Balm groves and spicy islands,
Will their wealth of music bring,
Till in strains of heavenly rapture all the starry heights will ring!

SAN FRANCISCO, Sept. 12, 1888.

Mr. J. J. Morse in San Jose.

EDITOR OF GOLDEN GATE:

On Saturday evening last, upwards of thirty of the spiritual fraternity met at the parlors of Mrs. Champion and Mrs. Crossette, in honor of Mr. Morse and daughter. The evening was spent in visiting, singing and speaking. Mr. Morse gave us a humorous, but very interesting speech, which was enjoyed by all present. His daughter sang a number of her sweetest songs.

This month will be altogether too short to suit the many that gather at the hall to hear his words of inspiration. But as this little heaven tends to make us purer morally, intellectually, and spiritually, we hope some one else will fill his place when he has retired from our presence.

The Intuitive Science Circle, which has met at the writer's parlors for several months past, is progressing finely. Our Chairman, Mr. J. K. Moore, seems to be full of the incoming and outflowing spirit of love and goodness toward all, that we may feel our intuitive, or inner selves elevated and brought into purer, higher, and better conditions for our spiritual unfoldment.

On Sunday last, our Chairman read some of his intuitive thoughts on starting a college (to be called the "Pacific Spiritual College"), which met with the kind approval of all present. Every Spiritualist knows our public schools are a farce, so far as teaching children to unfold the gifts nature intended, and has planted in every human form; and which, under right conditions, would develop a generation of loving, humanitarian, and unselfish people.

Who will help sound the bugle notes of such an enterprise, that our children may be taught life's lessons in its true light? I think the editor of this paper has spoken of the need of such a college, and perhaps he will kindly give us space to express ourselves on this important and

much needed enterprise. Thoughts, kindly expressed, help to fashion our desires, so we look for much through the GOLDEN GATE.

MRS. MARY E. BARKER.
SAN JOSE, Cal., Sept. 10, 1888.

Thanks for Questions Answered.

EDITOR OF GOLDEN GATE:

Please allow me space in which to thank Mr. Morse for his friendly advice, and for his kindly effort to dispel the mists and fogs of unbelief and doubt which surround most investigators; and also let me assure him that his article of August 25th, was received in the same spirit of frankness in which it was written.

It is not surprising that the doubts and fears which beset hundreds of seekers, seem unnecessary and impossible to those who come naturally into the knowledge of things spiritual, or to those who, by patient investigation and study, long ago worked their way through and beyond all mysteries and doubts.

Nevertheless, doubts and fears, phantoms though they may be, exert an influence as powerful as it is unwholesome, over the minds of many men. But if all who can honestly say, "I know that Spiritualism is true," would tell us just how they came to know,—if they would relate the circumstances and conditions of body and mind which they found necessary to the attainment of such knowledge,—the plain how and why and what for of the whole process, as nearly as they can give it in words, they might, perhaps, help on to a happier state of mind many hardened skeptics and anxious inquirers.

All the questions in my first letter were not asked for my own benefit alone. I have never received "a communication that discloses in its nature the mental and personal individuality of its author, with sundry details of facts and incidents known only to their narrator, the whole being beyond the possible knowledge of the medium," which is the definition given by Mr. Morse of a true test; but I believe that such communications have been received, and I base my belief in Spiritualism mainly upon the experiences of others.

My belief, or faith, is a comfort to me and a help toward right living, but it is not so great a comfort nor so much of a help as I want. It is not knowledge, and does not enable me to help others out of the fog as knowledge would. There are those who cannot base a belief or even a theory upon the knowledge of others. To such who come to me for proof or help, I have very little to offer.

Beginners in the spiritual school are not the only ones in need of help, as witness what "C. E. S." says in the last GOLDEN GATE. After forty years of study and examination, he finds himself "at a loss in regard to the possible recognition of spirits communicating with earth," and with the rest of the spiritually hungry, cries out for "light, more light."

In view of all these needs, we appeal to those who know for help and guidance towards the way that leads to the knowledge of Truth. CLARENCE CHACE.

SAN JOSE, Cal., Sept. 10, 1888.

Obituary.

EDITOR OF GOLDEN GATE:

It is an old saying that "Death loves a shining mark." Whether true or false, we more fully appreciate our loved ones when they have left us in the mortal form, and we no longer enjoy their presence.

Miss Ella May, daughter of our beloved brother and sister, J. H. and Emma H. Anderson, of this city, had for several months been in declining health, until on the 16th day of July last the mother, in company with the daughter, started for Gridley, Cal., where an uncle of the girl lived, Dr. J. R. Todd. They arrived in due time, and May seemed to feel better, and Mr. Anderson felt hopes that his daughter would regain her health again.

In a few days, telegrams came that she was worse. Then, "Come quickly, May is sinking rapidly." Mr. Anderson took the next train of cars, and arrived in time to be recognized by his dying daughter. She breathed her last in her father's arms on the morning of the 31st of July, aged 16 years, 7 months, and 30 days. Quick consumption is what the doctors called her disease. Those of us who are accustomed to meet her as one of our sweet singers in the choir of the First Society of Spiritualists cannot realize that she has left us, her death has been so sudden.

The knowledge that Brother and Sister Anderson have of the truths of Spiritualism, alone enables them to bear up under this heavy bereavement, and say, "Thy will be done!"

Never was daughter more beloved by parents, nor parents beloved by daughter.

"Dearest sister thou hast left us,
And thy loss we deeply feel."

But we know that thou art living in the spirit still the same. Mr. and Mrs. Anderson have the heart-felt sympathies of a host of friends both in Portland and back East, where they formerly resided.

C. A. REED.

PORTLAND, Oregon, August 4, 1888.

Advice to Mothers.

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

Timely Thoughts.

(The following timely thoughts from a private letter from a veteran Spiritualist friend, G. B. C., of St. Helena, are well deserving a place in our columns.)

I like the spirit in which Bro. Cridge writes in the last GOLDEN GATE. Indeed, it (the GATE), is full of good things, more so, if possible, than usual; but I can suggest a better method than yours for the relief of the old veteran, Warren Chase:

Benefactions can be made in a manner that will ensure equivalents in return. If every person who feels an interest in the great question that towers above all others, will send Mr. Chase two or three times the amount he charges for "Forty Years on the Spiritual Rostrum," as I did, he will receive by return mail, a book that will not only be an ornament to his library, but he will hardly fail to find on each and every one of the plainly printed pages, two dollars' worth of instruction or edification, himself being judge of the value.

We are constantly, willingly and justly, being taxed in payment of pensions for patriots who achieved our national liberty, and, at a later date, for others who preserved our glorious Union, but are constantly forgetful of what we owe to soldiers of a higher grade, soldiers who spend the best years of their lives in releasing us from the tyranny of the "King of Terrors," and the superstitions that have made this world literally a vale of tears.

Whether Spiritualism, as claimed by Mr. Chase and the more zealous members of the new order generally, is destined to achieve a moral renovation of humanity and consequently become the foundation of a higher civilization than is possible while men are taught that the greatest villain may have his "sins forgiven at the eleventh hour," and become a fit associate for the "spirits of just men made perfect" in "kingdom come," is a grave question.

Theoretically, and from our instinctive ideas of justice, no doubt can exist in a well constituted mind that the man who has been trained to believe that there is no escape from the penalty of the wrongs he inflicts—that justice will overtake him, if not in time then in eternity, to which he knows he will go,—will be more careful to discharge his duties than one who habitually believes that repentance is voluntary, and that he can obtain forgiveness from other than the parties he has injured.

But the truism, "A tree is known by its fruit," is here most unwelcomely forced upon our attention, and the inquiry is legitimate, Has the new light now dawning upon humanity, made us, as a distinctive people, more honest, charitable and humane, as a general rule, than those who accept the teachings of antiquated orthodoxy?

Does envy, jealousy and spite, show themselves more or less rampantly among the exponents of our philosophy than among the creedists? Does Spiritualism open a wider door for hypocrites to enter and remain for commercial purposes, than orthodoxy? And finally, does it so liberalize the feelings of its votaries as to make them go down into their pockets for the "good of the order," in the way of supporting their newspapers, mediums and lecturers, and seek charitable explanations for apparent or real crookedness in any of them, until irresistible proof of guilt is found without unavoidable publicity?

Until these inquiries are answered, as every true Spiritualist sees at a glance that they should be, we should labor to make them worthy of such answers.

Passed On.

To the spirit life, August 23, 1888, from the home of his brother in Anamosa, Iowa, Dr. C. C. Peet.

In the transition of Dr. Peet the cause of Spiritualism loses one of its most devoted and able advocates. The Spiritualists of San Francisco and Oakland will learn with deep sorrow and regret that the grand worker in our cause has passed from the physical field of effort. Many who had the privilege of listening to him will remember the able, eloquent and instructive discourses which he delivered at the camp-meeting at Oakland last year, and thousands will bless him for the good work he did both in healing and teaching along the Pacific Coast.

Dr. Peet represented in his personal life all that is noblest and best in our beautiful philosophy. His faith was absolute, founded upon an experience and knowledge that few of us have had the opportunity to grasp. His perception of truth was far-reaching, and his aspirations were always grand, beautiful and ennobling. He was not only a fine speaker, but an able writer; and his contributions to our journals were interesting and instructive in the highest degree.

Naturally of a poetic temperament, his inspirations sometimes took the form of verse, and many beautiful poems were written by him while in these moods.

His teachings were eminently practical in their character, bearing largely upon proper generation and right living. While having a clear view of man's spiritual relations and destiny, he did not lose sight of the necessity of correct physical generation and training.

Socially he was always genial and kind; his great heart overflowing with sympathy for those in need, and his generous hand ever ready to bestow blessings. As a healer, his cures were often wonderful, sometimes even miraculous; and his self-sacrificing devotion to the sick and suffering was beyond all praise, and was no doubt the first cause of the illness which resulted in the death of his physical body.

Many years ago, when his mediumship was developed, he had been pronounced by the most eminent physicians, in the last stages of consumption, but was told by a spirit who has since been his constant attendant, that if he would agree to do their work they would heal him. The compact was made and most faithfully kept. Health and strength were brought back to him by the angels, with which to do the grand and glorious work that will live forever in the memory of many grateful hearts.

He was fully ripe for the change, and would have made it joyfully, but for leaving the dear wife who had been one with him during all the

bright years of their union. Five children and one brother and sister, together with his loving and devoted companion, mourn the loss of his physical presence.

May they be in a measure at least, comforted by the full knowledge of a glorious re-union with him in a world where there shall be no more death.

JULIA M. CARPENTER.

BOSTON, Sept., 1888.

PHENOMENAL MEDIUMSHIP.

EDITOR GOLDEN GATE:—You may state to the readers of your valuable journal that "Stoddard's new departure in the development of spirit mediumship" is now well under way. I have purchased four new spirit tables, each of which will be used for a separate class that are of the same developing phase and magnetism. In this way no one person sitting for any phase can retard or hold back another person of different phase or degree of development.

So far we have not failed to get some kind of phenomena at each sitting from one or more of the different circles of mediums.

At our last sitting one gentleman got writing for the first time between two closed slates at table No. 1. Another medium got loud spirit raps on her table. Just before the circles closed, a materialized spirit was seen to be sitting in a chair some ten feet from any person in the room. As Mrs. Herbert arose to break the circles (she being entranced) the spirit arose from the chair; it did not walk, but seemed to glide across the room and sink or merge into the organism of Mrs. Herbert, the medium. The chair in which the spirit sat was rocked to and fro several times as the spirit left it, showing to my mind there was some substance in the materialized form. I could not see objects through the form as it moved towards its medium. The spirit was recognized as one of the band manifesting at this place.

I have opened a school for the development of spirit mediumship on scientific principles. I have to begin with some of the finest organisms I have ever undertaken to develop. I believe the spirit world have sent a great many such to this western coast to be developed as spirit instruments, and I am glad that I can lend my might to the grand work, and if I am not very much mistaken San Francisco and the world will in the near future receive a grand boom in the form of spirit phenomenal mediumship. The material is here, and only needs the right conditions for it to flame forth in its magic power.

I have four persons sitting at table No. 1 for slate-writing, three of which will get it inside of six months, provided they will stick to the conditions we have started them out under. In my school of development each person must know what to sit for, and what conditions are necessary to reach results scientifically. No one is obliged to go it blind, for each will receive some encouragement at each sitting from the developing band of spirits that are present. I have reduced the development of phenomenal mediumship to a science, and consequently know just what the results will be under given conditions.

The coming week I shall be engaged in organizing a third class circle. Persons wishing to join this for mediumistic development must report at once at room 94, Murphy Building, Market street, San Francisco. Circles meet Tuesdays and Fridays at 7:30 P. M., Thursdays 2 P. M.

I am also performing some wonderful cures through the agency of spirit magnetism, and am prepared to give reliable references as to my work to all who desire it. To those who are sick let me say this, throw your medicine to the dogs, come and consult the spirits, take their advice and be cured.

[] A. M. STODDARD.

RED SEAL GRANULATED 98 PER CENT LYE OR POTASH.

SAN JOSE, April 5, 1888.

P. C. TOMSON, & Co., PHILA.:—I have made three experiments with your Red Seal Granulated 98 Per Cent Caustic Lye with the following results: First, I used twenty-seven cans of the Lye in twenty-seven gallons of water, and sprayed twenty-seven trees with this solution. At first it looked as if these trees were killed, but they have come out in full bloom and look strong and thrifty. I then changed and used one can to seven gallons of water, but found that this was a little too weak, and finally settled down to about five gallons of water to a can of the Lye, and this has completely destroyed all the scale.

S. R. JOHNSON.

This 98 Per Cent Lye, it will be noticed, has only 2 per cent of salt, and as the soil on this Coast must have quite enough of salt already, it follows that all salt used is a positive injury not only to the trees, but also to the land. We are quite sure that Red Seal Granulated Lye will destroy all kinds of insects, and is the cheapest and best of anything that has ever yet been discovered. Call at your grocery store for Tomson's Red Seal Granulated 98 Per Cent Lye; or send two postage stamps to P. C. Tomson & Co., 248 North Third street, Philadelphia, and we will send you a book that will give you all the information that is known in regard to killing insects, and much more valuable information. ap14-6m*

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."

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[TITLE PAGE.]

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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 847 Market street, "Carrier Dove" office, and is open every week day from 9 a. m. to 5 p. m.; also, Saturday evenings.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 103 1/2 and 113 1/2 Market street. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

MRS. F. A. LOGAN WILL HOLD SPIRITUAL meetings in W. J. Colville's College Hall, 105 McAllister street, Thursday evenings. Speeches, music and a circle formed of the entire audience for healing, development and tests. Admission, 10 cents.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrews' Hall, No. 114, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

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

THE SOCIETY FOR THEOSOPHICAL RESEARCH meets regularly every Friday evening at 105 McAllister street, at 7:30 sharp. Free library and free admission.

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[Written for the Golden Gate.]

Vicissitudes in Life.

BY GEO. A. DELBEE.

Onward the moments swiftly fly,
As earth her planetary course pursue;
Let earth and heaven then reply
In law, that made the whole for you.

To the many minds viewing life from their individual standpoint, we can scarcely comprehend the situation, only from our individual experience. Thus, to controvert the statement made by others of their views of life, we must show by conclusive evidence that our statement is reasonable and true. Life varies with each individual's condition, hence we can not all see alike. The positive man has his views, and all others are false to him. The negative man believes many things he does not really know to be a fact, yet has faith in their existence. Thus we have life presented for our consideration to-day.

Looking back into past history, as presented to our view, and taking life in its present aspect to-day, we discern a marked improvement in humanity to-day, hence must conclude that we are progressing. Why are we progressing? There must be a cause to have an effect, and the effect proves there is a cause for our progression. All branches of trade are now carried on differently than they were in the past. Old ideas fade away and new ones supplant them. Whence come the new ideas? Is humanity wiser to-day than in the past, or what has brought this great change? Men call it a gift of brains, yet many people with brains, in the past and to-day, do not find an opportunity open to utilize their brain power to its utmost capacity; hence brains without action don't count for much. Deep thinkers often fathom some hard problem, yet from inaction it lies dormant in their brain; hence the great lever power in life is that which moves the brain to act on the ideas presented, and to that power alone are we indebted for all our improvements to-day.

Ignorance, or want of unfoldment in the past, is the reason why we present to the world to-day a better knowledge of our improved condition. Education of the masses always improves mankind. Self-pride rises when we learn enough of ourselves to feel that we are free-born men and women, and not slaves to the whims of educated tyrants or bigoted fools; that our spirit is equal to any, and if educated in the law of justice, and receiving justice under that law, we will unfold our natures in just what we are taught to comprehend.

Thus man to-day moves in a higher circle in his manhood, because he has freedom of thought and freedom of action when he stands on the platform of equal justice to all. This, above all countries, presents to humanity the right to live free and independent. We know man does not get all he is entitled to from man, yet he endeavors to display those qualities of mind that enable him to rise above the serf's condition, if he will put his thoughts in action.

No one in this country need be without education. While all that is taught is not healthful, yet the primary lessons are those that require the hardest struggles to master, and those following can be studied according to the conditions surrounding the student. If study, then, develops the man, and energy places him on the road to success, is it to be wondered why we of to-day excel those of the past? Look at the world's crude state in the past—no railroads or steam power—only sailing crafts in a crude way, and horse power to travel with. Could we do much better with the same tools to work with?

We have progressed because we are progressive beings. Spirit rules the earth, and exarcanated are daily with us in our work. Our thoughts are generated from the impress of thought placed in our brain for action, and the man that acts receives more impressions or ideas than the inactive man; hence it rests with ourselves whether we remain inactive—a drone,—or an active spirit relieving our brain of its impressions by activity.

The world yet needs improvement; it is yet in a crude state. No aerial ships are yet presented. This vast ocean of space mankind must yet learn to utilize and navigate for their benefit. The waters and ground are now in a progressive state, and man must turn his attention to navigating the air. It was made for man, as all things are, and he must learn the law that permits him to use it. Education and free-thought, untrammelled by superstitious ideas, will give man the power to act, and action always brings success.

Thus man, in his power as a co-operative spirit, will surround himself with wise and intelligent spirits, who will teach him the way of navigating the atmosphere surrounding this planet. It is ruled by law, and man must and can learn that law.

God has no secrets he does not want man to know, but will only reveal them when man fits himself for the revelation. It has been so through earth's onward march, up to the present day, and will be so until man's knowledge of facts is acquired. Superstition, with its ungodly laws of fiction, must be supplanted by wisdom, knowledge, and justice. Then mankind will advance rapidly, and learn happiness in his advancement. No room then for drones. All will be activity, growth, and knowledge will unfold the human soul. Death will be annihilated. Life, in all its unfolding purity, will surround the human family, and man will

find his God living in his (man's) pure soul. Heaven will be his condition of rest; angels will be his messenger spirits, conveying to him the thoughts necessary to relieve his desiring soul, seeking for more knowledge of life in its beautiful aspect, as presented to his unfolding nature. The spirit world will then be recognized as a part of the human family, and death will lose its gloom. Life will be realized, and the passing from one condition to another of the human soul will add joy instead of grief, each one knowing the higher aspect of life reached by the outgoing soul.

What a change from the superstition of to-day! Life—beautiful life—death's mysteries revealed; God's divine and holy laws made clear to our view; no priest or minister needed; good deeds our prayers; good thoughts put into action for the benefit of all the world. No protection then will be necessary for humanity, each striving to help the other. What a contrast from to-day!

Yet the possibilities are all contained in humanity at the present time. Man only needs his spiritual nature unfolded to know his present worth. False teaching of himself keeps him in ignorance of life's facts. All that is now always was, only our undeveloped condition keeps us in ignorance of this fact. Each generation grows mentally wiser and more spiritual. Woman is learning her place in the world, and when she stands before the world shoulder to shoulder with man, putting aside all the false issues that society's law of to-day places upon her actions, she will prove the equal of man in all the higher aspects of life. Then she will compel respect. Old Mother Grundy, with her false tales of scandal, will no longer be given audience. Woman will lead the van in statesmanship, proving to humanity that she can be trusted to make just laws for earth's persecuted children, that to-day are living the victims of unjust laws, made and enforced by tyrannical policy in man.

All hail the day when the emancipation comes, and woman is made free; when condemnation will fit the man, that is now only a seeming disgrace to woman! O children, how you then can respect your mothers! Ladies' opinions then will be sought; mothers will then instill the higher duties of life in their daughters, that will make them the equal and fit companions and helpmates to man. No more painted dolls held up to the admiration of things called men, or libertines in men's clothing! All will then be changed, and woman will stand before the world on an equality—equal in virtue with man. No stoning woman for man's vices! Each will share their burdens, and be equally responsible for their acts.

Oh, what a contrast will that be for motherhood, from that recorded history of woman presented for our guidance in the Bible history to-day. Yet mother nature is just the same, only her children have grown wiser, and their spiritual natures to-day rule their animal or lower natures of the past; and we now realize that we are more than we appear on the surface to-day.

Thus humanity will grow in wisdom, and all the degradation now heaped upon earth's children will pass away, and justice for all God's created things will be recognized as in the human family. Then will justice rule, and heaven be on earth; the devil blotted out, and happiness reign supreme as it is in heaven; and God's will be done, and His children made happy in His eternal love.

Oh, let the wisdom we impart
Sink deeply in the contrite heart.
Let justice rule your every act,
And prove your virtue by this fact;
Then angel spirits, hovering near,
Will to your soul bring whispering cheer,
And tell you of the home above,
Awaiting your soul's triumphant love.

NEW YORK, September 3, 1888.

A Good Suggestion.

EDITOR OF GOLDEN GATE:

A few years ago, the Methodists obtained control of several hundred acres of land, on the Coast near Monterey, and laid it out into town lots 30x60 feet, and called it Pacific Grove Retreat. I was there when there were only two or three houses, and lots were selling for \$25 apiece. Imagine my surprise, on visiting there a few days ago, to find a large place, many beautiful and costly residences, graded streets, a fine hotel, and other public houses. Lots that sold a few years ago for \$25, are now selling away up in the hundreds, and the place keeps growing, and has become very popular as a resort. Truly the Methodists were wise in their selection of such a place, and in retaining control of the same. I was told, while there, that the Presbyterians are going to have control of a new watering-place called "Ysabel," near Paso Robles.

Now would it not be a wise thing for the Spiritualists to be looking out for a suitable place along the Coast somewhere, get control of and improve it for camp-meeting and other gatherings, make a resort of it, and place the lots at a low figure, say \$25, within the reach of all. If this should be done, I predict that within a few years it would become one of the largest watering-places in the State. There is a beautiful location for such a purpose on Moro Bay in San Luis Obispo county, and I have no doubt but that five or six hundred acres could be bought at a very reasonable figure. Will not some of our capitalists take hold of the matter?

OBSERVER.

SAN FRANCISCO, Sept. 3, 1888.

Unkind Words.

Unkind words, though lightly spoken, and often with no real intention of harm, and no thought of serious result,—no tongue can tell the hopes they have blighted, the floods of tears that have been shed, while the one who spoke them smiled or slept the hours away that were taking the bloom from the cheek of youth or plowing deep furrows upon the brow at the prime of life, and bringing the gray hairs of a great multitude, that no one suspects, to an untimely grave. If the grave of the suicide and the cell of the insane asylum could be lighted up so that their records could be plainly read, Dante's "Inferno," and Victor Hugo's "Les Miserables," would be overshadowed and lost in the comparison. M. W. P.

Do you know what is more hard to bear than reverses of fortune? It is the baseness, the hideous ingratitude of man. I turn my head in disgust from their cowardice and selfishness. I hold life in horror; death is repose—repose at last.—Napoleon I.

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aug13

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[Written for the Golden Gate.]

Mother's Message.

(Through the mediumship of Mrs. S. K. Peck.)

I've heard thy call, darling, and have come to thee now.
And with loving arms will I enclose thee my love.
O'er thy heart I'll dwell and patiently wait
While mother's hands once more caress thee.

We will have thy body to gently rest
While thy spirit, thy spirit, thy spirit, thy spirit,
Will be guided by me to the mansion of love
To thy spirit home in the great unknown above.

You shall have in the mansion of wisdom and truth,
Knowing thy right, the beauty and joy,
Thou shalt dwell in the mansion of love,
Of love, love and wisdom, and their blessed fruits.

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Thou shalt dwell in the mansion of love,
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Thou shalt dwell in the mansion of love,
Of love, love and wisdom, and their blessed fruits.

OAKLAND, Cal., September, 1888.

[Written for the Golden Gate.]

Forgetfulness.

BY W. H. H. HARRIS.

We wish, we wish, we wish for many things,
Which all seem good and precious in our eyes,
And yet I think forgetfulness alone
Our eager longing ever justifies.

Just to forget the bitterest pains of life,
To feel as though the world were all new,
To feel as though the world were all new,
To feel as though the world were all new.

To be upon some lonely, quiet bank,
And listen to the drowsy hum of bees,
To watch with drowsy eyes the drowsy clouds
Through the long branches of the whispering trees.

And feel no cruel memory swiftly rise
To taunt our joy with vain but fierce regret;
To grasp the pleasure of the passing hour,
And all the future we have borne forget.

Though there are memories not would safely keep,
As sacred as a shrine some saint had blessed,
The bitter are so many, many more,
It truly seems forgetfulness is best.

The Sin of Omission.

It isn't the thing you do, dear,
It's the thing you've left undone,
Which gives you a bit of heartache
At the setting of the sun.

The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartache counsel
You were hurried too much to say;

The loving touch of the hand, dear,
The gentle and wise tone,
That you had no time nor thought for,
With troubles enough of your own.

The little acts of kindness,
So easily out of mind,
These chances to be angels
Which every mortal finds.

They come in night and silence,
Each child, reproachful voice,
When hope is faint and flagging,
And a light has dropped on Faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion,
That tarry until too late.

And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache,
At the setting of the sun.

—MARGARET SAMPSON.

If we had but a Day.

We should fill the hours with the sweetest things
If we had but a day;
We should drink alone at the purest springs
In our upward way;

We should love with a life-time's love in an hour
If the hours were few;
We should rest, not for dreams, but for fresher power,
To be and to do.

We should guide our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills
If they lay in sight.

We should trample the pride and the discontent
Beneath our feet;
We should take whatever a good God sent
With a trust complete.

We should waste no moments in weak regret
If the day were but one;
If what we remember and what we forget
Went out with the sun.

We should be firm our clamorous selves set free
To work or to pray,
And to be what the Father would have us to be
If we had but a day.

—The Silver Cross.

Unheeded Gifts.

They placed rare lilies in her hands—
Four hands that scarce had touched a flower—
And creamy nothings, whose perfume
Embalm'd her for her funeral hour.

They wrapped her form in lustrous silk
And draped soft folds of gray lace
About the slender, palest white
And underneath the patient face.

At last she lay in perfect rest,
While voices—low so slow to praise—
Rehearsed her many virtues o'er
And wove of all her pleasant ways.

The sleeper heeded not the wealth
Of bloom that lay within her hands
And not a word of love or loss
Her sealed ears could understand.

Strange, we do often keep the flowers
[To lay in faded hands at last!]
And little knowers of life
Withhold till care for them is past.

Strange that we do not often praise
The willing teller by our side!
Why keep the full-blown flower of love
Until our friend we loved has died?

—LILLIAN GREY, in "Good Housekeeping."

A High Priest Awakened.

(The full text of a sermon, reported as delivered in Westminster Abbey last Christmas by the Bishop of London, on which occasion he was solemnly and gloriously crowned with the mitre of the Archbishop of Canterbury.)

"Go to, now, in each year! Weep and howl
For your sinners that shall come upon you! Be-
hold the list of the laborers who have reaped
down your fields, which is of you kept back by
fraud, greed, and the cries of them which have
reaped and entered into the ears of the Lord of
Sabbath. Ye have lived in pleasure on the
earth, and have been wanting; ye have nourished
your hearts as in a day of slaughter. Ye have
condemned and killed the just, and he doth not
reign yet."—James v. 1, 4, 5, 6.

The text which I have just read is probably as unfamiliar to you comfortable, well-to-do people, as it is familiar to all those who since it was originally penned have toiled and suffered for humanity. Although it is sometimes read in the ordinary course of our church services, yet, judging by your conduct, your ears have been deaf to its terrible denunciations. From the day I was an humble curate until now, I have had a large and varied experience of cathedrals, churches, preachers and sermons, but I never yet heard a discourse based on these words, and I cannot learn from any of my brother bishops or priests that they have used them, or heard them so used.

I can see by your demeanor that you are asking yourselves why, on this Christmas day, in accordance with custom, I should be preaching smooth things to you, I should be mad enough to offend your delicate susceptibilities by quoting the saying of one of the common people—words written eighteen centuries ago—which might have done very well then, but which cannot possibly be applied to you and your class to-day; you who come here clad in purple and fine linen, some of you live in kings' houses, who fare delicately every day, and who consider that you have fulfilled every moral obligation when you have dropped a coin into the collection-box before you step into your carriages to be driven to your luxurious homes. It is because I believe that not only James, but Jesus Christ himself, if he could stand in my place to-day, would hurl these words at you with a force and a passion of which we in the nineteenth century have but little conception. Not as a bishop, but as a man, I repeat them to you, hardly hoping that they may touch your hearts, but more as justification for my new and strange position.

For years I have been one of you. My home has not been where Christ's home was, with the masses, but with the classes. I have an abundance of this world's goods. I have lived with the fashionable and wealthy, and I have been a dignitary of the church which is the church of the rich, and not the church of the poor. Without a protest I have mixed with men and women whom Christ would have denounced as the Scribes and Pharisees. In the House of Lords I have sat silently side by side with whoremongers and adulterers, and silently have I welcomed high-born women—some of whom I see before me to-day—with whom no decent workman would allow his wife or daughter to associate.

I have seen among you, spreading like a canker, the lust of the flesh and the pride of life, and instead of reproving you, as Christ would have done, I have taken refuge in generalities, and have not dared to renounce your individual sins. And all this time there has been going on around me, in this huge city, and throughout the land, the surging, toiling life of humanity—the sorrow, the suffering, the poverty, the disease, the sin and the shame which I realized but dimly, as something altogether apart from my own existence, but for which, I at last see clearly, you and I have been mostly to blame. We and our class have kept back by fraud the hire of the laborers who have reaped our fields; we have lived in pleasure on the earth and been wanting; we have nourished our own hearts while we have starved the bodies of those to whom we owe the very bread we eat and the clothes we wear; and now we are condemning and killing at our very gates the people whose inarticulate cry is entering into the ears of the Lord of Sabbath, whose faithful servants we pretend to be.

My fellow citizens, I know not how it may be with you, but for me this careless, selfish life is ended. Little by little I have awakened to the fact that all my days I have entirely neglected my real duty to my fellowmen, and at last I have come to know that my proper place is not here, as a well paid Bishop of a church, which, in its present condition, is utterly opposed to everything Christ taught. Too long have I neglected the miserable social facts of our so-called Christian civilization. Too long have I spoken to you smooth things, and cried peace when there was no peace. I have known by report that there was misery among our people, starvation in our midst, and prostitution upon our streets, but hitherto I have taken these as something for which you and I were not responsible, but which were really due to the inherent wickedness of human nature. But now I have learned that our pleasure and our wantonness have been built upon this hideous foundation; and having learned this—as you may also learn, if you will—I have resolved that this Christmas day my new life shall begin. To-day I lay down my robes, I give up my bishopric, my palace and income; I give up my seat in the House of Lords; I give up my pleasure of society and of the world, and at last I take my place as a man among men.

It is, I know, a bold step that I have taken, but I have fully counted the cost. Resolved no longer to live on the labor of others, I shall probably have to join the great army of the unemployed. To-morrow I shall attempt to preach my first sermon to them in Trafalgar Square from the same text that I have used here to-day, and it is likely that I shall pass to-morrow night in a police cell. But there I shall be no worse off than Jesus Christ would be if he attempted to enter this Abbey (Westminster) now, for he would be arrested and locked up as a vagabond without visible means of subsistence, to you and your class he would simply be a laborer whose subsistence you have kept back by fraud. To the abolition of this fraud, and to the misery and degradation which results from it, I shall henceforth devote my life. It will be no easy task—not near so easy as being Bishop of London—but the reward of a good conscience and of a noble work well done is better far than a palace and ten thousand pounds a year.

In this place I shall probably never speak again. But when Freedom shall have opened out her arms and gathered all men into her wide embrace, when Justice and Truth have taken the place of oppression and fraud, some man of the people shall stand in this temple of the dead, and, inspired by the best traditions of the past, the noble aspirations of the present, and the ideal hopes of the future, shall send ringing through these lofty aisles that living Christmas message, which till then can never have its full significance:

"Peace on Earth, good will to Men!"

OUR QUESTION DEPARTMENT.

MRS. HARRIS:—What is your understanding of "wandering astral shells, astral pictures, elementals," and the rest of the pleasant things that go to make up the Theosophist's heaven?
RIVERSIDE, Cal.

ANSWER:—Your question shows such an entire ignorance of what a "Theosophist's heaven" is, that I may be excused if I begin to answer where your question ends.

The "Theosophist's heaven" is a state, rather than a place. His kingdom of heaven is within, and he puts the "pleasant things" you mention outside that kingdom, when in his own consciousness he enters therein. Still he knows full well that there is all and more than you state for those who, in ignorance and error, grope blindly for comfort and peace in this outer darkness.

An "astral shell" is an astral form from whence the conscious I, or spiritual ego, has withdrawn, the form being left in the astral sphere to disintegrate, just as the physical form is left to disintegrate in this material realm, when life is withdrawn from the fleshly form. Now it does not follow because there are thousands of these earth forms being reduced to their elements, that there are no fleshly forms still walking this earth. Neither does it follow that there are no astral forms still animated by their own ego or spiritual principle, because there are many vacated forms in the astral realm.

I have talked with clairvoyants who, after I had mentioned this fact to them, said that this accounted for the difference in the forms that they see. Some of them seemed to have no life or intelligence, and from such they do not get a word or recognition; still, they may be able to give such description of this form, as to identify the personality of some departed friend, to the complete satisfaction of the anxious seeker. Other forms seem animated by a living individuality, intelligence, emotion, and an intense interest speaks in their features, as surely as when they walked and talked, lived, enjoyed, and suffered, on this mundane plane. Their interest seems yet to be centered here, and so long as this is the case necessarily their attraction is here. Not until the higher principles become active, will there come the separation which vates the astral form, taking the I, or ego, into the more interior state. This vacant form is said to wander, because it is of an ethereal nature, and consequently may be attracted where the interest and sympathy of the ego was centered, the form being still more or less permeated by the psychic influence of its occupant, just as the physical form might retain for a long time much of the individual impulse of the departed, for disintegration requires force as surely as integration.

The time will come when Spiritualists will meet on some middle ground in regard to these matters. Theosophists do not deny the fact of communion between the realm material and the realm astral, but they feel that the identity of the communicating intelligence is hard to fix, and that even when fully established, little good can come to one who has passed into the subjective state, if he holds his consciousness continually to this side of life. This going out is a birth, and not a death. This birth opens up to the individual new experiences, or, perhaps, better stated, opens up the effects of the causes, originated in the past of the soul's existence. Each interior or subjective state has its exterior or objective condition, reaching out into the most remote bounds, or inward toward the divine center of all being.

We are told by those who have developed into the astral consciousness that the ether or astral hemisphere is a vast picture gallery, in which may be seen past events and objects that have gone from the visible sight. These pictures would perhaps reveal the past of a country, while in the photosphere of an individual there may be read much of his past life. Our existence

is a continuous state, and spirit is one, finding expression and individuality in many. In the very nature of things there would be a communion of thought and feeling between those who are on the same plane of consciousness, and as there are many on this side of life who are already developed into the interior state, there would seem to be no good reason why that realm should not open up to them.

Elementaries are sub-human souls—souls that are to become human through the natural evolution of spiritual consciousness. Elementals are the creations of humanity. Thought is a force. While thought and feeling relate one to the elements, and he creates that which corresponds to himself in nature, and answers to his own demands, naturally he draws to him like creations of other minds, and his sphere is peopled by his own kind, vicious or otherwise, according to the nature of the thought and feeling going out. Elementals do not become human, neither are they immortal. Their vitality depends on those who create them. Good elementals result from lives where in thought, word, and deed love dominates. Evil elementals are the result of evil tendencies dominated by selfishness. Elementals, like fire and water, are good servants, but hard masters. The "dwellers on the threshold" are really one's own creation, and when he determines to overcome that in himself which has given them birth, he finds they are legion, and that they fight every step of the way, which, if persevered in, will vanquish them.

I am quite aware that there are those who will not agree with me when I say that I am fully satisfied that one may contact the astral and spiritual spheres when he develops the astral and spiritual consciousness. And that these realms will be as actual to him as is this material consciousness and the communion as real. If my loved one has passed into the unseen realm, so far as my consciousness goes he may be non-existent, but to one who can see into the interior state he may reveal himself, and I may or may not accept the statement; whether I do or do not, it will not affect the truth any more than it would do away with sunlight because a blind man refuses to believe in it.

The telescope may reveal to one that which has had no existence to him up to the moment of the revealing, and to the ignorant person the truth revealed means nothing. To the seer or the adept the facts of the unseen to others are actual to him. The sensitive or medium may be impressed with a truth or a falsehood, and be perfectly honest in what he gives. The adept sees for himself, and may or may not reveal what he sees. Often in silence lies his greatest strength.

The medium is and has been the instrument of the unseen realm; modern Spiritualism is only a transition between the past and future in the evolution of the sixth sense. The Rochester rap sounded an alarm from the spiritual realm, and doubled back upon itself the flood-tide of materialism that threatened the spiritual life of humanity. It has permeated the churches, and is setting them free from the iron bands their creeds had forged for them; it has forced open the vaults wherein were stored the ancient wisdom wealth, the garnered truth of the ages; it has opened up to thousands the fact of the continuity of existence, and given comfort to the heart-stricken one when church and creed refused to give a single gleam of hope.

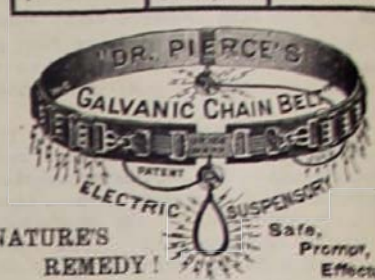
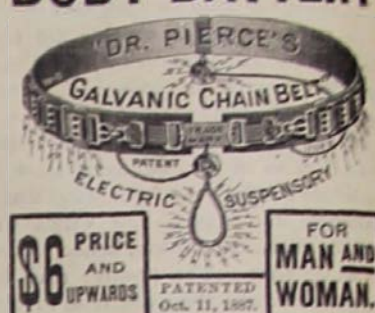
This has been accomplished through the medium. Our friend (who detected the faint ring of the true metal in what Mrs. Harris gives to the readers of the GOLDEN GATE) could not let the change go by without setting the old threadbare joke of the mother who wanted her daughter to "learn to swim without going near the water," to a new tune. But I fail to see (perhaps because of my own obtuseness) the connection. As my remarks have always been a caution to those who were either privately or otherwise forcing the development of mediumship, somewhat as one who sees the danger might caution another against handling powder near a fire; and just as one who already knows how to swim might find it necessary to take such precaution as to insure his safety in the water. So the normal, natural medium may learn to protect himself against foes both seen and unseen.

A very good friend remarked, "Mrs. Harris, it seems to me you are standing on a fence and shaking hands each way." Well perhaps so; but to me that fence is the truth. Still I am open to conviction. If to-morrow I see the matter in another light, I will step down and off the fence as gracefully as I can under the circumstances. I have very little (if any) more love for the guide-bound Spiritualist than I have for the creed-bound Christian. I have no more sympathy for the Theosophist who refuses to look for truth through any but the oriental lens, than for any bigot; but do really pity the materialist who sees nothing in this world of use and beauty, but blind force; and I really know of nothing so sure to startle him out of this error of the senses as a genuine materialization, or a more ethereal ghost, which might enter his presence unbidden, and depart as silently as it came. Naturally he might inquire, "whence and whither," and when he could answer this question he would no longer be a materialist. The unseen and the unknown is all about us, but becomes the seen, and the known to those who try.

SARAH A. HARRIS, F. T. S.
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