



GOLDEN GATE

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

VOL. VIII.

{ J. J. OWEN, EDITOR AND MANAGER, }
Flood Building, Market Street.

SAN FRANCISCO, CAL., SATURDAY, MARCH 23, 1889.

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

NO. 10

CONTENTS:

FIRST PAGE.—Gems of Thought; Onesimus Toole; or, from Shadows to Sunshine, by W. J. Colville.

SECOND PAGE.—The Brotherhood of Man—A Basic Principle of Theosophy; Is Maternity a Failure? Boston Reminiscences—Rev. Theodore Parker—Charles Sumner; The Summerland Picnic; Strange.

THIRD PAGE.—From the Sun Angel Order of Light; A Vote from the Spirit World; Professional Cards.

FOURTH PAGE.—(Editorials) Editorial Fragments; Not Desirable; Indian Money; W. J. Colville's Work; Be Careful; Time; Heathen Physicians; Fred. Evans in Melbourne; Editorial Notes; Excursion to Summerland; Progressive Spiritualists.

FIFTH PAGE.—St. Andrews' Hall; Our Question Department; Carrie E. Downer in Gilroy; Fraternity Hall; St. George's Hall; The Young People's Meeting; Professional Cards; Publications; Notices of Meetings, etc.

SIXTH PAGE.—Address to the F. T. S. of Minneapolis, Minnesota; Studies in the Outlying Fields of Psychic Science; Under the Southern Cross; The Cause of Santa Cruz; The Tiger Step of Theocratic Despotism; New Course; Publications, etc.

SEVENTH PAGE.—Spiritualist Colony; Advertisements, etc.

EIGHTH PAGE.—(Poetry) Souvenir—To J. J. and Mattie Owen; Soul Growth; A Wooden Sonnet; Regrets; Wedded, Onesimus Toole, continued; Advertisements, etc.

GEMS OF THOUGHT.

The criterion of friendship is adversity.

Kindness often gives birth to kindness.

Charity is not action; it is life.—*Lobstein.*

A good example is the best sermon.—*Franklin.*

To do no wrong is the truest repentance.—*Luther.*

Truth is like a torch; when shaken it shines.—*Magdon.*

There is a vast deal of vital air in loving words.—*Landor.*

A friend to everybody is generally a friend to nobody.

A guilty weight upon the heart takes the sun out of the sky.

The truest kind of religion is that which actualizes our belief.

Let man restore order within himself, and chaos without ceases.

Inward purity is the richest fountain of peace and joy.—*Disraeli.*

What we ought not to do we should never think of doing.—*Epictetus.*

Character is a diamond that scratches every other stone.—*Bartol.*

Silence is the wit of fools and one of the virtues of the wise.—*Bonnard.*

It is hard to personate and act a part long where truth is not the bottom.

A single grateful thought toward heaven is the most effective prayer.—*Lessing.*

Sin seems much more terrible to those who look at it than to those who do it.

Some people only understand enough of truth to reject it.—*George Macdonald.*

The best education in the world is that got by struggling to get a living.—*Wendell Phillips.*

Comparison, more than reality, makes men happy and can make them wretched.—*Felton.*

A merely fallen enemy may rise again, but the reconciled one is truly vanquished.—*Shiller.*

The saddest thing under the sky is a soul incapable of sadness.—*Countess de Gasperin.*

There is naught in the world so deserving of admiration as the man who bears misfortune with courage.

It would be a good thing when we are speaking of the beautiful and accomplished, if we could always add they are pure, innocent, and happy.

It is a maxim worthy of being written in letters of gold, that there is no method so certain of defeating the plots of wicked men against us as by acting upright.

We should never be afraid of expressing those sentiments which our experience has proved to be true. Let this idea prevail and truth will be sure to increase.

(Written Especially for the GOLDEN GATE.)

Onesimus Toole;

OR, FROM SHADOW TO SUNSHINE.

A Psychological Romance by W. J. Colville.

CHAPTER III.—WHAT IS THE MATTER.

"I hear strange sounds across the sea,
And know not whence these tidings come,
Say are they borne from some fair home,
Or are they tales of mystery,
Insoluble by man on earth?
Indeed, indeed I cannot say,
But as I humbly bend to pray,
I think I trace their heavenly birth."
—*Markwick Payne.*

"We left our friends alone in the ground when we were materialists," exclaimed an elderly gentleman in the hall, "but, now since the light of immortality has been revealed to us, we know they can never die; at least, I speak for myself and many friends of mine. Do I understand you to say, Madam, that mediumship is a mortal delusion and that the departed never communicate with earth?"

Mrs. Catsleigh to whom of course this question was addressed, answered as follows: "My dear Sir, I do not think you have quite understood the drift of my discourse; or, perhaps you have attributed to me the opinions of some one else. I am no one's echo, I have studied with three or four of the most widely known Christian and Mental Scientists, and I have dipped somewhat into Theosophy. I am myself an independent thinker and though I quote from others, and often refer to something I have read, I never dogmatize on what I do not understand; and for the life of me I cannot see how any intelligent advocate of metaphysical healing is going to successfully refute the philosophy of Spiritualism. As to the phenomena, that is another matter, and I don't care to discuss it with my class because I want to keep to my subject on these twelve afternoons which we spend here, and that is how to get well when you are ill, and what is more important yet, how to keep well when you are not ill."

Herewith one of the medical students arose and put the following essay-question to the fair lecturer: "We know disease is in the air, it is a living creature, we can see it through the microscope. Now, how is your thought or mine or anybody's going to keep parasites out of the blood or eject them after they have once entered? I grant you nervous fancies can be dispelled by mental methods, but we all know that, and in our college studies we learn to practice mentally whenever mental cure is practicable. The regular school to which I belong is the only truly eclectic school in the world; it is neither allopathic or homoeopathic, all 'pathies are irregular, and all pathists are therefore quacks. Now how are you going to improve on our methods or teach us anything we do not already know? You are simply taking a fraction out of our perfect system and holding that up as the whole."

Having delivered himself of this grandiloquent effusion, Mr. Horatio Bonington Skulle resumed his seat with an air which caused his companion, who evidently thought him a lion to whisper not by any means inaudibly (whispers are rarely unheard at a distance.) "She is squelched this time."

"Is that a question or an essay?" began Mrs. Catsleigh in reply, "if we have many of equal length our exercises will certainly not have the fault of undue brevity, but comments aside, I will answer you. My experience with medical men has taught me two things. First, very few doctors even attempt to teach the science of health to their patients, probably because a fashionable clientele could rarely be maintained if truth was very plainly spoken to aristocratic invalids; second, doctors do not always know quite as much as they think they do, and sometimes what with mistakes in diagnosing, prescribing, and ultimately in the compounding of prescriptions, a large unnecessary mortality takes place. If I am feeling unwell and take a dose of medicine, I learn nothing, I do not know what occasioned my illness, I do not know what I have been taking to remove it; for, I am not a Latin scholar nor have I served as an apothecary; I do not know how the

evil is overcome nor how to ward off similar attacks in future, I am not a physician but I am a teacher, and doctor correctly translated means teacher and nothing else. Now granting your regular practice is all you claim it to be, it may cure me at a certain time of a pain or local ailment, but it does not instruct me in the science of life. I was an invalid on the doctor's hands four years, often had to be helped off the stage and then took to my bed for weeks at a time, I never knew what ailed me until I was introduced to Mrs. Amy Pushing whom no doubt some of you know well. After six weeks treatment from her I was well, and now I can defy the elements and eat everything I please. Six weeks with Mrs. Pushing, did for me what four years' painful experience with, I cannot tell how many eminent physicians never began to accomplish."

Applause ran through the audience at this testimony. Some of Mrs. Pushing's friends of whom there were several present became quite excited and cheered lustily, when the discussion began to take a new turn. Rising slowly, at the back of the hall, and speaking in quiet but ringing accents, Dr. Enamel Plategold, President of the Teethfill Dental University, a great authority on occult matters as well as on dentistry said: "Do you know that you are doing very wrong in seeking to interfere with the operation of inexorable Karma justice; to seek to hinder the working out of anybody's Karma is a fatal error, fraught with disastrous consequences to all parties implicated."

Mrs. Catsleigh was equal to the occasion, for, literally springing to the edge of the platform, her countenance suffused with animation, her eyes glittering like gems, she replied in positive and thrilling tones: "Does my would-be-opponent not clearly see that his absurd misapplication of the law of restitution or compensation, rules out his practice and that of all dentists, surgeons and physicians, fully as much as mine or that of any Mental Scientist. If every pain we suffer is a result of Karma and we must suffer to the bitter end. Why extract a decayed tooth which gives pain to its possessor? Why apply ether, nitrous-oxide gas, or any other anæsthetic to deaden sensation during the extraction? Why permit the surgeon's knife or the physician's or nurse's pill, powder, lotion or plaster to relieve bodily distress? And (warming to the subject as she made a yet stronger point, and gave a more effectual reply to her interlocutor), why not put down education, for instruction such as I give is mental unfoldment. I teach you Karmaites how to become capable of making good Karma wherewith to replace evil, to use your own favorite Sanskrit word, which the majority of English-speaking people apprehend but dimly. If past existences have yielded to us the fruits of suffering, so long as we remain ignorant of truth, so long shall we suffer; whereas, the moment new light breaks in upon our hitherto darkened minds we shall learn how not to evade but conquer karma." This answer was very warmly received by nearly everyone present, though it appeared to have little or no effect upon Dr. Plategold who was evidently sincere, but so utterly wedded to the curious theories of a certain cult which seems to see no good outside of Hinduism that he could not understand how Mrs. Catsleigh's answer met the case. Like many others, he persuaded himself that she was a gifted sophist and though he could not repudiate her conclusion there and then in adequate phrases, he fully expected to be able to shiver it to atoms before the next lesson. The tide now began to turn in a distinctly theological direction, the speaker in her remarks had spoken of the divine indwelling light in the soul of man, this she had styled man's veritable savior. Mr. Toole was naturally anxious to know how a woman of her views would deal with the orthodox plan of salvation; and therefore in no carping spirit, but eagerly seeking information, the Baptist minister addressed her in effect as follows: "You have told us that we have within us the means of salvation from sin, sickness and death, you have spoken glibly of the essential Christ which seems to me the platonic but not the Christian logos, and though you have freely quoted from the Gospels and said nothing whatever against any portion of the sacred Scriptures, I fail to see how you explain redemption satisfactorily without a personal redeemer, who was as truly a historic person as Julius or Claudius Cæsar."

"Well, I confess I don't know everything, and I am not seeking to overturn anybody's religious convictions unless they can be proved detrimental to human welfare. I cannot accept the orthodox interpretation of vicarious atonement; it has always struck me as dreadfully unjust and are not your ablest ministers and bishops to-day putting quite new interpretations upon the old creeds and catechisms? Now as I understand the matter God is never angry, we fancy He is, when we rebel against the light within and then when we adjust ourselves harmoniously to the universe by means of a correct understanding of truth and the practise of what we know, we discover that our ideas of God's anger have arisen entirely from our own fears and mental darkness. Of course, I cannot cover the whole field of theology in an answer to a question, but I think I have given you the key so that you may unlock the subject at your leisure on the line I have indicated."

"Are you never ill," broke in a harsh, rasping voice from the centre of the room, and all eyes instinctively turned in the direction of a tall, spectacled cynic, a critic employed by the *Weekly Venomspleen*, a paper devoted to scurrilous attacks on personal reputations, in the interest, of course, of immaculate morality.

"Are you ever well?" queried Mrs. Catsleigh of her sickly-looking questioner; "the way to be well is to think no evil, speak no evil, talk no evil, and WRITE no evil of anybody or anything. We are none of us perfect; I know I am still very imperfect, therefore I do not enjoy entire immunity from distress, but contrasting my mental and physical condition to-day, with what it was a year ago, I may say truly, I am well; I was never so well, never so capable of sustaining exertion without fatigue, never so happy and light hearted as at the present moment; while I thank God for everything, I owe my recovery, humanly speaking, to my dear friend and teacher, Mrs. Pushing, whom I hope you will all meet and learn to know and love as I do."

"What do you mean by God, I don't know of any God; Nature's enough for me?" queried Mr. Henry Jackdaw, a man of considerable ability, but weighted down with an intolerable burden of egotism; sub-editor of the *Buried Age*, and vice-President of the 'International Society for De-constitutionalizing Religion.'"

"What is Nature?" asked Mrs. Catsleigh. "Nature means that which is born as well as that which gives birth. When I use the word God, I do not try to fix in my mind the idea of a big man, I mean to imply simply that all is GOOD, and as good cannot be conceived of in its highest sense apart from consciousness I agree with Bulwer (Lord Lytton), in believing that the Coming Race will style the Infinite all-pervasive Mind, which rules the Universe, the All-Good. God means the Good One, and I affirm that without a focal point at which to rivet thoughts, philosophy is chaos and we are all simply arguing in a circle or a maze. 'All is Good, there is no Evil,' will be the subject of my next lesson, and I shall hope to discuss the subject with you far more fully; it is already 5:30 o'clock, and two and one-half hours is quite long enough for any single session, even though the questions are so diversified and represent so many phases of thought. I do not wish to be regarded as a dogmatist, I do not ask any one to accept my conclusions; consideration is all I ask for my feeble words. Not through oratory but by an appeal to the minds and hearts of all before me, do I and shall I ever seek to explain as far as my very limited knowledge will permit the truth of man's real being. I thank you more than I can express for your kind and gracious attention here to-day; you have many of you supported me more than I can make you understand in my somewhat arduous task of opening in mid-summer in a strange place before an unknown audience. Those who come to learn will, I hope, be edified by an interchange of thought; those who know everything can of course learn nothing more, and I rather wonder that they should waste their precious time in this assembly. I invite you all to my reception on Friday evening at the Quicksilver Hotel; you all know where it is, corner of Lemon avenue and Orange street. Come as soon as you can, not later than 8 o'clock, and stay as long as you are disposed to talk; we'll try and have a social time together. I always like to become personally acquainted with

my students and I cannot call upon them all, they are too numerous and live too far apart, and I am far too busy. My agent, Mons. Alphonse de Kabriet, who awaits you at the door will furnish you with all information you may require. Again thanking you, au revoir till Thursday at 3 o'clock prompt."

The curtain fell noiselessly as it had risen, and Mrs. Felina Catsleigh disappeared bowing and smiling behind its advancing folds.

"Well, what do you think of her," was Dr. Maxwell's exclamation as soon as he and his friends were on the street; "she astonishes me, I cannot comprehend how a woman such as she appears can give such amazingly profound and spiritual instruction. I would not have you imagine for a moment that I think her an objectionable woman, but she appears so worldly; look at her general get-up; we know she has been an actress, but I think stage dresses and effects a little out of place at a Metaphysical Matinee."

"I more than agree with you," responded Mr. Toole; "I confess I was almost shocked at first, she was not immodestly, though in my opinion, most unbecomingly attired, and then her affected mannerisms were so completely out of keeping with the time, place, and circumstances; but of course you noticed how quickly the most conspicuous of them left her, when she was without her notes and warmed up with her subject; you are something of a Spiritualist and your aunt is avowedly a medium, though of a very exceptional order; do you think she is under any 'influence,' while speaking, or do you agree with Hartman in his work on 'Magic,' where when writing on 'Illusion,' he attributes the orator's supposed inspiration to the mental conditions of the audience and quite ridicules the agency of 'spirits' in the matter; you see I've been looking at some of the books on your table."

"My dear friend, I am very glad to know you are reading in this line; the book to which you refer gives much salutary advice, and were I to eliminate its objectionable portions I would gladly put it in the hands of all enquirers, but as it stands, I must take exception to such statements as the one you have specially referred to. Most specialists read one side and look at matters from one side and from one point of view only. I find this a great drawback, and a serious interference with the merit and reliability of their teachings. Professor Huxley, for instance, whose Lay Sermons embody much of the deepest wisdom I have come across in modern literature, allows prejudice to completely warp his judgment when he treats on Spiritualism. The Seybert Commissioners of Philadelphia made a perfect wreck of their investigations from the same cause; it is not logical to declaim against prejudice in the strongest terms, and then manifest it immediately afterwards, but this is exactly what many persons are continually doing whose inconsistency is evidently not in the least apparent to themselves. I cannot see how an unbiased man can attribute to the mental efflux of an audience, ideas and sentiments entirely foreign to the opinions of the audience in all respects; to go no further than my own family, my aunt, Mrs. Finchley, has frequently persisted in giving communications to her friends utterly at variance with their opinions and entirely beyond the scope of her own experience, while that queen of platform orators, Mrs. Britten, who was for many years my aunt's particular friend, has been known repeatedly to go before large and bigoted companies of people, and pour forth burning tides of eloquence in direct opposition to their darling theories, to the astonishment of all who heard her. I never accept anything without proof, but to dismiss a great subject with satirical flippancy and attempt to explain it away by means of a statement utterly at variance with an enormous mass of thoroughly authentic fact, is to impose on popular credulity and betray one's own weakness of position. I repeat what I have said many times, the simple philosophy of Spiritualism unadulterated with cant and untarnished with absurd pretensions, is to me, the only philosophy which does or can solve the problem of life here and hereafter. I believe the action of mind upon mind to be in many cases utterly independent of the corporeal organism which mind uses as a workman employs a

Continued on Eighth Page.

[Written for the Golden Gate.]
The Brotherhood of Man—A Basic Principle of Theosophy.

BY ALLEN CRISPIN, F. R. S.

In this so-called practical and utilitarian age, when nations tremble with the tread of marching armies keeping step to the advance of a boasted civilization, armed and equipped with the last results of man's inventive genius for the distraction of human life; the age when mighty navies plough the seas, bearing concealed within their impregnable and iron-bound hulls, the stern messengers of death; this age of national rivalry for the supremacy of trade and power; when diplomacy, the oily-tongued and smooth-planned agent of deceit and craft, directs and controls the intercourse of nations; the age when financial interest is almost the only standard of adjustment of inter-national controversy; when wealth is the magic key that unlocks all doors and bids entrance to its possessor; the age when the statesman's hands are not always free from the contact of ill-gotten gain, and whose constituents are likewise contaminated; an age when the private citizen is adjudged "shrewd," and "smart," and "successful," when he acquires wealth by under-handed and dishonest means, dishonorable and detestable, withal, though keeping within the letter of the law, while violating, nevertheless, its spirit, and ostracized by the code of all honest men; the age when prisons, jails and asylums multiply in the land far in excess of its increase of population, and crime and debauchery revel unchecked and unstayed throughout the land, hovel and palace alike contributing an equal share, and which hovel and palace exist because of the dominance of a social system founded upon might, not right, and which system is become top-heavy, pre-empting its own sure fall; an age when the daily Press, that power which should wield for the truth and high ends, is prostituted to a record of poisonous sensationalism and besotted immorality; the age when the home itself is invaded by the giant-weed selfishness, and that sacred spot whose atmosphere of all others, should be sweet and pure with the altruistic and holy attributes of the divine passion, becomes tainted with the fetid breath of unfaithfulness and disloyalty; in this age does it not seem out of place and doing violence to accepted standards to even introduce that lofty sentiment, yet to be realized in national and individual life, "The Brotherhood of man?"

Let us see. Let us ponder over its exalted meaning and endeavor to discover if there is well-founded reason for hope in its ultimate realization. What is the true and inner meaning of these oft repeated words, uttered with loud voice and flippant tongue.

There was a time when only the "Dreamer" would have dared to utter them in all earnestness, and voice their possible realization—a time in the past which, compared to the present, was even more inauspicious of the promise of their fulfillment. But, that time is gone, and we of to-day are merged and merging into an epoch when the reality of the sentiment is nearer fruition; nearer, but not yet.

These "Dreamers" of every age are but the true prophets of time and event to come. They, with the intuitional and refined vision of the seer, sense the potential future and its holdings with that sure knowledge born of their own consciousness of the inherent capacity of all created things. They are the leaders and saviours of their time, for without their insight to much that is, in fact and possibility, and unseen and unknown to ordinary man, the race would languish and fail of the realization of its own ideas of progress and development and sink into final stagnation and oblivion. How know these "Dreamers" of the future and its possibilities, but in that they are the children of that future, whose keener senses and finer natures over-leap the present which fails to hold them, so that they live ahead of time and, in their broader comprehensiveness, merge the present into the future.

Let us, of the duller senses, not deride these far-seeing ones, even though their seeming wild sayings and vague prophecies clash with our prideful and boasted "common sense," for a retrospect of the past may not only substantiate their general position, but work discomfiture to our own. They of the lofty heights have larger range of vision than those on lower planes and contact spheres and orders unknown to the plodding sons of earth. Let us not, then, arrogate to ourselves the superior position; but, rather listen with reverent ear to these voices of the future.

The Brotherhood of man! Words potent with the meaning of the grandest and loftiest possibilities of the race. Words, whose full conception and true understanding, makes the heart to beat with accelerated action, flooding the whole being with an uplifting sense of sympathy for all mankind; which, streaming out to our fellows on the rays of a mellow light, and born in upon their consciousness with the spirit of fraternal love, creates that bond of divine fellowship which cements the race in a Universal Brotherhood; the only true tie and relationship of time and eternity. Is this but a flight of imagination? Then, is imagination the most real of all, since it is the true substance of what shall be, and but portrays its own ultimate realization upon the sensitized soul of the child of the future.

Imagination is as real as all else that is, is a stage of actuality—the blossom that precedes and gives the fruit.

The Brotherhood of Man! The state that yet shall be, is a sentiment co-existent with the life of man himself, and dimly fore-shadowed in all history his ultimate high achievement. In barbaric times it was stifled beneath the incasements of egotism, selfishness, brutality and ignorance, 'tis true, but, yet, *was* there, and even in that primitive state, a "stroke of nature" caused it to break forth and assert its presence in some rough and uncouth act of kindness or relief.

As is traced the evolution of that which constitutes the man, embodied within the physical organism, which organism is the outward indicator of internal condition of progress and its true register, it is seen that, as human thought became refined in the crucible of experience, the sentiment of Brotherhood in man, hitherto lying dormant and inactive in his nature, gradually but surely awoke and enlarged until it naturally exercised itself in spheres without himself and his immediate kin; later, including, though in a lesser degree, his neighbors. When man began treating his nearest kin with the same consideration that he gave himself, was the initial breach made in the dense crust that enclosed him, and it but remains to time and the tutelary influences of larger development along the line of acquired and acquiring experience, for that divinely inspired attribute to expand so that it includes the race.

According as man knows himself and realizes that he, though a unit, is, yet, a component part of the Great Whole, and that the unit is not greater than the whole; and also that the whole is incomplete without a union of all its parts, he will then know that for absolute unity, that final and last perfection, it is imperative that all the units be equal before the highest Law of Equality upon the most elevated planes of his real being.

To make possible this exalted state, the unit—the individual—must develop all the potentialities of his own nature, and it is asserted as the fundamental tenet of a certain Philosophy, that the best way to achieve that high end lies in the pure and honest effort to help others. Only in the exact ratio than man abandons the false idea conveyed in the words "mine" and "thine," and realizes the true idea of the commonality of possession of all by all, will come into actual operation as a living and vital principle of human intercourse that lofty sentiment embodied in the phrase, "The Brotherhood of Man." Then, and not till then, will the destiny of man, writ on the scroll of eternity, unfold and fulfill the prophecy uttered in the infancy of time, which proclaimed him a potential God!

SAN FRANCISCO, March 13, 1889.

Is Maternity a Failure?

EDITOR OF GOLDEN GATE:

There is a great difference of opinion upon this subject as upon the question: "Is marriage a failure?" The intimate relation of the two questions to each other make both equally entitled to consideration. By the failure of either relation, I mean, the non fulfillment of the actual object of either. A marriage is not a failure in so far as simple performance of the ceremony between two individuals changes their former relation to each other; but should they not regard the solemn vows they have taken to "forsake all others, and cleave only unto each other so long as they both live," then is such a marriage a failure indeed; likewise, the mere bearing of children is the smallest item in many arduous duties of maternity. Mother love is inherent. If mothers could be roused to a sense of mental, moral and physical responsibility there would be fewer criminals in the next generation. No mother who loves her child would willingly see it grow up idle, vicious and depraved; but many of them do not begin early enough to sow the seeds of obedience, honesty and truth, in their young hearts. The very strength of a mother's love, when not controlled by common sense and good judgment, has caused many a bright child's ruin; the weak mother begins by indulging the child in its infancy, when it is too late she realizes that she has made a mistake that it is next to impossible to remedy. There certainly is a grand failure in the motherhood of those drunken creatures called women, who in the debased indulgence of their vile natures forget the sacred duties devolving upon them, and allow their helpless offspring to suffer for the common comforts and necessities of life. And the wretched mothers who cast their precious offspring upon the highways and by-ways of life, to live or die as a chance fate may decide, certainly fail most lamentably to fulfill the sacredness of maternity. But for those who discharge all their holy mother duties faithfully and well, surely the "gates of heaven shall stand ajar."

J. E. T.
 SAN FRANCISCO, March 12, 1889.

The attempts which Paley and others have made to solve this mystery [design in Nature] by rising from the laws to the cause, are evidently futile, because to the eye of reason the solution is as incomprehensible as the problem.—Buckle.

Design represented as a search after final cause, until we come to a first cause, and then stop, is an argument, I confess, which in itself brings me no satisfaction.—F. W. Newman.

[Written for the Golden Gate.]
Boston Reminiscences—Rev. Theodore Parker—Charles Sumner.

BY JAMES WATMAN.

Long time past, among the forties, there was a summer residence at Nahant owned by one of the merchant princes of Boston, no less famed for its lavish hospitalities than for the renown of its guests, numbering among the latter such men as Webster, Everett, Storey, Sumner, Clay, Channing and Parker. This establishment shall be called "Rock House," though that was not its name.

From Saturday till Monday the party was usually increased by additional company. "Invited," as Mr. Parker said, (though that was usually the period in which he could not join them), "to help banish the dismal spectre of the puritanical sabbath." "Sunday," he remarked, is a blessed day when we get rid of Jewish superstition and, like Christ, look upon every day of our lives as one of "holiness unto the Lord."

Religious, or rather polemical discussion, was what Mr. Parker generally endeavored to avoid. But one Sunday when his temple in Boston was closed for repairs, and he had gladly sought the relief of Nature's more beautiful temple at Nahant, he was drawn into a discussion that turned on the subject of "Revivals," a camp-meeting of that sort then being held on the neighboring main by a sect called Dunkers, which some of the visitors at Rock House had from curiosity attended.

"I know," said Mr. Parker, "that these and similar self-styled orthodox or evangelical religionists generally regard me as an avowed disbeliever, if not a downright infidel; but I am indifferent to such opinion when I have the approval of my own conscience, and I allow every one the same freedom that I claim for myself—to worship God according to the dictates of his own conscience, so long as the manner of that worship does not interfere with the rights of others. As to theological discussion I never knew much good come out of it yet."

"But," said Mr. Sumner, more for the sake of further drawing out the great theologian, "is there not some truth in what Burke says, 'he that wrestles with us strengthens our nerves and our skill; our antagonist is our helper?' And if this be true in matters of general import, why should it not be so of religion, that bridal of the earth and sky?"

"I regard philosophy," replied the Reverend skeptic, "as the love of wisdom; religion, as the wisdom of love; and love rarely springs from contention, however it may strengthen our nerves or our skill. In bridal seasons, discussion had better be deferred till after the honeymoon. During such event the spirit and the bride do not take to argument. My desire is generally to avoid that society in which it is dangerous to speak and painful to be silent, unless some manifest call of duty demands the contrary. Such sense of duty seems to have brought the Reverend Dr. Lyman Beecher to Boston with the avowed purpose of crushing out our new heresies by his Calvinistic theology. Honest doubt arising from the spirit of inquiry is far preferable to superstitious faith founded on fear. Ignorance is not true devotion, nor the mother of it; and faith, in my opinion, which is not founded upon reason, is not faith but folly."

"But, Mr. Parker, you believe in the Bible, do you not?" asked one of the elderly ladies present, a great admirer of Dr. Beecher.

"I believe the books of the old and new Testaments to have been written by man inspired by God; but I do not think them inspired at all times. I believe that this life should be neither a pleasure nor a pain, but a duty. I agree with that wise writer who states that 'Christ and his ethics are immortal and need no warrant from inspiration, no mandate from a revealed God, no sanction from a superadded promise of personal immortality and of rewards and penalties beyond the grave.' I believe, as Christ says, that the Kingdom of Heaven is within us; and more I do not care to know, since I think it useless to attempt to discover. The fact is, in my humble opinion, that the wisest and best of us know little or nothing of the great secrets of our being which in 'his ignorance of the coming hour,' are not confided to the blind heart of man. The highest and best knowledge that any one can possess is that of himself; and hence many a man passes as a saint because he never worked down to the basis of his character, never got to the 'hard pan,' or 'bed-rock' of his golden existence. We have too many theological shams to get at what has been aptly called 'the bare man.'"

"I feel deeply impressed, Mr. Parker," said Mr. Sumner, "with what you say about this being the age of expediency or shams, and that principle is too largely and too generally sacrificed to success. There is where I consider the education of the period so radically wrong. The main object instilled into the mind is not how best to discharge the duties of life by bringing conscience to its work, but how soonest to achieve the rewards and emoluments of labor. In this respect, it seems to me that, instead of 'bettering to the good,' we are yearly tending to the bad."

"In the matter of churches, I hold the opinion that all true religion will subscribe to the creed expressed in those noble words of Ruskin: 'There is a true church wherever one hand meets another helpfully, and that is the only Holy or Mother

Church that ever was or ever shall be.' "Then," said the evangelical lady, "you consider our grouping together in religious schools or churches for the object of promoting holiness of life and bringing sinners to repentance as useless and supererogatory?"

"If," replied Mr. Sumner, "the efforts of churches or religious schools, as you not inaptly term them, were confined to the objects mentioned, there would be less ground for objection. But is that the case? Nearly every particular church or sect believes its own creed to be the safest, if not the only safe formula for salvation, thus usurping the power of God himself."

"You may not have read Goethe, that great German philosopher and poet; the grand 'Weimar Jove.' There is one of his sayings put into the mouth of Mephistopheles, in Faust: 'Thou art fellow with the spirit that thy mind can grasp,' which, though coming from Satan himself personified, is pregnant with truth. Our natural religions are generally levelled to a plane with that of surrounding physical and social organizations. Men always were, and always will be divided in opinions and beliefs, especially upon matters relating to the supernatural; and my belief is that we had better let them remain so than provoke anger and hatred in attempting to convert them by other than rational and natural methods."

"This diversity of religious opinion is well illustrated by the effect of light. It comes down from heaven pure, colorless, an apparent unity; but as it strikes upon different objects, certain portions are absorbed and others reflected, giving us the wonderful and varied colors of the landscape. So truth like light is one in its nature though many in its effects. The same truth is reflected from different minds in diverse hues and differing senses of thought; not from any difference in the truth but from difference in the minds on which it is thrown, some absorbing one portion while reflecting the other, and *vice versa*. In this property of mind and truth we are assured a healthy independence of thought, and that interesting variety which adds pleasure to social and intelligent, as it should also to religious life. As to Christ, the hill top was his chamber, and darkness was his bolted door."

SAN FRANCISCO, January, 1889.

The Summerland Picnic.

EDITOR OF GOLDEN GATE:

I think the plan to have a picnic at Summerland, in May, is a good one. And with your permission, will say to the Spiritualists of Southern California, that at the camp-meeting in San Bernardino last October, we formed a Southern California Camp-meeting Association, and resolved that the next camp-meeting should be held at Los Angeles. But I think it would be a good plan to change that resolution from Los Angeles to "Summerland," so far as the place is concerned, and agree, through the executive committee as to the time. All, therefore, who favor such a scheme, and have not joined the Association, will please do so at your earliest convenience. And notify the subscriber or President of the Southern California Camp-meeting Association, inclosing in stamps, or otherwise the annual fee for membership (fifty cents) which will give to you a vote, as to the place where and time when our next annual camp-meeting shall be held. And also upon all other matters pertaining to the best interest of our cause in these ends of the earth.

My judgment would be to concentrate all our efforts as far as pleasure and profit are concerned upon the Summerland project, inaugurated by Mr. H. L. Williams and Col. J. J. Owen. To me it is very odd to hear Spiritualists railing out against this project and against the place where the colony is to be, or has been established. Especially is this true when I know that many of these have not been within a hundred miles of Santa Barbara. To me it looks wicked, vicious. Wickedness "sin," and "be sure your sin will find you out."

The old local Methodist preacher read a text from Revelation thus: "All lawyers shall have their part in the lake of fire." And when reminded that the text read "all liars," he tossed his head and said, "The mistake as to the parties is so small it makes but little difference," etc. Now those parties who have been telling about "a great salt marsh, embracing about half of the Summerland tract," and that "the balance is in gorges and gulches;" whether they be "lawyers," or "laymen liars," it is "all the same in Dutch." So they had better lookout, not for the "salt marsh," but for the "sulphur lake," or else John was a little "oph."

Is it envy? Is it innate meanness? Or is it the dog-in-the-manger-spirit? Is it spite? Judge ye.

If Mr. Williams should happen to realize fifteen cents an acre more than his land cost him, why should people envy him? If the GOLDEN GATE, as the agent of this grand movement, should realize a few farthings above the actual cost of the space in the paper, I have an idea that Mr. Owen might, for and in consideration of those farthings, send the GOLDEN GATE to some poor, deserving widow. Now, without the least interest in, or care for the movement, or the men moving in it, beyond the general conviction that it is a movement in the right direction, and that the men are correct business men—and in proof of this conviction, I and another party have taken and paid for eight lots—and my intention is to build and occupy as soon as convenient. And, if during

the few remaining years that I have left of a somewhat long and eventful life, I can contribute to the health interests of the place, or to the higher educational interests there, I shall be glad to contribute those few years thus; not for what it will pay me in dollars and cents, but for the opportunity it may afford me to unfold, more and more, that part of my organization that will never be buried at Summerland, or any other place on *terra firma*.

So, Mr. Owen, I hope that you will write up the May picnic, and that from all this part of the state we will have a preliminary meeting at Summerland in May—when the South shall meet the North in "peace, love and harmony"—when arrangements can be perfected for the grand camp-meeting, at which time a general dedication of the city site can be had, &c., &c. In the meantime if you wish to be a member of the Southern California Camp-meeting Association please address, with membership fee, (fifty cents) No. 27 East Pine street, Los Angeles, Cal. I think the large camp-meeting tent should be brought down, Mr. Owen, and I will take my large tent up and we can have a two or three days picnic just as well as not.

T. B. TAYLOR, M. D.

March 12, 1889.

Strange!

EDITOR OF GOLDEN GATE.

At the regular Sunday evening meeting of the First Philosophical Society of Portland, Multnomah county, State of Oregon, on the evening of Sunday, January 20, 1889, the exercises were to conclude with independent slate-writing, through the mediumship of Mrs. M. C. Squires.

The lady stated that she had been ill during the week and was not fully recovered, and that the condition of the atmosphere was all against any good results in a mixed assembly. Knowing this she did not bring any slates as she did not wish to try the experiment under those restraining conditions. A lady in the audience arose and handed the writer of this a slate—a common book slate—stamped "Crystal book slate, N. Y. Silicate-Book Slate Co., 191 Fulton street, corner Church." He gave it to the medium, another lady contributing a few crumbs of slate-pencil.

The medium passed the slate around to all who wished to inspect it. The crumbs of slate-pencil were dropped between the pages and the slate closed, and a ticking could be distinctly heard, but upon opening the slates only a straight mark, about three inches long, was found upon the inside of the slates. The audience left disappointed!

After the audience had dispersed Mrs. Seip insisted upon the writer and Mrs. Squires holding the slates for communications. After some preliminary talk they complied. They seated themselves to one of the small tables used by the "Rebecca Whist Club," in the hall. The writer placed the slate in under the table with his thumbs touching each other, his index fingers touching those of the medium. They held it but a few moments when the medium jerked the slate from under the table and said in an excited voice, "They are writing." The slates were then held above the table, and others present in the hall asked to come and listen to the writing. The slates were then relinquished by the medium and given to Mrs. Seip to hold, with the writer. The sounds of writing continued just the same.

To give it in detail would be as follows: First, the slates put in under the table by the writer after examining them, then taken out and held in full view with four large lamps burning; the slates being given out of the hands of the medium to another person, the sounds of writing still continuing, all this taking place while from two to eight persons were standing listening to the writing. At the commencement of the sitting, some were dancing to the music of the piano, some were talking, some watching the ones endeavoring to get the writing.

The following are the messages: "Truth crushed to earth will rise again. Many are called but few are chosen. You should have profited by the teachers we have sent you. She may also speak to you through slates with proper conditions; as distasteful as it now seems to her, she is to proclaim this method.—Theodore Parker."

"Many are here to speak cheerfully through others." (This sentence was written in back hand.)

"Let the good work go on.—Charles Dinsmore."

"The lady is not a public medium, she is engaged in dress-making and gives no sittings."

"The slates will be photographed and an endeavor made to see if the signatures can be identified."

We, the undersigned, being first sworn, state the foregoing to be substantially true, the messages being verbatim. Signed:

N. C. Boatman, M. D., Portland; John W. Squires, Portland; Morris S. Liden, affirmed, Chicago, Ill.; Mrs. M. C. Squire, Portland; Mrs. J. Reed, Portland; Mrs. S. Seip, No. 20 Dehum Block, Portland; Mrs. C. L. Bissell, Minneapolis, Minn.; Mrs. M. A. Peterson, Tacoma, W. T.

Subscribed and sworn to before me, Notary Public for Oregon, the day and year above first above written.

C. A. REED, Notary Public.
 MORRIS S. LIDEN, Scribe.

Few persons live to-day, but are preparing to do so to-morrow.—Diderot.

From The Sun Angel Order of Light.

[Written for the Golden Gate, by Spirit Saidie, leader of the Oriental Band in the heavens, through the mediumship of the scribe of the Order in earth-land, Mrs. E. S. Fox.]

Children of the Order, let Saidie's words reach the citadel of every heart, not to please the fancy of men, not to sound great truths in your ears. Do Saidie and the Wisdom guides turn their footsteps eastward? As in the long ago there was a need of greater spiritual light and knowledge among the sons of men; so during the years that are but now passed, has there been a greater need of soul-unfoldment that mankind might better understand the glorious truths of life, which have waited beyond the gates hitherto kept closed and barred against greater knowledge. Saidie brings not the histories of the past to meet the requirement of wonder seekers, nor to fill the hearts of her children with a mythical light, which the first breath of worldly wisdom may extinguish; but as a mother may seek her own, she seeks her children in the valleys of their incarnation, to lead them into the heavenward paths. It is a law of life that souls must redeem each a certain portion of matter, ere they be free from the fetters with which materiality has bound them; and until they have so redeemed themselves, earth will again, and yet again receive them as dwellers upon its shores; until they are able to claim their inheritance in the land of souls, they must solve still another problem of life in material robes. Saidie's love for humanity has brought her hither with a gospel of peace within her heart, and many of the children of the Order rejoice in the light from higher spheres, and are happy in receiving from their guardians the light and wisdom with which their messages are filled. If, but the temple of wisdom has faint counterpart in the hearts of the few, Saidie says: "It is well," for she looks forth with prophetic vision into the years that are to come, and sees the fulfillment of promise, and of the cherished plans of the angel host, which time will unroll and circumstance bring. Into your hands, children of light, Saidie lays her messages of hope; she trusts the hearts who have faithfully obeyed her voice, and have borne so far, the heat and burden of the day. Could she bring before your mind a panoramic view of the light beyond, it would cause a new wonder to spring up in your mind. Children, can you estimate the number who have acted well their part in life and passed off its stage, crowned with well-deserved honors?

Then look at the number who have become fettered with conditions of lesser good, those perchance, who, deep within their heart of hearts, long for the better things of life; but seem bound down by condition, which is oft the child of circumstance, and ask your inmost soul, whence the difference. Why the possibilities of the one, and seeming impossibilities of the other? Question within yourselves. Is there a power All-Wise, All-Good able to redeem the victims of lesser good, able to bring all the children of this planet into a condition of peace and harmony with himself? Then, were that possible, how best can it be accomplished? Can not the good, the true and wise, lend their light to the darkened world? And will not our light be received, and suffered to make clear the ways wherein pitfalls are concealed, where danger rocks rear their jagged heads, obscuring the very light of day. Spirits have given freely of their love, have given as from their standpoint they must give; and yet, beyond these are higher heavens to which these must attain, and which in time they will reach. But, Saidie has seen where lesser good has obtained the mastery, has seen where oppression and wrong hold sway o'er the hearts of mankind. She has seen where the teachings of the angels from higher spheres is needed, to help tide the frail barques of life o'er the rough seas of undevelopment, and also where the hearts of the masses are yet unprepared to receive the full light from higher heavens. Therefore she has banded her own together with the golden band of filial love; has raised in their midst the standard of Right and Truth, to which she bids them be loyal.

Her voice has been heard in the land, proclaiming the glad tidings of peace and love, she has laid in your hands her messages of love and cheer, has held out as a reward of well doing. But the promise our Father gives each faithful child, of an inheritance of Light, in celestial spheres, whither she oft journeys, and in the sun-light bathes her soul, returning to bless the hearts of those she loves, with more than a mother's love. Children, Saidie's promises are only to the true in heart, the faithful ones, who listen to the voices that speak in love to the soul.

Let no Spirit, mortal or immortal give to you a rule of life, not in accord with the highest and holiest prompting of your soul. Let the mark to which you aim, be set high, for Saidie assures you that the deeds of this life, make many echoes in that to come. The unfortunate who suffer through conditions which keep them in a state of bondage, forget not the dark deeds which have brought a midnight darkness to their soul. The shadows return again and again, to mar the happiness, which should be perfect and complete. The soul's deep unrest is long in passing, even when redemption is recorded, upon the banner they bear into the higher life. Many sad requiems are sung, within the quiet recesses of the heart, and angels would that

these might be changed to anthems of joy. In the far away future, only will be heard the glad chanting of the Angels of Light, who have ever sought to lead the children of error into ways of truth. And among the glad throng Saidie would welcome each and every child of our beloved Order. The home-coming for which you long is not so far away, even now its light reaches your souls. Be ye firm and steadfast, and the light of higher heavens shall not fail you. Peace be with you, SAIDIE.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels' Order of Light.

A Voice From The Spirit World.

My Dear Brother Norton:—At your request I very gladly avail myself of making known to the inhabitants of earth through you, something of my experience since passing from earth to spirit life, and also as far as I may enlighten the thousands of mortals in the churches to whom I ministered for so many years honestly endeavoring to teach them what I then believed to be the truth in regard to spiritual things, but which I have learned since entering spirit life was so far from being correct, that I feel it my duty now, as this is the first opportunity I have ever had since leaving the mortal, to make known as far as I may that the fundamental doctrines of all the Orthodox churches are based upon a sandy foundation and must, as a natural consequence, be swept away by the promulgation of eternal truth. I now speak of the doctrine of the atonement of Jesus Christ for the sins of the world. This doctrine we fully believed and honestly taught to the best of our ability and were finally sacrificed ourselves in following out the line of duty as marked out by the authorities of the M. E. Church, and passed away in a foreign land far from kindred and friends, cut down in the middle of my days by the exposures unavoidably met in the line of duty assigned to me in following out my part, as one of the superintendents of the Methodist Episcopal Church of America. And now, as I find I can correctly convey my thoughts by impressing upon the brain of the writer, I will here state that I have learned from experience that there is no such thing as salvation through the blood of Christ. Imagine, if you can, my great surprise and disappointment, when the time arrived, according to our faith, for me to be welcomed by the blessed Savior into the everlasting kingdom of our Lord and Savior Jesus Christ, into that city where the walls are of jasper and where the good of all ages with the 144 thousand should forever join in the song of redemption, "Unto Him who hath loved us and washed us from our sins in his own blood, to Him be glory forever and ever, amen."

Now, my friend, permit me to inform you that I have not only not had the privilege of meeting Jesus Christ, or God the Father, into whose presence we were to have been admitted through the mediation and atonement of Christ, neither have I met any one during the many years that have elapsed since leaving earth, who has seen them, and what I have here stated is the universal testimony of all spirits with whom I have associated in the spirit world. But I will here state that all those who live pure lives while on earth, who do all the good they can are welcomed by loving spirit friends who have preceded them in spirit life into the beautiful spirit land where they are provided with beautiful homes that have been built and ornamented by their good and charitable deeds, a land far surpassing in beauty and grandeur anything found on earth, a land of flowers and beauty of which one never tires, with all the facilities necessary as aids in progression through which we may advance from sphere to sphere through all the ages of eternity, approximating nearer and nearer to the great source of all good, viz., God. A very important work of spirits as a means of progression is in returning to earth friends and assisting them by impressing them to do good and to refrain from evil, even among those who do not recognize them and are unwilling to believe that they can return. And many are employed in lecturing publicly through the organisms of sensitives called mediums, thus disseminating the truths of Spiritualism and warning the people of the errors taught in the name of Christianity. Another great error that has been taught by the churches is the doctrine that as the tree falleth so so it lieth, which is constructed to mean that there is no hope of progression in the future state, and that all who die in an unregenerate state, who have not availed themselves of the offers of salvation through the atonement of Christ, are irretrievably lost, without any possibility of improvement, but to be forever cast off into outer darkness and despair. This is perhaps as great a mistake as the doctrine of the atonement and salvation by faith; because it is a fact that a large majority of the race, even in the so called Christian countries, pass into spirit life without having embraced the offers of salvation.

Now, the truth reveals that every soul is a part of the great Infinite Spirit, and a just God cannot condemn a portion of Himself to endless torment, and although millions of spirits may remain in darkness for ages, yet in the fulness of time all will be led into light through the ministrations of good spirits and will ultimately become happy. Purity of life, a strict observance of the Golden Rule and the cultivation of

spirituality is the best passport to happiness in the great future.

CALVIN KINGSLEY.
TOPEKA, KAN., January 12, 1889.—We, the undersigned, hereby certify that we have read the communication made by Bishop Calvin Kingsley on December 30, 1888, through Milo Norton of Topeka, Kan., and we unhesitatingly endorse as true the statements and opinions advanced therein, and we gladly avail ourselves of the opportunity offered us to join with him in renouncing the doctrine that we formerly taught as ministers of the Methodist Episcopal Church, and we earnestly request our friends who are still inhabitants of earth to investigate the claims of Spiritualism and the doctrines of continued life after the death of the body and of spirit return and communion with mortals.

D. P. MITCHELL,
J. J. THOMPSON,
Formerly of Kansas Conference,
NIRAM NORTON,
JOHN O'NEILL,
J. W. CLOCK,
Formerly of Erie Conference.

I hereby certify that the within and foregoing circular letter signed Calvin Kingsley, was written by me without any premeditation of the subject treated on by me, and that it was given to me as fast as I could write it word after word by being impressed upon my brain, being as I have every reason to believe fully satisfactory to me that it was given through the inspiration of the spirit of Bishop Calvin Kingsley, D. D., formerly one of the bishops of the Methodist Episcopal Church of America. And I will further state, that I myself, have been for over fifty years a member and steadfast believer in the doctrines of the Methodist Episcopal church, until within the last six years I have been compelled to change my belief by an accumulation of evidence, perfectly irresistible during the said period mentioned, so that I now concur in the sentiments given in the foregoing letter of Bishop Kingsley, D. D. MILO NORTON.
TOPEKA, KAN., formerly of Meadville, Pa.

All is not lost when anything goes contrary to you.—Thomas a Kempis.

PROFESSIONAL CARDS.

ANDREW JACKSON DAVIS.

Seer into the Causes and Natural Cure of Disease.

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

63 Warren Avenue, Boston, Mass.,

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

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

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

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

nov19-3m*

LOS ANGELES

Metaphysical College,

640 S. HILL STREET,.....LOS ANGELES, CAL.

Chartered May 31, 1888.

CORNELIA AUGUSTA HARPER, Pres't and Teacher

The College stands in its own beautiful grounds, and is close to a delightful park and near all business centres.

A limited number of students and patients can be accommodated on moderate terms.

For all particulars, address the PRESIDENT.

Open Meeting every Wednesday, at 2:30 o'clock, P. M.

W. J. Colville's books on sale.



FRED EVANS,

Medium

—FOR—

INDEPENDENT

SLATE

AND MECHANICAL

WRITING.

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

MRS. C. J. MEYER,

CLAIRVOYANT, TRANCE, BUSINESS AND DEVELOPING MEDIUM,

Grand Test and Developing Circles—Monday and Friday evenings, at 8 o'clock, and Thursday afternoon at 2, at 254 1/2 Sutter street, between Broderick and Baker. Admission, 25 cents. Names of spirit friends given. Sittings, daily.

MRS. JULINA JACKSON, MAGNETIC HEALER, Diagnoses diseases without questioning. 254 1/2 Sutter Street,..... San Francisco. jun16-tf

DR. DYER,

ELECTRO-MAGNETIC HEALER,

Treats Acute and Chronic Diseases.

Office at 558 Sixth Street,.....Oakland.

Get off at Broadway Station.

DR. DYER will give lessons to patients, and others, on the practical use of his new machine.

Diagnoses disease, and no questions asked. Test treatment free of charge. oct27-88

MRS. F. A. LOGAN,

LECTURER.

In addition to her public meetings in St. George's Hall, 200 Market street, every Sunday, at 11 A. M. and 7:30 P. M., holds circles every evening at rooms 33 and 34, 841 Market street. Mrs. Pruden and Dr. Fred O. Houbert, mediums, will be present.

MRS. C. M. STEERS,

MEDIUM,

(Formerly Miss Clara Mayo),

Has returned to the City, and is located at 538 Guerrero street, corner of Eighteenth. Would be pleased to see her many friends.

Sittings daily. feb3-1m* Valencia street car.

PROFESSIONAL CARDS.

MRS. T. M. DIXON,

CLAIRVOYANT, TEST, AND BUSINESS MEDIUM.

Diseases Diagnosed.

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

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

SAN FRANCISCO. jun12-tf

MRS. W. WEIR,

TELEGRAPHIC MEDIUM,

Controlled by the late Mrs. Breed.

THE WONDERFUL RAFFING MEDIUM.

1602 SEVENTH STREET, WEST OAKLAND.

Center Station. (Sittings Daily.) dec10

J. P. DAMERON,

ATTORNEY AT LAW,

230 MONTGOMERY STREET, - SAN FRANCISCO, CAL.

Room 21. jun12-tf Take Elevator.

MRS. E. PERKINS,

CLAIRVOYANT, TRANCE AND INSPIRATIONAL MEDIUM.

Also, Diagnoses Disease under the control of her Guides, and gives advice upon all subjects.

Six Questions for 50 cents; Sittings, \$1.00.

109 Powell Street,.....San Francisco. nov24-1m*

MRS. EGGERT AITKIN,

CLAIRVOYANT,

MAGNETIC HEALER AND TEST MEDIUM,

No. 830 Mission Street,

Between 4th and 5th, - - - - - San Francisco.

Developing Circle Thursday evening. Public Circle Sunday Evening.

A LIBERAL OFFER!

—BY A—

RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

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

Address, DR. J. S. LOUCKS, Worcester, Mass. jan12-tf

DR. MARIAM STARKEY DUSSENBURG,

Graduate of Two Medical Colleges.

Specialty:

CULTIVATION OF THE INTUITIONS.

Classes in Occult Sciences.

Psychometry as a Science and Art. Anatomy and Cerebral Psychology.

Office—1502 Market Street. dec8-tf

DR. CLARA L. REID,

PHYSICIAN AND SURGEON.

Diseases of Females and Children a Specialty.

Residence, 108 Eleventh Street,.....Near Mission. dec8*

MRS. E. V. UTTER,

CLAIRVOYANT, CLAIRAUDIENT AND TRANCE MEDIUM,

Has moved from 1040 1/2 Twenty-second street,

To 309 THIRTIETH ST.,.....San Francisco.

Sittings Daily. sept15-tf

SEALED LETTERS ANSWERED.

By MRS. ELIZA A. MARTIN,

OXFORD, - - - - - MASS.

Terms \$1.00 and two 2-cent stamps.

sept8-3m*

MRS. LIZZIE FULTON,

AUTOMATIC AND INDEPENDENT SLATE-WRITER AND TEST MEDIUM,

915 1/2 Mission Street,.....San Francisco, Cal.

Developing Circles, Tuesday and Friday evenings.

Office Hours—9 to 12, 2 to 5.

VIRGIE C. MOON,

Ponchatoula,.....Louisiana.

PSYCHOMETRESS AND MEDIUM,

Six Business Questions answered, or a Delineation of Character given, telling business best adapted to, For \$1 and two 2-cent stamps.

Send date of birth. Minerals psychometrized for \$2.50. nov10-3m*

DR. A. W. DUNLAP,

CLAIRVOYANT AND MAGNETIC HEALER,

822 MISSION STREET,

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

MR. AND MRS. H. PETTIBONE,

TRANCE, BUSINESS, PHYSICAL AND INDEPENDENT SLATE-WRITING MEDIUMS.

Especially attention given to the development of all phases of mediumship.

No. 115 Jones Street,.....San Francisco.

Send for Magnetized Slates, with instructions for development. nov17-tf

MRS. SALINA PULSIFER,

MINERAL PSYCHOMETRIST,

Webster Street, : : East San Jose.

Small specimens of rock may be sent by letter. Prompt examinations made. Terms, \$2.50. aug13

MR. A. C. JOHNSON, M. D.,

No. 804 HAIGHT STREET,

SAN FRANCISCO,.....CALIFORNIA.

dec1-88-2m*

MME. SINCLAIRE

—AND—

MME. MELVILLE,

MAGNETIC AND ELECTRIC TREATMENT.

234 O'Farrell Street. nov17-tf

MRS. M. MILLER,

MEDIUM,

Meetings—Tuesday, Thursday and Saturday evenings, and Fridays, at 2 P. M. Sittings daily, \$1.00.

114 Turk Street, between Taylor and Jones.

Admission to Public Circles,.....25 cents.

PROFESSIONAL CARDS.

DR. THOMAS L. HILL,

DENTIST.

Office—Odd Fellows' Building, S. W. corner Seventh and Market streets, San Francisco.

Office Hours—9 A. M. to 5:30 P. M. Consultation Hour—4:30 to 5:30. jan12-tf

MRS. HARRIS

Will give instructions in the

PRINCIPLES OF THEOLOGY, AND THE CURE

OF DISEASE THROUGH THE POWER

OF SPIRITUAL THOUGHT.

Also Treatments a Specialty. "33

Address, Mrs. SARAH A. HARRIS,

Berkeley, Cal.

MISS MARTHA A. TEW,

SYMBOLIC SEERESS AND HEALER,

834 Turk Street,

San Francisco,.....California,

dec27-4w

MRS. D. N. MAXWELL,

TRANCE, BUSINESS AND HEALING MEDIUM.

No. 108 Taylor Street, San Francisco.

Letters Psychometrized and Satisfactory Answers Given.

Office hours from 10 A. M. to 5 P. M.

sept8-tf-1m*

B. STURMAN, M. D.,

OFFICE—ST. ANN'S BUILDING,

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

SAN FRANCISCO.

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

Particular attention given to the treatment of Women and Children.

Female Diseases and Cancer a Specialty.

Cancers Cured without the Knife, Caustics or Caustics.

FREE DIAGNOSIS,

—BY A—

GOOD, RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

Send three 2-cent stamps, lock of hair, name, age and sex, and I will diagnose your case Free, by Spirit Power.

Address, DR. N. H. EDDY, Worcester, Mass. dec8-3m

DR. J. WHIPPLE,

MAGNETIC HEALER,

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

Office,.....No. 859 Broadway, OAKLAND.

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

METAPHYSICAL COLLEGE,

10

GOLDEN GATE.

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

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

TRUSTEES:

AMOS ADAMS, PRESIDENT; I. C. STEELE, VICE-PRESIDENT; W. H. YEAW, TREASURER; E. W. STEELE, AND J. J. OWEN, TRUSTEES.

J. J. OWEN, EDITOR AND MANAGER; M. MATTIE P. OWEN, SECRETARY AND ASSISTANT; R. E. HALL, GENERAL AGENT; LEWIS KIRTLAND, SPECIAL AGENT FOR LOS ANGELES; 12 N. FORT STREET.

TERMS:—\$2.00 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

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

SATURDAY, MARCH 23, 1889.

EDITORIAL FRAGMENTS.

What must be the rich man's feelings when he first wakes up in the world "beyond the sunrise," to find that his pockets have been picked by the burglar Death, of the keys to his safe—when he realizes that, forevermore, he can have no more handling of his gold! How it must sicken his soul to see his accumulations scattered by profligate heirs, or wasted in unprofitable litigation. Better oblivion than such a fate. How many such we could all name, whose souls are thus chained to "night's plutonian shore."

The invisible ether around about us is threaded with spiritual currents, connecting our own spirits with the outlying world of spirit forces in the universe—with all that is good, if we will, or all that is ill—currents that bring us into harmony with the life of all divinity, or into fierce discord with the shapes and shadows of moral death. If we would be well in body and mind, if we would dwell in harmony with our own souls, we must find these higher and purer currents and float upon their crystal surface into the beautiful harbor of rest to which they lead.

Who values life for its sensuous enjoyment and pleasures only, will wake up some day to a terrible realization of the fact that his ships, that sailed away in early life with such bright hopes, have all been lost at sea—gone down with their rich cargoes of golden promises and possibilities—to return to him no more forever. The young woman who lives to be admired for her physical charms, at the expense of the more enduring graces of the spirit—who delights in the adulation and flattery of brainless duds—feeds her soul upon husks. Spiritual starvation with her is only a question of time.

We once heard a good preacher, "thank God, that he possessed a religion that was not founded on reason or common sense." We concede the right of every human being to believe as much or little as he chooses; in fact, belief is not a matter of volition. We believe or disbelieve simply because we can't help ourselves. Hence, who does not see that to punish a man forever for what he cannot help, would be an act of injustice entirely inconsistent with the character of the Supreme Being. It is such fables and inconsistencies as this that the Christian, coming into the new lights, would naturally cast aside.

"O, the horrors of old age!" exclaimed, a bright lady friend of the writer recently: "To feel that one's youthful charms are fading away, and the once fair features becoming wrinkled with age—is it not terrible?" Not at all, we replied, if one's spirit has profited as it ought by its earth experiences. There is no beauty like that of a beautiful spirit. The woman who, at fifty, has not come to realize this fact has lived to a poor purpose, and now learns too late that she has "built her house upon the sand." No one, with the brains of a chickadee, can look into the face of a truly spiritual woman—one who has grown with her years into the higher graces and glories of true womanhood—and ever detect a wrinkle there. But it is a sad thing when wrinkles come upon the spirit.

To denounce one's errors of belief, is not the way to correct one of those errors. You must show him something better in your own belief, something that will appeal to his higher spiritual nature. In the bitter denunciation of the churches, as practiced by some Spiritualists, they are but putting far away the conversion of church members and religionists to the grand truths of Spiritualism. You cannot hurt a fellow man in the most vital part of his nature—his religious opinions—and expect him to love you. You cannot lift a man up by knocking him down. You can win him, if at all, only by showing him the better way, and by walking therein yourself. Don't extol your own religious opinions over those of your neighbor, except by showing and comparing the fruits thereof. This standard of excellence would naturally make us humble. What have we done? What are we doing?

"Shall I give up my religion—the religion of my ancestry—the religion of the Bible—for a belief in Spiritualism?" Inquires some anxious soul first brought face to face with some unanswerable fact of our spiritual philosophy. By no means, we answer. You need give up nothing in your religion that is of the slightest value to you—not a principle of the Golden Rule, nor of Christ's Sermon on the Mount. The fables of your faith—such as a belief in a lost world, a vicarious atonement, a literal resurrection of the body, eternal punishment, a personal devil, etc.—these you will naturally outgrow, because they are all inconsistent with the constitution of the Universe, and man's higher spiritual unfoldment. "But the Bible teaches these things," do you say? Well, the Bible is the work of man, in its make-up, at least, else no "revision" would be necessary. There is surely much of it that could not possibly be the "word of God," or of that divine inspiration which is the same in kind through all ages and forever.

It is not Christianity, but the perversion thereof, that the skeptical world can justly condemn. Christianity, as embodied in the simple teachings of Jesus, is one thing, and as diverted and perverted through the channels of human selfishness, pride, ambition and the lusts of the mortal mind, is quite another. The philosophy and higher teachings of Spiritualism simply divests Christianity of its crudities and imperfections, and restores it to the world in all its original purity and beauty. What is there in the practice and teachings of the "Man of sorrows," who "went about doing good," and who "had not where to lay his head," that is in anywise in common with the aristocratic religion of a modern fashionable Christian Church? They are as far apart as the East is from the West. Jesus came to his disciples, in bodily form, after his transition to spirit life. Does he ever come to the haughty, purse-proud believers in him now-a-days? In mortal life he healed the sick by the laying on of hands, and plainly taught that "greater things than these," should be done by those who followed him in spirit. If he told the truth then who are his true disciples now?

NOT DESIRABLE.

It is related of Sam Jones, that in a sermon preached in a Southern city, he offered to give \$500 to anyone who would sign a sworn statement that he did not want to go to heaven; and that an aged gentleman present took him at his offer, whereupon, the doughty preacher backed down.

At first blush, it may seem a very heartless and wicked thing for any one to do—not to want to go to heaven. But when one considers the kind of heaven which the saints of Sam Jones' faith are expected to occupy, the aforesaid "aged gentleman" may well be excused.

Imagine an immense choir, "whom no man can number," playing upon golden harps, and singing hosannas to the Lord of Hosts forever! Surely, that is not a very profitable kind of business for one to be eternally engaged in. Besides, how could the loving wife, for instance, put any heart into her music, knowing that the companion who blest her earth-life with his love and protection, but who had the misfortune to be "out of Christ," was waiting with the damned in everlasting torments?

A sensible heaven—a heaven of work and spiritual growth, of love and duty—such as spiritualists believe in—is all right. That is the only kind of heaven that seems reasonable or desirable. And this kind of a heaven we can take along with us. No sensible person would reject such a heaven. It is the only heaven consistent with the constitution of man, or the wisdom of a loving God.

INDIAN MONEY.

Our government seems to have adopted the idea that money value changes with the different classes who use it; hence, it issued a currency to pay the Union soldiers, had another for people at home, and yet another for the Indians.

This injustice is still working out its results, the latest instance of it being at Wallace, Idaho in the case of Allen vs. Morrill, involving the validity of land located with *Siox half-breed scrip*, the decision of the Secretary of the Interior, proving that this money issued to the Indians is worthless except to them. Wallace having been located with this scrip, the result was the jumping of the entire town by those ready and willing to profit by Uncle Sam's dishonesty. A compromise was, however, effected, and property owners were allowed the lots with buildings on them, but no one was to have more than four lots. The direct result was a division of property, and many poor persons were made well off. This would not be considered bad by many, in these times; but that is not the point here. It is a pity that such wrongs do not affect the ones who cause them, but they seldom do, in this life. Our government never has dealt justly by the native tribes of this country. They have been deceived, lied to, and robbed from its beginning, and driven like herds of animals back, back, as our so-called civilization encroached upon their domains. They are given money that is not a legal tender outside their reservations, and treated in every way as bad as dumb animals, except that they are not taxed.

Just why a dollar to one person is not the same to another in point of exchange, is one of the mysteries not explained by the motto on our gold and silver coins, but might be discovered by closely examining a piece of Indian scrip.

W. J. COLVILLE'S WORK.

On Sunday last, March 17th, the morning services in Metropolitan Temple were grand and impressive in the extreme. The jubilant strains of the organ, the joyful songs and thrilling discourse on "Liberty," at the earlier service, contrasted most impressively with the touching pathos of what followed. As the triumphant music was scarcely beginning to cease, a funeral procession reached the doors, when suddenly the pealing notes of the great organ magnificently manipulated by Professor Eckman, changed into minor cadence and a solemn stillness reigned over the vast assembly as the solemn, yet hopeful and inspiring words which introduced the requiem service, commenced. The choir sang "O Paradise," exquisitely and without accompaniment. W. J. Colville then offered a sublime invocation which was followed by "Angels Ever Bright and Fair," superbly sung by the soprano voice, with full organ accompaniment. Mr. Colville then gave the funeral address, ending with a beautiful improvised poem. The choir then sang another hymn, the benediction was pronounced and the long procession slowly filed out of the building to the strains of Verdi's requiem. A more impressive service has rarely, if ever, been held. The usual large congregation was considerably augmented by friends of the departed sister, Mrs. Babbitt, who was greatly loved by all who knew her. The flowers were lovely in the extreme.

On Sunday next, March 24th, at 10:45 A. M., during the regular service in Metropolitan Temple, Mr. Colville will speak on "Real Life in the Spiritual World; an Advocacy of Reasonable Spiritualism as Opposed to Theological and Materialistic Misconceptions."

On the following Sunday, March 31st, the 41st Anniversary of Modern Spiritualism will afford a good opportunity for the statement of plain facts concerning the history of the movement. Everybody is freely invited to these services; a plate at the door receives the offerings of visitors who wish to assist in defraying the necessarily large expenses.

Last Sunday evening, March 17th, at Metropolitan College, 106 McAllister street, notwithstanding the drenching rain, a large audience was in attendance. The music was a great treat, though the stringed orchestra was not present. Mme. Marie Bishop sang, "The Angel's Serenade" in faultless style; Mr. S. J. Tully, with his clarinet was a most valuable acquisition; Miss Adelina Powers sang Tambilotte's "Veni Creator" very finely, and the hymns were well rendered with accompaniments on three instruments. W. J. Colville's lecture on "Lessons from the Life of St. Patrick," was a merited tribute to the Irish nation, as well as a forcible presentation of advanced spiritual ideas. Altogether, the session was a very enjoyable one; the decoration, all green and white, was very pretty, a profusion of choice lilies adorned the platform.

On Sunday next, March 24th, at 7:30 P. M., Mr. Colville will lecture by particular request on "The Soul and its Successive Embodiments in Human Form." During the week Mr. Colville's and Mrs. Wilson's classes are always largely attended; the former are held on Tuesday and Friday at 10 A. M. and 7:30 P. M.; the latter on Monday and Thursday at 2:30 P. M. A grand concert, introducing many very pleasing and novel features, will be given Saturday, March 30th at 7:45 P. M. Admission 25 cents; 5 tickets \$1.

In Oakland and Alameda, W. J. Colville's work is progressing beyond the most sanguine expectation of the friends in those cities. At the Oakland Synagogue the audience can hardly obtain seats on Sunday afternoons, and the week day meetings are constantly enlarging; the local press is favorable, giving long and able reports of the addresses. In Alameda, Tucker's Hall is very liberally patronized, and the opening of the College on April 1st, is eagerly looked forward to by many friends.

On Saturday, March 16th the concert given by Mr. and Mrs. Batchelder and Mr. Colville, was an unrivaled success; "everybody" was there. Tucker's Hall, gallery as well as floor, was crowded, and the concert itself was the event of the season. All the artists were at their very best, and were enthusiastically applauded, many of them received deafening encores. The following ladies and gentlemen participated: Mrs. Chandler and Miss Sackett (soprano), Mrs. Batchelder (contralto), Mr. Coddington (tenor), Mr. Batchelder (basso), Miss Kate Lange (pianist), Mrs. Longstroth (elocutionist), Mr. R. H. Whitney (cornet virtuoso) and W. J. Colville, who sang two ballads and gave an impromptu poem. It would be invidious to single out any one number for special praise; everything was superbly rendered; the concerted music as well as the solos being in perfect harmony. So great is the enthusiasm excited by this brilliant musical treat that the Alameda public simply clamors for another appearance of the same performers at no distant day.

BE CAREFUL.

The writer of "Undertones" in the San Francisco Chronicle, says some singular things without much thinking, we suspect, which is the way of the world. He says: "Wickedness is honest." "Wickedness is never to be doubted." "Goodness is the condition of mankind before he is found out. Wickedness is his state after." Now, if "wickedness is honest," what is there to "find out" more than is openly shown by its honesty? Honesty has nothing to conceal that would be called "wicked."

In the second proposition he holds all mankind in the estimation of the law, which declares a man innocent until proven guilty. The law is right, but Mr. "Undertone" is wrong, inasmuch as his ideas would tend to destroy all the growing faith in the goodness of man, which has only sprung up since the truths of Modern Spiritualism have been preached to the world. Orthodox religion has always told man that he was bad—

totally depraved from birth, and this is mainly what ails the world to-day. Its self-esteem and self-respect have never been cultivated; this, added to the vicarious teaching of getting rid of the consequences of sin by casting it upon an innocent man, has made the world a hypocrite. But for all that, when "truly found out," mankind is not "wicked," but good, and it is growing better by being told so.

This is not visible on the surface of things, where all is in a ferment and turmoil and strife, by this purifying process going on deep down. One who writes for the public mind should be careful about the veins of thought he or she may open. Of all things, one should not speak lightly of the virtues and morals of the race. If one has no faith in his fellows it is not well to taint young minds with evil suspicions. There are plenty of subjects that do not lead that way, and they should be chosen.

TIME.

We know very little about it, indeed, but to suit mortal convenience, and satisfy man that he has fixed periods in which to move, act and have his being, we have divided that appalling, unknowable something into parts called seconds, minutes, hours, days, months, years, centuries and ages. With the two last periods we have little to do as mortals; as immortals, everything in us is wrapped in their mystery. The other portions of time, humanity passes mainly in a blind way, not often giving a serious thought to the present hour, so fraught with weal or woe to the struggling millions that know not one another, save as the electric spark speaks round the globe. Those even at our doors are held aloof as strangers, more often by prejudice than uncongeniality. The precious days go hurriedly by, and we know not what sweet moments of pleasure they take from us forever. What opportunities of making another happy and helping one to keep in the straight and narrow way, for there is no force so potent to good being as human sympathy, and kind will, God's charity, and tenderness that work through human agency? We pass too much time in studying to avoid whom we think not so good as they should be, and pass judgment, fearing not "lest we be judged." But we and they, their sorrows and temptations are passing away, and soon the world shall pain them no longer by its coldness and false judgment. It comes sometimes to each, in the silence of midnight, who thus helped to darken a human life, the awful consciousness of willful wrong. It is fearful then, in the deadly solitude to wander up the vogue streams of probability and conceive the consequences we may be responsible for, not only to ourself, but to those we have studiously wronged. We can comprehend a future without end easier than the vast eternity that has gone by.

Oh! if that awful past should ever turn back its flood of error and sorrow upon the world, no dead legend of calamity could form its parallel. Who thus can tell the dark desolation that comes to one, whose life is filled with remorse when he reviews the void of days that were, but are not, save in retrospect?

HEATHEN PHYSICIANS.

A writer in *Chambers' Journal* says: "The medical art in China is mysterious and empirical," for the reason that the profession is regulated by rules almost the reverse of those which prevail in Christian countries. However hard this difference may seem, the heathen Chinese are certainly right, and far in advance of us as regards the requirements made of physicians. But really, on second thought, the Chinese doctors must have an easier life than any of their professional brethren in other lands, since they are required to keep their patrons well. While this is the case, the Doctor receives a fixed salary; when patients fall ill, all pay is stopped until a cure is wrought. This is a direct premium upon close study, wide research, and exercise of common sense; and Chinese Doctors never question their patients for symptoms, and the patients respect and estimate the medical attendant too highly to venture a word of information.

Could anything be more sensible and more just than this heathen method? Surely the mission and business of physicians should be to keep people well. Could they do this, their lives would be bettered in every way; their nights would be passed in sweet, refreshing slumber, their salaries would come in regularly, and their days would be filled with joy at sight of their healthy patrons.

If their livelihood depended upon it, Christian physicians would soon fit themselves for the duty of keeping their patients well; and since we have adopted and are teaching so many heathenish things, we could show no better sense than to take this one, best of all. Many persons are learning to be their own physicians, and surely nothing is better worth one's time and study. Health is this life's chief blessing, but it depends upon such variety of conditions for each one, that few become well enough acquainted with all to maintain perfect health. But physicians, who make disease and remedies a life study, should master all possibilities, fitting themselves to keep others well, as the "little brown man" does.

FRED EVANS IN MELBOURNE.—The *Harbinger of Light*, of February 1st, contains an interesting account of Mr. and Mrs. Fred Evans' reception in Melbourne, Australia, by the Victorian Association of Spiritualists. Mr. Evans' first seance in Melbourne was held in presence of Mr. Terry, President of the above-named Association, and a few members of his family, with the most satisfactory results. His second seance was held in presence of twenty-six persons, when some of the very best manifestations were produced—such as writing in various colors upon a slate over cross lines previously made upon the slate; such as we have witnessed many times in his presence. The hostile and intolerant attitude of the Colonists towards all spirit phenomena, together with the enervating nature of the climate, makes the work of any medium in that country anything but a labor of love. Hence, Mr. Evans finds the drain upon his vitality so great as to seriously affect his health. He is looking forward with delight to the coming August, when he will return to San Francisco.

EDITORIAL NOTES.

Spiritualists from abroad will find excellent rooms at a moderate price, at the Elmer House, on Bush street, a few doors above Montgomery street.

The grand old *Banner of Light*, has just entered upon the thirty-third year of its existence—brighter and better than ever. Bro. Luther Colby is a model editor.

Dr. H. W. Abbott, a well-known magnetic healer, formerly of this city, has just returned, after an absence of a year and a half, and occupies rooms at 108 McAllister street.

Mrs. Eliza Harris, better known as Grandma Harris in both San Francisco and Portland, is at No. 154 Harrison street, Portland. She has worked for the Cause for over 30 years.

Mr. Fred Evans requests us to say to all inquirers for circulars and developing slates that he cannot attend to any orders of that nature until his return from Australia, which will be in August next.

Mrs. Sarah A. Harris has an office at the Henry House, Ninth street, between Washington and Broadway, Oakland, where she treats the sick and teaches the science of mental healing. Absent treatments a specialty.

W. J. Colville, who has obtained many subscribers for the *GOLDEN GATE*, invariably gives his subscribers the benefit of his commission—50 cents. This has led some to suppose that the paper could be had of other agents, or at this office for the same price, viz., \$2. This is a mistake.

Carrie M. Sawyer denies that she has gone back on Spiritualism, or that she is not a medium for form manifestation. She says she assisted Kellar, the magician, in showing how *logos* manifestations were produced; and that he is responsible for misrepresenting her as denouncing all manifestations of that character.

Mr. H. L. Williams has shipped to-day for Summerland, a large water-tank, manufactured by Wells, Russell & Co., of this city. This tank will answer the demands of the new town until the place contains a population of four or five hundred people, by which time the permanent reservoir (cemented) will be completed.

John Slater, the wonderful platform test medium, will give a grand concert and test seance, Sunday evening, March 31st, in honor of the Forty-first Anniversary of Modern Spiritualism. This will be an eventful meeting in the history of San Francisco Spiritualism. Admission, 25 cents; reserved orchestra seat, 50 cents.

Mr. Wm. Bowley, a wealthy Spiritualist of Melbourne, Australia, who visited this country two years ago, with his daughter, and will be very pleasantly remembered by many Spiritualists in this city and Oakland, has ordered eight lots in our new town of Summerland, where he intends to make his future home. He is now on his way to England, and will return to this city the coming Fall.

Mrs. Jenness Miller, the popular lecturer on "correct and artistic dress" for ladies, is making a tour of the Pacific Coast. The ladies of San Francisco will be delighted to know that they are to have the pleasure of hearing this gifted woman on a subject of such vital importance to them. Mrs. Miller shows at each lecture the entire set of undergarments and dresses for all occasions, from the simplest to the most elaborate. She is said to be handsome, and possessed of grand oratorical powers, with the movements of a fawn and the charms of true womanliness. She delivers but one lecture in this city, which will be given April 8th at 2 P. M., at Metropolitan Hall, 5th street. Tickets, 50 cents; for sale at this office.

EXCURSION TO SUMMERLAND.—It is proposed to get up an excursion to Santa Barbara and Summerland the second week in May (time of the full moon), to be gone from San Francisco five days, which would enable us to hold a three days' picnic and meeting at the new town of Summerland. We think we could procure the use of our State meeting tent, and we learn from Dr. Taylor, President of the Southern Camp-Meeting Association, that they would send up their tent and meet us there. Our plan would be to secure excursion sleeping-cars (not the regular Pullman sleepers), such as are now in general use for excursion parties; side track the cars at the town, and occupy them until our return. These cars will hold from twenty-four to thirty excursionists and lodge them comfortably. This excursion will enable owners of lots in Summerland to see their property, and any others who may choose to visit that interesting section, can also avail themselves of this opportunity at a moderate cost. We ought to be able to find a dozen or more carloads of people who would be pleased to make this very interesting trip. It will help the matter along if those intending to join the excursion would send their names to this office. The price of round-trip tickets will depend upon the number of excursionists.

Progressive Spiritualists.

Editor of GOLDEN GATE:

A most interesting meeting was held on Sunday afternoon. The subject of "Responsibility of Mediumship" was again discussed, being the third Sunday it has been before the Society, showing that it is a deep and momentous question. Mrs. Cummings Ellis was the first speaker, followed by Mrs. M. J. Hendee. They are two of our oldest mediums in the field, and are well qualified to speak on mediumship, which they did very acceptably.

The next speaker was Hon. W. H. Mills, who spoke at some length, very ably. Dr. J. Mead gave a little talk. Judge Swift's address was deep and earnest; he spoke of the importance of the subject, not only to mediums but to all interested in the progress of humanity. Judge J. A. Collins gave the closing address. Dr. Louis Schlesinger gave tests to skeptics only, and they all testified that the sitting with him was truly wonderful. Solo by Mrs. Rutter; piano solo by Miss Violet Wheeler.

MRS. S. B. WHITEHEAD, Secretary.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

Despite the inclemency of the weather, there was a goodly number present at St. Andrews' Hall, on Sunday evening last. The control of Mrs. Edith E. R. Nickless gave a very able discourse, taking for their consideration, "What is Spiritualism Doing for the World?" All things come when they are needed. The reasoning and thinking minds of earth demanded proof of the immortality of the soul. Faith would satisfy them no longer. Facts they required, and facts they must have. Cold, unsatisfactory, unreasonable materialism was crowding itself upon them—this appealing to their reason more sensibly than the diversified creeds of the many ecclesiastical organizations. An eternal damnation and wrathful God was not consistent with the teaching that all had been made and pronounced good. Reason, the highest principle in man, was asserting the right of domain, and must prove everything by analysis and mathematical demonstration. The mind of man cannot be chained, it must seek, explore and prove all things, holding fast to that which is truth. Spiritualism is teaching that life is progression. That we are ever taking a step forward. That which seems darkness is only the preparation for the brighter light, a more exalted unfoldment. The so-called dead have only taken one step further in the tramp of progress. They are with us and do assist us in many ways, and can make known their presence when proper conditions are given them, and are doing so continually. There can be no separation of spirit; we are all spirit as much now as we ever shall be. We must dwell together only in different stages of development.

When the people of earth understand the true relationship of spirit and matter, they will see that all are of one family, a link in the great chain, and are their brother's keeper. Then they will become less selfish. The love of gain and greed will disappear and charity and harmony will occupy its place. Then will the heaven so much talked of, which comes from within, reign on earth. This is what Spiritualism has come to do and will do for the children of earth. After the remarks, Mrs. Nickless, under control of the "messenger spirit," gave many wonderful and convincing tests, which were recognized by those to whom they were given. The Spiritual Healing by Dr. Nickless was pronounced satisfactory by those who took advantage of the invitation.

Mrs. Nickless gives seance receptions every Tuesday and Thursday (not Friday) evenings, at her parlors, No. 108 McAllister street.

REPORTER.

OUR QUESTION DEPARTMENT.

To H. G. P., SAN FRANCISCO:—I can only say that "The Secret Doctrine" has not been before the world long enough for any person to write a critical review of the work, while no one can do the book anything like justice unless he can have access to the same source of information that the author of this wonderful production has. It is not enough for you to deny what she declares to be true; can you prove that her statements are false? Unless you can, surely you are not wise in your wholesale attack, which really you could not expect me to publish. Then again, what if all you say of Madame Blavatsky be true (which, by the way, I do not believe), it would not make "The Secret Doctrine" less remarkable; the wonder would be that such a woman could write such a work.

Yes, I have read both "Isis Unveiled" and "The Secret Doctrine." I shall read them many times, only to wonder and read again, finding more and more each time as the truth reveals itself to me. I could not review them if I would. "Time will not shelve these books," the world called for them or they would not be; the want brought the supply. Years will not exhaust the supply, but time will reveal Madame Blavatsky as the woman of this century; but apart from her personality, why not let the work stand on its own merit, filling in the gaps in our materialistic science, and making man something more than a helpless instrument to be played upon by Nature's forces, and then to be lost in the seething tide of years?

The time is not far distant when Spiritualists and Theosophists will find they are wrangling over a shadow, while, unless they are careful, the substance will slip their grasp. There is "no religion higher than truth," let us seek for the wisdom that will reveal the truth to our minds.

Now, my good friend H. G. P., take one solid year, treat yourself every night and morning for the sweet spirit of charity; then read the "Secret Doctrine" again, read it to find the truth, then let me hear from you. To the readers of the GOLDEN GATE, I wish to say my heart goes out in a great throb of sympathy for Mr. Colby. He never wrote for me, but I have known those to whom he has brought comfort. But the very fact that he is a medium covers the subject with me. Who knows what may have led to the misdeeds of the past? Who, and what are we, that we dare to pass judgment on others? Those who can, should at once do something to relieve his distress, while all should send out to him kind thoughts. It may be his Karma to suffer, but it is ours to do what we can for suffering ones either in thought, word or deed. If each one would search his own life, his own heart, he might find there tendencies which, had he been a sensitive, would have made him more than liable to the very things he cries out against in others. I join hands with "B," for truth and justice, but to me love and justice are one.

To "Spiritual Healer," Oakland, all truth is related. Theosophy is the great cable of truth as revealed to man on this planet. Mental Healing of whatever name is one strand in that cable, and bears that relation to the Divine Wisdom, which the ages have brought to man in this nineteenth century. I have neither time nor space to deal with this question this week but will do so soon. So long as you hold your thoughts in tune with the good, you need have no fear of harming any one with

your treatments, if you do not cure them you will not hurt them; but, remember to fear a thing is to give the thing you fear power over you. Do the best your light lets you, then trust.

SARAH A. HARRIS, F. T. S.

BERKELEY, CAL.

Carrie E. Downer in Gilroy.

EDITOR OF GOLDEN GATE:

It is with a profound sense of my inability to do full justice, that I assume the task of presenting to your readers a brief sketch of the lectures by Carrie E. Downer, delivered last Sunday in Wright's Hall. Despite the inclemency of the weather, a goodly number were out to listen to the divine teachings of "our little preacher," whose sweet inspiring word, seemed to lift up the soul above the petty cares and annoyances of daily life, and make all better who were privileged to listen. She came into our midst in December an entire stranger, but her bright inspiring thoughts, combined with her charming lady-like manner, have won much favor with the people in our little burg.

The afternoon exercises were opened with an invocation by Miss Downer, and the singing of "Sweet By-and-Bye," and other songs, were pleasantly rendered by Miss Carrie Perry and Mittie Stevens; Miss Perry as organist; following which, Miss Downer lectured upon the "Consolations of a Rational Religion, the Church of Humanity, and the Religion of the Future," which is a grand one, and well calculated to bring into full play the wonderful powers of the speaker, and it seemed to be especially adapted to her then mental condition. This subject of a "Natural Religion," embraces every field of thought, is as boundless as the universe. Her love for truth, purity, and a child-like faith in God's law and love, is such, that her earnestness while lecturing, rivets the attention from the most indifferent, who, while they may not be able to comprehend the teachings that flow so musically from her lips, still respect and honor the teacher for her evident honesty of purpose. I wonder, by the way, how many clergymen there are in Gilroy, who could stand before an audience, of every shade of belief, Sunday after Sunday, as this gifted woman does, taking whatever questions any one chooses to send up, and speaking upon these in an eloquent, logical and interesting manner. If betting were not sinful, I would wager quite a sum that there isn't a minister in town who would or could do it for a month and keep their audiences awake.

In the evening the storm continued, and though the audience was small, the meeting was a treat to those who braved the elements to hear, and repaid them threefold for all they undertook. The subjects for lecture and poems were chosen by the audience. The subject of "Our Beautiful Home Over There," and others, was treated with marked ability, and was intensely interesting. It brought to my mind the remarks I heard at a funeral of a friend I attended a short time ago, when a Methodist clergyman defined the relative position of the departed, precisely in the same manner as Spiritualists, showing the drift of public opinion in favor of our beautiful religion.

Miss Downer leaves a beautiful influence in favor of Spiritualism when she has gone out from among us. No one who hears her ever finds a word of fault, but all unite in saying, "If that is Spiritualism, I like it." She will come to us again the first Sunday in April, when we hope the weather will be fine, and that there will be a full house to welcome her.

Fraternally,

MRS. M. STEVENS.

GILROY, March 15, 1889.

Fraternity Hall.

EDITOR OF GOLDEN GATE:

The Progressive Spiritualists of Oakland, met last Sunday to hold their usual exercises, Mrs. Sheppard presiding. The meeting was well attended and Mrs. C. J. Meyer and Mrs. Finnigan occupied the platform at the evening meeting in giving tests. There were a number of tests given and recognized. Next Sunday evening Mrs. C. J. Meyer has promised to be with us. Spirit names given in full. Meeting commences at 7 P. M.

OAKLAND, March 20, 1889.

FORM OF BEQUEST.

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

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

Advice to Mothers.

Mrs. Winkler's SOUTHERN SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural 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.

Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

History makes haste to record great deeds, but often neglects good ones.

It is not till the storm comes that we find out the real timber of a ship.

St. George's Hall.

EDITOR OF GOLDEN GATE:

We will not ask this week space in your valuable paper to report all the wise and profitable sayings that were had in our meetings in St. George's Hall, 909 Market street, last Sunday, by the various speakers and mediums, but will in justice to the angel world and the willing workers, say, that the interest is by no means waning, if an increase in numbers and intense interest is any criterion to go by. To the incredulous, the worldly minded, and even the self-consequential Spiritualist, the new developments may have seemed somewhat out of place, as one medium kept time to the music with very emphatic gestures. Two others, a gentleman and lady, were controlled to march with graceful, slow steps, and then with such rapid strides, that it would be next to an impossible thing to do, save by invisible helpers, ending up with explanations in an oratorical manner that would have done credit to a Beecher or a Webster.

We know from long experience that we have a band of healers and developers who work in harmony with others on the same plane, to unfold the latent powers of receptive souls into usefulness for the masses. Already in these meetings grand results are visible, but more especially in our private circles, which we are holding every evening during the week, with finely developed mediums to assist in giving tests, etc.

We have decided to hold the forty-first anniversary in our hall on the 31st instant. The exercises will consist of speeches, recitations, music, marching and tableaux, not omitting an opportunity for spirits to manifest through their mediums. For the good of all,

MRS. F. A. LOGAN.

841 Market street, San Francisco.

The Young People's Meeting.

EDITOR OF GOLDEN GATE:

St. George's building kept the persistent rain from drowning four distinct meetings last Sunday evening, all opening into the same hallway. The Young People held their own grandly in point of numbers and interesting exercises. The audience joined as usual in singing some half dozen hymns; then followed Miss Margie Kohn and Nettie Bacon with a song. Mr. Purnell sang very flexibly and with much taste, "Robin Adair," with variations. Mr. John Koch held the audience spell-bound with a beautiful solo upon the zither. Who can say there is not spirituality in music? Mr. P. C. Tompkins held the interest of the audience for three quarters of an hour, by relating some of his wonderful experiences in his investigations into the philosophy of spirit communion. The gentleman has promised to speak upon the cause and cure of insanity and his experience with those unfortunates who have been obsessed. The friends will remember that the Young People are making extra efforts to present an excellent program at the entertainment and social, on March 30th, at St. George's (upper) Hall. Come out friends, and have a good time.

"ONE OF 'EM."

PHOTOGRAPHS of Madame Blavatsky with autograph, are now on sale, the proceeds to be given to Theosophical work. Price, \$1.50; mounted, \$2.00. Send orders to Countess Wachtmeister, 17 Landsdown Road, Holland Park, London, W. England. mar16-2m

ADVERTISEMENTS.

METAPHYSICAL COLLEGE HALL.
108 McAllister Street.

MUSICAL

LITERARY AND ENTERTAINMENT.

Saturday, March 30, 1889, 7:45 P. M.

PROGRAM—PART I.

1. Piano Solo—"La Cressante,".....Blumenthal
2. Song—"She Wore a Wreath of Roses,".....Malloy
3. Recitation—"Praying for Rain,".....Simmons
4. Hymn—"Jesu Pastor,".....Millard
5. Clarinet Solo—"Air Varié,".....Kimball
6. Song—"Thady O'Flynn,".....Molloy
7. Reading—"Lady Clare,".....Tennyson
8. Song—"Elzer Waltz,".....Richard Mulder
9. Recitation—"Nora Murphy's Visit to the Medium,"
10. Vocal Duet—"Answers,".....Macpherson

Impromptu Poem—(Subject to be given by the Audience.

PART II.

1. Piano Duo—"Overture to Preciosa,".....Weber
2. Song—"Bonnie, Sweet Bonnie,".....Gilbert
3. Recitation—"Something,".....Macawber
4. Angel's Serenade.....Lambiotte
5. Reading—"Nothing to Wear,".....O'Sullivan
6. Song—"Killarney,".....Balfe
7. Clarinet Solo—"Recollections of Home," Richardson
8. Reading—"The Smack in School,".....Pickelrod
9. Finale—"Dream Faces,".....Hutchinson

Doors open at 7. Concert at 7:45. Carriages at 10:15

Admission, 25 cents.

Books for Sale at this Office.

- | | |
|---|---------|
| The New Education: Moral, Industrial, Hygienic, Intellectual. By J. R. BUCHANAN, M. D. | \$ 1.50 |
| Leaflets of Truth; or, Light from the Shadow Land. By M. KANE. | 75 |
| Our Sunday Talks; or, Gleamings in Various Fields of Thought. By J. J. OWEN. | 1.00 |
| The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. Loveland. | 1.00 |
| Spiritualists' Directory. By G. W. KAYES. | 25 |
| Spiritism: the Origin of all Religions. By J. P. DAWSON. | 50 |
| The Wasteful Wonder. By E. W. STEVENS. | 15 |
| The History of the Origin of All Things. By L. M. ARNOLD. | 50 |
| The Spiritual Science of Health and Healing. By W. J. COLVILLE. | 75 |
| Beyond. (Interesting Experiences in Spirit Life.) Experiences of the Spirits Eon and Eona in Earth Life and Spirit Spheres. | 50 |
| The Independent Voice in Grand Rapids, Mich. By H. W. BOGGER. | 5 |
| Review of the Sequester Commissioners' Report. By Hon. A. B. RICHMOND. | 1.25 |
| Lifting the Veil: Or, Interior Experiences and Manifestations. By SUSAN J. ANDREW A. FRICK. (Including postage.) | 2.00 |
| Temperance and Prohibition: By DR. STOCKHAM. | 1.00 |
| Practical Occultism: By J. J. MORIS. | 1.00 |
| Within the Veil. By W. J. COLVILLE. | 15 |

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

PROFESSIONAL CARDS.

Dr. J. V. Mansfield,

OF BOSTON AND NEW YORK.

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

May be consulted on Business or other Matters.

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

One door from Market Street.

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

Mrs. J. J. Whitney,

— THE —

Celebrated Clairvoyant, Trance, Test Medium,

AND : LIFE : READER.

Will continue her Private Sittings daily, from 9 A. M. to 4 P. M. Thursday evening from 8 P. M. till 9 P. M. Private Sittings, \$1.00.

NO. 120 SIXTH STREET,

Between Mission and Howard, San Francisco.

John Slater,

336 O'Farrell Street,.....San Francisco

RECEPTIONS:

Monday and Thursday Evenings at 8 o'clock, and Wednesday and Friday afternoons at 3 o'clock.

Sittings Daily—10 A. M. to 4 P. M.

Mrs. M. J. Hendee,

CLAIRVOYANT,

Psychometric, Prophetic, Trance, Test and Magnetic Medium.

SITTINGS DAILY.

CIRCLES—Tuesday and Friday Evenings.

mar2-1m

108 Sixth Street.

Dr. J. D. MacLennan,

THE HEALER,

OFFICE, : : 5½ KEARNY STREET.

RESIDENCE, 1410 OCTAVIA STREET.

Health Examination and Healing Test, FREE.

Mrs. Albert Morton,

Spirit : : : Medium!

— FOR —

DIAGNOSIS OF DISEASE.

Psychometric : and : Prophetic : Readings.

General Advice and Spirit Communications. Instruction in Spiritual Science. Fee, \$2.

210 Stockton Street, San Francisco.

SPIRIT PHOTOGRAPHS!

MRS. L. CARTER

Will, for a short time, take Spirit Photos, at her old place,

515 EAST ELEVENTH STREET,

EAST OAKLAND,

From a lock of the sender's hair. Price \$3.00.

*She will also take Pictures of Departed Friends. nov3-tf

ADDIE SWAIN,

— Artist. —

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

Spirit Photographs Enlarged.

Orders executed for all classes of Art Work, promptly and at Reasonable Prices.

Correspondence solicited.

Residence, 1870 East 21st street,

EAST OAKLAND.

DR. J. R. NICKLESS,

SPIRITUAL HEALER,

MRS. EDITH E. R. NICKLESS,

Trance Lecturer.....and.....Test Medium,

No. 108 McAllister Street, San Francisco, Cal.

Test Reception every Tuesday and Thursday evenings, at 8 o'clock. Free Diagnosis from 10 to 4 P. M.

mar2-1f

MRS. F. A. LOGAN,

LECTURER AND HEALER,

Holds public meetings in St. George's Hall, 909 Market street, every Sunday, at 11 A. M. and 7:30 P. M. The public invited to participate. Also circles at her rooms, 23 and 24, 841 Market street, every week-day evening. Good mediums in attendance. Only 25 cents.

Instead of complaining of the thorns among the roses, we should be thankful there are roses among the thorns.

The block of granite which was an obstacle in the path of the weak, becomes a stepping-stone in the pathway of the strong.—Carlyle.

Any coward can fight a battle which he's sure of winning; but give us the man who has pluck to fight when he's sure of losing

PUBLICATIONS.

A New Departure!

Spirit Eona's Legacy to the Wide, Wide World to be sold by Agent and through the House direct.

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

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

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

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

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

[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE

WIDE WIDE WORLD:

VOICES FROM MANY HILL-TOPS,

ECHOES FROM MANY VALLEYS.

— (OR THE) —

EXPERIENCES OF THE SPIRITS EON & EONA

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

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

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

Please send amount by money order or registered letter

Catalogues giving contents of the book mailed FREE every one.

AGENTS WANTED.

Please address all letters to

JOHN B. FAYETTE,

Box 1862,

Oswego, N. Y.

THE BOOK,

"SPIRIT EONA'S LEGACY,"

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

In Madras, British India, by.....Kalam Bros.

In Melbourne, Victoria, by.....Mr. and Mrs. S. A. Morris

In Auckland, New Zealand, by Mr. and Mrs. Geo. Chaloy

nov 25

LUCIFER.

Theosophical Monthly, designed "to bring to light the hidden things of darkness."

Edited by H. P. BLAVATSKY.

Terms of Subscription, \$3.75 per annum, post free. Single numbers 40 cents. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphi, London, W. C., England.

THEOSOPHICAL PUBLICATION SOCIETY PAMPHLETS ALREADY PUBLISHED.—Theosophy and the Churches, 5 cents—"Psychic Bodies" and Soul Survival, 5 cents—Philosophic der Mystik, 10 cents—The Theosophical Movement etc., 5 cents—What is Matter and What is Force, 5 cents—Re-incarnation, 10 cents—Practical Occultism, 15 cents—Apocalypse of Theosophical Teachings, 5 cents—Keeley's Secrets, 15 cents—Nature, Spirits or Elements, 10 cents—The Higher Science, 5 cents—Was Jesus a Perfect Man, 25 cents—The Hebrew Talmud, 15 cents—Selflessness, the Hypothoria and Taro, 15 cents—Swedenborg, Effron, or Swedenborg, the New Church Sect, and the Theosophical Society to cents—Theosophical Concepts of Religion, 10 cents—Inter-Relation of Supernatural Phenomena and the Ethics of Theosophy, 10 cents—Parabrahm, 15 cents. To be had on receipt of stamps, post free, of the Theosophical Publishing Co., Limited, 7 Duke street, Adelphi, London, W. C., England. Subscription, \$1.25 per year.

NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, No. 925½ and 933½ Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., Washington Hall, 35 Eddy street. All are invited. Admission, 10 cts. The Library and Reading Room of the Society is located at 841 Market street, "Carrier Dove" office, and is open every week day from 9 A. M. to 5 P. M.

METAPHYSICAL COLLEGE, 108 McALLISTER Street—W. J. Colville lectures every Sunday, at 7:30 P. M., and conducts classes for thoroughly practical instruction in Spiritual Science, Tuesdays and Fridays, at 10 A. M. Lectures and conversations on Theosophy, Tuesdays and Fridays, at 7:45 P. M.

SPIRITUAL CIRCLE OF HARMONY IN ST. George's Hall, 909 Market street, between Fifth and Sixth streets, Sundays, at 11 A. M. and 7:30 P. M. Every body invited. Perfect liberty for all to participate. Mrs. F. A. Logan, presiding. Admission, 10 cents.

LECTURE TESTS AND SPIRITUAL HEALING, by Mrs. Edith E. R. and Dr. J. R. Nickless, of New York, at St. Andrews' Hall, No. 111 Larkin street, every Sunday evening, until further notice, commencing March 30, at 7:45 o'clock. All are invited; seats free.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 8 o'clock, at St. Andrews' Hall, No. 111, Larkin street. Mrs. E. B. Crouette, the inspirational Speaker, and good Mediums at every meeting. All invited. Admission 10 cents.

W. J. COLVILLE LECTURES EVERY SUNDAY in Metropolitan Temple. Services commence precisely at 10:45 A. M. Organist, Prof. Eckman; soprano, Mme. Marie Bishop. Everybody invited.

CHILDREN'S PROGRESSIVE LYCEUM MEETS every Sunday at Fraternity Hall, corner of Seventh and Perilla streets. Get off at Center street station. Strangers and friends always welcome.

THE PEOPLE'S SPIRITUAL MEETING IS HELD every Sunday evening, at 7:30 o'clock, in Washington Hall, 35 Eddy street. Speaking and platform tests by the best mediums at every meeting.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall

Address to the F. T. S. of Minneapolis, Minnesota.

BY J. C. SLATER.

MR. PRESIDENT AND FELLOWS:—Our President has seen fit to add another incentive to the desire, which I, as well as many other students of Theosophy, have had ever since we first came to realize, to a small extent, the wisdom and truth there is hidden among its many mystic teachings. The question asked me, "How can one become an adept?" has in the past and will be for many years to come, a mystic way in our path of development; and the one who shall be able to show in a practical way, in which we, who are still living almost continually on the lower plane of life, can take our first progressive step knowingly, would, indeed, be a benefactor to all. I say knowingly, because if we earnestly desire a knowledge of the true way, we are slowly but surely being urged forward by those same energies which have previously been developed. I think some older student might be better fitted to answer so large a question, but such thoughts as I have, give I unto you.

Knowledge may come to us in various ways, but cannot be accepted by us as truth, until we have had the actual experience, consequently any theory which we may have, may be wrong and cannot be accepted as true until we have actually experienced it. And while I may give my idea of the way to "adeptship," I can only give my theory, as I have had no active experience that such a person does or ever has really existed. But I can conceive how a person might develop what is said to be the powers which are claimed for the adept, by the few whose good fortune it has been to see and know that most favored class. I say "my theory," for among the many elaborately unintelligible things which have been written none have seemed more nearly the truth than these thoughts which have come from various sources to me. As we proceed on our journey, we are constantly gaining truth by our life experience, and I would compare the growth of man's better nature to a little river which in the childhood of its life dances and sings on its way down the mountain side of existence; as grows the stream, so grows the man, by the many rivulets of incoming knowledge, growing larger and stronger, until he is able to comprehend the glories of an existence, which only ends with absorption in the ocean of universal knowledge. Sometimes the stream is long, going through many different states (which may possibly be different incarnations), sometimes passing through broad valleys of experience where ripens the golden grain of Truth; sometimes through cities of desire, where the waters are polluted by ambition, now and then turned from its course to set in motion those wheels of destiny, which are ever turning and changing the various fortunes of men, past many a rock of evil, past many a shoal of doubt—through the dark as well as the light—until by its gathered strength it is able to drown out all doubt, trouble, disease, and even death itself.

My conception of the term adept, is one who has a vast accumulation of experienced truth and wisdom, whose river of life has so broadened out that now it runs silent and strong; one who has freed his soul from all the lower principles which once served to hold him down to material things; who now lives so wholly in the spirit, elevated as he is by the sublime thoughts which at all times are a part of his existence, he looks down through the various windings of nature until even her occult laws are no longer hid from him, but are the servants of his will; who pierces through the hallucinations of his material existence into the actual spiritual and eternal existence; seeing life on both its higher and lower planes, he can by force of his will guide and aid those who find the way long and weary; who is ever ready to give of his knowledge when we are ready to receive it, and to put it to use, not for selfish purposes, but for the advancement of ourselves and mankind along the path.

It seems to me that our present system of education and even our present civilization is one of the greatest obstacles. From the very first breath we are taught to suppress our feelings, we are taught pride, selfishness and deceit; even by our so called Christian churches are we taught hypocrisy. We are taught not how we may best keep all the laws of nature, but how we may best avoid them. Instead of elevating our minds these principles of policy and the fear of Madame Grundy, become greater than our desire for the truth; and the mad desire for the accumulation of wealth becomes the important factor instead of the accumulation of wisdom.

Even our minds become diseased as well as our bodies, but fortunately indeed is he whose better nature shall assert itself and show him the error of his way; in whom the light of reason once more gains control; who shall have the will to develop the latent and better part—that spark of spirit which has been almost wholly ignored.

One of the first steps on the path of progress is to build up a healthy and strong body, for does not a healthy and strong body bring as a logical sequence, an active and healthy mind? Does our present system of diet tend in that direction? Does it not rather tend to the opposite? Take the very particles of food

which go to make up the ordinary meal (to say nothing of a Thanksgiving dinner), and mix them all together—what think you? Would not your stomach revolt before the foul mass? And that is the substance from which our bodies are built up! Much has been said in favor of a vegetable diet, but that, while good, does not strike at the root of the evil. Every one can see that decaying matter cannot but help build up a diseased body. There are two specially important factors in our consumption of food, viz: quantity and quality.

How many of us do not know that we are wasting the energies of the body by making it do double, yes, four times the work it ought to do, in taking care of the vast quantities of surplus food material with which we feed the fires of life?—energies which should go to build up our minds and give us healthy thoughts. We live to eat and not eat to live. Our material desires are more to us than our spiritual.

We feed our animal passions and starve out our better impulses. We live not by reason but by habit. If you were to plant a seed from which should come forth that music of nature, a beautiful flower, would you first cook the seed? Certainly not. By so doing you would kill the life principle with which nature has stored it. Do you not do the same when you cook any of the vegetables or grains? Do we not eat for the life that comes from eating? and if we kill the very life which we hope to get, will the remaining particles build up as fine a body?—a body from which shall spring the reason and intuition which are the very banks of our stream of life? If we can see a marked benefit coming from the eradication and purification of our material lives, how much more marked will be the progress if we successfully eradicate the false and purify our higher principles—the natural and spiritual—until the stumbling stones of to-day shall become the incentives of to-morrow, to speed us on our way upwards to that great central source of knowledge and power.

Our surroundings have a great influence over our thoughts. If we are continually thrown among a class whose every endeavor is towards wealth, our thoughts will naturally tend that way, and we shall be striving with the rest for the "almighty dollar." So on through the list of those things that tend toward selfishness; but if we surround ourselves with those people and those things which tend to the spiritual and higher desires, both for ourselves and our fellows, our own mind will thereby be drawn to their elevation and we are mutually improved.

The thoughts engendered by the pure morning country air are more elevating than those that come in the heat of the day. How much more than those born of the busy and impure air of the dusty city. The very elevation of thought will gradually lead us away from the care and turmoil of the busy marts of trade and commerce. Much will of course depend upon our strength or purpose and our own will; but the purer the air and the more natural the surroundings, the more rapidly will we be advanced. The fighting of the gross material elements of our composition are continually putting barriers in the way of our spiritual advancement, but each successful defeat of such elements gives us a fresher and stronger will to follow out all, no matter how small our better impulses, towards the best of which we are capable. Each successful defeat brings a concentration of thought and an at-one-ment of purpose which shall aid us in each successive attempt for the right. Each successful defeat brings us one step nearer our goal. Truth is the blossom of the evergreen tree of divinity, whose roots are watered by the showers of unselfishness, love and truth. Our whole course in life should be governed by those principles, and the nearer we conform to them the more rapid our advancement will be.

Reason is the light of truth, and by that light must all things be weighed. Intuition is the light of the new-born day, giving promise of a bright future, but the full noon-day sun of reason must shine upon it before we can fully see and comprehend it. Each day brings some new intuition, which reason and experience make truth. Thus our ideas are broadened and the world gains new knowledge. Thus by slow and almost inappreciable steps we are ever going forward on the path, along whose course well advanced, shall we find our guide and teacher, the adept.

Studies in the Outlying Fields of Psychical Science.

EDITOR OF GOLDEN GATE:

The announcement that I would publish the above entitled work, if a sufficient number of subscribers were secured has been responded to with such promptness, that I have been enabled to at once place the manuscript in the hands of the printers, and can assure its publication by the 15th of April next. The publisher's price will exceed that stated by us, but all those sending their names and the subscription price (\$1.00) before April 15th, will receive a copy post paid. After that date the book will pass into the hands of the M. L. Holbrook Co., New York.

I assure the friends who have made possible my placing at once the work before the public, that they have my heartfelt thanks, and I sincerely hope that it may not disappoint them. Address

HUDSON TUTTLE,
Berlin Heights, Ohio.

Under the Southern Cross.

EDITOR OF GOLDEN GATE:

The beautiful philosophy that has exerted its beneficent influence and cast its mantle of silvery radiance over the continents of the Atlantic, has illumined with its heaven-born light the dark places of the Pacific, and cheered many a weary spirit under the Southern Cross, with its mission of beauty.

Like a halo of peace it surrounds the brow of our media in Australia, and its banner of progress floats upon the warm breath of the summer wind in the queen city of Victoria, and the sister colony of New South Wales.

In New Zealand also, that lovely little island where Nature spreads her couch with flowers and o'er shadows herself with luxuriant ferns and palms; where the forests wave in lonely grandeur to the music of the waves upon the sea-girt shore, and the tui sings his matin song of praise to the God of Nature; here, also, the beautiful evangel of light is being proclaimed by a fearless, faithful few, and some inquiring, anxious souls have found for themselves the blessed assurance of that truth that maketh free.

The isles of the sea shall rejoice in the light of his coming. Yes, the time has dawned! the day star from on high hath visited us, and we know that our beloved ones sleep not in the tomb of lonely sorrow, but are "risen" to a life immortal, beautiful and free!

Many of your gifted media have visited us, and we have been benefited by their ministrations, and grown strong under the influence of the angel guides they taught us to love. Now, we too, have our earnest, loving ministers of spiritual truth, and can clasp hands in happy, paternal greeting and soulful sympathy.

Perhaps we have never enjoyed a higher privilege than at present, in the visit of your esteemed and gifted medium, Fred Evans, through whose power we are receiving wondrous manifestations of spirit return, and like absent children, welcome "letters from home," even from our beloved ones who have gone before us to the home of the angels. We have spent many a happy hour, too, with his loving partner in labor, Mrs. Evans, who is beloved by all who meet her in this distant and of the sunny south, inasmuch as it is evident that "not of herself alone," but of the angels, is she the loving and beloved.

We have our healing mediums, who are greatly blessed in their work among the suffering, and are ever laboring for the good of humankind. We have our own inspirational and trance speakers, clairvoyants and physical mediums, and many an earnest worker for the spirit world has gone forth from our developing circles.

We are warmly welcomed in many homes, and many hearts rejoice to feel our presence. A great and beautiful future lies before these colonies, and we thank you, dear American friends, for sending us your mediums from time to time, to help us in the good work here. Soon we shall likewise send you some of our children, that you may strengthen them, and they may help you.

Give us your sympathy, beloved, we are striving to bring heaven nearer to the children of the Southern Cross, and manifest our presence to the dwellers in the isles of the Pacific. We come from your circle rooms, from your platforms, and we thank you for your earnest efforts to promote the progress of the truth. The day is dawning; soon the millennial light of truth shall glow in mid heaven, and all the worlds of the vast universe of God's wondrous love be enlightened and ennobled. With fraternal greeting, we are,

Yours truly,

JENNY WREN.

MELBOURNE, Victoria.

The Cause in Santa Cruz.

EDITOR OF GOLDEN GATE:

It is a glorious thing that we Spiritualists have papers through the medium of which we can convey the intelligence of what is being done in our various parts to the friends scattered throughout the length and breadth of the land; for had we to depend upon the secular press, we would be leaning on broken reeds. There are however exceptions, I am glad to say, for I read of one notable example, that of the *Daily Courier* of San Bernardino, California. How I would like to shake that man by the hand; to him let me render the glowing tribute, that Brother W. J. Colville renders to his most valued friend, dedicatory of "Onesimus Toole." The Editor of the *Courier*, as compared with the common truckling of the secular press, "is as far above praise as the stars are beyond human flattery," would to God that dare speak the truth.

We have had a most interesting week here in Santa Cruz. According to promise, Mr. John Slater came to us, on Tuesday the 5th inst., and gave four evenings of his inimitable "expositions" of spirit return to crowded houses. To say that his positive demonstrations are marvelous, is only a faint expression. The interest manifested is beyond my power of description, and hundreds who flocked to him for sittings during the days of his sojourn, were turned away unable to obtain them. As a matter of course, the church people were thoroughly aroused, became furious, and resorted to every species of misrepresentation and idiotic lies that it was possible for the human brain to invent, to counteract the interest he was awakening by his truthful demonstrations of the ability of

our dear ones to return and communicate with the loved ones still in the form. As usual, the Press of our city that made any mention of the meetings to any extent, catered to orthodox bigotry and garbled the reports to such an extent that they were simply disgusting, insulting the intelligence of every person present, and instead of injuring the cause of Spiritualism, made many friends for it, if not believers. Our orthodox friends (?) are mad clean through, and it is simply amusing to see the methods adopted to annihilate Spiritualism. As I sit writing this Sunday evening, Miss M. J. Kellogg, whoever she may be, and who it is stated was a Spiritualist for a number of years, is now exposing some of the methods of mediums, in the Baptist church; doubtless hoping to pour balm on the wounded hearts of those who may perchance, have heard some unwholesome truths about their interior lives. Well, so be it, the method of many priests as well as some pretended mediums deserve to be exposed, and she is doing good work for the "truth," in exposing fraud. But when the whole orthodox fraternity fight "truth," it is well to remind them that they are fighting against God, that they might as well pucker up their puny lips and blow against the tornado, as to undertake to stay the on-rolling wave which is now flooding the world with light and knowledge of the life eternal. We are happy in our success, notwithstanding all the vituperation and abuse heaped upon us.

Bro. W. J. Colville is to be with us on the 20th inst., when we shall have an intellectual treat; and then again, the first week in April, Bro. Slater has promised us another visit to demonstrate that he still continues to exist, and is able to tell us of the continued existence of our dear ones.

W. A. BAXTER.

SANTA CRUZ, March 10, 1889.

The Tiger Step of Theocratic Despotism.

EDITOR OF GOLDEN GATE:

The churches have united in a vigorous crusade, not to end until they are thoroughly defeated by free thought, or have made this a "Christian Government," with "God in the Constitution," vigorous Sunday laws, and the Bible the foundation of law. The National Reformers, the Woman's Christian Temperance Union, the Young Men's Christian Association, with all the churches, protestant and catholic are united in this onslaught.

The articles I have recently published on this subject, have called forth so many letters urging their publication as a tract for distribution, that I have concluded to comply, provided an adequate number of subscribers respond to the call. It will make an eight page tract, at the price of five cents, postage paid, or two dollars per hundred.

Those who desire to assist in enlightening the people on this movement, which now menaces the liberty of conscience of this nation as it has never been before, will please send their names and subscriptions at once, that the publication may not be delayed. Address,

HUDSON TUTTLE,
BERLIN HEIGHTS, Ohio.

NEW COURSE.

W. J. Colville's classes, having received the full complement of teaching for the first term, as advertised in the *GOLDEN GATE*, a new course of instruction will begin next week. The teachings on Spiritual Science or Metaphysics, applied to health and harmony, will be given on Tuesday and Friday evenings at 7:45 P. M., commencing Tuesday, February 19th, and continuing six weeks. Instruction on Theosophy will be given on the same days at 10 A. M. The following is a complete and orderly list of subjects treated in both courses:

MORNING COURSE—THEOSOPHY.

Tuesday, Feb. 19th.—Theosophy, What it is and What it is not.

Friday, Feb. 22d.—The Mystery of the Ages, or the Secret Doctrine of all Religions.

Tuesday, Feb. 26th.—Theosophy in Egypt, Hermetic System.

Friday, March 1st.—Theosophy in Persia, the Zoroastrian Idea.

Tuesday, March 5th.—Theosophy in India—Brahmanism.

Friday, March 8th.—Theosophy in India, part 2, Buddhism.

Tuesday, March 12th.—Magic—Red, White, Gray and Black.

Friday, March 15th.—Difference between Spiritual Adepts and ordinary Magicians.

Tuesday, March 19th.—The Rosicrucians, their Theories of Cosmology.

Friday, March 22d.—The Philosopher's Stone and Elixir of Life.

Tuesday, March 26th.—The Planetary Chain.

Friday, March 29th.—Nirvana.

EVENING COURSE—SPIRITUAL SCIENCE OF HEALTH AND HEALING.

Tuesday, Feb. 19th.—A Concise Statement of the Theory and Practice of Spiritual Science as applied to the Production of Moral, Mental and Physical Health and Harmony.

Friday, Feb. 22d.—The Idea of God according to Spiritual Science.

Tuesday, Feb. 26th.—The Idea of Man according to Spiritual Science.

Friday, March 1st.—A Consideration of the relation between being and existence, and between truth and fact.

Tuesday, March 5th.—Faith, Prayer and Fasting as Essentials to Spiritual Development.

Friday, March 8th.—Conversion, or the Spiritual Meaning of Regeneration.

Tuesday, March 12th.—Hereditary Influences no Obstacle to Spiritual Growth.

Friday, March 15th.—The Mission of Pain and how to Conquer Suffering.

Tuesday, March 19th.—Chemicalization or Crisis, and how to Meet it.

Friday, March 22d.—The Apostolic Method of Healing as opposed to Mesmerism and Medicine.

Tuesday, March 26th.—How to alter Circumstances and secure Success in every lawful Enterprise.

Friday, March 29th.—Explicit Directions for Treatment and Self-protection and the value of Formulas Elucidated.

Questions are freely invited after every lecture. Terms for the course of twelve lectures, \$2.50;

single admission, 25 cents. Exercises commence precisely at 10 A. M., and 7:45 P. M. Punctual attendance is earnestly solicited.

PUBLICATIONS.

NEW INSPIRATIONAL SONGS.

BY C. FAYSON LONGLEY.

Author of "Over the River," and other popular Melodies.

Beautiful Home of the Soul.
Come to Thy Beauty, Angel of Light
Gathering Flowers in Heaven.
In Heaven We'll know Our Own.
I'm Going to My Home.
Love's Golden Chain.
Our Beautiful Home Over There.
Our Beautiful Home Above.
Oh! Come, for My Poor Heart is Breaking.
Once it was only Soft Blue Eyes.
The City Just Over the Hill.
The Golden Gates are Left Ajar.
Two Little Shoes and a Ringlet of Hair.
Who Sings My Child is Sleep?
We're Coming, Sister Mary.
We'll all Meet again in the Morning Laze
When the Dear One Gathers at Home.
Only a Thin Veil Between Us.
Child of the Golden Sunshine.
Home of My Beautiful Dreams.

Single song 25 cts., or 5 for One Dollar, sent postpaid. For sale at the office of the *GOLDEN GATE*.

THE BETTER WAY.

A Large 48-Column Journal, Published at Cincinnati, Ohio, every Saturday, at \$2.50 Per Year, in Advance. (Late Improved.)

This is one of the largest, most vigorous and eclectic Spiritualist publications in the world. It has attained a large circulation in the United States, and is read in various small countries where liberal thought seeks a foothold. It is fresh, sparkling, argumentative and progressive.

Subscription—Per Year, \$2.50; Four Months, \$1.00.

Advertising Rates are reasonable, and will be furnished on application. Specimen copies free to any part of the world.

THE WAY PUBLISHING CO.,
Cincinnati, O.

THE WATCHMAN.

An 8-page Monthly Journal, devoted to the interests of Humanity and Spiritualists. Also, a mouthpiece of the American and Eastern Congress in Spirit Life.

OLD PHILOSOPHER,.....Spirit Editor.

Published by Boston Star and Crescent Co. P. O. Box, 1122, Fort Wayne, Indiana.

Hattie A. Berry,.....Editress and Manager.

Terms of Subscription (in advance)—One year, \$1.00; Six months, 50 cents; Clubs of ten, \$8.00; Single copies, 10 cents; Sample copies, free.

THE MEDIUMISTIC EXPERIENCES

—OF—

JOHN BROWN, THE MEDIUM OF THE ROCKIES

With an Introduction by Prof. J. S. Loveland.

This work is not a biography, but simply a part of the mediumistic life of the author. No claim is put forth of literary finish. To make the book readable and comprehensible has been the only aim of the author and editor, and the former had no education in early life, and has acquired through his mediumship most of what he now possesses, it furnishes another illustration of the good of Spiritualism. Cloth, pp. 167. Price, \$1.00.

For sale at this office.

HARMONY.

A Monthly Magazine Devoted to Truth.

—TERMS:—

In America—One year, \$1.00; Single copy, 15 cents.
In Australasia—One year, 50c; Single copy, 5c.

We will forward 6 copies of "Harmony" to our address, for \$5.00 per annum. Suitable advertisements received at current rates. Each advertiser will receive a copy of "Harmony" free of charge, during period of advertising. American subscribers should make their remittances by Postoffice order, payable to M. E. Cramer, Australian subscribers to F. E. Coote.



Send us above for Illustrated Book Catalogue Free.

THE SOWER.

A Semi-Monthly Journal.

An advocate of the equal rights of Man and Woman, demanding justice for the latter, that she may receive equal wages with man when she performs the same work. Its aim is the enlightenment of the human family through educated mediumship, and it seeks to develop sensitivities to fill positions in public mediumship. It will avoid the fraudulent and defend the genuine every time. Subscription, \$1.00 per annum. Send for pamphlet "How to Become a Medium in Your Own Home," also a Sealed Letter designating all your phases of mediumship, and a sample copy of "The Sower." Price only 10 cents. Address, JAMES A. BLISS, Editor "The Sower," Elmwood Place, Ohio.

THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs, their majority vote. Fifty cents a year; specimen copy free.

Address A. LONGLEY, Editor, 213 North 8th street St. Louis, Mo.

THE ALTRUIST.

Devoted to Community Homes, United Labor, Common Property, and equal rights to all. Issued monthly, at St. Louis, Mo. Fifty cents a year.

MISCELLANEOUS.

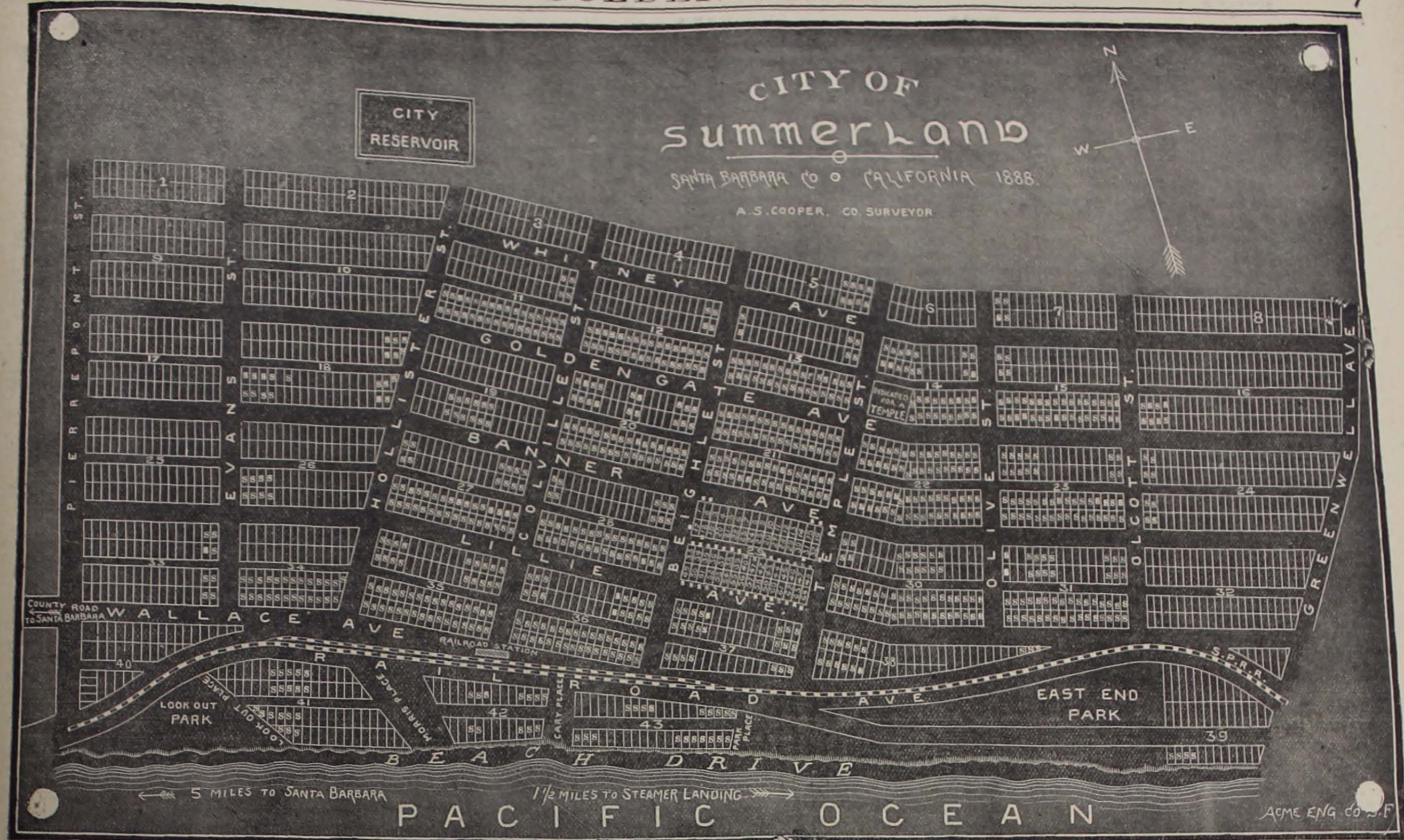


Send us above for Illustrated Book Catalogue Free.

MINUTE ALARM CLOCK.

(Patent applied for.)

Can be set to alarm in any number of minutes, from one to fifty. Will be useful in the kitchen to direct the attention of the cook at the right moment to anything which a few minutes' oversight might spoil. This clock will be an indispensable adjunct to the public schools as a cheap and reliable class room clock, and invaluable in hospitals and the rooms of the sick, to arouse drowsy nurses at the proper time to administer medicines. The alarm is set in the same way as an ordinary alarm, only that this alarm works with the minute hand of the clock instead of with the hour hand. Price, \$2.50. J. BALL, Jeweler, 3 Sixth street, San Francisco, sole agent. Agents wanted. Sent prepaid to any address on receipt of price, or C. O. D.



SPIRITUALIST COLONY.

It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on this Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

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

Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road.

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

Orders for lots in Summerland may be made through the office of the GOLDEN GATE, or of H. L. WILLIAMS, Santa Barbara. Price,

\$30. Orders for lots will be received and entered, and the lots selected and located by the editor of this journal, where parties cannot be present to select for themselves.

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

The plat presented above shows the number of lots sold up to the 8th day of January, 1889. A number of sales have been made since which are not here indicated. The lots in one block, as will be seen, are numbered. This will assist purchasers in locating their lots in any block.

ADVERTISEMENTS.

WHAT HAVE YOU TO EXCHANGE

— FOR A —

CATARRH REMEDY

THAT NEVER FAILS.

Address, MRS. E. E. YATES, Sharon, Wis.

A WONDERFUL DISCOVERY BY A CLAIRVOYANT OPTICIAN.

For \$1.50 I will send by mail, a compound for one pint of Eye-wash, and one pair of Melted Pebble Spectacles that will restore perfect vision. The two used in combination will insure perfect results.

State age, and how long you have worn glasses.

Address, B. F. POOLE, Clinton, Iowa.

THE CARRIER DOVE.

An Illustrated Weekly Magazine, devoted to Spiritualism and Reform.

Edited by Mrs. J. SCHLESINGER.

The leading feature of the CARRIER DOVE is its hand-some illustrations, and sketches of prominent Spiritualists. It is the original and pioneer illustrated weekly journal devoted to Spiritualism.

Dr. L. SCHLESINGER, Publishers. Terms—\$2.50 per Year. Single Copies, 10 cents.

Address, THE CARRIER DOVE, 841 Market Street, San Francisco, California.

ALCYONE FREE FOR TWO MONTHS.

ALCYONE is a 20-page Monthly Journal devoted to the spread of the Philosophy and Phenomena of Spiritualism, WITHOUT RELIGIOUS CONTROVERSY.

H. A. BUDINGTON, Editor.

Sent free for two months, to those only who enclose 10 cents in stamps with the order. One dollar a year.

Issued by the STAR PUBLISHING COMPANY, 93 Sherman Street, Springfield, Mass.

"BEYOND."

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

PRICE FIFTY CENTS

For Sale at this office.

THE FREETHINKERS' MAGAZINE.

A monthly FREE magazine. No communication rejected on account of the sentiment expressed. The editor reserves the right to be as FREE in the expression of his views as are the correspondents. Each writer is solely responsible for his or her own opinions. Each number contains 48 pages. Price, \$2.00 a volume; 25 cents for a single number. Address, H. L. GREEN, Editor and Publisher, Salamanca, N. Y.

ADVERTISEMENTS.

PIANOS

GAINED 1st PREMIUM for greatest merit at the New Orleans Cotton Centennial & World's Exposition for refined and wonderful power of tone, elegance of design, and superb finish. Only piano endorsed by United States commissioners, from each of the States. Cases finest carved, rosewood finish—finest imported double repeating action—three strings throughout of best patent steel wire—keys best ivory. Our new patent steel tuning device, instead of wood, is the greatest invention ever made in pianos. It consists of stationary steel tuning pins that are set in a mold and molten steel is run round the pins keeping them solidly in place. A thimble or shell pin is made to exactly fit the stationary pin revolving thereon, thus the strings wind round the pins. After the strings are properly stretched the piano can never get out of tune, the rest plank being of steel is not affected by extremes of climate. This will be appreciated by all musicians in city or country. It will stand 20 years without tuning and is good for 100. No other piano has this improvement.

Great strength and durability is another advantage. In other pianos holes are bored in wooden boards and tuning pins inserted. The pins turn round in this board and cannot stand permanently in tune, and it often cracks, splits, dries out, becoming utterly, totally and entirely worthless as a musical instrument. Our steel tuning device is in no way affected by such casualties and the sounding board is so constructed that our pianos can never become thin or metallic in tone. They are always in tune and the expense of tuning is saved. This patent alone is worth millions and makes our piano the greatest in the world. Prices are no higher than other pianos. Buying direct from us, the largest manufacturers, you save \$100 or \$200—Dealers' profits. Don't mind the ominous growlings of dealers and agents, who see their chances of selling a poor piano at a big profit of \$200—slipping away—pity them.

We guarantee our pianos ten years. 100 styles. We have put our prices at lowest bed rock for Cash. A \$600 piano for \$249.50; a \$800 piano for \$397.50; a \$1,200 piano for \$575.50; a \$1,500 piano for \$475.50. Upright Cabinet Grands, with stool and rubber cover shipped on car at S. F., to any part of the United States, Canada or Mexico. Our terms are cash with order. If not as represented money returned. We occasionally have good second-hand pianos, made over at \$100 to \$200, which we take in part payment for our own. Write or call for catalogue, free.

T. M. ANTISELL PIANO CO., Office & Warehouses, Odd Fellows' Hall, Cor. Market & 7th Sts.; Factories, Folson, Shotwell & 18th Sts., San Francisco, California. (Agents wanted.)

J. BALL,

(Established 1873)

No. 3 Sixth Street, Near Market, SAN FRANCISCO, CAL.

Watches Cleaned and Warranted,

— \$1.00. —

Watch Glasses Fitted, 10 Cents.

FOR SALE—A Carefully Selected Stock of American and Foreign Watches, Clocks and Jewelry, Optical Goods, Etc., at Lowest Prices.

WATCHES, CLOCKS AND JEWELRY REPAIRED.

ADVERTISEMENTS.

EGYPTIAN

MAGIC MIRRORS!

A LIMITED NUMBER OF THESE

WONDERFUL MIRRORS!

For Spirit Seeing,

Can be obtained in this City by applying by letter to the agent, R. B. HALL, 2333 Bush Street, San Francisco, Cal. Send for description and terms.

Astonishing Offer!

SEND THREE TWO-CENT STAMPS,

Lock of Hair, Age, Sex, One Leading Symptom, and your disease will be diagnosed free by spirit power.

DR. A. B. DOBSON,

Maquoketa, Iowa.



The BUYERS' GUIDE is issued March and Sept. each year. It is an encyclopedia of useful information for all who purchase the luxuries or the necessities of life. We can clothe you and furnish you with all the necessary and unnecessary appliances to ride, walk, dance, sleep, eat, fish, hunt, etc., go to church, stay at home, and in various sizes, styles and quantities. Just figure out what is required to do all these things COMFORTABLY, and you can make a fair estimate of the value of the BUYERS' GUIDE, which will be sent upon receipt of 10 cents to pay postage, MONTGOMERY WARD & CO. 111-114 Michigan Avenue, Chicago, Ill.

SUITS FOR GENTLEMEN

Made from fine imported remnants on installments; half cash; balance weekly; some worth double the money.

L. LEMOS,

1326 Market St., opposite Odd Fellows' Building.

aug25-3m

THE TWO WORLDS.

MRS. EMMA HARDINGE BRITTEN, . . . Editor, E. W. WALLIS, . . . Sub-Editor and General Manager.

Office—61 George Street, Cheetham Hill, Manchester, England. I

ADVERTISEMENTS.

— THE —

Henry :- House!

C. E. ELIOT, Prop'r.

462 Ninth Street, Oakland,

Bet. Broadway and Washington. I juns

ELMER HOUSE,

314 Bush street, San Francisco.

A QUIET, HOME-LIKE HOUSE, WITH SUNNY ROOMS, BY DAY, WEEK OR MONTH.

MRS. KATE S. HART.



AGENTS WANTED to canvass for Advertising Patronage. A small amount of work done with tact and intelligence may produce a considerable income. Agents earn several hundred dollars in commissions in a single season and incur no personal responsibility. Enquire at the nearest newspaper office and learn that ours is the best known and best equipped establishment for placing advertisements in newspapers and conveying to advertisers the information which they require in order to make their investments wisely and profitably. Men of good address, or women, if well informed and practical, may obtain authority to solicit advertising patronage for us. Apply by letter to Geo. P. ROWELL & Co., Newspaper Advertising Bureau, 10 Spruce St., New York, and full particulars will be sent by return mail.

SHAW'S Photograph Gallery,

No. 523 Kearny Street,

SAN FRANCISCO, CAL.

What is the use of paying five and six dollars per dozen for Cabinet Photographs, on Montgomery and Market streets, when the very best work can be obtained at this Gallery for half the price.

Children's Cabinet Pictures taken by the instantaneous process for three dollars per dozen; and, no matter how restless, a good likeness guaranteed.

ADVERTISEMENTS.

"Practical Occultism."

A Course of Lectures through the trance mediumship of

J. J. MORSE,

— WITH A PREFACE BY —

WILLIAM : EMMETTE : COLEMAN.

PROLEGOMENA. TABLE OF CONTENTS:

- I. The Trance as the Doorway to the Occult. Its Magnetic, Natural and Spiritual forms of Induction.
- II. Mediumship: Its Physical, Mental and Spiritual Conditions.
- III. Mediumship (continued): Its Foundation, Development, Dangers and Advantages.
- IV. Magic, Sorcery and Witchcraft.
- V. The Natural, Spiritual and Celestial Planes of the Second State.
- VI. The Soul World: Its Hells, Heavens and Evolutions.
- VII. Life, Development and Death in Spirit-Land.

APPENDIX.—Answers to Questions. The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons. Cloth, 12 mo. pp. 159. Price, \$1. Postage, 5 cents extra.

For sale by publishers of the GOLDEN GATE, Flood Building, Market Street, San Francisco, Cal.

THE PSYCHOGRAPH

— OR —

Dial :- Planchette!

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes:

"I had communications (by the Psychograph) from many other friends, even from the old settlers whose grave-stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows:

"DEAR SIR: I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits are known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) "Advocate," says:

"The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Price, \$1., postage free.

Address HUDSON TUTTLE, Jan. 14, BERLIN HEIGHTS, OHIO.

SOUVENIR.

[The following poem, written for the occasion, appeared in a souvenir distributed among the guests at the wedding reception given by Mr. and Mrs. J. J. Owen, on Wednesday evening, March 15, 1889.]

To J. J. and Mattie Owen.

BY JAMES C. CLARK.

Tied of the tangle and the rust
Of matrimony and of life,
I turned to seek a happy fate,
And found upon a crystal dome
These words: "The Golden Gate" walk in!

So, when for you the stars of Love
Shall lead you from Earth's toil and din
To rest in brighter fields above,
Shall angels for your coming wait,
And, pointing to Life's open gate,
Exclaim: "The Golden Gate" walk in!

Soul Growth.

BY JULIA E. CROWTHER.

Uphere upon a sea of living light,
I see a star-eyed flower, with petals white;
Beneath life's tidal wave, it disappears,
Only to climb again, the cycling years,
When, blossoming, nigh the plumage of a bird,
Its fluttering heart with joy of song is stirred;
Anew, its soul is wedded to the Dove,
Whose blood transmutates to tears the mountain's snow;
These tears, transformed to gems of purest worth,
Illumine the entrance to a higher birth.

And now, my flower lives a dual life,
Within her soul is born the law of strife;
Unconscious of its power she longs for love,
And praying, knoweth not that God above
Is her soul's true and never-failing source,
Her being One, with all the Deific Force.
Meeting e'er while a soul to her's akin,
Her quickened spirit bids truth enter in;
And she beholds, as with Deific eyes,
The sweet translation of life's last surprise.

Her form of clay appears an empty vase,
Yet subject unto laws of time and place;
It moves responsive to the spirit's will,
While its true counterpart stands calm and still;
Yet her TRUTH SELF is conscious of a power
That crowns with glory every human flower;
Her being thrills with love for all mankind,
Till in each heart she learns God's soul to find.
The Trine Mystery, for her, is solved,
And man's conduct nature is evolved.

A Wooden Sonnet.

BY MADGE MORRIS.

Long time ago two trees together stood,
One lofty-statured and strong armed, that reared
No whit of storm which swept the shivering wood;
And one fair-foliated and flower-decked,
And nearer drew they, and still nearer stood,
Until the blossom-budded branches swung
Their fragrant leaves the hazy boughs among,
And each with each inlaid its veins of wood;
And nearer grew they till the noon-day sun
His round of making shadows made but one,
And lo! a wonder in the forest stood,
A double-hearted tree and the wood.

The great god, Pan, out from the forest pressed,
And Nature's fair first wooden wedding blessed.

As wood growth leaflet and blossom,
And berry and foliage and wine,
May the blossoms of blessings grow ever
Out of this wooden wedding of time,
And grow on in love, and in loving,
Till round as the rounding a time,
Till ye hear the soul-song of Nirvana
And measure the heart-beats of time.

Regrets.

FROM MR. AND MRS. JOHN THORNBURGH.

Dear stranger friends, I write to say,
We gladly would be present on your Wooden
Wedding day.

Age, time, distance, to foil, combine,
A good intent, to meet, enjoy and satisfy
The mind.

Please accept our thanks for all good intent,
And also kind regards for all the
Kindness meant.

May the return of that baptismal day
Recur, with added blessings all along,
Life's busy way.

And when the Lord of Glory in his
Mercy comes
To gather in the workers to their
Immortal homes,
May the chiming bells of angels
Chant the anthems of the blest
And usher in the golden day when
Weary workers rest.

And when the Bridegroom cometh at
The trumpet sound,
May you with all the good and true
Be found
With oil within your lamps, "prepared
For any fate,"
When opens the pearly door to enter through the
Golden Gate.

SANTA MARIA, CAL.

Wedded.

BY STANLEY FITZPATRICK.

Once moons ago, in the ages past,
Long ere this sphere was hung in space,
A spark divine, from the Infinite cast,
Went forth to find its allotted place.

A spark divine, it divided in twain,
Bound by a chain that time cannot sever,
Apart they were drifted again and again,
Yet one and the same forever and ever.

Up thro' the mazes of matter they came—
Round upon round and world upon world
Each seemed a universe yet both were the same—
As on thro' the realms of Creation they whirled.

Of as they mounted thro' ages and spheres—
Again reunited—another were thrown—
On thro' the march of the slow circling years
The spirit within turned still to its own.

For each was the half of a perfect whole,
And each to the other was bound for aye,
While each sought ever its own twin soul
Aons and cycles rolled silently by.

Till when by the will of the potent All-Good
They were cast on the plane of earth-life—
Clad in the veil of the spirit they stood—
Met and embraced—were husband and wife.

To spirits like these, who forever were one,
Is the mystical, true, inner marriage of soul;
On them has the star of the Infinite shone
And will brighten as onward the ages shall roll.

Corworkers they stand in the vineyard of life,
While each to the other is helper and friend—
The promoter of peace—the sower of strife—
Till the labors and care of earth-life shall end.

Then on thro' the march of eternity's years,
And on thro' the ages and cycles to come;
Triumphant they tread, undaunted by fears,
The pathway that leads to the spirit's true home.

Onesimus Toole; or, from Shadows to Sunshine.

Continued from First Page.

tool, or a musician an ingeniously constructed instrument. When Sunday evening comes and we hold our promised circle I shall hope to initiate you much further into the truth as we perceive it, on all those subjects; now it is time for dinner, and as we have had a good deal of mental food to-day to think about and digest at our leisure, I propose that after a light but satisfying repast we run over to Coney Island and see the fireworks; we can get there by 8:30 and be home again at midnight.

"I for one, shall be delighted," responded Mr. Toole, with alacrity, and all the others chiming in, they quickened their pace homeward, soon adjusted their toilets and after a very delicious but exceedingly simple dinner they found themselves crossing the water under the light of the silvery moon which was then at its full and just rising, in ample time to reach the island for the display of pyrotechnic skill which to those who, like Mr. Toole, had lived all his days in quiet seclusion from popular gayeties must appear as a feat almost beyond man's unaided accomplishment. It was fully 9:30 before the display began and it continued till nearly 11.

Those of our readers who have ever visited Coney Island in Summer know how supremely beautiful is the whole enchanting scene. The rolling of old ocean, the superb strains of the incomparable band, the brilliant electric illumination of the island, the gorgeousness of the palatial hotel, and to cap the climax the unequalled pyrotechnic display in the late evening, contribute to render the scene a veritable realization of childhood's dreams of fairyland. Suddenly transported from scenes of sober thought and strenuous argument to this gay haunt of what should be pure and innocent enjoyment, the minister from Vermont was affected more strangely than he had ever been in his life before; on the way home he was quiet to taciturnity, and seeing that his mood was reflective instead of as was usually the case, quite talkative, Dr. Maxwell, Mrs. Finchley and the three O'Shanningtons fell to talking briskly about the prospects of the world in the 20th Century, if the present pace of improvement in mechanical skill should become accelerated during the next few years.

Mr. Toole, in his semi-recumbent posture on the steamer deck, apparently dozing in an obscure corner, though he had no wish to talk, listened with breathless wonder to some of his host's astounding statements concerning man's power over the elements. The fireworks had led Mrs. O'Shannington to question Mrs. Finchley on the possibility of rain being brought from the clouds in periods of dearth, by means of pyrotechnic display, for, said she, "I have always observed, when fireworks have been let off in great quantities, showers have fallen soon after." This remark was called out by a slight sprinkling of rain which led the party to seek a more sheltered corner on the boat.

Dr. Maxwell after listening to his aunt's brief reply to her friend's question volunteered some amazing information he had collected when in France from members of the Academy, to the effect that rain can be produced at will by human ingenuity; and provided, Governments are willing to construct and set in motion electrical rain-producing apparatus, as they are also prepared to perfect long talked of schemes of aerial navigation. Bulwer's wings on his *Vril-Ya* in the Coming Race are simple and quite practical mechanical contrivances; but until a new industrial system is in vogue, these great inventions cannot be fairly tested for lack of means, as the wealth of no individual is apt to be available for such purposes, whose first cost would be necessarily enormous. However when co-operation shall become universal, science will not be fettered as it now is for lack of means, and in the next century education will doubtless have made such rapid strides, that the incredulity now so prevalent whenever such subjects are broached will have almost entirely disappeared. In the natural evolution of events unless some remarkable backward current sets in, it cannot be another half century before many of the most utopian expectations of the world's *savants* will be realized; first in America and then in Europe. America will doubtless take precedence even when European Scientists are the projectors of the schemes, not because of the superior intelligence of the American nation, so much as on account of the readiness of a newer country to try measures which the conservatism of the old world would wish to see fully perfected elsewhere before favoring their introduction into European countries. Talking in this strain with considerable animation till the boat landed at the Twenty-third street pier, our friends regaled themselves with encouraging foregleams of happier days in store, days we must not only hope and pray for, but WORK for with all our might. By 1 A. M., the household at 312 Sycamore avenue, was again rocked in the peaceful arms of Morpheus and it was late on the following morning before any one awoke.

Mr. Toole had had a singular and prophetic dream, and when he presented himself at breakfast just as the others were about to rise from the table, his countenance wore an unusually thoughtful expression. He was rather silent, but not at all morose, nor did he seem disturbed men-

tally, only intensely anxious to learn more of the mysterious science on whose threshold he felt himself palpably standing. Dr. Maxwell divining his unspoken wish for a private confidential talk, said pleasantly, "Come into the library about 11 A. M., I shall be disengaged for an hour then, I have a good deal to say to you. Now go all of you and visit the alligator." The parties to whom the alligator had been mentioned before (Lydia O'Shannington in particular) were all anxiety to see the wonderful creature which dwelt in Mrs. Finchley's private bath-room.

The house was one of those comfortable, roomy ones, built when land was cheap and people had no idea of squeezing twenty people into a house too small for ten. The best bed-rooms had several of them private dressing-rooms attached, not little closets, but good-sized rooms, much larger than the "elegant hall chambers" so often let to single persons at fabulous rents all over the city, and which are considered large if they are as roomy as fair-sized dog-kennels. Mrs. Finchley's room was over the drawing-room; Dr. Maxwell's was a flight above. Both those rooms would have comfortably seated one hundred and fifty persons had the furniture been displaced by benches, and then there would have been room for all who might occupy a platform at one end. Leading out of the main room was a dressing-room more like a conservatory than a bath-room. Ferns and tropical plants were growing freely there. One side of the wall was entirely of glass and looked directly out upon the spacious garden which extended quite a distance at the back of the house. In a bath-tub reposed a small alligator from Florida, who awoke with a gentle start and looked up with quite an intelligent expression when his mistress called: "Jefferson, show yourself to those good people."

"He is quite tame; never offers to snap," said Mrs. Finchley, as slight signs of alarm began to be depicted on the countenances of her guests, "now get up Jeffy and fetch the paper." The obedient creature slowly climbed over the side of the tank, and following the lady like a lazy dog, slowly advanced into the adjoining room, and picking up the morning *Sun*, handed it to her as though he fully understood his business. She took it from his jaw just as she would have done from the mouth of a favorite dog; she then fed him with varieties of vegetation upon which members of his species thrive; he took his food from her hand with all the docility of a well-trained horse, and then followed her back to his own chamber where he peacefully reclined on a bank specially constructed for his accommodation on the edge of the water. "Human electricity, that is all" smilingly explained Mrs. Finchley, in answer to numerous enquiries from those who had witnessed the performance. "Prof. de Montmartre assured me the words of the Apostle James are literally accurate according to his experience: 'Every kind of beasts and birds, of creeping things and things in the sea, is tamed by mankind.' (James III, verse 7, revised version). When true theosophy breaks through the encumbering mass of oriental legend and superstition which now envelops it, and when theosophists live as well as preach what Gantama taught; when Christians put the precepts of the gospel into practice, it will not be long before another Paul may shake a viper from his unharmed hand, and man in the image of Deity may exercise, as well as claim divine prerogatives and show himself the 'lord of nature all.' I am a very humble and untutored disciple of the truth, but poor as are my attainments, and many as are my weaknesses, I have learned by curbing my own rising anger, and other base emotions, to subdue in some measure the lower animals to my will; as a child, nothing grieved and angered me more than to see a dumb creature ill-used. I used to collect pennies from the children in my class, when I taught in a Sunday-school, to send to the Society for the Prevention of Cruelty to Animals, a noted body of which my nephew is a distinguished member. When that dastardly villainy known as vivisection, dared to expose its viperish head, clad in the borrowed plumes of science, in the college where he was studying, my nephew, then only twenty-one, refuted the ablest professor on his own ground and won a gold medal of honor for the finest essay ever presented on the subject. We will rule by kindness or not at all; that is our motto. We leave cruelty to brutes and savages, and in them we seek to overcome it.

"I was at one time in the presence of Dr. Anna Kingsford, in London, and she and I had more soul communion in one hour than I have enjoyed with any other woman in a lifetime. I shall never forget her. Fragile in body, but beautiful withal—beyond the ordinary beauty of fair women—strong in intellect, tender in heart, noble beyond description in the purpose of her life, this gentle, graceful, heroine fought and conquered the most virulent opposition on the anti-vivisection platform, and was to the French Academics a star beaming with celestial lustre. Dear, brave, noble, saintly woman, her memory will live in the grateful hearts of humanity when time shall be no more."

Visibly affected by Mrs. Finchley's emotion, her guests repaired slowly to their various enjoyments. Mr. Toole had a long chat with Dr. Maxwell in the library. The O'Shanningtons took books and fancy work into the garden. At 1:30 they were all again at the table and pleasantly anticipating the Bible class which perhaps even more than our synopsis of

Mrs. Catleigh's instructions in metaphysics may interest our readers. This chapter is already too long, so we will leave our friends at their salad and spaghetti till the curtain rings up the next act, which will introduce us to a Bible reading of a character decidedly novel to such as have been rejoicing in Mr. Moody's commentary, or that of any other so-called Evangelist.

To be continued.

ADVERTISEMENTS.

Grangers' Bank,

OF CALIFORNIA.

SAN FRANCISCO, : CALIFORNIA.

Authorized Capital, \$1,000,000.

In 10,000 Shares of \$100 each.

CAPITAL PAID UP IN GOLD COIN,

\$624,160.

RESERVE FUND IN PAID UP STOCK,

\$27,500.

OFFICERS.

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

DIRECTORS.

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

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

LOANS ON WHEAT and Country Produce a specialty. Collections throughout the country are made promptly, and proceeds remitted as directed.

CERTIFICATES OF DEPOSIT issued, payable on demand.

BILLS OF EXCHANGE on the Atlantic States bought and sold.

ALBERT MONTPELLIER.

Cashier and Manager.

CONSULT!

DOCTOR FELLOWS



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

A POSITIVE CURE.

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

helpful for relief.

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

All Communications Strictly Confidential.

Plain envelopes used. The book spoken of sent sealed.

Address,

DR. R. P. FELLOWS,

Vineland, New Jersey.

[Say where you saw this advertisement.]

From the "Golden Gate."

"We have heard of some remarkable cures performed by Dr. Fellows, who, as a specialist, is known throughout the land as a physician of great skill."

A TESTIMONIAL.

LYONS, TEX., March 23, 1888.
Dr. R. P. FELLOWS—Dear Sir:—I have used the whole of the External Remedy, and can thankfully say: thanks to your skill—I am a new man. One good turn deserves another, and whenever some one needs medical treatment in your line of practice, I will surely recommend you, knowing that you are able to relieve and cure those who are afflicted. I remain, Respectfully, Yours, J. L. P.

REMARKS—When such evidence as the above is given, (which is a fair sample of testimonials I am receiving from all parts of this country and from foreign shores), should inspire full confidence in those seeking a reliable remedy. My External Application is truly a wonderful cure and should be in the hands of all sufferers. DR. FELLOWS.

DR. T. D. HALL'S

MEDICAL INSTITUTE

—FOR THE—

Treatment of All Forms of Disease.

Examination and Consultation, Free.

CHRONIC DISEASES.

Any one suffering from so called incurable diseases are specially invited to visit the Doctor.

FEMALE DISEASES.

Diseases peculiar to females of every description skillfully treated.

MALE DISEASES.

Diseases peculiar to men of all descriptions, however induced, skillfully and permanently cured.

Special attention to diseases of the head. Catarrhs, Throat, Lungs, Heart, Stomach, Bowels, Liver, Kidneys, Bladder, Rectal Diseases, Rheumatism, Neuralgia, etc.

DR. T. D. HALL,

A Thoroughly Educated Physician and Surgeon, and his Medical Institute is fully equipped with all the modern instruments for the cure of all diseases. The Doctor compounds and furnishes his own medicines.

T. D. HALL, M. D.,

859 Broadway, near Seventh Street, OAKLAND.
Hours—10 to 1, 3 to 4, and 7 to 9. Diseases diagnosed without explanation from the patient.

THE STAR OF PROGRESS.

Liberal, Progressive, Spiritualistic.

Published semi-monthly, at Liberal, Mo. Terms, per annum, \$1.00.

ADVERTISEMENTS.

DR. PIERCE'S BODY-BATTERY



ELECTRICITY

—AS APPLIED BY—

DR. PIERCE'S NEW

GALVANIC CHAIN BELT!

—WILL POSITIVELY—
CURE DISEASE WITHOUT THE AID OF MEDICINE!

This Belt is the Very Latest Improvement in Electro-Therapeutic Belts, and is warranted to be far superior to anything of a similar nature ever before invented. It is, in fact, a complete

—Portable Body Battery!

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

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

THOUSANDS CURED!

FOR FULL PARTICULARS OF

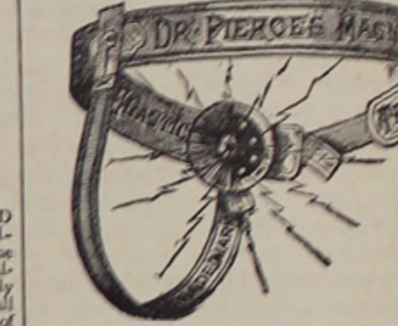
Dr. Pierce's Belt,

Call on the undersigned, or

Send Stamp for Free Illustrated Pamphlet

No. 2.

RUPTURE



HERNIA OR RUPTURE.

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

GALENA APPLIER.

A NEW HOME

TREATMENT FOR THE

CURE OF

PILES

—AND OTHER—

DISEASES OF THE RECTUM.

Unlike all other remedies for Piles and complaints of a similar nature, the "Galena Applier" is the ONLY instrument made by means of which the patient can obtain CONTINUOUS INTERNAL PRESSURE AND SUPPORT, together with CONSTANT MEDICAL APPLICATION, INTERNALLY, and DIRECTLY TO THE AFFECTED PARTS OF THE BODY.

This new system of rectal treatment is accomplishing a great many cures. Patients who have wasted large sums of money, and spent years in trying to effect a cure by the old methods, should give this instrument a trial.

Price of Applier, \$2.00.

For further particulars send stamp for PAMPHLET No. 3.

Full Direction with Every Box.

DR. PIERCE'S

PILE REMEDY

Its action upon the diseased parts is healing and soothing, allaying inflammation and affording relief in EVERY CASE. "Dr. Pierce's Pile Remedy" is prepared as an Ointment, of proper consistency for use in the

"GALENA APPLIER."

Or without it, if for External application.

Directions for use sent with every box.

PRICE, ONE DOLLAR.

N. B. The Ointment can be sent anywhere within the UNITED STATES, by mail.

Electric Foot-Batteries.



The best remedy for Chills, Rheumatism of the Feet, or Cold Feet is ELECTRICITY. "Dr. Pierce's Electric Insoles" are guaranteed the best made. Sent by mail on receipt of price (one dollar per pair) and size of shoe worn. Address,

MAGNETIC ELASTIC TRUSS CO.,

704 SACRAMENTO STREET,

SAN FRANCISCO, CAL.

The above goods are also for Sale by

J. H. WIDDER, Druggist,

Cor. Third and Market Sts., S. F.