

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, JUNE 29, 1889.

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

NO. 24.

CONTENTS:

FIRST PAGE.—Gems of Thought; Onesimus Toole, or From Shadow to Sunshine, by W. J. Colville.
SECOND PAGE.—A Plea for the Church; Mrs. Anna Daniels; The Rev. Claggett Rampant; Advertisements.
THIRD PAGE.—From the Sun Angel Order of Light; My Experience with Two Mediums in San Francisco, by W. Capps, M. D.; A New Medium; Professional Cards, etc.
FOURTH PAGE.—(Editorial) Editorial Fragments; Why Not All? W. J. Colville's Work; J. W. Fletcher; Cremation; "Ancient Spirits"; Occult Telegraphy; Invidious Comparisons; Meetings at the Big Tent; A Sensitive Flower; Unparalleled Success; Welcome; Editorial Notes, etc.
FIFTH PAGE.—Thanks from Mrs. Logan; Mediums' Meeting; The Young People's Meeting; Fraternity Hall; Union Society; Summerland—Letter from James G. Clark; 'Can Not Rest'; Advertisements; Professional Cards, etc.
SIXTH PAGE.—Onesimus Toole—continued; Hartmann and Avalok, by Hudson Tuttle; A Few Thoughts on Forgiveness; Publications, etc.
SEVENTH PAGE.—Motives Misunderstood, by Mauritz S. Lidén; The True Mother, by Abba L. Holton; Casadaga Lake; Advertisements, etc.
EIGHTH PAGE.—(Poetry) Egoity; Lines to a Friend; A Meeting of Friends; Birdie's Spirit Song. Our Question Department. Advertisements.

GEMS OF THOUGHT.

Strong reasons make strong actions.
Good taste is the result of judgment, not of wit.
He that studieth revenge keepeth his own wound green.
The sweetest rest a man ever had is the rest he finds in activity.
An obstinate man does not hold opinions, but they hold him.
The more honesty a man has the less he affects the airs of a saint.
Our happiness in this world depends on the affections we are able to inspire.
The liberty of man is not safe in the hands of any church.—*Col. Ingersoll.*
When in the enjoyment of perfect physical health few of us really suffer from ennui.
Nothing is easier than fault-finding. No talent, no self-denial, no character, are required to set up in the grumbling business.
The church of Rome has shed more innocent blood than any other institution that has ever existed among mankind.—*Lcky.*
Influence, good or bad, comes not from the opinions a man possesses, but from the character he has formed and the life he leads.
On every hand are the enemies of individuality and mental freedom. Custom meets us at the cradle and leaves us only at the tomb.
After all, the poorest bargain that a human being can make, is to give his individuality for what is called respectability.—*Col. Ingersoll.*
The strength of early association is a fact so universally recognized that the expression of it has become proverbial.—*Dr. Carpenter.*
The best recipe for going through life in a commendable way is to feel that each one needs all the kindness he can get from others in the world.
The greatest man in the world is of no more importance than a drop of water in the ocean. Take it away and the tide ebbs and flows all the same.
Women are the poetry of the world in the same sense as the stars are the poetry of heaven. Clear, light-giving, harmonious, they are terrestrial planets that rule the destinies of mankind.
It is observed that the most censorious are generally the least judicious, who, having nothing to recommend themselves, will be finding fault with others. No man envies the merit of another who has enough of his own.
Poverty is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them down to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.—*Augustine.*

(Written Especially for the GOLDEN GATE.)

Onesimus Toole;

OR, FROM SHADOW TO SUNSHINE.

A Psychological Romance by W. J. Colville.

CHAPTER XV.

SPIRITUALISM AND THEOSOPHY.

"To Hindostan I gladly flew,
To learn of nature's mystic gate;
I coned the Vedas o'er and o'er,
But little of their import knew."

I dwelt amid the spicy trees
Of fair Ceylon, where hermits dwell
Their strange, weird tales I heard them tell,
But magic ne'er my soul could please.

I homeward wended my sad way,
With disappointment strong and keen;
I felt I most unwise had been
To waste my youth's most brilliant day.

Within my bunk my tired limbs rest,
What is that fleecy form I see,
Which bends in kindness over me?
An adept says, Go teach the West.

How shall I teach? I have not learned,
I answer with quick coming breath;
"Thou shalt pass through the mystic death,
Wherein illusions all are spurned."

I see it now, within my soul,
I find the answer to my quest;
The East is now within my breast,
So let old ocean westward roll."
—*Pelham Delgrange Dalrymple.*

Eight o'clock came, and with it the Baroness von Eaglebald, attended by her young friend, Alicia Florence Kittenscomb, who had acted as amanuensis for whatever intelligence dictated the singular paper introduced in our last chapter. Alicia was a small, slender child, rather backward in her studies, of a retiring, diffident nature, but not at all nervous or irritable. Having taken a great liking to the kind and handsome Baroness, she gladly accompanied her wherever she was pleased to take her. The child's mother, widow of the late Rev. Theodosius Kittenscomb, an English clergyman of liberal views, but no great force of character, was a gentle, negative woman, enjoying very limited health and quite at the mercy of Miss Laetitia Newmanhoff, who served her in the double role of companion to the lady, and governess to the child. Mrs. Kittenscomb would have greatly enjoyed visiting the Montmartes, but her head she declared was not equal to it; a vinaigrette, a fan and a book of sermons was all she could stand that evening.

Miss Newmanhoff was glad of the opportunity to attend evening service in the English church, so Alicia went alone with the Baroness to "The Palms," where they were both most hospitably received. Heloise, who was exceptionally kind to children, though rarely very strongly drawn to any particular child, set little Alicia at her ease before she had been in the house five minutes, while her father, in his gentle, courtly manner, removed the last trace of her embarrassment when he took both of her hands in his own and said, with his accustomed knightly grace:

"You are a very valuable addition to our party, my young friend; your essay shows that you possess a very remarkable gift. God bless you and keep you always pure as you now are."

Whilst the Baroness and Heloise were chatting freely on the subjects which interested both of them, about fifteen guests arrived, so that before nine o'clock the *salon* was well occupied. The gathering was a very interesting and truly remarkable one. La Duchesse de la Couronne Hauterne led the list of notabilities; she was a very distinguished looking woman, about 50 years of age, magnificently dressed, with an imperial air and many a sign of deep intelligence, as well as noble birth; with her came Count Noumenoff Azakoff, a talented Russian man of letters, as well as nobleman. Mrs. Freshfield, Miss Bluegrass and Miss Cuthay were American ladies traveling together, and deeply interested in Theosophy. Mrs. Delman Trice O'Neil was an Irish woman of rare wit and the keenest humor, whom every one appreciated as a brilliant talker, though her tongue was often called sharp and not without reason. Mr. Puggie Terry looked as though some tailor had

sent a dummy to advertise wares and style; he was however, honestly good-natured and had a serious penchant for Spiritualism. Mr. Claphand Knowles and Captain Dasher Dogshead were English gentlemen who had traveled in India and knew more about fakirs than enough to fill a dozen volumes; last but not least, was Mrs. Oman Caliph Kolokoon, a woman of the world, who had written eighty novels, knew seven languages, had lived in twenty countries, been received into eighteen Christian denominations and was now balancing between the Catholic church and Aryan Theosophy.

In such a company one might easily suppose fine conversation and no dearth of subjects to discuss, but so affecting was the atmosphere of "The Palms," that after a few simple, commonplace remarks, the whole company subsided into unbroken and seemingly unbreakable silence.

After the spell had been over the company for about ten minutes, Heloise and Lydia rose simultaneously from their seats and walked the one to the organ, the other to the piano. Heloise struck off in a few grand chords from Hadyn's imperial Mass, when suddenly the theme changed completely, and weird, sobbing strains wailed from the instrument, as though some shipwrecked mariners in deepest distress, were calling for relief, first to heaven and then to earth; Lydia at the piano answered the call which was again and again repeated by the organ, which occasionally imitated peals of distant thunder, when at last the storm seemed to have subsided, and relief to have come, the two instruments sounded together the introduction to Pallegrini's "Te Deum," which glorious hymn of praise the two girls now began to sing in swelling, soaring harmony, when suddenly there burst upon the wonderstruck ears of all in the *salon*, a full triumphal chorus of male voices; it seemed as though the room itself, as well as everything in it, swayed and kept time with the melody.

Then when the song ceased, a vision greeted the eyes of all, seen distinctly by some, indistinctly by others, which completely defies description, so heavenly was it in all its parts. A cloud of light seemed to rest in the air about midway between the floor and ceiling; on this cloud were seen seated a company of bright forms of varying beauty, in number exactly agreeing with the persons present. From out this cloud, one of the luminous forms reached down and touched the special object of his charge till the whole room was enveloped in the sheen of these supernal visitors; in that moment the secret thoughts of each heart lay bare, disguise was impossible, each person saw himself as he really was inwardly, though no one saw his neighbor's condition; all were moved beyond words, and few could bear the test without some feeling of alarm or humiliation; the scene soon passed away however, and all the company sat motionless, awaiting what new marvel might be reserved for them, when Heloise, looking more lovely than ever, her eyes burning with an intense light, her whole frame quivering with a fervid inspiration, addressed the gathering collectively and individually, almost in the following words:

"Children of the rising day, it is not by accident that we are all here to-night, this moment is propitious for the foundation of an order which shall add another link to the many which now form the unseen chain which links the Orient with the Occident. I cannot initiate you nor need my father do so; your initiation is over, and henceforth you belong consciously to the order of the "Stella Israel;" we do not countenance such secret orders as impose upon their members the use of signs and passwords, for such external usages belong not to the customs of any order in which the spiritual welfare of mankind and that alone is sought.

"Unlike as you appear in many things, and varying as your unfoldment is, you nevertheless are all members of the same circle of souls, you are each other's in a very near and blessed manner, and you will be useful to each other in many ways; some of you in times of danger and in far distant lands."

Speaking then to each one separately, she raised her hand above the head of whoever she might be addressing, blessing whoever she might be addressing, causing the electric fire which issued from her finger tips to arouse to activity the special mental quality to which that portion of the brain corresponded over which her hands

were raised. Speaking to Mr. Toole, she was particularly earnest and explicit, and to him this act of hers, following upon the revelation to sight, which had preceded it, was a veritable ordination far surpassing in solemnity and depth of meaning the ceremony which had inducted him, as pastor of the Baptist church, Saddlerock, Vermont.

Life now seemed to hold new meanings and to bristle with new purposes for all who were thus assured of their relation with each other, and the breadth and unanimity of feeling which must henceforth guide them in all their undertakings. After giving words of direction to all the older people, Heloise seemed particularly guided to speak with even greater earnestness and feeling to Zenophon and then to Alicia; to the little girl the scene seemed quite familiar, and when the ceremony was at an end, she enquired smilingly and confidently:

"Isn't your angel guardian the teacher who comes to me at night and takes me off with him to heaven and then sends a pupil of his to help me comfort mamma when she's sad, and do lots of things to help poor people?"

"Yes, indeed," responded Heloise, "you are like many other little ones much nearer the spiritual kingdom than those of maturer years, who in the pride of intellect, rebel coldly and heartlessly against all they cannot reduce to the limits of their small calculating reason. Self sufficiency is the leading vice of the present century, and to it alone do we rightly attribute the blatant materialism, frigid atheism, hopeless pessimism, and the many other disastrous ills which threaten to so eclipse the truth that the world is left without moral sunshine. You, my little prophetess, are one of the little ones to whom it is given not only to know but to reveal the mysteries of heaven; not a dim, faraway place of which man cannot conceive, but a warm, living estate of happiness and peace here and now to be realized by all the truly faithful."

As Heloise ceased speaking, the face of little Alicia Kittenscomb grew radiant with an ineffable light, as though she saw an angel. Stretching out her delicate white hands, she seemed to spring from her mortal body into some ethereal realm, where beloved friends were waiting to receive her, then falling back upon a sofa, as though she were fast asleep, her form became rigid, motionless as a statue, so still that it almost alarmed those who were not familiar with the phenomenon of electric trance. In this motionless condition she remained until considerably past eleven, when some of the visitors began to talk of going home. Just as the Baroness' carriage was announced, and she was looking askance at the host and hostess, not knowing whether it would be safe to try and arouse the child, the girl awoke of her own accord, saying,

"Mamma expects me now; I must go home; but to-morrow I have a message for Mr. Toole, let him call at our house, Avenue de Poissonarde 71, about noon. I can only say that it concerns his mother and the place where she is; I have had a vision, but I cannot tell it now."

Though usually most retiring in her manners, even to shyness, she now spoke with all the firm assurance of a stately man or woman in middle life; and so altered was her appearance that she seemed much taller and stouter, and in every way far more robust than when she had entered the *salon* earlier in the evening. This remarkable change, which was the commencement of a complete reconstruction of her physique, can be scientifically accounted for as the reader bears in mind that though instantaneous regeneration of the body is very rare, the greatest works and those which take the longest to complete, may have a definite moment of commencement, as the foundation stone of an immense and most durable edifice is laid at a particular hour; under favoring auspices, all necessary conditions being present, a foundation can be laid in less than an evening, for a building of perfect symmetry and strength in place of a weak and almost nerveless organism. The trance in its highest phase is due to an unusual uplifting of consciousness; indeed it is the result of consciousness being completely transferred to another and higher plane. This transfer of attention is vitally connected with a radical change in psychical relations, a change so complete in many instances that all the ordinary habits of the individual are superseded by

completely new desires. This state of entrancement is never induced by drugs, fumigations, or other questionable methods; it is only to be brought about by a supreme attraction to a higher condition of being. This fact is realized by many Christian science healers, but it is only very seldom that one encounters a person who understands the *modus operandi* of the results in which he glories.

Explaining to the Baroness the great benefits accruing to such sensitive natures as Alicia's from the hyper-aesthetic condition, Professor de Montmartre rigorously combated the superstitions of abstractionists and explained logically how soul acts on mind and mind on body.

"Soul," said he, "is a pure spark of deific fire, an electric atom, an imperishable germ of life, which nothing can ever destroy, containing within itself infinite possibilities; mind is its creation, the instrument it forms and uses to gain expression. This mind in its derived consciousness often feels and acts independently of the soul from whose wise and loving guardianship it often proudly strays; at such times it is like a wayward child, foolishly rebellious against a tender and watchful parent; at other times the mind is entangled in the meshes of the thought threads issuing in every direction from the innumerable mentalities which throng the air, and constitute what the New Testament styles 'principalities and powers of the air.' Whenever any mind gets entangled with other minds or runs off obstinately from the parental guidance of the soul, the body suffers, physical disease being nothing but an expression of mental inharmonony. Sleep, when profound, recalls the wandering mind to its rightful allegiance to the soul; but sleep is worse than useless, it is positively dangerous and attended with the most disastrous consequences when fallen into under the influence of violent emotions, such as rage or fear, which often produce intense exhaustion. Sleep induced by opiates, being quite unnatural, is rarely, if ever, beneficial, as the sleeper does not rise out of surrounding conditions, but is benumbed while held in them.

"Dreams are ordinarily no more than floating images, and confused pictures of external things, the astral prototypes of which are always in the air about us. The art of sleeping properly can be acquired, but only by the pure minded or those who purify themselves by earnest striving after higher things than affairs pertaining to the body. Human electricity when judiciously administered by a true savant, introduces the patient into the sphere of the healer, and there, if congeniality of desire is aroused, connections are made which snap the links of the chain binding the darkened mind to error. The intricate directions necessary for neophytes commencing to tread in the higher way, are in reality exceedingly simple though minute. Such are never fully revealed except to those who are sincerely anxious to attain to a more than usually excellent order of things. The average worldling would scorn them as the figurative swine trample on the pearls foolishly thrown to them by the unwary, and like these same degraded animals they would rend if they could the very hand which gave them such precious goods.

"It is worse than folly to seek to coerce the human will, as all endeavor to proselytize but makes the sinner more obdurate in his ungodliness. Let your light shine everywhere, but do not seek by forcible means to turn back the wilfully closed eyelids of those who love darkness rather than light; such must be left to the fruits of their own perversity. Doubtless in the cycles of eternity every prodigal will return home, but though most kindly welcomed when returning, the desire to return must originate in his own breast."

"But, my dear Professor," exclaimed the Baroness, who seemed in no hurry to leave, though her carriage was at the door and had been waiting twenty minutes, "do you not think we ought to make an effort to bring the truth home to the minds of all whom we meet. I have felt it both a duty and a privilege to circulate a great deal of spiritual literature, and I am now translating the remarkable inspirational discourses and poems of Mrs. Catontbekeys, of whom you have doubtless heard, into French, German and Italian, as I meet so many people of those nationalities. I hope you and your lovely daughter are not going to tell me I am wrong in so doing,

Continued on Sixth Page.

Written for the Golden Gate.

A Plea for the Church.

We feel inclined, this beautiful Sunday morning, with the music of birds about our ears, to offer a plea to Liberals to be liberal. Let us gaze upon the grace of a blind foe and bend the magnanimous knee to its virtues. It is hard to kiss the hand that strikes, but if it reaches for us in delicious ignorance, we can afford to offer cooling draughts, and be even affectionate. In my remarks I shall refer, not to that body of politic hypocrites who may have fastened upon the church organization for the purpose of acquiring respectability, but of the great sympathetic company who have joined hands and profession of faith, as an outward expression of the deep drawing toward godliness they feel in their souls.

True Christians, upon entering the church, begin a constant struggle with such texts as,—"If any have not the spirit of Christ, he is none of his;" "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." The demands of such a text are not easy to satisfy. I have been apologized to, and have asked forgiveness as the result of this latter text.

Think a moment; if you have the memory of an inharmonious with some one, you cannot acceptably or consistently offer the voice of praise to the Author of Being, nor even pray for help and guidance, until you go to that person for reconciliation. It matters not if, to your mind, he has been far the more to blame, and should offer no apology in return, but receive yours with silence or upbraids; still must you offer yours, for your part of the inharmonious, and freely allow him to settle with God when he will. You must eat the humble pie, because you are a Christian and your Master has bidden you so to do. You may find comfort in this text: "Forgive, and it shall be forgiven you."

The true church organization, lightened of its accretions of form and ignorant assents to anciently formulated doctrines, presents to our interior vision a great, beating, loving, tender heart, drawing its life current from the teachings of Christ, who, we believe, drew his from the Over-soul.

Christians are, at present, cognizant only of their own heart in their own church body; but give them time to ripen, and under the pressure of like to like, the great universal heart of the Father will be revealed to them, and then will their Christ become the exponent of the Universal Christ. The ancient prophet saith, "First to the Jew and then to the Gentile." First in Jerusalem, then throughout the whole world. They have simply not yet ventured beyond the walls of Jerusalem. But look for a moment at another verse: "These three bear witness in heaven, the Father, the Word, and the Holy Ghost." The Father has at no time in the world's history, been appreciated by any one people; all acknowledge him in some manner; our own Indian is his child, and renders him homage.

The Word, both in the form of the sacred oracle and the personality of Christ, has been the peculiar possession of Christians; but remember its heritage is enthroned among the witnesses for the Father, meanwhile the Holy Ghost, that brooding, gentle teacher and comforter, who, when he comes, does "not speak of himself, but of the things revealed unto him of the Father;" he has been breathing over the land of Gentiles, permeating their moral atmosphere throughout its bounds, with inspirations toward the Father, whispering the divine message to our souls through nature or the angels, and making all mankind one, through an understanding of God. Now, in these later days, he has returned to the walls of Jerusalem and is calling to the devotees of the Word to open and let him and his followers in.

If Christians persist in refusing to open wide the gates, he and his will compass the city, as Joshua of old did the walls of Jericho, with the siege of faith and praise, until its sectarian walls shall fall, and the outer and inner waters of spirit shall flow and mingle in their search for the level of divinity. Let us not draw the veil of bigotry over so beautiful a religious portrait as is presented by the Christian faith; but study there the lineaments of God. As we ponder we may be led to feel upon just another such mount was my soul conception transfigured. Just down there in the valley, by the solvent waters of life's experience, I met my old environment, and fell under the shadow of a strong temptation, drinking to its dregs the cup of Marah. And right here, overshadowed and surrounded by the great, cold, crumbling walls of man-laid thought boundaries, lies my Bethesda, fed by the hidden arteries of God; and one precious time when the angel moved upon its bosom, I bathed, and my soul was healed. Then I cast my eyes toward heaven and saw, upon that horizon, in a glorious rifting of the clouds, God's angels coming nearer and nearer to us, bringing the restful, comforting knowledge that "I will be with you always, even unto the end of the world."

Yes, my Christian brothers and sisters, your soul environment is ours, the same incarnated forms, the same life essence, the same heaven over all. You may call your land by a cloistered name, but we have all been there, have rested and seen

our vision upon your Bethel. We will be content that nature's forces shall raise the walls of our separation. Let us Liberals remember that no occult work of to-day surpasses, in essence, the grand inspirations of the old prophets; that no angel comes with a sweeter message or more perfect materialization than did they of the Christian faith. Our cycles of time and vibration of spirit are but a repetition of that which is old. The orthodox spiritual symbols are again given to the world. The discrepancies, immoralities, and cruelties of the prophetic portion of the Bible, may be, indeed are, duplicated through our modern inspiration. We must patiently wait recognition from the enlarging vision of orthodoxy, remembering that within the holy of holies of every shrine lies the angel guarded "cov-nant," and many Liberals have no shrine, as we can see; also, upon every altar of devotion where lies the sacrifice of animal self, there burns the purifying, heaven sent flame of God's love.

Let us free thinking, intellectual people see to it that we have an altar erected, and placing thereon every wrong thought as fast as we perceive it, feel our being continually cleansed by loving fire from above. Through prayer the orthodox gains his strength; through desire we obtain ours—where is the difference? I know of no stronger, modern, occult direction for gaining purity and strength than that old one in proverbs, "Commit thy works unto the Lord, and thy thoughts shall be established." It is not that orthodox people do not want to know all they can of God, heaven, and their own souls, but they are shocked into deafness by our method of approach to them. We do not try to meet them upon common ground, and there become acquainted; but we aim our literature and sarcasms directly into their holy of holies—the divinity of Christ and our need of salvation. They, springing to save their idol, around whom they have clustered all that is lovely, beautiful, and helpful in the soul's experience, vibrate to the extreme of rejecting all we have to offer. Was not Christ divine? Do we not need to grow in the grace and knowledge of God?

Let Christians once get a glimpse of the idea that a good man is not a "filthy rag," a "worm of the dust," but a beautiful expression of divinity growing unceasingly toward his source of life; let them add to that a proof of the existence of spiritual beings pressing around us for recognition, and bringing forth fruits not meet for the Devil, then, with their drawing toward the virtues of Christ, their firm expectancy of life to come after death, their abiding belief in the efficacy of prayer, and their faith in the presence of the Holy Spirit to teach and to comfort, the clouds that part the material from the spiritual will be rolled away, and Christ will come a second time to their vision with new power, and the humble virtues they now allow Christ to hold vicariously will gradually crown their own souls. When such time of enlightenment comes, we Spiritualists and free thinkers may have to travel fast on the road of progress, or see the "converted children of light" far in advance in the knowledge of true spirituality; but if we are just to their faith, and fair in our dealings with them, the same beautiful visions will come to us both simultaneously.

Were it not better to cease warfare with the Bible and its characters; to count it among our occult works; to study thoughtfully its prophetic utterances, as we would our own latest revelation; to become acquainted with its people as we are with our mediums, writers, and workers of to-day; and finally, to determine the specific gravity of every utterance and personality within its covers by the latest conceived method, which again is an old operation, for proverb 16-2 says: "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits." D. M.

WINNETKA.

VISITED BY A GHOST.—A ghost and spirit manifestation story comes well authenticated from Washington county, Ind. The ghost professes to be Riley Mull, who died thirty-eight years ago, aged 18 years. It came into the Coker family a year ago while Mrs. Coker and her daughter Sallie, aged 15, were sitting in the room by lamp-light, and claims to have been attracted by the daughter. Hundreds of people have since gone and witnessed the manifestations of the spirit, which really did some remarkable things. It played an organ while the girl worked the bellows, beat the drum wrote on a slate and talked very intelligently. Strangely enough, it thoroughly objected to profane language, and several times asked those who were present to pray, joining heartily in the "amen." The organ playing, drum beating, etc., have been done in other houses, where it would have been impossible to have fixed up any apparatus. Sallie Coker, to whom the ghost seems to be especially attached, appears to care but precious little for her ghostly lover, and not infrequently goes to sleep during its visits, while the mother treasures the hours of its visits. Mull, when alive, was her playmate.

No man is so important that he cannot be spared from this world; and as soon as he disappears therefrom by death, every man begins to be forgotten; and unless there be some remarkable fact or facts in his earthly history, he will in a comparatively short time be forgotten altogether. What a mere bubble is fame! How soon it bursts!

Mrs. Anna Daniels.

EDITOR OF GOLDEN GATE:

I presume the GOLDEN GATE is not St. Peter's Gate, where many a one from Chicago and other large cities is turned away. Whether this be true or not, I wish to speak of the Pearly Gate, Mrs. Anna Daniels, the materializing medium for the Sun Angels' Order of Light. Last Winter Mrs. Daniels was advised by her spirit band to leave the cold North and spend the Winter South, at Paris, Texas, with spiritual friends by the name of Thompson. Of course health was the object, as she had had a touch of pneumonia the Winter before. As Spring opened the Pearly Gate swung north as far as Salina, Kansas, where Mrs. Daniels enjoyed the society of spiritual friends by the name of Calkins. Here the dry atmosphere seemed to agree with the little lady better than that of Texas.

From Salina, Kansas, she visited her brother in Nebraska, whom she had not seen for twenty years. Of course it was a happy meeting; still, the fear of cyclones, by Mr. Twedell, was a factor that marred the peace in living in Nebraska. On invitation from the members of the order, Mrs. Daniels reached Hannibal, Missouri, May 10th, and remained with us until the 22nd; and before she left we found her to be one of the best mediums on earth. We may be mistaken in our conclusions as to her mediumship, but nevertheless, we think we have seen a verification of the words: "Greater things than these shall ye do." She is the Pearly Gate through which the spirits from the blue vault of heaven come and go as real as mortal beings.

What do they do? Well, in the dark circle the spirits come and pat you, doctor you, talk and sing with you, louder and with more grace than you can do. Pansie, Greta, and Fanny come as childlike spirits—though old as the hills—to harmonize the sitters. Very little may be expected when antagonistic thoughts are shooting out like bullets in battle. Polly is the spirit that sings so charmingly. In the light circles I am credibly informed by Mrs. S. E. Woodruff, who spent six weeks in the seance room with Mrs. Daniels at Mexico, New York, that the oriental spirits from Shekinah appear in white lace or some materialized fabric as white as the driven snow, and the room is so light that the color of their eyes, hair, and faces can be distinguished one from the other. Some, especially Mother Saidie, will remain ten or fifteen minutes talking, walking round and singing with you as natural as mortal beings, only more glorified. This is all bosh to those that believe "death ends all"; such make annihilation their hobby, or positive ignorance in place of absolute consciousness as the sum of existence.

When physicists say that matter cannot occupy matter, and then turn round and say matter occupies space, they too but prove that they have found a nothing. An empty stomach as well as an empty brain will cause some men to devour their fellow men and pronounce everything nothing beyond their capacity to understand. Such is science on two legs. Those that will not investigate Spiritualism but brag their own ignorance, which shows a lack of soul growth. It is the duty of all to save themselves and save others the trouble, and thus give Jesus and a host of minor priests and preachers a rest.

By the by, we took an excursion to the Hannibal Cave. After entering and blowing the lights out, the good spirits in the chaos of night gave us another test of their presence. They touched, talked, and sang with us. Shawmeka tried to frighten us with his blood curdling war whoop; but he soon learned that we were not afraid of ghosts. Here in the dungeon of night, Mother Saidie approved of all Mrs. S. E. Woodruff had done for the good of the order.

From here Mrs. Daniels went to Chicago, thence to Cincinnati, thence to Sandusky, and probably from there home. During July and August she may go to the Thousand Islands to "brace up," and not to make a slave of herself as she did last Summer. And now, in the absence of our noted medium we grieve, but not as those that have no hope; for Mother Saidie told us with her own lips that the time was not far distant when we should not only see her face again, but the faces of our lofty loved ones. Knowing the source, we can fully rely on these promises, and can afford to wait in patience the return of the little lady—the Pearly Gate—Mrs. Daniels, whom to know is to respect and love. We feel a sincere regret for all earnest, honest souls in Hannibal, who were debarred from attending her seances; but all should know that promiscuous sitters, whose thoughts antagonize, are not conducive of the highest results. This is one of the reasons why the loyal little lady cannot be importuned nor hired to do otherwise than her guides direct. Another is, "Money is not the object." No amount of money can induce the medium to sit for those that do not belong to the order. She has been developed for a special purpose, and it is highly gratifying to know of one person money can not buy. Undoubtedly there are other mediums equally prudent and wise, but most of them will strain things for the almighty dollar. It is the present way of the world, and is as catching as the rash, measles, and whooping cough. Some souls need this kind of development before they can appreciate

anything better. Every soul seed must grow, whose roots must strike deep into the soil of reincarnation before it becomes top heavy with the fruit of wisdom. No human soul is evenly balanced until it spheres out equally on all sides—then

To soul no high, no low, no great, no small, it fills, it bounds, connects, and equals all.

This portrays the soul of Melchisedec, through your humble servant.

F. R. LOCKLING.

HANNIBAL, MISSOURI.

The Rev. Claggett Rampant.

The following article, from the pen of a prominent Spiritualist, appeared in a recent issue of the San Diego Union:

TO THE UNION:—The lecturer said there were about 10,000,000 of Spiritualist, most of whom held the faith as a religion. It is not good ethics to attack a religious sect. It is a clergyman's duty to cultivate the spirituality of his own church, but when he goes out of his beat to attack other sects he plainly violates good morals. Were he to attack other churches as the Methodists or Unitarians it would be so regarded, but Spiritualism is young, and it is thought safe to attack a child, but prudent to let those of his own age and strength alone.

The lecturer admitted the truth of the phenomena, but claimed they were instigated by the devil. Here, as a theologian, it would have been in order to show why the Supreme Power of the Universe divided His power with his arch-enemy. Our limits will not permit the discussion of this matter, but many intelligent people regard a personal devil as a pure myth.

He said there are more angels in the church than human beings. Spiritualists accept Swedenborg's statement that angels are the spirits of departed human beings. He said angels were ministering spirits, but how they ministered to us without the power to communicate was not shown.

The lecture was in accordance with the theological method, and not the scientific method. He had but little to say of the facts of Modern Spiritualism, but dwelled at great length on the spiritualism of the Bible. In thus placing the theological method above the scientific method he did as the church did in persecuting Galileo and burning Giordano Bruno for teaching the facts of astronomy, which they thought conflicted with their theological ideas.

He spoke of a man who threw aniline dye with a syringe on the shirt front of a medium while giving materializations. The logic of this is equal to the man who would claim there are no standard silver dollars, and thinks he had made out his case by proving there was one bogus dollar.

As to the devil theory, those who have investigated with any degree of thoroughness know that there is abundant evidence of the identity of communicating spirits, but there is not much logic or science expected of a church whose clergy have voted against the evolution theory, which is almost universally accepted by scientists.

The lecturer said public mediums were destitute of moral character. A man should be careful in making statement of a class, lest he stand before his audience as a slanderer of his betters.

I had had communications written on slates by invisible hands for years. Naturally skeptical, I determined to test this in the most thorough and scientific manner. I purchased two slates at a stationer's. With my pocket-knife I cut one initial in the frame of one, and the other initial in the frame of the other. I then took them to a medium, who sat opposite to me in broad daylight. He took the slates from me and immediately bound them together with a strong cord, and lit a match and sealed them in five places, first putting a bit of pencil between. I took them from his hands and held them firmly by my two hands. The writing commenced, and was plainly heard as it wrote and dotted the i's and crossed the t's. When the writing was finished three ticks were heard inside the slates. I asked how many communications were written, and four ticks were heard. I put the slates in my gripsack and took them to my house, sixty miles away. Calling in some friends, I explained how this writing was had, and cut the cord, and found three communications signed by deceased relatives and one signed Swedenborg.

I then offered \$1,000 to any scientist or any sleight-of-hand performer who would get writings under equal test conditions, or show that they could be done by trickery or fraud, or by any law of mind hitherto unknown, and prove it to be so. This offer was circulated in nearly every State in the Union, but brought no response.

These phenomena have converted thousands of skeptics to a comfortable belief in a future life, which by the law of progressive evolution is better than this. Millions have had consoling evidence of the happy existence of their departed loved ones, and when the reverend gentleman said the "slime of the serpent was over these things," he slandered those not inferior to himself, intellectually or morally.

A careful analysis of this lecture would go to show that the lecturer is a Spiritualist but could not get a hearing by preaching it as such; but by labeling it opposition to Spiritualism the finest churches are opened to him and packed with listening hearers. He dwelt on the story of the "Woman of Endor." Said it resembled modern seances. He said it was not Samuel who appeared but the devil. The biblical account says it was Samuel all through. I shall leave the reverend gentleman to fight out this discrepancy with the believers in plenary inspiration. A. B.

ADVERTISEMENTS.

THE NEW

SPIRITUALIST : COLONY

—OF—

SUMMERLAND!

LOCATED FIVE MILES BELOW THE CITY OF SANTA BARBARA.

The Finest Scenery and Fairest Climate on the Globe.

Building Progressing Rapidly.

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 the unequalled climate of Santa Barbara, and but five miles from that most beautiful city, a spot 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. Pure spring water is distributed over the entire tract from an unending source, having a pressure of two hundred feet head.

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. Price of single lots, \$30.00, \$2.50 of which is donated to the Colony. 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., securing a front and rear entrance.

The object of this Colony is to

ADVANCE THE CAUSE OF SPIRITUALISM,

And not to make money selling lots, as the price received does not equal the price adjoining land was sold for by the acre, said lands not being as good.

The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned where parties can not be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the ground.

Reference: Commercial Bank, Santa Barbara.

Send for plat of the town, and for further information, to

ALBERT MORTON, Agent,

210 Stockton Street, San Francisco, or

H. L. WILLIAMS, Prop'r.

SANTA BARBARA, CAL.

From the Sun Angels' Order of Light.

Written for the Golden Gate by Spirit Saidie, Leader of the Original Band in the Heavens, through the mediumship of Mrs. E. S. Fox, Scribe for the Order.

Children, trying to fathom the mysteries of the universe, to understand the nature of the Infinite, Saidie would open the doors leading into the mystic realm, and unlock the cabinet where seeming mystery is stored. Know that each life is a mystery unsolved, each history a wonder; forgetfulness hides behind her mantle the records that are coming to you day by day. In the written records each one is receiving from time to time, is the key-note to all the mystery of the past; learning this you will be able to understand the melodies that have been, and through these the more harmonious melody of the present. The future all untried holds all that immortal can receive from the heart of Deity that beats with a fadeless love for each and every child dwelling under the broad blue arch of the skies.

Children, when each and every one has become receptive to the blessings that hover o'er you like a horn of plenty suspended by an angel's hand above you, then will have risen the orb of day, whose light shall never wane, and in each soul will rest the sure Light that leads ever to fields celestial. You would comprehend the Infinite, would know by what names His power is known? Saidie says to comprehend immortality we must e'en leave the material realm, and soar away to lands where the sunlight bathes the soul. We speak of that which has not beginning nor ending, and yet when mortal attempts to grasp the thought, he fails, for the mortal brain cannot grasp immortal thought. Life without beginning, in the realms of God, individuality without birth therein, and yet descending into matter to individualize an existence not becoming immortal, for immortality is its birthright, but wedding with matter, that matter may become spiritualized and at the same time the individual soul may receive through experience, its wealth of knowledge with which to bless other worlds yet unborn.

The time will come when earth as a material planet is known no more; the atoms of which it is composed have always existed in their elements, and always will. The universe has not beginning, will have no ending; but in the perpetual round and round made by evolution's laws you see formed earth, see evolution working by means of law, wondrous unfoldment. You read but the histories man has written upon the printed page, but out in the broad universe of God you read the endless Book of Life, unfolding, creating and gravitating to an immortal state of perfection. Beyond that, the revelations wait the ready pen and unfolded brain of—shall we say mortal? Aye, even that; for mortality shall receive a quickening impulse from immortality, and its expression be of a higher type than now, upon the face of this round earth. You look to the conditions evolved by other planets with longing, for the unfolding spirit has outgrown the conditions of earth and is restlessly caged therein.

And yet, children whom Saidie loves, we have all looked upon the planet we love with a tender pity. Seeing it as we do, from the standpoint of our own unfoldment, the land of promise and hope, we willingly become messengers of good thereto; and although its yet non-unfolded children see not beyond the mists that cover their vision, yet 'tis the land angels have watched o'er with love. There have been periods in its history when the higher angels must gather together their own, and seek other worlds as their home. Within the period your history records, we have felt the languishing of hope, the fading of promise, and earth felt the loss of our presence, while darkness encircled it as a shroud, and spiritual life seemed forever gone. That was the midnight blackness that could be felt, and slowly came the dawning morn.

Children, error and creed curse the lower spheres as they do earth. There to-day are e'en devotees incarnated, seeking a balm for the sin sick soul; and thence the higher angels send messengers from the upper courts to teach spirits in bondage, of the truth. You see the waning of the old, we see the beginning of a new dawn. You work for truth, we work with truth, and both worlds, in their mingling of thought and purpose, are dispelling the mists, and ere long the air will ring with sounds of gladness. Death is a glorious messenger to your land; he opens doors, he brings loved ones near. To minister to the departing, white-robed ones come, and the two worlds are clasping hands across the chasm already growing more narrow and less dark. The words of those who "die in their sins" and still are "saved," are doing much to break down superstition's iron wall; the voices of the dead shall speak more loudly than ever before, for the night of superstition is e'en now lighted by the torch of truth; fear gives way to love, and mortal to immortality. At the gate of death stand sentinels of life, guarding against the encroachment of superstition, and mortals though they see it not, yet receive from a source unknown, sustaining power that holds from the heart the weight of crushing sorrow earth hearts have felt. Loved ones watch the last breath depart from the lips of unregenerate man, and within the soul feel they are safe. Spirits in the other life minister and not in vain. With the advent of higher truth these better conditions have come; with its mid-day sun, a

far greater light shall bless the earth. Be ye glad and rejoice, our children, that as pioneers you could proclaim the teachings of high heaven. A brighter day is at hand, even at your very doors. Peace be with you. SAIDIE.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angel's Order of Light. OSWEGO, N. Y., June 2, 1889.

My Experience with two Mediums in San Francisco.

By request of my spirit wife, I will give the readers of the GOLDEN GATE my experience with two mediums in the metropolis of the Pacific Coast while on a visit a few days ago. I first called upon Mrs. Lizzie Fulton, 915 1/2 Mission Street. A few minutes after being seated with the medium, she holding my hands, I was informed there was a message somewhere for me. After a short search among the slates, none of which had been handled by either of us, we found a slate with two messages written upon it, one signed by my little daughter, who passed over when six years old; the other purporting to be from my father, but my own name was signed to the message. My father's name was Isaac Capps. I called the medium's attention to the error, which was immediately explained by stating that my father mentioned my name to the control, and by mistake it was given for his.

On the following day I returned to Mrs. Fulton's to see if my name could not be erased and my father's substituted. The control directed me to place the slate under my foot; my name was still there when I did this. The medium took my hands in hers, and in the course of one or two minutes informed me that something had been done. I removed the paper in which the slate was wrapped—when behold, my name had disappeared, and my father's name was written in its place, with these words added, "It is all right now, my son." To me this was a wonderful test. Mrs. Fulton gave me several other independent messages, with names of relations signed.

I also sat in a dark seance at Mrs. Fulton's home. There were present some eight or ten others. All placed our hands upon the table and began singing "The Sweet Bye and Bye," in order, as the medium said, to bring our minds into unity and harmony. Scarcely two lines had been sung when I heard a gentle tapping on my head, then on my hands, knees, and shoulders; this was repeated over and over during the seance. All around the table had the same or similar experience. A luminous orb floated around over our heads almost constantly during the sitting. One of the most marvelous incidents occurred at this seance that several witnessed. While we were singing, a shower of flowers came down upon all our hands simultaneously. I am positive those flowers were not in the room when we sat down; I am equally as positive no mortal hand brought them there, but they were gathered and conveyed there by the hands of our loved ones in spirit life.

I next visited Mr. Pettibone, on Jones Street. When I entered the room, three other persons were there. Mr. Pettibone took my hands in his, being seated in a chair in front of me. In a few moments he informed me there was a message for me under my hat which I had placed upon four slates lying upon a table some six or eight feet from where we were sitting. I at once examined the slates, all four, carefully. I found one slate written full and signed by a relative in spirit life. Mr. Pettibone had not touched the slates since I came into the room, and a young man who was present and quite skeptical, told me he wiped those slates clean just before I came. Mr. Pettibone told me to place my hands upon the slates which were lying upon my knees; he placed his hands upon my head, and in about one minute I examined the slates and found one side written full and signed by friends. One of the messages was from my father, one from my little daughter, and one from Judge Edmunds. I wish to emphasize the fact that there was neither fraud nor deception, nor any attempt at any such thing, with either of these mediums, but everything was done honestly and fairly. And I have no doubt San Francisco has many more equally as true and honest as those whose names I have mentioned. I would say to all honest mediums, "You are doing the grandest work that ever engaged mortal hands or minds." The truths of Spiritualism must be accepted by the world, and old dogmas and church errors must give place to the truth of light and knowledge.

WATSONVILLE, Cal., June 17, 1889. Girls of a marriageable age do not always like to tell how old they are, but you can find out by following the subjoined instructions, the young lady figuring. Tell her to put down the number of the month in which she was born, then to multiply it by 2, then to add 5, then to multiply it by 50, then to add her age, then to subtract 365, then to add 115, then tell her to tell you the amount she has left. The two figures to the right will tell you her age and the remainder the month of her birth.

A New Medium.

EDITOR OF GOLDEN GATE:

Spiritualism is to be congratulated on such a sterling advocate as the GOLDEN GATE, a journal that rivals the best of our weeklies in its mechanical execution, and above all, in the excellent character of its matter and the cool genius and editorial ability of its management. It is a most welcome visitor to our fireside, and finds a kind of quiet circulation among many who have not yet the courage of their convictions.

Our new medium of the pure trance type, has been quite successful, not only in his private parlors, but in his psychometric readings and lectures. On Sunday evening at the hall a mere "looker-on in Venice," is surprised at the crowd that attends; and as an instance, there was but one of the many readings unrecognized. But the glory of the spiritual is in the actual good it achieves, and if Mr. Omerod had done nothing else, the rescue of a most estimable young man, one of California's native sons, from the clutch of undeveloped and reckless spirits, would entitle him to much credit. It is a singular case:

It seems that this young man had inherited strong mediumistic qualities, and in his ignorance had given way to influences which he supposed were from his departed kinfolk. Herein lies the great danger. The evil spirits "of the earth, earthy," often disguise their approaches until the subject is too far gone. They had obsessed him and driven him to the verge of insanity and suicide. An old physician, suspecting the cause, suggested a visit to Mr. Omerod. He had no sooner entered the room than the medium was entranced by "Naintook," the medicine man of the old Modoc tribe, who frequently treats his visitors. He gave a diagnosis of his case, named those who surrounded him, the chief of whom was a suicide of some note in this city. He drove them off, and in a week the young man had recovered his appetite and normal habit, so that his best friends easily recognized the change.

Such acts as these show the great service a good medium may do. He gave out after the lecture last Sunday, that he would visit your city next week on account of the health of his wife, and if so, will visit you at your sanctum. The society here has been fully reorganized, and new officers elected, and the good work goes bravely on. Respectfully,

ASPER. SACRAMENTO, Cal., June 19, 1889.

ATTACHMENTS TO NEWSPAPERS.—The strong attachment of subscribers to well conducted newspapers is fully confirmed by publishers. "Stop my paper,"—words of dread to new beginners in business—lose their terror after a paper has been established for a term of years. So long as a paper pursues a judicious course, meeting the wants of customers in all respects, the ties of friendship between the subscriber and the paper are as hard to break by an outside third party as the link which binds old friends in business or social life. Occasionally defects and errors in a newspaper are overlooked by those who have become attached to it through its perusal for years. They sometimes become dissatisfied with it on account of something which had slipped into its columns, and may stop taking it, but the absence of the familiar sheet at their homes and offices, for a few weeks, becomes an insupportable privation, and they hasten to take it again, and possibly apologize for having it stopped. No friendship on earth is more constant than that constructed by the reader for a journal which makes an honest effort to merit its continued support. Hence a conscientiously conducted paper becomes a favorite in the family.

PROFESSIONAL CARDS.

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.

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.

SEALED LETTERS ANSWERED. BY MRS. ELIZA A. MARTIN, OXFORD, MASS. Terms \$1.00 and two 3-cent stamps.

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.

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.

MRS. T. M. DIXON, TEST AND BUSINESS MEDIUM. Diseases Diagnosis. Sittings daily from 10 A. M. to 5 P. M.

MRS. W. WEIR, TELEGRAPHIC MEDIUM. Controlled by the late Mrs. Breed. THE WONDERFUL RAFFING MEDIUM.

J. P. DAMERON, ATTORNEY AT LAW, 230 MONTGOMERY STREET, SAN FRANCISCO, CAL.

MRS. EGGERT AITKIN, SPIRITUAL TEST MEDIUM AND MAGNETIC HEALER. No. 830 Mission Street, Between 4th and 5th.

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

A LIBERAL OFFER! 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.

DR. MARIAM STARKEY DUSSENBURG, Graduate of Two Medical Colleges, New York. Speciality: CULTIVATION OF THE INTUITIONS.

MRS. C. M. STEERS, MEDIUM. (Formerly Miss Clara Mayo). Has returned to the City, and is located at 1510 1/2 Market Street, opp. Van Ness Avenue.

H. W. ABBOTT, HEALER, BUSINESS AND TEST MEDIUM, 120 McAllister Street, S. F.

MRS. LIZZIE FULTON, AUTOMATIC AND INDEPENDENT SLATE-WRITER AND TEST MEDIUM, 915 1/2 Mission Street, San Francisco, Cal.

MRS. A. C. JOHNSON, M. D., No. 804 HAIGHT STREET, SAN FRANCISCO, CALIFORNIA.

MRS. M. J. HENDEE, PSYCHOMETRIST AND TEST MEDIUM. Sittings Daily: 1. Circles, Tuesday and Friday evenings.

DR. J. R. NICKLESS, NICKLESS HEALER, MES. EDITH E. R. NICKLESS, Trance Lecturer.

FRED A. HEATH, THE BLIND MEDIUM. Will give readings by letter, giving future business prospects and other items of interest.

PROFESSIONAL CARDS.

DR. THOMAS L. HILL, DENTIST, Office—Odd Fellows' Building, S. W. corner Seventh and Market streets, San Francisco.

MRS. HARRIS Will give instructions in the PRINCIPLES OF THEOSOPHY, AND THE CURE OF DISEASE THROUGH THE POWER OF SPIRITUAL THOUGHT.

MISS MARTHA A. TEW, SYMBOLIC SEERESS AND HEALER, 334 Turk Street, San Francisco, California.

MRS. L. HIGGINS, BUSINESS, TRANCE AND TEST MEDIUM, 208 Ellis Street, San Francisco.

HOME COLLEGE OF SPIRITUAL SCIENCE, Mrs. M. E. CRAMER, PRESIDENT, 324 Seventeenth Street, San Francisco.

MRS. DR. BEIGHLE, Has moved into the Flood Building, On Market Street, Room No. 37.

MRS. D. N. PLACE, INSPIRATIONAL AND TEST MEDIUM. Sittings Daily, 10 to 4 (Wednesday and Sunday excepted).

MRS. M. E. AYERS, PSYCHO-MAGNETIC PHYSICIAN. Residence, 512 Eighth Street, OAKLAND, CAL.

BY ADVICE OF HER GUIDES, MRS. JENNIE CROSSE, The Great Boston Medium. Has removed to W. Garland, Maine, where she will continue to give life reading for \$1. and two stamps.

DIAGNOSIS FREE! Send Two 2-cent Stamps, Lock of Hair, Name in full, Age and Sex, and I WILL GIVE YOU A CLAIRVOYANT DIAGNOSIS FREE.

DR. A. W. DUNLAP, CLAIRVOYANT AND MAGNETIC HEALER, 822 MISSION STREET.

MRS. SALINA PULSIFER, MINERAL PSYCHOMETRIST, Webster Street, East San Jose.

SEALED LETTERS. ELEANOR MARTIN. Now makes a specialty of Business—Full spiritual message—\$2.

MRS. L. J. BENNETT, (MEDIUM) THE CRYSTAL SEERESS, Use of the Hindoo Magic Crystal.

ALLEN GRIFFITHS, DENTIST, PANORAMA BUILDING, 13 MASON STREET.

MRS. A. E. SMITH, METAPHYSICAL HEALER; ALSO, DEVELOPING MEDIUM; Room 22, Murphy's Building.

TO THE AFFLICTED! A WONDERFUL OFFER! Send me three 2-cent stamps, age, sex, and one leading symptom, and I will send you a full and correct diagnosis of your case.

MRS. E. V. UTTER, 303 Thirteenth St., first house below Folson, SPIRITUAL, TEST AND TRANCE MEDIUM, Diseases Correctly Diagnosed.

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; Mrs. Mattie P. Owen, Secretary and Assistant; R. B. Hall, General Agent; Lewis Kirtland, Special Agent for Los Angeles; 31 N. Fort Street.

TERMS:—\$2.50 per annum, payable in advance; \$1.25 or 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, JUNE 29, 1889.

EDITORIAL FRAGMENTS.

Envy and Jealousy are the two demons that sit on either hand at the gateway of men's souls, where they feed and thrive on the moral garbage from within. They are never seen where love abides in the soul, or where the spirit has grown into the likeness of the All Good. They are ungainly monsters, whose presence is always odious, and whose breath is malaria and death.

Whoever harbors an evil thought entertains a burglar and a thief—one who is sure to rob him in the end. To give expression to such a thought is to invite evil to one's self—is indeed to become evil. There is only one line of life to pursue to obtain true happiness, and that is the straight and narrow way of Good Will—to think kindly and act kindly towards all. Whoever departs from this way only prolongs the journey before him. It is as though one should leave the beaten path while journeying through a dense forest. The result would be garments and flesh torn with briars and thorns, and no great headway made.

What is there in the simple teachings of Jesus, as set forth in his Sermon on the Mount, and in his re-affirmation of the pagan doctrine of the Golden Rule, to warrant the pomp and mummery witnessed in the name of Christianity to-day? What is there in his simple statement of immortal principles to justify the Thirty-nine Articles and Confessions of Faith, held in some form by all branches of the Christian Church, from Rome to the Seventh Day Adventists? Is it not apparent to all thoughtful minds that the whole machinery of ecclesiasticism is a cunning device of men intended to befog the minds of the people the better to command their consciences? The simple gospel of Jesus was free from all these strange devices. It was not until centuries after the death of the Nazarene that this fungus growth appeared upon the body of true Christianity, where it has remained ever since to obstruct the Way.

The religion of love, of kind thoughts, of unselfish charity, of generous acts—this is all there is of it of any worth to the world. All else is useless rubbish. We pay vast sums of money for costly church edifices that are unoccupied six days out of seven, and vainly imagine that we are serving God thereby. There is no religion in that. Far better had we used the money to establish homes for the poor, or co-operative farms, shops and factories, where the humble toiler could be relieved of the fierce struggle for bread he is now compelled to endure. The strong will dominate the weak just so long as competition in the necessary work of the world endures. Give us the religion of good deeds, the religion of love, of temperance and charity, and the church may have its robes and mitres, its swinging censurers, its catechisms, prayer-books and beads, its high steeples and higher priced ministers. We believe in bringing heaven down into this life, and not in leading man through a maze of superstitious obscurity in the hope that we may find it in the next.

If man has not a religious side to his nature, for what purpose was the organ of veneration placed in his brain? Phrenology teaches us that the frontal brain of man contains the organs of the intellect, the back brain those of the animal propensities, while the dome, or center of the arch, is the region of the spiritual faculties—veneration, hope, reverence, benevolence, etc. If there were no Supreme Intelligence—nothing in the universe worthy of adoration or worship, why were these faculties placed in the human brain? Admit that the universe is governed by law, has law intelligence? Can it design the pattern of a butterfly's wing? Can it plan a human eye or ear? Say, if you please, that this Mighty Mystery which we call God recedes as science advances, still there must ever be an infinite realm where science can never penetrate—a realm of the Unknown and the Unknowable—a something behind and before, and interblending with law, that is superior to law. Why ignore this thought, O Materialist! Is it not written in letters of living light in the constitution of man?

Is Spiritualism a religion? That depends upon how we take it and what it stands for with us. If we regard it simply as a demonstrated fact of nature, there can be nothing of what is understood to be religion in it. But if it means the bringing of the human spirit into harmony with the Divine Spirit, reacting upon the former in the unfoldment of all that is true and beautiful, and leading it onward and upward, into a better way of life, then is it indeed a religion in the highest sense. Man, as a spiritual, but not as an intellectual being, needs and must have a religion of some kind. Why may he not, as a Spiritualist, make his Spiritualism broad enough to embrace all that his nature may require of religion? He needs no vicarious atonement, no ecclesiasticism of any kind, but only to conform his life to the simple rules of right living taught by all advanced spirits. That is the best and truest religion. "To do good is my religion," said Thomas Paine. Can there be any better religion than this?

The Materialist may ridicule the idea of veneration for, and worship of a Supreme Being, but can he do so except at the expense of his spiritual nature? The ox that grazes the field, and the swine that feeds upon the acorn, have no thought of the whence their maintenance comes, or the wherefore of their existence. Shall man imitate the swine and the ox in this respect, and glory therein? Shall he take delight in the thought that he is superior to the brute only in an intellectual sense? Would you build an arch and leave out the keystone? Would you create an angel without the unfoldment of the higher spiritual faculties, whereof reverence for the Infinite Something we name God is the chiefest? In the light of true spirituality what a puny, insignificant thing is man! How it becomes him to lay aside all vanity and pride—all sense of his own importance—and walk humbly as he grows into a better and truer manhood. In no other spirit is it possible for him to grow.

"The world owes me a living," says one, not over-industrious or thrifty. It does, does it? Now, it owes you nothing that you do not earn by honest labor with head or hands. What right have you to eat the bread of idleness, earned by others' labor, and claim that the world owes it to you? Did it never occur to you that not even the elements of your physical body—the lime in your bones, or the iron in your blood, are your property. They have only been loaned to you for awhile by Mother Nature to enable you the better to obtain the experiences that your spirit stands in need of. You will have to deliver them up some day, when your spirit takes its departure out and into the Beyond; you will not be allowed to take with you a single atom. Don't make that dear old Mother ashamed of herself that she ever loaned you the ingredients for a man, and you made a worthless mess of it! Don't make her feel sad to think, when you pass on, that she will get back her raw material for a man, and nothing more.

WHY NOT ALL?

Is it to be doubted for a moment that all persons pray, when overtaken by calamity; that is, does not a "sincere desire" go out from their hearts to the unknown, for deliverance from death? Should prayer be less efficacious from those who declare their ignorance of God than from those who profess to know all about Him and His dealings with man? If there be an individual Deity, he must not and will not discriminate against those who admit their inability to comprehend Him. But even among those who profess a knowledge of God there must be something wrong in the method of seeking His aid, since so little prayer avails in times of peril and disaster. It was stated of the Johnston horror that a clergyman and a number of parishioners were saved by prayer. Why were not all so saved? Especially, why not all Christians—believers in God? Why not Miss Annie Chism, who was a missionary on her way to Brazil? The fact is, prayer cannot be answered when the thing desired is beyond or outside of spiritual power to control.

Spirits have control over matter to a certain degree, beyond which they cannot go, otherwise all prayers might be answered. They answer prayer, but they do it within the limits of human possibility, of which the supplicant is not aware. No one was ever healed of disease that had not some strong vital part to build upon, from which emanated a living desire and will that served as a lever in the hands of the invisible workers to raise the sinking body. If the time and manner of one's death is pre-destined, we have another reason why all prayers for preservation of life are not answered perhaps. One thing, we all know, that nothing is so certain as physical death. In itself it is a blessing; but its methods often entail untold woe upon the living.

The Trustees of the Sleeper Trust offer a fine residence for sale at Mountain View, Santa Clara county, at a bargain. The house contains nine rooms, is nearly new, hard finished, and two stories. The lot is 125x193 feet, covered with choice fruit trees and flowers, with barn, chicken house, etc. The place is within one block of a good public school, six miles from the Leland Stanford Jr. University, and is in every way a desirable residence. Price only \$2,500. They also offer 137 acres of choice fruit land in the same locality at a great bargain. See advertisements on our fifth page.

J. W. FLETCHER. That is a singular account sent to the *Champion* about J. W. Fletcher being exposed and he in turn publicly exposing all mediums—declaring each and every one to be a fraud. After he was detected, as the report goes, in giving bogus materializing seances, and acknowledged the fraud, he was sought by the Evangelical Alliance as a javelin to be hurled at Spiritualism. In the presence of a vast audience gathered in Henck's opera house, he claimed to expose all kinds of slate-writing, and even got correct answers to questions written on slates bolted together on all sides. This and other marvelous things the spirits alone can do, were claimed by Mr. Fletcher to be but tricks of himself and other mediums.

We regret very much that his explanations were not given in the reports but we doubt not they were about as flimsy as the "great toe" stories of the doubly renowned Foxes. We know that good mediums have practiced deception—attempted to supplement spiritual manifestations with feats of their own. Some of these, when discovered in their deception, stoutly deny it and lay the whole business on to dishonest spiritual influences, and will often propose giving seances under test conditions, by which they are frequently able to establish confidence in their genuine mediumship. There are others, however, of the same class who, when detected assisting the spirits in an active way, get weak in the knees and spine, and falling down, cry "fraud!"

We doubt not that J. W. Fletcher is a genuine medium, for no trickster can get writing within bolted slates that had passed through skeptical hands. Oh! how distressingly foolish and credulous is the world when it would disprove the existence of man after the body dies! Does it suppose Spiritualism is dependent upon the truth or falsity of men? Though the whole world should denounce it, still would come the voices, the rapping and the writing and the presence of our beloved so-called dead.

W. J. COLVILLE'S WORK.

On Friday evening June 21st, W. J. Colville lectured on "Looking Backward," to a very large and intensely enthusiastic audience in Hamilton Hall, Oakland. Mrs. Gibson presided at the organ, and Mrs. Chandler rendered two excellent vocal numbers.

On Sunday last, June 23d, the attendance at the Synagogue far exceeded the seating capacity. On Monday, June 24th, W. J. Colville gave his last lecture to the class in Spiritual Science at 3 P. M., and lectured at Hamilton Hall at 8 P. M. before the Nationalist Club, on "The Possibilities of Collectivism." The meetings in Oakland this season have proved a brilliant success; they were brought to a close last evening (June 28th), in Hamilton Hall. Equal success has attended the efforts made in Alameda, where the class at 1725 Everett street is still in session.

W. J. Colville's lecture at the Camp last Sunday evening, was greatly enjoyed by a large audience; he answered questions in the same place on Tuesday and Friday at 2:30 P. M., and speaks there for the last time this evening (Saturday, June 29th), at 8 o'clock. He speaks in Stockton Sunday June 30th, and Monday July 1st at 7:45 P. M., on "Looking Backward." His farewell to San Francisco will be celebrated by a concert on Tuesday next, July 2d, and an oration July 4th at 8 P. M., in the College, 106 McAllister street. He leaves for San Diego on the "Santa Rosa," sailing Friday July 5th at 2 P. M. He will commence his work there immediately on arrival, Sunday July 7th, in Louis Opera House, at 7:45 P. M. Class in Spiritual Science opens in Tremont Hall, Monday July 8th at 7:45 P. M. Terms, only \$1 for each course of 12 lessons.

CREMATION

In the United States, cremation has been advocated as the quickest means of disintegrating the deceased human body, and also as a sanitary measure, the best, and sufficient reason for its adoption. In Asia, where it is a part of the native religion, it seems to be but mere form and ceremony, attended with much deliberation, especially in cases of distinguished persons. We read that the late Regent of Siam was not cremated for twelve months, during which time "the body was enclosed in a great urn, several yards in height, and placed in a large room opening upon the courtyard of his palace. Bands of native priests, relieving each other in turn, kept repeating prayers night and day in the death chamber, around which were displayed all the orders and decorations worn by the dead man in his lifetime." No one could object to being cremated after twelve months dead; but as a practical measure no such time could be allowed, except in rare instances, and then we think less would be equally respectful.

As a heathen custom, it is either a spectacle of gorgeous magnificence, or a revolting scene of open incineration, from which Christians shrink in horror. In adopting the custom, civilized nations have taken the medium between these two extremes, and made it far preferable, in our estimation, to the dismal displays of burial funerals. We should much prefer the ashes of our dead ones to the constant reflection of their mouldering under ground and being consumed by worms, when not petrifying.

"ANCIENT SPIRITS."

The *Better Way* has been taken to task for uttering what it knew about "ancient spirits." Hundreds of persons claim exclusive companionship with ancient spirits, and it naturally results that there is jealousy among the various claimants. None of them seem to think for a moment that each and all of them are being deceived by spirits more vain and pretentious than themselves. Spirits are just what they were as mortals; those who claim to do and be what they do not,

and are not here, will continue to do so hereafter, so long as they are unprogressed. All spiritual progression tends to make people honest, because all true Spiritualists know that they can not pass under, or over, another's merits in the land of souls, where all stand revealed in the searching light of truth.

We are glad that "The Way" proposes to tell what it knows about ancient frauds, either through rapport with mediums who claim them, or the writings that come from them.

We, as Spiritualists, should be ready to receive the truth, and be undeceived, however much it hurts our vanity.

OCCULT TELEGRAPHY.—Harry Locke, the boy medium for occult telegraphy of this city, is making wonderful progress in his development. Already the instrument works with remarkable precision under his hands, either slow or fast, as desired, and the messages are marked by a high order of intelligence. As many as three instruments will work simultaneously under his hands. With one in each hand (as we are assured by his parents, also by W. J. Brown, a telegraph operator, who has thoroughly investigated his powers, and also S. B. Clark, who has taken much interest in Harry's development, and wisely aided in keeping him off the public platform) messages will be sent from one spirit operator to the other. His principal control gives the name of Chessman, who was an old telegrapher in mortal life. Those who denounce as a fraud all spirit telegraphy of this kind, simply stand in the shadow of their own ignorance or prejudice. A common Morse transmitter is placed within a box just large enough to contain it, the top and bottom of which are made of slate. The connecting "sounder" is placed outside, and the necessary current is furnished by what is known as a dry battery. The entire apparatus is submitted to the scrutiny of every investigator. The box is then closed and locked, placing the transmitter beyond the reach of human hands. The idea that there are any secret springs or wires is fully set at rest in the mind of any honest skeptic who examines it and witnesses its operation. Harry Locke is just fifteen, a bright, healthy boy, the delight of his parents, and under careful guidance gives promise of development into one of the grandest mediums the world has yet produced.

INVIDIOUS COMPARISONS.—A San Francisco correspondent, in a recent issue of the *Banner*, speaking of that excellent medium, Mrs. J. J. Whitney, says: "This lady has done more for the cause of Spiritualism here than all others combined." This is a very wild statement, to say the least, and one certainly calculated to do much harm. There are many good mediums in this city—some of the very best in the world. Here are some who have been in public work for a quarter of a century or over. To say that any one "has done more than all the others combined," is quite as unkind as it is lacking in the element of veracity. We cannot imagine the writer intended to mean exactly what his words convey, but that his assertion is more the result of thoughtlessness than premeditation. We would not be understood as detracting in the least from the excellent qualities of Mrs. Whitney's mediumship; and we are quite sure that Mrs. Whitney's sense of justice would prompt her to repel any such unjust comparison as that above referred to.

MEETINGS AT THE BIG TENT.—The weather for much of the time during the past week has not been favorable for a large attendance at the tent—the cold San Francisco winds were too severe to expect it. This condition of things was not wholly unanticipated, although the sheltered location of the tent, together with the fact that our Junes are often reasonably genial, led the managers to attempt it for once and hold the meetings here. It is evident now that had they secured a comfortable hall for the meetings, even though the expenses would have been greater, the results would have been far more satisfactory. Nevertheless, there have been some very large and profitable meetings, notably so when John Slater, Mrs. J. J. Whitney and the Beasy Babies, occupied the platform. Some of the lectures, also, have attracted a large attendance when the weather was at all favorable. The season will close with to-morrow's meetings. Mrs. Crossette will speak in the morning, Mrs. Charles Dawbarn in the afternoon, and in the evening there will be a mediums' and speakers' conference.

A SENSITIVE FLOWER.—We read of a lovely flower in the southwestern part of Georgia, that is so extremely sensitive to light, that though it folds its petals at night, it will, if placed near an artificial light, open and turn toward it, but only those blossoms nearest to it; those in the partial light remaining asleep. Is it not so with the human soul, whose desire for light, life and knowledge, cause it to turn toward every gleam that comes from heaven? We as mortals, were unfolded in darkness; the mind was closed, asleep, and the world knew not the beauty it bore upon its bosom. But the light came; it awoke and turned itself outward to receive its inspiration and power. And no more shall it be enveloped in darkness, or slumber in doubt and waiting, for the light will shine forevermore, and new blossoms shall be born and grow and live amid its brightness.

UNPARALLELED SUCCESS.—Mr. John Slater resumed his public work in San Francisco in December last. From that time to the present his Sunday evening meetings have been marvelously successful. From fifteen hundred to two thousand people may be found in attendance at the Temple at any of Mr. Slater's Sunday evening seances. On a recent Sunday, Mr. Slater donated the net proceeds of his seance to the Johnston sufferers, and he paid over to the Committee \$151.70, and all of this at ten cents admission. This was exclusive of all expenses. Mr. Slater's mediumship is simply marvelous. He is keenly sensitive to any disparagement of his work, and in this he is nowise peculiar. Most good mediums are made that way.

EDITORIAL NOTES.

—All persons interested in Summerland would do well to read the letters of James G. Clark and E. T. Slight, in this week's issue of the G. G.

—There will be a grand literary and musical entertainment for the benefit of the Hammatt Mediums' Home, at Academy Hall, 927 Mission street, on Sunday evening, July 7th.

—Mrs. Lizzie Fulton, the slate-writing medium, will leave the city on a two months' vacation, on July 3d. Upon her return she will be found at her present rooms, 915 Mission street.

—Dr. Albert Morton is on a short visit to Summerland. He finds the place far exceeding his expectations. The fact is, he is delighted with it, as all are who see it whose livers are in order.

—We are pleased to note the arrival in this city of Prof. Adrian B. Ormerod, a young medium of whom we have heard much good report. He is accompanied by his wife, and has taken rooms at No. 1, Fifth street, parlors 22.

—At the Annual Meeting of the State Camp-Meeting Association, held on Monday last, some progress was made in the matter of nominations for Trustees, when the meeting adjourned until to-day (Saturday), at the same hour and place.

—At the Annual Meeting of the State Camp-Meeting Association, held on Monday last, on Motion of Hon. Amos Adams, a resolution to amend the Constitution was adopted prohibiting voting by proxy, and another, forbidding compensation to any officer of the society. These are wise provisions and ought to have been the law from the first.

—Mrs. A. M. Marston has kindly donated an elegant oriental quilt, of the intrinsic value of \$100, to our State Camp-Meeting Association, for the benefit of the funds of said Association. The committee having it in charge concluded to dispose of it by chance, with the tickets placed at fifty cents. The drawing will take place at the close of Sunday evening's meeting.

—Mrs. H. S. Lake, who closed a successful season of labor at the First Spiritual Temple, Boston, May 26th (and who will resume her work there Oct. 6th), spoke during the month of June to excellent audiences at Albany, N. Y. Her Sunday dates for 1889-90, are all engaged, except the month of June. Permanent address, 8 Worcester Square, Boston, Mass.

—In an item referring to the departure of Mrs. Betts for Chicago, in last week's *GOLDEN GATE*, we inadvertently named her "Mrs. Weeks." We beg pardon of Mrs. Weeks, who is also an excellent medium. We have no desire to send her out of the country, thus summarily, and would also have been glad to have retained the good lady whose place she took in our bungling item.

—The Annual Grand Camp-Meeting of the Mississippi Valley Spiritualists' Association will commence at Clinton, Iowa, on the 27th of July, and continue for one month. Among the speakers to be present we notice the names of Miss Jennie B. Hagan, Mrs. R. S. Lillie, Dr. F. L. H. Willis, Prof. J. S. Loveland, Dr. Juliet H. Severance, Prof. W. M. Lockwood, etc. Good board can be had at \$4 per week.

—The San Francisco Press Club—a truly brainy society of editors and reporters,—gave their first public reception and house-warming at their fine parlors in the Fauntleroy Building, on Saturday evening last. Their rooms were packed, with a liberal overbrow of guests into adjacent parlors, which were freely opened for their use. The floral decorations were gorgeous, the refreshments exquisite and tastefully served, and the numerous hosts were most gracious. The evening was one of rare enjoyment to all present.

—Mauritz S. Liden, writing from New Era, Oregon, June 24th, says: "The most harmonious and successful meeting ever held at this camp ground closed last evening. Many strong friendships have been made and much good done. Every one seemed reluctant to leave. A special vote of thanks was tendered Thos. Buckman, President, and Mrs. F. L. Brown, acting during his absence. Also to Mrs. H. B. Holland, of Salem, Or., the Secretary, a most energetic worker on the ground, if not any where. Homer Kruse, a fine inspirational musician, presided at the organ and has been our harmonizer—a diffident, yet talented young man; may he ever exercise his mediumship for good."

WELCOME.—A correspondent in a recent issue of Emma Hardinge Brittain's paper, *Two Worlds*, says: "The Spiritualists of Glasgow are about to lose from their midst the presence of one of the most energetic of men, and one of the best and bravest champions of spiritual truth—Mr. George Walrond, who is about to betake himself and family to the golden side of America. . . . With a ready pen, a cultivated mind, and a magnetic presence, he has made his mark in our midst, and left an impression which will not be readily effaced. There has been no saving of his own powers, his highest joy evidently being to make clear to others the facts that have brought so much brightness to his own nature. In the secular press at every opportunity he has tackled opponents, and brought the subject to the front in all kinds of ways, showing its many beauties as a religion calculated to uplift and develop our human nature. . . . Wherever he may wander in the future years, one thing is certain; he will not let sleep the knowledge he has of Spiritualism, but will attract to the subject and bring within its borders many who at present do not see in it a thing of beauty. . . . It is a pleasure to know that through no force of material circumstances is Mr. Walrond forced to leave the country. The family take their departure on 13th June. We shall gladly welcome Mr. Walrond and family to their new field."

Thanks from Mrs. Logan.

EDITOR OF GOLDEN GATE: Please allow me to tender my gratitude to all friends who so generously contributed to my benefit in the Spiritual tent meeting last Sunday evening in response to W. J. Colville's eulogy of my humble efforts in the glorious cause of Spiritualism during several years of peregrinations as a lecturer and my present hopeless condition as an invalid.

Mediums' Meeting.

EDITOR OF GOLDEN GATE: The above-named meeting was well attended last Sunday evening at St. George's Hall. Many strangers who have been attending the Camp Meeting during the week were noticed in the audience.

The Young People's Meeting.

EDITOR OF GOLDEN GATE: A rousing meeting was held by the Young People at St. George's Hall on Market street, last Sunday evening. G. F. Perkins presided, and led the singing, assisted by Mr. Samuel Taylor with his cornet.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE: The First Progressive Spiritualists of Oakland met last Sunday at Fraternity Hall, to hold their usual exercises. Mr. Shephard presiding. The meeting was well attended both afternoon and evening.

Union Society.

EDITOR OF GOLDEN GATE: The Wednesday evening meeting, June 26th, was well attended and very interesting. Mrs. Scott-Briggs, the president, opened the services, and introduced Mr. W. N. Johnson of this city, who recited the poem "The Idiot Boy" in a very pathetic manner.

The Vermont Microscopical Association has just announced that a prize of \$250, given by the Wells & Richardson Co., the well-known chemists, will be paid to the first discoverer of a new disease germ.

the comma bacillus, as the cause of cholera, stimulated great research throughout the world and it is believed this liberal prize, offered by a house of such standing, will greatly assist in the detection of micro-organisms that are the direct cause of many diseases.

Summerland—Letter from Jas. G. Clark.

EDITOR OF GOLDEN GATE: I am, generally speaking, a non-combatant, and never intend to engage in a discussion over anything except where truth and fair play are involved. Having spent several weeks on the Santa Barbara coast, including several days at Summerland, and being somewhat familiar with California scenery and climate, through two years of constant travel all over the state, it is possible that my opinion as regards the merits of the much discussed Summerland town site may have a little weight with those who have not seen the place.

First, All lovers of the beautiful who visit Santa Barbara unite in pronouncing it unsurpassed for attractiveness in the way of ocean and mountain landscape effects. This applies not only to Santa Barbara but to the coast many miles north, including Goleta, and many miles south, including Summerland and Carpinteria. There is not a locality anywhere on the coast line mentioned that would not be a delightful site for a town, for the shores are absolutely free from "salt marsh," and the scenery exceptionally beautiful.

There is not a solitary foot of "salt marsh" on the Summerland site from one boundary line to the other. In fact there could not be, for the sea-bank has an unbroken height varying from six to twenty feet above high tide, while under this bank is a clean, sandy beach entirely free from mud and rocks.

First, Those who object to the temperance clause in the deeds, prohibiting the sale of beer and other alcoholic beverages. Second, Those chronic and standing human "summer complaints," who never look up for stars, but are always looking down in quest of weeds, gophers, and vice, and who have no use for butter save for the hair they may possibly find in it.

Third, Those who have no appreciation for anything that they cannot discern by looking through or across their own stomachs at an "angle of 25 to 75 degrees," according to the formation and fullness thereof. In fact, some people would see no value or beauty in the pearly gates of the New Jerusalem, except what they might be able to raise on them in cold cash at the pawn broker's shop.

The four lots which I selected are on one of those little "adobe hills" bordering the only depression that resembles a "gulch," and overlooking the only portion that looks in the least like a "salt marsh," but which is simply a little strip of level land that lies between me and the sea, six or eight feet above the highest reach of the tide.

When in addition to all natural advantages, and the exceedingly low price of lots, we take in consideration the fact that a never-failing supply of pure spring water is already piped to each cottage on the premises—a supply sufficient for a town of several thousand inhabitants—it seems strange that anybody can find fault, either with the place or with the owners and managers. I say this with the kindest of feeling for the excellent and persevering little lady who so ably edits the *Carrier Dove*, which I wish all honorable success, but which has, in my view, made a great mistake in its attack on Summerland, an attack, however, which must ultimately be of great service to the enterprise, because a good scheme, like a good character, is always the final gainer when unjustly assailed.

So far as Mr. Williams is concerned, he is too well and favorably known in and around Santa Barbara, to need any defense at my hands, or to be even temporarily injured,—and, as regards Summerland, I echo the advice of the Pasadena sage, and say to the public, "Go to Summerland and see for yourselves."

SANTA BARBARA, June 25, 1889.

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

Cannot Rest.

EDITOR OF GOLDEN GATE: The would-be enemies of Summerland cannot rest. C. Ehrenfeld of Pasadena, speaks in the *Carrier Dove*, of a "man in Watsonville," as "heart-broken," that it is my "interest to boom the place," and advises future intending purchasers of lots to go there before doing so, and they will leave Summerland, and bid the place farewell in a hurry. Now, Mr. and Mrs. Bowley of Australia, Mrs. O. K. Smith, myself and others, did go there before buying property, and did not "leave there in a hurry," but lingered there, and have built us cottages for homes we are proud of, and others have done so too; have yet to hear of anyone regretting it.

I have been to Summerland three times and bought more lots each time; picked out twenty-four before I ever spoke to or even saw Mr. Williams or Mr. Owen, and have bought thirteen more since, and I do not regret the purchases made. I bought to use—keep. Those who told me the place was a salt-marsh and would cost \$9,000,000 to get water on it, told that which was false, and the opposite of that is true.

I do wish all who wish to purchase lots in Summerland, would go there and see it first, as I did, and all like thee, Ehrenfeld, please "leave in a hurry." Mr. Schlesinger told me here the 22d of last March, in presence of Mr. E. Sanborn of this place, that after going down to Summerland again, Mrs. Schlesinger would publish anything I wrote about Summerland in the *Carrier Dove*. Please copy. E. T. SLEIGHT.

WATSONVILLE, June 24, 1889.

SPIRITIST AND SPIRITUALIST INTERNATIONAL CONGRESS OF 1889.

On the 24th April, 1889, eighty delegates representing over 34 groups or societies (Spiritist, Theosophist, Kabbalist, Philosophic, Swedenborgian, Theophilanthropist, Magnetist, Spiritualist), met together to constitute an Executive Commission to organize the Spiritist and Spiritualist Congress, which will take place in Paris, the 9th September, 1889, and end on the 15th.

Fourteen spiritist and spiritualist reviews and papers have already lent their adhesion to the Executive Commission. The Congress will affirm the two following fundamental points: 1st, The persistency of the conscient individual after death or: the immortality of the soul. 2d, The rapport between the living and the dead. All questions that divide us will be set aside. We wish to prove in said Congress that we are progressive, friends of truth, of free research, who recognize in man an immortal element, absolutely contrary to the annihilation doctrines. That element is the fundamental basis on which to establish the union of all Spiritualists, Philosophers, Theosophists, Spiritists, Swedenborgians, Theophilanthropists, etc.

We make an urgent call to all Spiritists and Spiritualists, to all organizations, groups or Societies, papers, reviews, devoted to our cause—to give the greatest publicity to this address, asking them to send us, as soon as possible, their adhesion, addressed to the office of the Commission, No. 1 rue Chabanais, Paris, France. We pray them also to transmit to the Executive Commission, all documents and remarks, relative to the questions which may interest the Congress, at a date prior to the 15th August next, the final date for receiving. All Managers and Editors of papers, spiritists or spiritualists, belong to the Executive Commission by right, also delegates from all groups, who will have given their names prior to the 15th August.

The Board named by the Commission: Dr. Chazarin, President; Messrs. P. G. Leymarie and Arnould, Vice-Presidents; Messrs. Delange, Papus and Caminade, Secretaries; M. Mongin, Recording Secretary; M. C. Chaigneau, Treasurer; Messrs. Baissac, Warschawsky, J. Smyth and Henry Lacroix, Translators and Interpreters.

MARVELOUS CURE.

BY DR. J. S. LOUCKS, NOW OF WORCESTER, MASS. AN UNSOLICITED TESTIMONIAL.

SUMNER, Bremer Co., Iowa, Oct. 21, 1885.—DR. J. S. LOUCKS—Dear Sir:—I have been sick about three years, a great part of the time confined to my bed. During this time I received treatment from three of our best physicians, with very little benefit, when I accidentally heard of your wonderful magnetic cures, and was induced by a friend to send you my address and a lock of my hair. I done so, feeling more curiosity than hope, I must confess, for it did not seem possible that you could tell what my disease was and treat me at such a distance. I was very much surprised upon receiving a letter from you describing my case accurately, and locating all my aches and pains as well as I could myself. I have been treated by you for disease of the stomach, liver, spleen, kidneys, female weaknesses, headache and rheumatic pains. I was so cold and lifeless, having to have something warm to my feet in the hottest of weather; could not sit up but very little when I began your treatment. Every magnetic paper which I applied seemed to give me more strength, and I have now, after three months' treatment, become so well that I can ride many miles without being tired, and work considerably. I am gaining flesh some and expect soon to feel perfectly well again. We consider your prices very reasonable and within reach of the poor as well as the rich. I have been a pretty good advertisement for you, as your patients from this way testify, and they keep sending to me for your address, from Fayette, Sumner, Fredericksburg, and even as far as Keokuk; and I am ever grateful for what you have done for me. MRS. G. L. CONGDON.

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 28, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

ADVERTISEMENTS.

GOOD-BYE FOREVER!

METAPHYSICAL COLLEGE

103 McALLISTER STREET.

W. J. COLVILLE

Begs to announce a

FAREWELL -- CONCERT!

To be given in COLLEGE HALL, 106 McAllister St.,

Tuesday, July 2nd, 1889.

At 8 o'clock P. M. precisely.

PROGRAM—PART I.

- 1. Piano Solo—"Impromptu Polka,".....Schuloff Mrs. R. V. Shipley.
2. Vocal Solo with Cornet Obligato—"Non Ever," Mattel W. J. Colville and R. H. Whiting.
3. Zylphone Solo..... Signor Belloni.
4. Song—"Dreaming of Thee,".....Burdenstein Mabel Van der Zeip.
5. Reading—"Aux Italiens,".....Owen Meredith W. J. Colville.
6. Song—"Tremble Ye Stately Cedars,".....Meredith Mrs. Marie Bishop.
7. Cornet Solo—"La Favorita,".....Hermann R. H. Whiting.
8. Piano Solo..... Miss Katherine Lang.
9. Recitation—"Oh, My Charmer,".....Sullivan Mrs. Bradley.
10. Song..... Mr. William Rabe.
Impromptu Poem—Subject to be given by the Audience W. J. Colville.

PART II.

- 1. Piano Duo—"Hungarian Dances,".....Brahm Mrs. Shipley and Miss Lang.
2. Vocal Duet—"Maying,".....Gounod Misses Wadham and Van der Zeip.
3. Recitation..... Miss Birdie Nelson.
4. Zylphone Solo..... Signor Belloni.
5. Song—"Say Not Farewell,".....Lemoine W. J. Colville.
6. Song—"Good-Bye Forever,".....Jost Mrs. Marie Bishop.
7. Cornet Solo—"Magnolia Serenade,"..... R. H. Whiting.
8. Song—"I Seek For Thee in Every Flower,".....Ganz Mr. William Rabe.
9. Recitation..... Mrs. Bradley.
10. Song—"Auld Lang Syne,"..... Soloist and Chorus.

Doors open at 7:30. Carriages at 10:30. Admission, 25 cents. Five Tickets, \$1.

W. J. Colville will deliver a Fourth of July oration in Alameda at 2:45 P. M., and in College Hall, 106 McAllister street, San Francisco, at 8 P. M. Admission 10 cents.

CHOICE

FRUIT LANDS FOR SALE!

The Trustees of the Sleeper Trust hereby offer for sale a tract of Choice Fruit Land, located at Mountain View, in Santa Clara county, containing about 137 acres. These Lands will be sold in one body, or they can be divided into two fine farms. No better lands, or better location for fruit culture, can be found in this State. The property is located in the far-famed Santa Clara valley, only about one hour's time, by rail, from San Francisco, and six miles from the Leland Stanford Jr. University. This property is offered at the low price of \$200 per acre. For particulars, apply at the office of the GOLDEN GATE.

AMOS ADAMS, President of Board of Trust.

J. J. OWEN, Secretary. jun29

Choice Residence For Sale

House and lot in Mountain View. The house is two stories, nearly new, hard-finished, and contains nine rooms. The lot is 125x193 feet, is planted to choice fruit trees and flowers. Contains also, barn, chicken house, etc. Price, \$2,500. For particulars apply at GOLDEN GATE office. Also three choice village lots adjacent thereto. je29

IF YOU CAN'T RELISH RESTAURANT FOOD you should try

MRS. BOOTHBY'S COOKING. Genuine old-fashioned meals at all hours. The most palatable dinners in town. Home-made bread, cakes, pies and confectionery fresh three times per day. Ice-cream and candies. 209 and 211 Jones Street, between Turk and Eddy. jn29

PROFESSIONAL CARDS.

SPIRITUAL HEALER,

Mrs. C. R. Taylor,

No. 108 HYDE ST.

10 A. M. to 4 P. M. jun29-1m*

THE STAR OF PROGRESS.

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

ADVERTISEMENTS.

VITA-PATHY.



DR. J. D. MacLENNAN,

THE EMINENTLY SUCCESSFUL

VITAPATHIC PHYSICIAN!

HEALER!

1410 Octavia St., bet. Geary and Post, SAN FRANCISCO,

Continues to Perform those Miraculous Cures, which are the Wonder and Admiration of the People!

HIS SYSTEM OF PRACTICE

Includes everything of value in all the Schools of Health, and each case is specifically treated according to its nature, always bearing in mind that drugs can not cure a mind-diseased, nor can prayer or mental healing set a broken bone; nor can magnetism supply the place of Vital food and essential medicines.

OUR CURES ARE OUR REFERENCES. We will here submit a few cases, selected from thousands of others in our possession, who failed to find relief until they came to us:

A DEAD LEG.

SAVED FROM THE SAW AND LIFE RESTORED TO IT BY DR. MACLENNAN.

TO THE PUBLIC:—Over two and a half years ago my ankle was badly broken by an accident. I went to the hospital to get it cured. I stayed there one year. Two open sores refused to heal, and I suffered great pain. I was very lame and could walk only with the aid of a crutch and cane. There was no feeling in the shin bone and I was told that it was dead, and would have to be removed or cut off. For that purpose I went again to the hospital, but as they delayed action I changed my mind and went and consulted Dr. MacLennan. After making a thorough examination he said that he would cure it without cutting; and that life and feeling would restore to the bone; that the sores would heal and pain and lameness would disappear. Well, I put myself immediately under his treatment. I am glad I did, for now I am well. All pain is gone. All lameness is gone. Life and feeling came back into the dead bone. The sores healed up quickly, and I am as well as ever.

I reside at the Parrott smelter, Butte City, Montana, where over seven hundred people will bear testimony to my wonderful cure.

JOE KULTZER.

A MIRACLE.

CURE OF MRS. ANN ALEXANDER, RESIDING AT 241 SOUTH FOURTH WEST ST., SALT LAKE CITY.

[From the Daily Tribune]

"Oh, yes; I want every body to know that the Doctor is the greatest mystery I ever met. Just sit down and I will tell you all about my long sickness and sudden recovery. Some fifteen years ago, while crossing a railroad track in a lumber wagon, I received severe injuries, which have disabled me ever since from doing any physical labor. For weeks I have been confined to my bed, and only able to move with the aid of help. My spine was curved, and I had to walk stooped, with my hands on my sides. During all the past fifteen years I have suffered untold miseries, and no amount of care and medicine gave me any relief. On the 20th of this month I managed to get out of bed, and on the afternoon of the day following I determined to go and consult Dr. MacLennan. My husband and daughter assisted me into a street-car, and after a great deal of exertion, I managed to get up stairs into the Doctor's office, by the aid of my friends. After the Doctor had made an external application to the injured parts,

I FELT ENTIRELY CHANGED,

And realized that every misplaced organ was going into its proper place by some mysterious means. The Doctor then told me that the work was accomplished and that I was healed. I at first doubted his word, when he told me to get out of the chair and walk the floor. With fear and doubt I gradually rose up, and to my astonishment I found that all pain had left me and that I was perfectly well. I leaped with joy and could scarcely refrain from worshipping so great a healer as Dr. MacLennan. Yes, sir; you can just tell your readers that Dr. MacLennan cured me of an infirmity I had suffered with for fifteen years, and I want all afflicted ones to go and see him for themselves. I am now 58 years of age, and feel as though I could do the work of two women since I have regained my health and strength."

DR. HUGHES' SUFFERING AND CURE.

PORTLAND, OR.

The undersigned, a resident of the town of Slaughter, King county, W. T., has been afflicted for over two years with a disease termed by some physicians Epitheloma, by others Tidoroleux, from which I have suffered greatly—at times the most excruciating pain, only relieved by hot fomentation. The disease and pain started in my upper jaw on the right side, under the right ale of the nose, extended up through the bones of the face, and finally to the right side of my head, affecting my eyes.

My own skill, being a practicing physician for over forty years, and counsel from several others of good repute, failed to give any relief.

I applied to Dr. MacLennan and received seven treatments from him, and in truth must say that I was relieved of all pain. I sleep well, eat without pain and enjoy a peaceful and pleasant state of mind, such as I have not felt for several years.

A. S. HUGHES, M. D.

Consultation and Diagnoses, in all cases, FREE. Every patient will receive as a gift the *Horoscope* of their life, and the important periods in their life will be pointed out. Take the Geary or Sutter street car.

Onesimus Toole; or, from Shadow to Sunshine.

Continued from First Page.

My motive is pure at any rate. "I do not think you are doing anything but what is perfectly right and very useful, provided you use discretion and give your books to people who evince interest and desire to learn. Books are silent messengers and can be laid about so that people with leisure and of literary tastes can read them if they feel so inclined, without their being pressed upon them in any way by any one, and then in traveling you doubtless meet many who talk to you on serious matters if you give them an opportunity, and ask you for help and light. I only advise caution and discretion. There are probably not more than a thousand people out of the more than two millions now in Paris who would be really prepared for much that you would rejoice to become acquainted with, and even in the single thousand, of which you are one, I should not find by any means all ready for the results of our deepest researches.

"My daughter and myself are happily quite indifferent to the opinion of society; the sneer of a popinjay is no more to us than the scream of a parrot or the jabber of a mocking-bird; but we give polly a cracker and say, 'pretty poll,' when we pass the cage. We do not attempt to teach our dogs mathematics; our horses geology, or our cats astronomy. And while human beings have even at their lowest powers far beyond the animal, until their aspirations for higher things are developed they must play with the toys of intellectual and moral childhood. I do not censure the church for veiling its mysteries from the vulgar; I do however most strongly disapprove of any attempt to force back a rising tide of honest inquiry. Not a child ever asks a question in sincerity before he is ready to profit by a decent answer which is not an insult to his dawning reason.

Heloise knew the secret of her birth at seven, and wrote an essay on the vital functions at nine, which I preserve among my literary treasures, but she was an exceptional child. Her mother was a Chaldean, descended from the purest and most prophetic race of ancient days; her work on earth was finished when our child was five; she passed away in a trance of rapture after completing a work displaying such erudition that scholars have offered me fortunes to be allowed to copy it. Heloise sang the old chaldaic jubulations of the resurrection in the original tongue to the ancient melodies she had never heard, while kneeling among the lights and flowers which surrounded the lovely recumbent form, dressed as a bride, before committal to the sacred flames; when the obsequies were ended, she spoke to me in her mother's voice and her mother looked at me through the child's eyes, and immediately after, the form of Azoriel enveloped her. From that time forward she had none of the customary ills of childhood, and when a terrible fever raged in one of the vilest parts of the city, she visited with me dens which no one but priests and sisters would enter. In not a single case were her ministrations unsuccessful; but after the most careful questioning she assured me she had never seen a squalid dwelling or a wasted face; she persisted in her declaration that she only fanned soul sparks which were feeble to keep them from going out.

"When a priest entered an apartment where we were and administered the sacraments to those who were supposed to be dying, she would kneel motionless and tell me afterwards that a presence entered brighter than Azoriel, but I am positive she never saw the outward form of anything about us. Some one told her one day when she was only a few months over six, that her mother was dead and she should go out to her grave and pray for her. The beautiful arch face turned to the woman, who addressed her and said with loving sweetness and a wisdom far beyond her years:

"Poor woman, I see you are unhappy; you are seeking the living among the dead; my mother and I pray together, sometimes in church, oftener still among the roses in the garden; your mother is not dead, you may pray for her, but better rejoice with her; don't go to the cemetery to find her, why, she's here with you.' And then my treasure went on to tell her all about her mother, took away her fear of purgatory, explained everything which seems so impenetrable to most people, and then sent the woman away to comfort others, with the good news she had told her so sweetly and lovingly. I know you are very much attracted to Heloise and she is to you, so we can talk about her childhood together as I see it interests you. To the world in general my daughter is a gifted young lady, well educated and particularly healthful, but nothing further. Alicia is now quite ready to go home with you, and it is almost midnight. Bring Mrs. Kittenscomb to see us next time you come; we would call on her, but her chronic invalidism can be broken up much more quickly in this atmosphere. Miss Newmanhoff will understand nothing and oppose everything; she is a good, high principled woman, but the narrowest interpretation of Anglican theology is all she can tolerate; let her come if she likes, but don't urge her. Dr. Dynaspherus Nuovomotor, President of the Muscovite Hermetic Lodge, lunches with us at two to-morrow; at four he will read a paper, as you are interested in these matters, I invite you most cordially to meet him. Two P. M., not a minute

later, please. Mrs. Kittenscomb had better come in the evening when there will be no strangers present, and I can set her right in less than a fortnight if she wishes it."

The Baroness and her young charge reached their apartments at a quarter past twelve; Mrs. Kittenscomb was sleeping peacefully, she retired at eleven with a greatly modified neuralgia. Miss Newmanhoff pleadingly lifted anxious eyes to the Baroness and murmured:

"Illustrious lady, I pray you contemplate the indiscretion of keeping a child out to this hour; our good clergyman, Mr. Training Vyne, preached such a solemn sermon this evening on youthful dissipation, it impressed me deeply, and our pet is not strong."

"My good woman," answered Lady Eaglebald, "I know far better than you or Mr. Vyne either, what is best for Alicia, her mother confides her to me gratefully, and it you will but allow yourself to see matters as they are, you cannot deny a great improvement in Alicia during the past week. I beg of you not to impress the child with your lachrymose ideas; they are far worse for her than the latest hours or even the fashionable frivolities which your clergyman so justly discountenances."

"Sad, very sad, pitifully sad," whispered Miss Newmanhoff under her breath, and with a soft crooning, "tired lamb, weary dove," she led the animated though rapidly sobering child to the little greuze bed which unfortunately for the child's best welfare, was in the governess's room.

The following afternoon the Baroness attended the reunion at the Montmartres and met some delightful people, among them Dr. Nuovomotor, who was the principal spokesman; he was a writer of considerable ability, and favored the company with an essay. The following paper had been prepared for a widely-circulating English magazine and was read to the company by unanimous request:

"While an immense amount of floating opinion is at the present time circulating on the subject of 'theosophy,' there are comparatively but very few persons who have set themselves the task of so simplifying the tenets of theosophy as to make the main doctrines clearly intelligible to the western mind. The word theosophy, which signifies neither more nor less than divine wisdom, is by no means exclusively confined to ancient Hinduism; it is a term properly applicable to all that can legitimately be termed knowledge of the spiritual universe. Theosophy in its modern form is constantly associated with the name of H. P. Blavatsky, because that most industrious Russian lady has done more than any other individual to ransack the treasure-houses of eastern scripture to bring forth the truth therein contained for the edification of Europeans and Americans.

"Most students of Asiatic lore have been either Christian apologists or confirmed sceptics. Their previous training and fixed habit of thought have therefore largely disqualified them for an unprejudiced performance of their task. Mme. Blavatsky on the other hand has searched the records, not with a view to prove certain forgone propositions, or to discover fraud and folly in the documents under review, but to honestly express the information therein contained. Her latest work, the Secret Doctrine, amply proves the honesty of her endeavor and the ability she brings to the work. But some of our Christian friends will inquire, Why go to the Vedas for the truths we can find so perfectly revealed in the New Testament? Why speak of Gautama when we have before us the example of Jesus? The answer to such inquiry is twofold. 1st, The New Testament deals almost exclusively with ethics. Its moral code is indeed unsurpassed, but on questions of science it is silent. Now the Hindu records are not simply moral text books, they are scientific treatises, as any one who intelligently peruses them will soon discover. 2d, There is a widespread feeling in Christendom that beyond the pale of Christianity all is heathen darkness. Such a belief renders well nigh impossible any effectual carrying out of the fundamental basis of theosophy—the universal brotherhood of man.

"Theosophy does not require of any one who embraces it a surrender of the Christian religion, so far as its basis in the New Testament is concerned; at the same time it can not allow that any one book or any one people, or any one system, can embody all the divine wisdom known upon earth. The Bible, from Genesis to Revelation, teaches the cardinal doctrines of theosophy without amplifying them very clearly or extendedly. These doctrines certainly include what are commonly called 'Karma' and 'Re-incarnation,' teachings which simply need clear and cogent reasoning to make them appear thoroughly rational and scientific, and, above all, consistent with man's highest conception of divine, impartial justice.

"The Oriental wisdom religion does not acknowledge any fall of man in the orthodox Christian sense. It teaches the evolution of spirit and consequent evolution of matter, and in the exposition of this theory it accounts for all the anomalies visible in the external world by attributing them to the experimental efforts of intelligent spiritual units to make themselves manifest. In consonance with the teachings of the Kabbala and other occult works of olden time, theosophy teaches that the external universe is an expression of finite intelligences, necessarily limited in power and wisdom, but

continually subject to the law of progress. These intelligences begin at the foot of the ladder of expression and work their way diligently but gradually to the top; thus the theory of transmigration is inverted in a manner very favorably regarded by Rev. J. F. Clarke in his 10 Great Religions, and many other liberal and learned authors.

"Re-incarnation is usually ridiculously misunderstood. People who utterly fail to comprehend it talk an unlimited amount of nonsense concerning another spirit usurping the body of a new-born child, and much similar folly, while theosophy explains how a soul awaiting embodiment introduces itself into earthly expression at the moment of conception by itself breathing the breath of life into the primal germ. In other words, conception is the result of spirit seeking expression through an appropriate material medium.

"Karma only means sequence or the unvarying operation of the law of cause and effect. Our present Karma is the effect of all our past career, remembered or seemingly forgotten. Whatever trials or difficulties we now confront come to us or try us because of our moral, mental and physical condition being what it is, and it necessarily is what it is at any given moment as a result of all our past thinking, speaking and acting.

"The doctrine of Karma is not fatalism, for it does not teach us that all our lives are mapped out for us by the sovereign decree of inexorable fate; it simply declares the universal law which ordains that certain effects must ever proceed from certain causes, thus while we can not evade the operation of Karma, we can as we increase in knowledge of the law so frame our conduct, so govern our thoughts and affections, as well as our speech and behavior, as to sow nothing but good seed and consequently reap nothing but an agreeable harvest.

"Nirvana, or the state of supreme blessedness, is a condition in which we know no care and suffer no pain. When we have reached that celestial altitude we are proof against all that could possibly afflict or disturb us; we are then above the recognition of sin, sickness and death, and in a state so exalted that for us Karma no longer operates.

"Theosophy does not allow that the penalty due to transgression can ever be evaded. To forgive sin is to deliver the mind from the bondage of evil desire. This can be accomplished by purely educational processes.

"Spiritual Healing is acknowledged by theosophy only so far as it can be scientifically demonstrated as a means of awakening the higher consciousness or appealing to the nobler principle in man, while phenomenal Spiritualism is regarded as a legitimate subject for honest painstaking investigation with a view to ascertain the true source whence the phenomena proceed. The true theosophist lays the utmost stress on the culture of the higher self, not on the suppression of the lower instincts so much as on the cultivation of the higher; and on the basis of this conviction it is reasonably claimed the elevation of humanity can be successfully conducted.

"Theosophy is religion, but it is not any limited system or view of religion; it is science, but it does not confine itself to any particular department of research. It is, in a word, compendious anthropology; it teaches man to look within, to study his own permanent selfhood, to outgrow dependence on external sources of information and authority, and find within himself the true, perpetual light. Armed with the testimony of the ages, with malice toward none and good will towards all, Theosophy claims as its mission the unification of all human interests, and the establishment of a perfectly natural and yet highly spiritual church of humanity unconfined by party, race, color or belief."

To be continued.

A Few Thoughts on Forgiveness.

EDITOR OF GOLDEN GATE:

I feel much sympathy for Mrs. Harris' questioner in the issue of May 20th, on the subject of "Forgiveness." It is a subject to which I have given much thought. I feel to add a few words to Mrs. Harris' answer, in the hope of giving some comfort and consolation to the questioner. I conceive the true question to be this: On what grounds can we forgive ourselves for any wrong we see that we have been guilty of? I reply, on the grounds of ignorance or weakness. Either one or both, will never cover the ground in all cases.

Why does man sin? Because he can't help it. "We do what we must; let us call it by the sweetest name." We either do not know better, or knowing, have not strength to perform; to acknowledge either cause of failure will humble us to the dust; but there we must come sooner or later.

"All our meanness is our greenness, But we hate to own it; We'd have trod a better road Had we only known it."

Certainly we would, every mother's son of us. As good is unitary, and what is best for one is best for all, so man has no conceivable motive to do anything but his best, as far as he can see it. But, alas! we are young, green, and blind, and perforce must learn by experiment. Hence the value of life; hence the need of living, to grow better and better to all eternity. "To be learners is our permanent estate," and to be victors over all the ills that flesh is heir to, is our glorious destiny. We could not be victors unless we had something to fight against; sin in the last analy-

sis may prove to be the greatest of blessings; "penitence is better than innocence," says Henry Hedge, and certainly a repentant sinner knows more than one who has never gone astray. Man did not make himself, is the result of an infinity of causes over which he had no control, and slowly learns the usefulness of regret, the hatefulness of selfishness and the beauty of love, till eventually he will stand an innocent among innocents, peace and rest in his soul.

"Like a blind spinner in the sun, I tread my days; I know that all the threads will run Appointed ways; I know each day will bring its task, And being blind, no more I ask."

God may forgive us, man may forgive us, but not till we forgive ourselves are we really forgiven, which I think we can all do on the grounds above stated.

S. CARTER.

BALDWINVILLE, Mass., June 9, 1889.

(Written for the Golden Gate.)

Hartmann and Axakof.

BY HUDSON TUTTLE.

The "Philosophy of the Unconscious" by Hartmann, is one of the most notable metaphysical works of the time. It is the ripe fruitage of the metaphysical method, and has made a profound impression on the minds capable of following its abstruse and complex propositions. Opinions may differ as to how much he has really accomplished, and how much of his profundity is that of the fog bank which makes a narrow sea apparently as shoreless as the ocean; yet the resources of metaphysics are exhausted in his work, and if he fail, it is on account of the method and not by deficiency of acumen and logical ability of the author.

Spiritualism was very much in the way of Hartmann's conclusions. In fact one or the other must go to the wall, and his attention being drawn to this fact, he wrote a book especially designed to give that ism its everlasting quietus. Like all his other works, he proceeded with measured care, and piled high multitudinous arguments. A German philosopher never uses a small weapon; nothing less than a columbiad, and the quantity of powder he would use in shooting a sparrow would be the same as for an elephant. His mind works in the colossal circles of wheeling universes, and he would describe the rotation of a top in the same ponderous phraseology as he would that of a solar system. Thus Hartmann approached the opposing system of Spiritualism, determined to leave nothing of it to tempt further argument. He would drive the plowshare of his logic over its ruins, and leave not one green twig to gladden the hearts of the weeping fools who saw in it consolation for the loss of those near and dear as life itself. It need not be said that the work was ably performed, and Gerald Massey says that it gave Spiritualism the heaviest blow it has ever received. No Spiritualist has regarded it as conclusive, but the world has so accepted it, and asserted that no one was strong enough to take up the gauntlet, and meet it on its chosen ground.

Alexander Axakof, who has imposed upon himself, with his other multitudinous duties, the introduction of the Spiritual philosophy into Russia, and who is thoroughly imbued with its principles, accepted the challenge, and for more than two years has been engaged in writing an answer. He has now completed the work, and after the appearance of its final chapters in the monthly he has for many years sustained—which will be in December next—"Psychische Studien" will be published in book form. The publication of Hartmann's work has at least a value in having called forth this great effort in reply from one of the best known and leading Spiritualists of the world. It is as conclusive, exhaustive, and as thorough as the work it opposes, and the result should be and will be regarded with satisfaction and honest pride by every Spiritualist.

Christianity has retarded the progress of the human race by at least fifteen hundred years. The fruits of science and social reform, which our descendants will reap in fifteen centuries hence, might be enjoyed at the present moment, if the last sixty generations had not wasted their time in disputes about the interpretation of idiotic dogmas.—Prof. Felix L. Oswald.

PUBLICATIONS.

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.

THEOSOPICAL PUBLICATION SOCIETY PAMPHLETS ALREADY PUBLISHED.—Theosophy and the Churches, 5 cents—"Psychic Bodies" and Soul Survival, 5 cents—Philosophy of Mysticism, 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—Epitome of Theosophical Teachings, 5 cents—Keely's Secrets, 15 cents—Nature, Spirits or Elementals, 10 cents—The Higher Science, 5 cents—Was Jesus a Perfect Man, 25 cents—The Hebrew Talisman, 15 cents—Selflessness, the Hypnotic and Tarot, 15 cents—Swedenborg, Bifrons, 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.

THE TWO WORLDS.

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

Office—61 George Street, Chesham Hill, Manchester, England.

PUBLICATIONS.

"ECHOES FROM AN ANGEL'S LYRE."

A Collection of New and Beautiful Songs, with Music and Chorus, in Book Form, by the well known Composer,

C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, sheet music size, neatly bound in boards and is embellished by a finely executed title page, the symmetrical picture of which was depicted to Mr. Longley by his friend, the late Dr. S. B. Brittan, many years ago. The work contains twelve choice and original songs, three only of which have before appeared in print. Its contents are as follows:

- "Only a Thin Veil Between Us."
"There are Homes Over There."
"Open those Pearly Gates of Light."
"They'll Welcome Us Home To-morrow."
"Are We Waiting Over There."
"O the Mountains of Light."
"Is Heaven We'll Know Our Own."
"Glad that We're Living Here To-day."
"We'll All Meet Again in the Morning Land."
"The Angel Kinest Me."
"We'll All be Gathered Home."

The book is now on sale at this office, and beside being a choice and appropriate work for the parlor of every thinking person in the land, will be found a suitable holiday gift for friends. PRICE \$1.00, postage 12 cents.

THE BETTER WAY.

A Large 48-Column Journal, Published at Cincinnati, Ohio, every Saturday, at \$2.00 Per Year, in Advance. (Lately 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 rejoices in patrons in all countries, where liberal thought seeks a foothold. It is fresh, sparkling, argumentative and progressive.

Subscription—Per Year, \$2.00; Six 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 mouth-piece of the American and Eastern Congress in Spirit Life.

OLD PHILOSOPHER, Spirit Editor.

Published by Boston Star and Crescent Co. P. O. Box, 1129, Fort Wayne, Indiana.

Hattie A. Berry, Editor and Manager.

Terms of Subscription (in advance)—One year, \$1.00; Six months, 50 cents; Clubs of ten, \$9.00; Single copies, 10 cents; Sample copies, free.

THE MEDIUMISTIC EXPERIENCES

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 as 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, 50 cents; Single copy, 9d.

We will forward 6 copies of "Harmony" to one 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.

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 handsome illustrations, and sketches of prominent Spiritualists. It is the original and pioneer illustrated weekly journal devoted to Spiritualism.

DR. L. SCHLESINGER, Publishers, Mrs. J. SCHLESINGER, 347 Market Street, San Francisco, California.

Terms—\$2.50 per Year. Single Copies, 10 cents.

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, 83 Sherman Street, Springfield, Mass.

THE ELECTROPHORE MAGAZINES

WIDE AVENUE 25 CENTS A YEAR OUR LITTLE 10 CENTS A YEAR THE FAIRY 10 CENTS A YEAR

SAMPLE COPIES—D. LOTHROP COMPANY PUBLISHERS—BOSTON

MAGAZINES

Send as above for Illustrated Book Catalogue Free.

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 by their majority vote. Fifty cents a year; specimen copy free.

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

"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 received 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 other 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.

THE ALTRUIST.

Devoted to Community Homes, United Labor, Common Property, and equal rights to all. Issued monthly, 1st St. Louis, Mo. Fifty cents a year.

[Written for the Golden Gate.]

Motives Misunderstood.

BY MAURITZ S. LIDEN.

How often we, in our journey through earth life find when adversity comes, that those we thought commonplace, or even downright "totally depraved" individuals, are the first to come to our aid and succor.

But alas! for the awakening after having endured insults, inconveniences, and have spent more money to get him to this pitch than would be needed to aid a dozen as worthy, it not more so, young people to attain a position in the world that would benefit it and be a credit to you.

It is a curious but true fact, that the man who works by your side as a mate with only the difference that natural ability and training would effect, but getting the same wages as you, will turn upon you and try in every way to show officious authority, if he perchance be placed in "charge," while as a shop-mate he was one of the kindest and most considerate of men.

Have you never seen people who were the most polite, or to be more explicit, abject in your presence because they thought you their "superior" in station, that is thought, by some means, you had "money," "position" or "pull" on something, so that you did not have to work, it makes no matter to these people how this money comes into your hands;

What shall we do with such people? You cannot reason with them, for their ignorance and self-conceit is so great that outside of a certain rut, they do not think if they ever do. You cannot "heap coals of fire upon their heads," for they do not understand kindness, they have never done anything bordering on it without a motive; then how can you? You cannot ignore them as they will point you out as a Pharisee, and it will be believed and will hamper any real work you may wish to do.

The best way, no doubt, to treat these people who are found everywhere—in the shop, house of worship, and in our homes where they in the capacity of servants, keep you in a continual tremor lest they break out in some new spot, and at the same time they are inculcating evil examples and precepts in your children's minds that you may never be able to eradicate—is with cold politeness, careful never to actually hurt their feelings, and never let them know when they hurt yours.

As we grow in years and experience, says a philosopher, we become more tolerant; for it is rare to see a fault that we have not ourselves committed.

1800 years, and that is to "Educate the poor and spiritualize the rich!" MILWAUKIE, Or.

Cassadaga Lake.

EDITOR OF GOLDEN GATE:

The annual picnic and Sunday Assembly, at Lily Dale, as their postoffice has been styled, owing to the proximity on the opposite shore of the farther lake of Cassadaga Village, wholly unconnected with the Cassadaga Lake Free Association, convened on Saturday, the 8th inst., not withstanding the continuance of the recent disastrous rains.

The lecture room of the new Library Hall was well filled on Saturday forenoon to listen to Mrs. R. Shepard Lillie, who is unequalled in the expounding of spiritual philosophy from questions presented by the audience, with a fame that reaches from the Boston Spiritual Temple, a structure costing \$200,000, to that of Metropolitan Hall, across the Continent, at San Francisco.

Dr. Willis, a distinguished looking elderly gentleman from New England, discoursed in the afternoon upon his mediumistic experience; his expulsion from Andover college, at the instance of one of its professors, who, in a traitorous way urgently sought the manifestation.

Another, upon the science of mediumship, was given Sunday morning to an audience that would have filled a good church, but scattered through the large, breezy auditorium, seemed small compared to former June gatherings.

It was of such power as to hold the audience breathless, and the delivery so perfect as to be incomparable. The expressive face of A. B. Richmond, the great criminal lawyer of Meadville, who was on the platform, and whose recent interest in and book upon spiritualistic phenomena is widely known in this region, lighted and changed with every added beauty and form of expression, and there was a universal lament that the entire poem could not have been caught stenographically and printed.

These poems are evidently delivered in a profound trance condition that overpowers the speaker unawares, as it were; and when afterward the remark was made that "it was supposed he knew less about it than anyone else," he answered that he "knew nothing of the poem whatever."

Does anyone imagine that we will weary ourselves with orthodox cant and platitudes in the pulpits, after such exhibitions of superhuman skill, such intellectual flights and feats?

In reply to a question upon the so-called Christian Science in the afternoon, Mrs. Lillie humorously responded, in part, that "it was a scrap of Spiritualism done up as a sugar-coated pill for those who could bear nothing more at present. Let it work!"

The lovely location of Lily Dale on a wooded isle, surrounded by a chain of four beautiful lakes, navigated by two steamers, is generally known also from Boston to California, but to be fully appreciated it needs to be seen in the fresh, sweet month of June. The spacious, well kept hotel, open all summer for the first time, makes it a desirable summer resort in this, its tenth year of occupation and improvement.

WARNED BY HIS MOTHER'S SPIRIT.—The following strange letter was received by a Pittsburg, recently, from a German friend residing in Wheeling: "Dear —: I went to Johnstown when I left your house, and expected to stay a week or so, but I was not happy there. Something came to my bed and told me the first night in my hotel to go to Wheeling; that it would save me trouble. You can call it what you like, spirits or ghosts, but I know it was my mother who came to me. I am safe now, but had I staid in Johnstown I would be a dead Dutchman. I had all my goods there, and had my board engaged for a week at the Merchants' Hotel, but my mother came to my bed and told me to go. How do you account for it? Is it 'Spiritualism, or what?' I know you will all laugh, but I cannot help that, and hereafter I will always follow my spirit's advice."—A. W. P., in Pittsburg Dispatch.

The world of reality has its limits; the world of imagination is boundless. Not being able to enlarge the one, let us contract the other.

[Written for the Golden Gate.]

The True Mother.

BY ABRA L. HOLTON.

The long felt want of a Mothers' Column in the GOLDEN GATE has been rung up by "Aunt Cordelia," and may it long feed many a sorrowful, hungry mother soul. No little ones gather at my knee, the angels called them home long ago, but I feel a tender relationship to all children; and if what I write to mothers about our children,—are they not mine too—serves to save one from harm, I will be repaid. Harm? the word echoes back a tone that starts darksome thoughts, and every fiber of my soul is anxious for all children's well-being and well-doing.

The greatest physical harm can come to a child before it is born by a young woman knowing nothing of the laws of maternity and sex; marrying a lustful, dissipated man, and then lacing her poor body all out of shape, prostituting herself to please a devilish nature, and stamping a new incarnated soul with lust, lies, and love of ardent spirits. The greatest spiritual harm can follow by teaching this child to conceal its faults, to repeat the story of the cruel death Jesus died to save sinners, debauching a pure spirit from God, that no matter how vile, he can be forgiven at death, never hinting he is created a little lower than angels, and that if he goes to the house of prayer and begins his prayers with the words, O God, and his thoughts are not pure and holy, not virtuous and sanctified, that his prayers will be to the devil; that God will hear only when the heart is full of love and peace, faith and truth, is never taught that little one, but days and weeks he memorizes Ave Marias and mummeries, and Methodist catechisms, beating it into him that he is a lost soul, a degraded being, when all the while he is God's child, right from the angel world, and can be made an angel man or woman here on earth if only taught so and made to know he can not do bad things, because he can not think bad thoughts.

The chiefest and greatest harm that can happen to a child is to have selfish, ignorant, and bigoted parents—one can be a bigot and an atheist as well as a Roman Catholic or Protestant—and the remedy is the school of maternity, that will help the young woman to choose her husband wisely, and become a wife and a mother in the fear and love of God, to bless the world. They will then realize in this school their high calling, and become willing to face the destiny marked out for them as the coming mothers of the race that will usher in the millennium "so long foretold." When any child is sent to a prison pen or Magdalen Asylum, the parents alone are to blame. There has been plenty of teaching about hell-fire, but we always find there has been no loving restraints on strong animal natures, no watchful care to praise a budding joy or truth, or check a growing fault. The taunt and blow never drive any man to do his best, so Ruskin says; how can we expect them to guide the young soul so full of new life.

We must be gen'tle, watchful, and just; that word justice is inborn in the breast of every child; and this labor, our labor, must be unselfish, for the little ones are the angelhood of our lives. Our happiest, "our crowning life-office," is the guardianship of child life intrusted to us, no matter whether the law says they are ours or that they are our neighbors. As I pass along the highway of life, I see evil lurking, like a dark shadow, sneaking after unwary victims. It is a fearful fall from innocence to knowledge of sin, from purity to dwell evermore on earth in hell. Then let us mothers, yes, that is the word, be we teachers or guardians, express ever watchfulness for the angelhood of lives about us, and be as solicitous for their good as the devil is for their harm. A mother's care is the greatest talisman on earth, and means a mother's love. Now while parents love their own offspring, every person ought to cultivate love and sympathy for all children.

Women must put out their hands to the straying ones that need strong good hearts upon which to lean for guidance; to listen intently, as every child passes before their lives, that there may not escape the ear a call for help to do what is right, especially in morality, truthfulness, temperance, and justice, for in these lie the foundation of a child's future life. I have known of girls falling through ignorance, while women stood by, cuddling closer their very own children with a smile of triumph. I have known of boys being enticed into bad company and sin while men stood by, offering no counsel, only saying, "He is not my child, it is not my funeral." In the great hereafter, where we will know each other as we are, not what we seem, will not there be a terrible sentence for some souls to read—"Even as ye did it not to one of these little ones"—and know their pitiless meaning until another night has passed and the soul that sinned is dead to that sin. One prayer I have felt all my life as my duty, that welcome were poverty and sorrow, if not the best on earth for the little ones, but, O Father, purity is divine life, and the children must be pure, and they will be if women are taught to be true mothers.

ALAMEDA, June 17, 1889.

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 wool, is the greatest invention ever made in pianos. It consists of stationary steel tuning pins that are set in a mold and made of steel. The round pins keep them solidly in place. A thimble or shell pin is used 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.

*Durability is another advantage of 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. Buy 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 chance 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 \$297.50; a \$1,200 piano for \$375.50; a \$1,500 piano for \$475.50. Upright Cabinet Grand, 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 responded, 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. ANTISSELL PIANO CO., Office & Warehouses, Odd Fellows' Hall, Cor. Market & 7th Sts., Factories, Folson, Shotwell & 18th Sts., San Francisco, California. (Agents wanted.)

Books for Sale at this Office. (*)

- The New Education: Moral, Industrial, Hygienic, Intellectual. By J. RODER BUCHANAN, M. D., \$ 1.50
Leaflets of Truth; or, Light from the Shadow Land. By M. KARL, 75
Our Sunday Talks; or, Gleanings in Various Fields of Thought. By J. J. OWEN, 1.00
The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. Loveland, 1.00
Spiritism; the Origin of all Religions. By J. P. DAMERON, 50
The Waseka Wonder. By E. W. STEVENS, 15
The History of the Origin of All Things. By L. M. ARNOLD, 8.00
The Spiritual Science of Health and Healing. By W. J. COLVILLE, 75
Beyond. (Interesting Experiences in Spirit Life.) Experiences of the Spirits Eon and Eona in Earth Life and Spirit Spheres, 8.50
The Independent Voice in Grand Rapids, Mich. By H. W. BOOSER, 1
Review of the Seybert Commissioners' Report. By Hon. A. B. Richmond, 1.25
Lifting the Veil: Or, Interior Experiences and Manifestations. By SUSAN J. and ANDREW A. FRIED, (including postage), 1.00
Temperance and Prohibition: By DR. STOCKHAM, 1.00
Practical Occultism: By J. J. MORSE, 1.00
Within the Veil. By W. J. COLVILLE, 15
*When ordered by mail, eight per cent added for postage

SUITS FOR GENTLEMEN

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

L. LEMOS,

1246 Market St., opposite Odd Fellows' Building.

aug25-3m

FREE Sewing-Machine. To at once establish trade in all parts, by passing on the machine and goods where the people can see them, we will send free to one person in each locality the very best sewing-machine made in the world, with all the attachments. We will also send free a complete line of our costly and valuable art samples. In return we ask that you show what we send, to those who may call at your home, and after 2 months all shall become your own property. This grand machine is made after the Singer patents, which have run out, before patents run out it cost for \$25, with the attachments, and now sells for \$25.95. Best, strongest, most useful machine in the world. All free. No capital required. Plain, dress, or woman, if well informed and practical, may obtain authority to solicit advertising patronage for us. Apply by letter to Geo. P. HOWLAND & Co., Newspaper Advertising Bureau, 10 Spruce St., New York, and full particulars will be sent by return mail.

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.

AGENTS WANTED to canvass for Advertising Patrons. A small amount of work done with tact and intelligence may produce a considerable income. Agents earn several hundred dollars in commission 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. HOWLAND & Co., Newspaper Advertising Bureau, 10 Spruce St., New York, and full particulars will be sent by return mail.

VERY PLEASANT ACCOMMODATIONS

Permanent Parties, or Visitors, to S. F.

Is offered on Moderate Terms, At 1119 Sutter Street.

Most central and desirable location. Accessible to everything. Excellent table board directly opposite.

ADVERTISEMENTS.

"Practical Occultism."

A Course of Lectures through the trance mediumship of

J. J. MORSE,

WITH A PREFACE BY

WILLIAM : EMMETTE : COLEMAN.

PROLOGUE.

- 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, 72 mo. pp. 159. Price, \$4. Postage, 5 cents extra.

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

THE PSYCHOGRAPH

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.

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

A. F. 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, BERLIN HEIGHTS, OHIO.

Jan. 14

W. F. O'BANION,

Merchant : Tailor,

CLOTHING AND GENTS' FURNISHING GOODS,

712 and 714 Market Street, SAN FRANCISCO.

Astonishing Offer!

SEND THREE TWO-CENT STAMPS,

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

DR. A. B. DOBSON, Maquoketa, Iowa.

Henry :- House!

C. E. ELIOT, Prop'r.

462 Ninth Street, - - Oakland.

Bet. Broadway and Washington. 1 jun

ELMER HOUSE,

314 Bush street, San Francisco

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

MRS. KATE S. HART.

WHAT HAVE YOU TO EXCHANGE

FOR A

CATARRH REMEDY

THAT NEVER FAILS.

Address, febr-14 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. POOLLE, DAVIS-EN Clinton, Iowa

Spotty. BY ERMA BOND TUTTLE. (The absolute levelness of each human soul in its interior experience is the most awful fact of this human life.)

Lines to a Friend. BY STANLEY FITZPATRICK. Faint not, comrade: do not falter; Press on bravely to the end;

A Meeting of Friends. What subtle chord in me was touched to-night, That I should lose my harmony of soul?

Birdie's Spirit Song. We come, we come, a spirit band, We come, we come, from the Summer Land;

OUR QUESTION DEPARTMENT.

Mrs. Harris, will you kindly state what you think to have been the reason that the friends of Socrates remained with him to the end, while the chosen disciples of Jesus forsook him in his threatened danger?

Function builds the organs, not organs the function; and when through a healthy organism the various functions find perfect expression, there is harmonious vibration between the different organs and the universal spiritual principle which is working through them;

To Mr. James G. Clark.—If I were asked to define sin I should say it was the violation either ignorantly or willfully, of some law of our being; that the violation which results from ignorance will surely produce effects commensurate with the cause, but could not be so far-reaching in their redemptive work as would the effect of willful violations of law.

ful Karma, which must be met to the bitter end since "there is no forgiveness of sin." SARAH A. HARRIS, F. T. S. BERKELEY, Cal.

ADVERTISEMENTS. Mrs. Albert Morton, Spirit :-: Medium! FOR DIAGNOSIS OF DISEASE. Psychometric; and : Prophetic : Readings.

The Fauntleroy, No. 105 Stockton Street, San Francisco, (Formerly known as the Howard Block.)

DR. T. D. HALL'S MEDICAL INSTITUTE FOR THE Treatment of All Forms of Disease. Examination and Consultation, Free.

"LAUREL," 108 McAllister Street, San Francisco, (Opposite New City Hall.)

NEWLY FURNISHED ROOMS. PLEASANT SCENERY. may25-1m

SPIRIT PHOTOGRAPHS! MRS. L. CARTER Will, for a short time, take Spirit Photos, at her old place,

1213 TWELFTH AVENUE, EAST OAKLAND, From a lock of the sender's hair. Price \$3.00.

MINUTE ALARM CLOCK, (Patent applied for.) Can be set to alarm in any number of minutes, from one to fifty.

FREE \$85 Solid Gold Watch. Best \$50 watch in the world. Perfect timekeeper. Water- and rust-proof.

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.

NEATLY BOUND IN CLOTH. Price, 75 cents. HERTHA, "The ever womanly leads us on."—GERTIE. Address, E. HUGHES, P. O. Box, 1772. Los Angeles, Cal.

MODERN THOUGHT, Devoted to the SPIRITUALIZATION OF HUMANITY. Published monthly by Charles Fillmore, Journal Building, Kansas City, Mo., \$1.00 per year. Sample Copy Free.

ADVERTISEMENTS.

1400 TAPE-WORMS REMOVED BY PROF. SHIPLEY, 930 MARKET ST., SAN FRANCISCO, - - CAL.

Hundreds of people who are doctoring for Dyspepsia, Biliousness, Indigestion, Nervousness and Liver Complaints, and General Debility, are afflicted with TAPE WORMS, or STOMACH WORMS.

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.

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

ALBERT MONTPELLIER, Cashier and Manager. Current accounts are opened and conducted in the usual way, bank books balanced up, and statements of accounts rendered every month.

DR. R. P. FELLOWS' INDEPENDENT PHYSICIAN. Stands aloof from the old and new schools of practice, by adopting an original system of treatment which is so successful for the diseases treated, that it has brought him business not only from all parts of this country but from foreign shores.

DR. PIERCE'S PILE REMEDY. Its action upon the diseased parts is healing and soothing, inflicting 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."

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.

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 Science, and is warranted to be far superior to anything of a similar nature ever before invented.

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.

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.

DR. PIERCE'S PILE REMEDY. Its action upon the diseased parts is healing and soothing, inflicting 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."

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.