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#### GEMS OF THOUGHT.

Gifts are often losses .- Italian Proverb

Spare moments are the gold dust of

Use not to-day what to-morrow may

A friend's frown is better than a foe's

A joke never gains an enemy, but often

Many a man lives on the reputation others make for him.

Calamity is a true man's touchstone.-

Life is but a poor one that is without nbition.—Bonaparte.

Events mark time more truthfully than the course of the sun.

He that loses anything and gets wisdom by it is a gainer by the loss.

Great works are performed not by rength but by perseverance.

Few men are so clever as to know all the mischief they do.—Rouchefoucauld.

There is no better way of emptying the mind of evil than by filling it with good.

LIE

The very essence of truth is plainness and brightness; the darkness and crookedness is our own.—Millon.

It has been observed that the man who has the fewest fallings is the most tolerant of those of his neighbors.

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.—Colton.

It is a most mortifying reflection to any man to consider what he has done, com-pared with what he might have done.

He that does good to another man also does it to himself, not only in the conse-quence, but in the very act of doing it, for the consciousness of well-doing is an ample reward.

Kind words and smiles, and genial greetings and good wishes, are seeds that thrive and bear fruit, each after its own kind. Cheerfulness is like the widow's measure of meal—the more spent the more remains, and both the receiver and giver

A certain schoolmaster used to tell his scholars that they came there to "study how to learn," and that was all they could acquire in the way of knowledge from him. Once let a man "learn how to learn," and his education is complete. He will continue to acquire useful knowledge as long as he lives.

Unlil men are ready to be just when justice is opposed to their own interests, until they are honest when honesty does not seem to be politic, they are not really just, not really honest. This alone is perfect evidence of sincerily in those who advocate a cause or contend for a truth. Then, amid outward destruction and trial, there is inward peace.

I saw my lady die;

I saw my lady die;

And he, who oftimes cruel is, dark death,
Was so deep sorrowful to stay her breath,
He came, all clemency.

He would not let her know; So well he loved the bright soul he must That for our grieving and her own fair sa He hid His shaft and bow.

Upon her lips he laid
"kiss of God" which kills but does not hender message, breathing no alarm,
He said, "Be unafraid!"

Sorrow grew almost glad, half forgiven, parting well nigh kind, ark how placidly my lady's mind Consented. Ready clad

In robes of unseen light Her willing soul spread wing, and, while Her wining south passed, "Darling! good by," we moaned—but she, at las Murmured, "No, but good night!"

Good night, then, sweetheart! wife!

If this world be the dark time and its morro
Day-dawn of Paradise, dispelling sorrow,
Lighting our starless life,

Good night and not good-by!
Good night! and best "Good more
wake;
Yet why so quickly tired? Well, we
Haste to be done and die!

For dying has grown dear you are dead, who turned all things to grace e Death made pale slumber on your face— Good night! But is dawn near?

Flowers rich of scent and hue
Flowers rich of scent and hue
vour sleeping place. And these aid upon your sleeping place. ers of fond verse, which once

Being your own—take too!

#### Miss Mollie Fancher

In all the vast realm of psychic wonder here exists to-day, no such remarkable and fascinating anomaly, no such blending of clairvoyant ability, intellectual bril-liancy and loving heartedness, as are combined in the woman whose name heads this sketch. A photograph stands before me, taken one year ago. In the foreground of the room represented is a snowy couch upon which is seen lying a beautiful woman clad in raiment as white as the light. She lies upon her right side; one fair hand supports her head, which is splendidly developed and covered with short br

supports her head, which is splendidly developed and covered with short brown curls. The other, with arm perfect in form, lies listlessly upon the spotless quilt. Patience, fortitude and goodness radiate from her calm beauty. Her room is a bower of artistic decorations, the most of which are the result of her own exquisite skill and matchless energy.

For twenty-three years this lovely creature has lain in this position, in this spot, blind, paralyzed, with limbs distorted, almost tied into knots, and at times suffering excruciatung pain. Her home is in Brooklyn, New York. Nearly a quarter of a century ago, she was a graduate of Dr. West's school on Brooklyn Heights. One day full of gurlish happiness and in full vigor of health, she started down town to do some shopping. When getting out of the street-car her hoop-skirt caught on the steep, and she was dragged several rods. The result let me quote from a letter writen by her own right hand (the left one is perfectly helpless), and which is dated Aug. 13, 1889. The chirography is as regular and fine and elegant as a copperplate engraving:

"For nearly twenty-four years I have

Aug. 13, 1889. The chirography is as we regular and fine and elegant as a copperplate engraving:

"For nearly twenty-four years I have been unable to turn upon the left side. It has been unable to turn upon the left side. The first nine years my limbs were contracted into three twists, my right arm indrawn behind my head, and both hands telosed. For nine years I never spoke; my jaws were locked, my throat paralyzed; my eye-sight was gone, and I have never hegained it. I am writing this letter with reclosed-eyes, strange as it may seem to you. I lived, as now, upon the juices of fruits for and jellies, and upon cold water, which were put into my mouth and absorbed into my system. At the end of that period in were put into a long trance; it was not sleep I nor yet oblivion; it was almost death, naving that there was no decomposition; I was cold and rigid, with no heart-beat prisible. When I came out of it, after four weeks, the muscles were relaxed, my arm was taken down from my head and I

have been able to use my hands, until last October, when, during a violent spasm, I was thrown out of bed and struck the base of my brain. Two weeks after my left arm and side were paralyzed, and so remain. I have embroidered and crocheted behind my head by bringing my right hand up to the left one."

During all this time, a devoted Aunt, with the face of an angel and the heart of Christ, has, until within one year, been Miss Fancher's constant attendant. Her health finally broke down. Friends took her to the country; the disease is incurable, and the two so tenderly loving and beloved will, in all human probability, meet no more upon this plane. During all this time, a psychometric power has been developing in Miss Fancher, which is as remarkable in its clairvoyant proofs as her mvalid condition is physiologically interesting to the natural scientist. It is with this inner sight that she reads a letter in an unbroken envelope, that she is enabled to assort and blend the colors in her rare embroidery until there is no flaw in the r harmony, that she can literally "see around a corner," and become an rapport with the wonders of the invisible.

This wonderful and become an rapport with the wonders of the invisible.

This wonderful and beautiful law of compensation, how little is it understood! The great, loving, All-Wise Father takes naught away but that something, often a greater good, is given in its place. We are so slow to read His plans, however. In the case of Miss Fancher, as she remarked to a friend: "There is not, you see, a physical ailment, a twist, a sprain, a dislocation, a spinal weakness, a misery anywhere in the human body that I do not understand from experience."

How the angel of pain has dwelt with her; but mark the result: Along with this visitation has come an extraordinary development of mechanical talent, and such inspiration in the work of carnig for invalids, that she is destined to be one of the world's benefactors.

Two years ago, Mr. George W. Sargent, President of the Sargent Annufac

dense that no one could thread a needle in it), herself, the spirit and power of each occasion.

Says Miss Fancher in a letter: "Oh, the blessedness of being able to help others! All these years—so long—I have wanted to be of real use to somebody; to do something worthy of the brain power which I possess, and which, surely, has been given me to use in other than mere selfish ends."

Dear GOLDEN GATE: My letter is growing beyond all reasonable bounds, and yet the half is left unsaid. Rev. Mr. Talmage and Henry Ward Beecher would endorse every word which I have written. I have a plea to make to the intelligent readers and fellow-men, lovers of your characteristic journal, but you shall do it for me, if you will. The photograph to which I allude, I will place upon your "literature table" for a few day's exhibibition, as well as a few explanatory letters. In closing, I send forth a prayer that some noble, generous hearts will make manifest the God in them by responding to the application which I expect you to formulate.

Yours for humanity,

Nellie Blessing—Eyster.

San Francisco, Sept. 24, 1889.

TEMBER 28, 1889. 

| TERMS UB\_Aldwance]: \$5.50 per annum; | NO. 11.
| Though often appearing cruel, It is never really so, but works and tends to the development, universality and absolute consciousness of all the dwellers of limitless serve; no particular and cherished hobby to ride; no special doctrine or belief which he wishes to force upon others, or which he feels called upon to defend. He does not go about seeking whom he may find to listen to his particular theories and become converted to his peculiar doctrines, for he realizes that the beliefs others, whatever they may be, are as essential to them as are his own to himself, and therefore, in common justice and charity, he seeks not to rob them who are satisfied with their possession simply to experiment with and test his own ideas upon them. In fact, to the true Theosophist, the position and condition of all others, whether near and dear to him or unknown and distant, is a matter which gives him no worry nor anxiety, no joy nor sorrow, and scarcely any concern. He goes about his daily duties with an apparent indifference and carelessness which, to the superficial observer of persons and events, is, to say the least, confusing if not harrassing. He will occasionally be heard to say, "What is, is best," yet he is observed to be an industrious worker among all classes of men and upon almost all lines of action which sway mankind with a definite purpose to effect changes and transformations. He will tell you that, "Each one has to bear his own burdens," and the next moment he may be observed to he an industrious but he as a fallen under a heavy load, helping him to rise and journey on; or, you, yourself, may be the not o appeal.

unknown and distant, is a matter which gives him no worry nor anxiety, to jour sorrow, and scarcely any concern. He goes about his daily duties with an apparent indifference and carelessness which, to the superficial observer of persons and events, is, to say the least, confusing if not harrassing. He will occasionally be beard to say. "What is, is best," yet he is observed to be an industrious worker among all classes of near and marking the state of the changes and transformations. He will tell you that, "Each one has to bear his own but of the changes and transformations. He will tell you that, "Each one has to bear his own but dealer under a beary load, you, yourself, may be the one to appear to the certain of his power. You may a pondern and the cheerfully and willingly aids to the extent of his power. You may from your own and acceptance and observation, learn and the cheerfully and willingly aids to the extent of his power. You may from your own and accepted standards, he should do, and you may condemns as freely in one case as you give praise in another, and yet were you to take the pains to discover his motive for such a course, you might, perhaps, learn that he could have a strength of the constant of the company, you will most probably recieve no flattery for what you may have done or refrained from doing; but, you may experience that which appears an affour, if not condemnation, and you may experience that which appears and affour, if not condemnation, and you was praved to the company, you will perhaps come to know his company, you will perhaps come to know any condemns and the propose of becoming best interest of the pains to discover his motives and distinct of the company of the company

MATERIALISTIC LIMITATIONS.

James G. Clarke's Criticisms of 'Studies Psychic Science."

The lengthy criticism of the poet and inger, James G. Clark, in the GOLDEN GATE September 7th, is peculiar in the quickness of judgment which called it forth, and had the writer more carefully read and thoroughly understood the full meaning and intentions of the passages quoted, it would not have been possible for him to have come to conclusions so utterly at variance with the intentions of the author. That part which he quotes which reveals the secrets of Bunyan's wonderful story of "Pilgrim's Progress," and of which he speaks in words of unbounded praise, is taken from the chapter devoted to "Receptivity and Greatness," wherein unconscious mediumship is illustrated.

to "Receptivity and Greatness," wherein unconscious mediumship is illustrated. Bunyan is one example, and the great leaders of the race in arts, science, war, statesmanship, etc., are passed in review. Now the passage which he so harship condemned occurs in another chapter, that on "Prayer in the Light of Sensitiveness." Had he quoted in full, the reader would have better understood. I will do so: "If the makers (of prayer) are sincere, the attitude of prayer harmonizes and strengthens their faculties and enables them to bear with greater fortitude the vicissitudes of time; to bear, but not avert impending fate. How many captives chained in dungeons have, in imitation of the apostle, prayed fervently that their chains might fall off and the bars of their prison door be drawn aside, and met with no response. How many zealous martyrs have been led to the stake, praying to Jesus for deliverance which came not; and Jesus himself in the hour of his mortal agony, prayed to the Father to be answered by silence, and to find bitterness and mockery; a cross and a crown of thorns, where he had expected a throne and

and Jesus himself in the hour of his mortal agony, prayed to the Father to be answered by silence, and to find bitterness and mockery; a cross and a crown of thorns, where he had expected a throne and the glittering scepter of the nations."

Mr. Clark does not object to the views of prayer of which this is an illustration; he cannot deny that the last prayer of Jesus was met with silence, the point at issue and the only one is the motifiers which actuated the Nazarene, and that he did not look forward to temporal power. To suppose that he did, "is grossly material," and "absurdly untrue." Whether it is or not, I fail to understand why it rules Jesus out of, the same category with Bunyan, John Brown and the host of other sensitive sages and martyrs. The closing years of Bunyan's life were anything but a fitting commentary on his writings. The most sublime receptivity may go hand in hand with selfish motives. Washington and Napoleon were both receptive, yet how differently they employed their faculties.

But I do not care to argue the many side-issues which arise, but for the present to confine myself to the simple statement that Jesus did at first hold his mission to be temporal, and not till the final bitter trial at Getbsemane did he abandon his hopes. I make this point, not because it detracts from his excellence, but because it is the historical truth, and places him on the human level of all sensitives.

This subject may be more fully comprehended by turning to a work entitled, "The Christ Idea in History," which I published some years ago, and which I quote in preference to any other authority, because it shows the unity of the views maintained, and that they are fully fortified.

Page 48 "The Hebrew prophets held what the Messiah would certainly come,

fied. Page 48 "The Hebrew prophets held that the Messiah would certainly come, and as a King, to deliver the oppressed nation of God from bondage, and reign over the earth. This was taught in the school of Hillel, by Philo and the Essenes. over the earth. This was taught in the school of Hillel, by Philo and the Essenes. The prophet to be raised up, spoken of in Deuteronomy, as applied to Jesus, is far fetched; and the prophecics of Isaiah, though more pointed, seem to be dictated by the spirit which has animated the poets of all ages to describe in rhapsodaical measures the glories of the Golden Age. The propecies of Daniel, with an ambiguity worthy of an oracle, may relate to Jesus; but these prophecies, if relating to Jesus at all, speak of him as a 'temporal ruler.' The Messiah must be a visible manifestation of Jehovah, who had promised to David through the prophet Nathan, that he would establish his family on the throne forever. With almost his last words David alluded to this promise, and Solomon, when he dedicated the temple, reminded Jehovah of his covenant. While the religion of the Jews decayed, one great idea remained—the coming of a new order of when he dedicated the temple, reminded phovah of his covenant. While the religion of the Jews decayed, one great idea remained—the coming of a new order of things, a beavenly kingdom, believed to be close at hand. The duty of every true H-brew was to consider it possible for the Messiah to appear in himself. Every pretender that arose was eagerly sought, for there was ever the possibility of his being the promised one. "It was the prevailing belief that a deliverer, a Messiah would come and gather the scattered lews at Jerusalem. The

inverer, a sessian would come and gatest the scattered Jews at Jerusalem. The divided tribes would be united and an external kingdom founded, from which idolatry would be banished, Jehovah reconciled to his people, and perfect peace and bappiness reign. Jerusalem would be the capital of this world and surrounding sessions bow to the Lewish peace. The bow to the Jewish name nations bow to the Jewish name. The green leads of the Jewish name. The green leads are the Jewish name. In green leads to the Jewish name and proves it by quoting a prophecy. The little child.

author of Acts is certain that even David preknew the coming of Jesus to sit on his throne (ii: 25, 31). Two of the gospels enter into detailed genealogy, one tracing his lineage to the house of David, and the other more ambitious, extends his line to Adam, so that no one might justly impugn the purity of his blood. That such a Messiah was already born caused the destruction of babes by Herod, and the journey of the wise men. When John the Baptist came, men asked, 'Is not this the Messiah?''

Page 75. ''Jesus came and listened to the wild words of John, was converted, and after the example of his master, betok himself to the wilderness. He fasted and prayed until exhausted nature reacted on the merciless spirit. He had a vague idea that he was the promised Messiah.''

This strengthened, and he went forth from the wilderness, and gathering a vast multitude began to preach. According to the narratives of the evangelists, his self-assurance rapidly increased, and when at length he journeyed to Jerusalem, great multitudes followed and met him; wild excitement ruled the hour, branches were broken from the trees and thrown in his path, and the people shouted, "Blessed be the king that cometh in the name of the Lord! Hosanna to the son of David!" It was under this stimulus that he drove out the money changers from the temple, and overturned the tablets of those who sold doves and talked as God's special representatives. If he spake as recorded, the priests were justified in securing him. They did what good magistrates are bound by oath to do. He set himself determinately against the laws and usages of society, and by allowing himself to be addressed as King, exposed to sedition and violence.

Jesus had promulgated truth with all the addro and impetuosity of an enthusiast,

society, and by allowing himself to be addressed as King, exposed to sedition and violence.

Jesus had promulgated truth with all the ardor and impetuosity of an enthusiast, and met rude contumely and rebuke from the authorities. He had gathered around him only the lowest people. He had made his trial entrance into the city, and emphatically the ruling powers knew him not. He had given them a mortal offens and well knew that only by his life could he make atonement. He could say to his trembling followers: "Thinkest thou that I cannot now pray to my Father, and he he shall presently give me more than twelve legions of Angels?" (Matt. xxvi;53) even after the unavailing prayer at Gethsemane. When Christ was seized, his disciples dispersed, and the silence of two of the narratives leads to the inference that they had not assembled at the time of the crucifixion. They all ardently believed in the temporal reign of the Master, and that the earth was to be divided among them, but the iridescent babble of that temporality which flashed before the minds of those ignorant fishermen had burst, and there was no alternative until Paul gave a spiritual interpretation to the that temporality which flashed before the minds of those ignorant fishermen had burst, and there was no alternative until Paul gave a spiritual interpretation to the Master's words, and transposed the king-dom of Christ into the future state of

Paul gave a spiritual interpretation to track Master's words, and transposed the king-dom of Christ into the future state of existence.

Every reformer who has battled for the cause of Justice against the stolid ignorance and selfishness of the world, until half vanquished by his own failing strength, and almost hopeless before the frowning walls which scarcely vibrate to his ineffectual blows, will sympathize with the Nazarene in the supreme hour of his agony when ce ried aloud: "My God! My God! Why hast thou forsaken me?" And although he misunderstood his mission, such has been the fate of all who have stood in the vanguard; they have planned, but a divine providence has wrenched their efforts to its own infinite purpose.

I do not write this article—already too lengthy—for the purpose of discussion, or to carry a point in the controversy, but only to correct an erroneous presentation of the subject as given in the quotations from the pages of "Psychic Science." I feel that these mistaken views come from a hasty reading, and a magnifying of unessential parts at the expense of the whole.

It was a noble ambition to become the Messiah, the chosen of Jehovah, to lead his people out of the smarting bondage they suffered, and teach them as a unit, the glorious, heaven-born truths of human brotherhood. But whether it is, or was degrading, as Mr. Clark would have us believe, the historical evidence is before us, in the words of Jesus himself and of his apostles as they have recorded.

Let us carefully separate the real Jesus, the carpenter's son, from the Ideal Christ, the creation of the aspirations of mankind, changing with the progress of the race and always the embodiment of its highest, purest conceptions.

BERLIN HEIGHTS, O., Sept. 11, 1889.

ABOUT BRAINS .- It has been estimated that we get a complete new outfit of brains about every two months. The duration of a nerve's life is about sixty days. Each nerve cell has its own independent functions, subordinate to the higher functions of the whole brain "en masse;" and the latter acts as a sort of boss or overseer to the individual actions and life of each separate cell. Every cell is destroyed and rnewed every two months, so we each get six brand new brains per year. that we get a complete new outfit of brains

For the conduct of life, habits are more inportant than maxims, because a habit is a maxim verified. To take a new set of maxims for one's guide is no more than to change the title of a book, but to change one's habits is to change one's liei. Life is only a tissue of babits.—Amid.

A New Civilization

of progress, of the nearness of a higher evolution in the civilization of man. Whether that is the outgrowth of a mere desire on their part, or whether it is based upon the laws of advancement, is not clear. It not frequently happens that enthusiastic advocates of reform and a higher orality, and who evidently believe in a better time coming, turn square about to tell us the world is constantly growing worse instead of better. And, not only that, they are sometimes able to clinch that assertion by statistics drawn from some parts of the country in support of it.

parts of the country in support of it.

A better understanding of the laws which govern race development is needed before we can forecast the future with anything approaching certainty. It may be difficult for some to admit the existence of any law less material than that which conststs in the abrasion of the parts and particles of society upon each other. While it is true that man acts and is acted upon by his fellow men in a beneficial manner, within certain limits, that can hardly be considered as the whole process of the law of progress. May we not also admit with the supposition that man's spiritual nature is largely acted upon by the magnetic conditions which surround the earth? Any great disturbance of these conditions can scarcely fail to have some influence upon human development, while it is probable that they are felt in direct proportion to the degree of magnetic force, or variation; that; as sthe magnetic tendency is toward harmony, peace and good-will, will the more naturally spring up in the hearts of the people; while, as it recedes toward the opposite extreme, selfishness with its manifold evils will be likewise manifested.

Of the ultimate future of the human race there cannot be the least doubt, but he near future is involved in some obscurity. If civilization is simply and constantly progressive, then all is clear sailing before us; if it is complicated and undulating in its forward movement, there still need be no great alarm, for periods of depression will soon give way to those of still greater advancement; but if the progression of mankind wheels forward in better understanding of

need be no great alarm, for periods of depression will soon give way to those of still greater advancement; but if the pro-gression of mankind wheels forward in long cycles, traversing upward to a point of great development and then downward to a nearly corresponding depression, the situation before us demands our gravest

of great development and then downward to a nearly corresponding depression, the situation before us demands our gravest consideration.

While the real action of law in the present case continues to be largely a matter of conjecture, the practical question which presents itself to the minds of all who would do the greatest good to humanity, whether it be toward inaugurating a new civilization or arresting the decay of the present one is, How may society be the most powerfully acted upon toward elevating its conditions?

A briefe glance at the constitution of society may aid us in determining a conclusion. Leaving out all consideration of the idle, the destitute, the incompetent, and the vicious, which form the lowest order of society, it is necessary to direct especial attention to the mental condition of the class next above them. As a body, they constitute the majority of the people. They are those whose time is entirely taken up within the narrow limit of their occupations. The necessity of supporting themselves and families, or the securing of a competency for old age, compels them to arduous and unceasing labor. The fatigue of the day drives away all desire for intellectual thought in the evening, and whatever thinking is done is naturally upon the ordinary affairs of life, or the demands of basiness. As some one has apily said of them, "They toil that they may live, and live that they may live, and live that they may live, and live that they may live. demands of business. As some one has aptly said of them, "They toil that they may live, and live that they may provide the source of the sourc

them.

Any proposition for the moral advancement of society cannot afford to omit a proper consideration of its comparatively unthinking classes. A gospel of words cannot penetrate their conditions with sufficient force to perceptibly elevate them. Without opportunities or desires for higher thought, a gospel which does not carry with it the opportunities for reflection must fail in quickening the perceptions which are essential to all advancement. A gospel

wholly material will have to be launched at society before any great results may be expected from the higher teachers of today. A popular impression gives currency to the idea that the upper ranks of life are open to all those who are determined upon entering them. As a consequence, in not understanding the forces with which the fortunes of birth and environment act upon the individual, the poor are too often blamed for their poverty, and the ignorant for their ignorance. The higher ranks of life are theoretically open to every one, but practically, they are closed to all but the more especially fortunate.

Were an inhabitant of some highly unfolded planet near the central Aleyone able to travel toward the margin of the universe and visit our earth, he would not fail to be astonished at the extreme pettiness of our social conduct. He would seem gathering together piles of material for which they had no use, and for which they could offer no explanation save babits of acquirement and a fear that some one else might gather what was left and misapply it. He would see antagonism and distrust developed to such a degree that the tromes of the transactions. And he would also see at once that a change in the constitution of society would be necessary to counteract the existing abuses.

abuses.

The means by which a greater equalization of the two great levers of society, twealth and toil, is to be attained, is an open question. Numerous schemes have been esteed and sproblem. Many have been tested and found to be exceedingly artificial in their application, while others have given some promise of success. Whatever methods are finally used in the accomplishment of this end, they will be found to be evolutionary rather than revolutionary in character. There never yet has been any sudden and universal changes in society for the better, and it is probable that there never will be. Any sudden change of that nature would be liable to produce as much distress on the one hand as it allerivated on the other. Nor is it likely that any scheme that does not reach deeper than momentary temporizing, as those of strikes and boycotts, can ever leave a lasticity of the tester which are so clearly defined, so applicable to our modes of thought and action without any attempt at straining the taken which are so clearly defined, so applicable to our modes of thought and action without any attempt at straining the laborer to be his own capitalist through any of the manifold processes of co-operative industry. The second is, the shortening of the present circuitous and expensive route between production and consumption by a like co-operative industry. The second is, the shortening of the present circuitous and expensive route between production and consumption by a like co-operative industry. The second is, the shortening of the present circuitous and expensive route between production and consumption by a like co-operative industry. The second is, the shortening of the present circuitous and expensive route between production and consumption by a like co-operative industry. The second is, the shortening of the present circuitous and expensive route between production and consumption by a like co-operative industry. The second is, the shortening of the present circuitous and expensive route between production and co

#### ADVERTISEMENTS



one who takes hold of this grand business piles up grand profits.

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THE NEW SPIRITUALIST : COLONY

---OF--

#### SUMMERLANDIS

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 on "glorious climate," but of the social and spiritual communion that such ass tion of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequaled 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 com-pleted 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 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, beautiful view of the mountains, islands, ocean, and along the coast, is had from 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 unfailing 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 problem

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 p ent to select for themselves, with the privilege of exchanging for others with cost (other than recording fee) if they pre fer them when they visit the ground.

Reterence: Commercial Bank, Santa

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210 Stockton Street, San Francisco, of

H. L. WILLIAMS, Prop 1.

SANTA BARBARA, CAL.

A Great White Throne.

BY F. W. EVANS. "I saw a great white throne, and him that sat on it, before whose 'ace the earth and heaven fled away; and there was no place found for them.— xxi., II.

"The great white throne" is Shakerism -the Resurrection Order. In it and up-on it, sits, rules, and reigns, the Christ in judgment. Its fundamental principles are these

1. The dualty-Fatherhood and Mother-

hood-of God. 2. The Christ heavens, as the first ma 2. The Christ heavens, as the list has the reialization from Deity, are the fountain of prophecy to earth, and to all nundane worlds; and when the harvest-time of a world has come, a Savior appeared, who is an incarnation of a Christ angel; as were Jesus and Ann; and souls are reaped or cut off-resurrected-from the generative, propagative order; they became Christians. They hate their own life as a antural, reproducing, animal man or woman; become celibates, and forsake father,
mother, wife, and children—all generative
ties; there being in Christ neither male
nor female. The counsel of peace is
betwixt them both; male and female,
they become equal in all forms of government, civil and ecclesiastical, in the new
earth and in the new heaven.

3. The selfish, personal property nature
—mine is thine—is ignored; houses and
lands are forsaken; and community of
goods is established, as a fundamental
principle of the new heavens; as co-operation is of the new earth.

4. Wars will not cease, to the ends of
the earth, until the war element is subdued in the individual. Peace or nonresidence is, therefore, a fundamental
principle of genuine christianity, and of
the new earth, too.

5. Salvation from the sire of the world. natural, reproducing, animal man or wo-

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residence is, therefore, a fundamental principle of genuine christianity, and of the new earth, too.

5. Salvatlon from the sins of the world pertaining to the lusts of the flesh and of the eyes, to sexuality, property, wars and fighting; to ambition, and the love of opwer, and the pride of life. "His name was called Jesus, because he would save his people from their sins."

6. Labor is consecrated "hands to work and hearts to God." All labor from the ministry and elders to the children. "He who will not work, neither shall he eat." "He who would be great among you, let him serve"—gain distinction by doing the most good to others. Godly labor is worship. Faith that the Chrisspirit has now come, the second time; being manifssted in a representative woman, Ann; as Christ was manifested the first time through a representative man—jesus. They are the Cherubim, male and female. The tabernacle of God is with man; the kingdom of heaven has come!

The above principles are in practical operation among the people called Shakers; and thus is formed the "white throne," upon which the spirit was seen to sit, by the visionist John. White represents the righteousness of saints; a sin-less life.

7. "And I saw the dead, small and

to sit, by the visionist join. In the represents the righteousness of saints; a sin-less life.

7. "And I saw the dead, small and great, stand before God; and the books were opened. And another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works." "The books" are the wolobes of the brain—memory—wherein is recorded, as on tablets, every deed done in the body, good and bad. "It take to witness the grace of the people to come, for they shall call their sins to remembrance and acknowledge them." As these books exist in each individual, the Christ spirit comes to convict them of sin, of righteousness and of judgment. That is their day of judgment, when the books are opened.

It is said. Christ would he seen "come."

spirit comes to convict them of sin, of righteousness and of judgment. That is their day of judgment, when the books are opened.

It is said, Christ would be seen "coming in the clouds of heaven." As on earth cloud is formed by the aggregation of individual drops of rain; so the clouds of heaven. "As on earth cloud is formed by the aggregation of individual drops of rain; so the clouds of heaven." As on earth cloud is formed by the aggregation of individual drops of rain; so the clouds of heaven. "Shaker families or societies are formed in the same way. And Jude saith, "Behold! the Lord cometh, whith ten thousand of his saints, to judge the world, and to execute judgment upon all; to convince all that are ungodly deeds, and of all their band speeches. And when the menny should come in like a flood, the Lord will lift up a standard of righteous ness against him." That standard is the testimony of Jesus, which Shakers bear of God, these abide for ever and ever, and live out. The testimony of Noah made not the anticillurians perfect; expert in his generative life. He was "perfect his generative life. He was "perfect his generative life. He was "perfect in his generative life. He was "perfect in his generative life. He was "perfect in his generative life. He was "perfect, except in his generative life. He was "perfect in his generative life. He was "perfect in his generative life. He was "perfect, and of one of the perfect, and of the perfect, and of the perfect, and of the perfect and the wash and he was his the late of the perfect and the wash and he wash and he wash and perfect, as God is perfect. "And I saw a new beaven" the headen perfect, as God is perfect. "And I saw a new beaven" the headen perfect, as God is perfect. "And I saw a new beaven" the headen perfect, as God is perfect to an official conditions to the rest and his an analy and does not now and the wash of the perfect and the was

WILLIAMS

away. And there was no more sea." The new heaven was the "kingdom" of heaven which Jesus set all people praying for. It

which Jesus set all people pasying has come!

"And there was no more sea." Babyion had fallen, and "the great whore that sitteth upon many waters"—constitutes the sea—peoples, and multitudes, and rations and tonguer," church and st.t.; adulterous mixtures of politics and religion—these will pass away and no place be found for them. And the "white cloud," formed by resurrection saints, constitutes the new heaven in which Christ abids, so the end of the world in each individual.

abides, to the end of the individual.

The church and state governments are all founded in force, and maintained by fraud. The conqueror took possession by the sword, and then enacted laws by which the conquests are transmitted to his posterity. Monarchy, aristocracy, primogeniture, national religions, fled away and no place was found for them in the American republic. The sovereign people have republic. The sovereign people universal suffrage (except women), elect their own rulers from their own ra elect their own rulers from their own ranks: Chattle slavery remained. It too, ha fled away, and no place is found for it legally, in the Uuited States, where a men are said to be born equal and free possessed of inalienable rights to law, air water, light and heat, to sustain them an allow them to pursue after happiness in their own way.

lailow them to pursue after happiness in their own way.

The quasi-religious governments of bristendom are all, literally, turned to blood—to war. They exhaust the resources of the nations in creating and supporting armies, navies, forts, arsenals and monitors—the munitions of war; nations eternally competing with each other, in an endless struggle to each one exceed the other, even in time of peace. Peace is taken from the earth. Thus, it is war expenses and taxes all the time; and there is no place found for the millions of poor, landless people but in the army and navy, and in the poorhouses and prisons of their ruined countries.

Food, clothing, shelter, the people must have at any cost and upon any terms, or die. They are in a slavery worse than chattel, slavery, except a delusive idea of freedom. The system has come to its culmination; capital and labor are at war; where will it end? In "blood or bread," in a destructive revolution, or in restoring the robbed rights of the people back to them. Then they would have law—bread, and wages—slavery; with poverty, war and bloodshed would flee away just as chattel slavery fled away.

Roman prisoners were made to fight each other in her immense amphitheatres for the amusement of the aristocratic people, as did gladiators and savage beasts. Sometimes thousands of war prisoners were engaged at one time in these mimic wars, that were real fighters. "War is a game that kings play at." Here, a republic played at it, as we did in our Civil War. In Spain, 17,000 heretics would be burned or otherwise destroyed in a year, for popular amusem, the thir auto-da fe exhibition of religious human wickedness. Every nation in Christendom is being eaten up by war taxes, to raise and maintain armies and navies. Millions of the best physical men, who ought to be married men, are kept in idleness during peace, and for sutural butchery in war. Thus it is war taxes all the time; all the labor of nations is turned to blood. Is not this Babylon's exercity of the popular and the were in th

which Anti-Christ has created, and which are foundation-stones in the temple in which the "man of sin" sits and reigns, "were cast into the lake of fire "—the fire of truth. Jesus said, "I come to bring fire on earth," the first earth and heaven, "and what will I if it be already kindled?" It will burn the world up. What man has created, God can destroy; but what God has created, man cannot destroy. Error and wickedness are temporary, truth and righteousness immortal. The world passeth away, and the lusts thereof; but the kingdom of heaven and the worl of God, these abide for ever and ever.

The Lawyer's Story.

When I started in the profession for my self for a long time no one gave me a brief, and I nearly came to the point of cutting the business altogether for want of encour-

book in a very dejected state of mind when my boy Peter announced a "lady." Immediately I hustled around pretending to be very busy, as I asked him to show her in

She was my first client, and you may imagine that she received an enthusiastic welcome. She wanted to see about getting a divorce from her husband, who drank, beat her and gambled away her meney.

She was young and handsome, and I She was young and nandsome, and I knew that if she could prove her story there would be no trouble at all in procuring for her the freedom she coveted.

Already I saw myselfaddressing the jury and pocketing a handsome fee after winning the case.

The night before I sat up late at work or serve important papers in connection

and pocketing a handsome fee after wining the case.

The night before I sat up late at work on very important papers in connection with the case—11, 12, 1, 2, 0'clock struck before I found time to rest. Then with my brain still dancing, I converted my sofa into a bed, and was about to undress when the bell rang. Peter had gone home, of course, so I answered the summons my-self, fearing, I scarcely knew what. Bad news from home. Warning of fire in the neighborhood, or perhaps a belated acquaintance whose boarding-house door might be locked against him, and who, at this juncture, would be a terrible bore, especially as I had but one comforter. I let down a bar, turned the key and drew the bolt—the former occupant of the room doubtless had had something stolen, it was so well defended—and looked out into the hall. As I did so I became aware of a tall, slender figure at the further end. It advanced and I saw Mrs. Burleigh, pale as the white shawl she had thrown about her. Her dress was a light evening slik; her hair was worn in a mass of curls drawn to the back of her head.

It appeared to me that she had just come from a ball or party. A strange, imprudent thing, to join in such festivities at such a time; and more imprudent still, to call on a young lawyer at that hour. What could have happened that she should think it right to do so? Doubtless I looked my astonishment; but she showed no signs of embarassment. Without a word she glided past me.

Standing in the full light of the gas jet, she looked me in the face.

"Hang him!" she said, wildly. "Hang him!" Hed di it! I tell you he did it! No one else! Hang my husband!"

"What has he done?" I asked.

Without a word she out back her shaw!

he did it! No one energy and the band!"

"What has he done?" I asked.
Without a word she put back her shawl and showed me her bodice soaked with her life-blood from a wound that seemed to be over her heart.

"Great heaven!" I cried. "This must be seen to at once! There is a surgeon in the building. I will call him. Sit down.

down.

I approached to lead her to the couch, but as I tried to place my hands upon her they touched only empty air. I saw a strange white object that vanished as I gazed. She was gone.

strange white object that vanished as a gazed. She was gone.

After the first excitement was over I searched every corner in the halls and stairsearched every corner in the balls and stairsearched every corner in the hall sand stairsearched every corner in the hall sand to the hall sand to one, and I retired with the pleasing belief that I had lost my senses or was about to have congestion of the brain.

ain. However, I slept well, awoke well, and efore I had dressed, had resolved that had suffered from a most unpleasant

dream.

I had resolved even to make use of it before the jury, and seated myself at the desk to make a note of the idea, when a shout in the street below aroused me. It was a newsboy's voice, and what he said was this:

"Awful murder at a ball! Lady killed by a jealous husband!"

"Awful murder at a ball! Lady killed by a jealous husband!" A thrill of borror ran through my frame. I rushed down stairs and bought a paper. A long column was devoted to the murder, and the name of the victim was Burleigh at half was my client. She had attended a ball and been stabbed in the supper-room by the barbarian from whom she was about to secure a divorce. Her last words were "Hang him!" and he was hanged in the course of a year. However I had nothing to do with the trial.

However I had nothing to do with the trial.

The deed was done before a room full of people; witnesses were in abundance, but I hardly think! I should have offered my evidence if it had been needed.

For a good while it seemed pleasanter to me that Peter should stay all night with me in the office; but the feeling wore away soon, and now, though I know I tell you exactly what occurred, I don't believe a word of it myself, for I have never seen anything in the least resembling a ghost since that day.

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SATURDAY, SEPTEMBER 28, 1889

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stamps. J. J. OWEN, Manager.

#### EDITORIAL FRAGMENTS

San Jose! Fair city of the valley! How lik a queen engarlanded with flowers she sits enthroned in the lap of the beautiful hills! A generation has passed away since she first welcomed the writer to her home, and for a quarter of a century he was of her household, proud to do her bidding with winged feet! A few days ago, after a long absence, we trod her streets again, and right and left received the warm pressure of friendship's greeting. Beneath the kindly roof tree of two noble souls, tried and true, through any years, we slept the sleep of pear rest; and later on, around the festive board of two other of her grandest citizens, we broke the bread of "auld lang syne," and quaffed the rich ourple of her royal vintage to memories dear. But how she has grown, dear old San Jose, -how she is responding to the magic touch of the wand of industry and capital, in many a costly pile, and elegant home. How the old time c us as we look back to the battles fought and the victories won under the ægis of her smiles. There we laid to rest all that was mortal of on who walked by our side through the youth and flower of our years; and from this home we went forth to begin life anew, in a new field of thought, in the great city by the sea. What are we at best but instruments in the hands of some Omniscient and Infinite Purpose. Not ours to questio and make reply, but to do the best we know, till the shadows thicken and the night comes on

From a little hamlet of a few hundred souls in 1860, the town has grown to number, including its immediate suburbs, not less than twenty-five the lowliest of God's children can ever find in her thousand. It is the point of departure of tourists wise counsellor and a gentle friend. Her intuifor the great Lick Observatory which crowns a mountain peak in plain sight, thirteen miles away, as the crow flies, but double that distance by the sinuosities of the mountain road. From the new and elegant hostelry, the Hotel Vendome, than which there is no place more suggestive of comfort or good cheer on this Coast, weekly for the summit of the mountain, whereon the grandest object glass on the globe winks nightly at the stars,—and by a graded highway as beautiful and romantic as a stage-driver's dr am of the turnpikes of heaven. The good citizens of San Jose did a wise thing when they erected their new hotel; and another-barring its magnitudinous waste of halfways-when they structed their new City Hall, both of which buildings we saw for the first time the other day.

And why shouldn't San Jose be one of the m beautiful inland cities on the globe? Only fifty miles south of San Francisco, on the only line of railroad leading directly therefrom, in one of the most charming valleys in the State, with a climate mid-way between that of the wind-swept coast and the torrid interior, just of the right temperature for the best health and the highest enjoyments of life, and with a soil as fertile as the valley e Nile, -why shouldn't it be a place for delightful homes, as indeed it is. Located so con venient to the great city of San Francisco, it must ever feel the impulse of prosperity and growth that are now turning our sand hills into

and a century hence, we will sit in ghostly habilments on the summit of our electric light towe and write a panegyric in thy praise \* \*

One clearly established fact of the manifesta ion of an independent spirit intelligence, settle he question, with any honest mind, of co existence of the spirit of man beyond the change called death. Every careful investigator of or phenomena has had proof upon proof of spirit existence, and that such existences are the s of human beings who once lived upon the earth. To millions of intelligent people, including many of the brightest minds the world has yet pro duced—scientists, scholars, statesmen—men in all walks of life,—the central truths of spirit ex stence, and the power of the same persons we have known on earth to return, under prope conditions, and communicate with mortals, uite as much of a settled fact as is that of their own existence. And what do these returning spirits all teach us? That life is progressive forever; that man must answer for his own sins that there is no endless hell and no vicariou atonement for sin; that each one must work ou his own salvation, either in this life or in the next all; that there is no greater Devil than ignorance, and no greater hell than man's undev science; that goodness brings its natural reward of happiness, and wickedness its natural penalty of suffering; and that the whole plan of salvation lies in the simple act of ceasing to do evil and earning to do well.

The Bible says: "He who sheddeth man's blood, by man shall his blood be shed. same book says: "Thou shalt not kill." How can the believers in the infallibility of this book reconcile these two passages? Hanging for murder is a most brutal business at best. It does not bring back to life the person slain; it does not prevent the recurrence of murder; and then it was human being, which is not good morals, or good To kill to preserve life is more ter of policy than of morality. It is right, in a certain sense; but it must be done at the moment under the excitement of fear, or an impulse iustice. The cool, deliberate planning to take life for life, is quite another thing. Isn't it quit enough that the murderer should be deprived of his liberty for life ? And then his services might be made available towards undoing, as far as pos sible, the great wrong he committed, and at th same time he might obtain the necessary earth experience to best fit him for the life beyond. One wrong was never yet condoned by the commiss-

A good wife! What a wealth of joy is em bodied in the thought. To feel that though friends forsake, and all the world turn against you, she will stand by you to the end, ever ready to shield and comfort you with a love that is stronger than the love of life—a faith that will outlive death! What rapture of infinite lovewhat pleasure of all the delights of heaven, ca excel this! We know such an one (there are no doubt many such), whose bright intellect, highly unfolded spirit and wealth of all that good mer most prize in woman, all combine to make her queen among her sex; and yet so free from as sumption of especial merit is she,—from all osten-tatious display of her royal gifts and graces,—that tion, in the work in which she and her companion are mutually engaged, is always unerring, and ever she is patiently and trustingly leading the way to higher and better views of life and duty. We say. We know such an one .- and she is not far away!

When the Master was on earth he said that ertain "signs and wonders" should follow those that believe, and that greater things than he did should they do. He evidently meant what he said. But what are the "signs and wonders" that attend those who pretend to "believe," in these later ages of Christianity? Do they heal the sick by the laying on of hands? Are they superior to the deadly effects of poison? Not at all. Then how can they be his disciples? The marvelous phenomena attending the manifestation of the spirit, under the name of modern Spiritualism, seem to be a literal fulfillment of the great Teacher's predictions, in many things. Out mouths of babes many truths are and they are made to speak and write in lan guages whereof they have no knowledge. The sick are healed by spirit power, and many strange signs are given to teach man the true way of life. But only the wise are receptive to the truth.

Man should never lose faith in himself, or his fellow-man, nor in the principle of eternal Love and Justice that dominates the universe. No matter what calamities may befall him, or what wrongs may prevail around him, he must still palaces, and our streets and avenues into mighty hold fast to the unchanging fact, that the trend of marts of trade. Go on, blessed Saint, in the pathway of progress upon which you have entered, outcome of all the moral forces working through

the human race. Error is but the friction of the machinery, not yet wisely adapted part to But this will disappear as man evolves a higher spirituality, and learns the lessons written in his own soul, by the hand of Infinite Truth.

#### EDUCATION FEARED.

In republics, education and general intelligence In republics, cuestion and general members is held to be the greatest safeguard of govern-ment; to this end were our common schools insti-tuted, that the masses may be enabled to under-standingly discharge their duties as citizens, by being informed on all the public issues of the day. being informed on all the public issues of the day. We, have no fear of educating a person out of usefulness in our country, if his education be based upon solid common sense. But not so in Germuny. Professor Lexis, of the University of Gottengen, has lately issued a work in which he shows by statistics that German universities have in them twice as many students as can possibly hope to gain livings by their respective professions.

hope to gain livings by their respective processions.

Professor Lexis says, the result is a large increase annually of a learned, and what he regards as a dangerous class, that cannot but work harm to the nation and disturb the government. While we can understand how callings and professions may be over-crowded, we do not understand why an educated man or woman could not turn their quickened wits to some useful and remunerative work, as well as to plot mischief and make trouble for themselves and country. If Germany be in danger from such cause, she must either quit educating, or change the curriculum of her colleges and universities so as to meet the demands of the country. The time is doubtless near when all lands will have to consider public needs in the education of the young. But it is certainly a false idea to advocate education as being dangerous, even if idle; at least it But it is certainly a false idea to advocate education as being dangerous, even if idle; at least it
should not be considered more so, or as much, as
ignorance. But kingdoms and empires are always
in danger, because they are not right. They will
ultimately pass away. The agitators may be
learned or ignorant, the result will be the same.
Our own country has been disturbed by ignorant
foreigners who could not at once appreciate a
free government. We think they need education,
and propose that their children shall have it.

#### IOWA JUSTICE.

The Supreme Court of Iowa is famous for its alings against women. Its last decision in this ne proves judicially what a one-sided partner-inju marriage really is, except in those cases here the husband proves to be a genuine man. couple, Mr. and Mrs. Miller, made a formal notract to the effect that Mrs. Miller shall keep er home and family in a comfortable and reason-by good condition; and that Mr. Miller shall rovide for the necessary expenses of the family, and shall, in addition thereto, pay Mrs. Miller to the individual use, two hundred dollars per for her individual use, two hundred dollars pe year, payable \$16.66 2-3 per month, so long as Mrs. Miller shall faithfully observe the terms and Mrs. Miller shall faithfully observe the terms and conditions of this agreement. This Mrs. Miller did faithfully, but Mr. Miller failed in his part, whereupon Mrs. Miller called upon the law to hold him responsible. The monkey-headed judge says, "The agreement can not be enforced for reason that it is against public policy, and therefore void; that it was her business as a wife to do what she agreed to do without any compensation; that it strikes at the very foundation of domestic life and happiness when the courts recognize a contract of this kind between husband and wife." In other words, that in the marriage contract the husband is the ruling partner, but irresponsible for the conditions he imposes upon his wife, of for the conditions he imposes upon his wife, of wretchedness and poverty; and under which cir-cumstances she is in duty bound by wife-hood to make her brute of a husband, comfortable and happy! Finally, that the wife has no rights the husband is legally bound to respect in finantial matters. That decision ought to impeach the judge who rendered it.

#### IN OUR SCHOOLS.

Not a few useless and profitless things have been taught, from time to time, in our schools. One very important thing never has been taught, and this is the nature and effects of alcohol on the human system. Our common schools are the proper places in which to lay the foundation of temperance, upon which it is desirable that young lives should be firmly based.

Intemperance and inebriety are the offspring

Intemperance and inebriety are the offspring of ignorance. Nine out of every ten who drink, honestly believe there is warmth and nutrition in alcoholic beverages.

The poor of Vienna think spirits is cheaper than bread, therefore give their children a glass of it and send them to school, without otherwise having broken their fast. The result is said to be often a throng of reeling pupils. Nothing so bad has yet come to light in our country, but whave plenty of youthful drunkards that are well have plenty of youthful drunkards that are well have plenty of youthful drunkards that are well fed, but whose course is towards the gutter when parental provision is withdrawn. But what provision, that goes no farther than to feed and clothe! The mind and spiritual faculties left to slumber at a period when the most, easily roused and stimulated to aplendid growth and possibilities. It often happens that the only training a child gets is in school, and it should be such as to strengthen its moral pattern. strengthen its moral nature.

-- A commendable move, that-by the leading citizens of Santa Clara county, to erect a monu-ment to the memory of Governor Stanford, to be located in the San Jose City Park. But as Govlocated in the San Jose City Park. But as Governor Stanford belongs to the Pacific Coast, and especially to California, we would suggest that the proposition be given enlargement—that the admirers of the great philanthropist and his noble wife, throughout this State and beyond, join their efforts, and erect them such a monument as will do honor to them, as they deserve, and credit to his friends. But really, they are crecting their own monument at Pala Alto—one that will endure when the marble has crumbled to dust.

MOLLIE FANCHER.

The sympathies of our readers, we know, will turn from the sad record of suffering of Mollie Fancher, so lovingly told by Mrs. Nellie Blessing Eyster in this week's GATE, with a warmer glow towards all that suffer. The facts which Mrs. Eyster has left for us to formulate are simply

Eyster has left for us to formulate at these:

The Sargent Manufacturing Company of which Miss Fancher is Vice President, was incorporated May 1st, 1886, the business being established by George Sargent, in 1877. The factory was destroyed by fire March 1st, 1888; the consequent loss occasioned by the delay, and the necessary expenditure in the equipment of a new factory, has made such a demand on its resources that it has become necessary to raise additional capital to carry on the business. The nature of the business, be it known, is the manufacturing and furnishing of all kinds of appliances for the use and comfort of invalids. To further this good work, the quickened brain and purified heart of Miss Fancher has been enlisted. Her own statement 

that I am contributing to the co

saway from my own success, get that I am contributing to the comfort of hers.

Those who have been housed in darkened ambers, sleepless, tossing, racked, and unable find relief from physical pain; and those whose es have drooped with the wearmess of watcher, will acknowledge, as I believe you will, that ey who give their time and talents to the study furnishing appliances for the alleviation of iman suffering, and whose efforts are wholly dieted to such a result, are worthy of encourage-ent, even though it be in the form of tusiness. This stock which we offer, was originally considered by the stockholders to the treasury, to be did or sale at any future time, should it become eccessary to increase the working capital of the impany. By excent action, it has been made referred stock, on which interest at the rate of x per cent shall be paid to the holders, untich a time as the dividends of the company shall und or exceed that precentage on its entire cap al stock.

Such an emergency having now ariser, this such as memergency having now ariser, this

istock.

such an emergency having now arisen, ck is offered for sale on a hasis that is ad ecus as an investment, while at the se, those who invest, not only benefit me, tribute to the development of an enter it is necessary, humane and commendable.

that is necessary, numane and commendable.

Any philanthropic soul who may wish to aid
this work, can communicate with Miss Fancher
by addressing her at 160 Gates Avenue, Brooklyn,
New York. The stock is one hundred dollars
(the par value) per share.

#### EULOGIES OF THE DEAD.

The Christian Register, speaking of funeral customs and the duties of ministers, mentions one point that cannot be too well considered, which is praise of the dead,

oraise of the dead. it says:
'A public man, above all others, is the one "A public man, above all others, is the one "who least needs any eulogy. His life is known to the multitude. But there are quiet, simple, "humble souls, whose work has been wrought in "silence and obscurity, who deserve at the close of their lives, some recognition of their fidelity. "That their doings have never been blazoned to "the public eye, may be the very reason why the world should know something about them, "Sometimes the most inspiring and helpful feature of a funeral service is to tell with truth "and simplicity the heroism of an inconspicuous and simplicity the heroism of an inconspicuou "life." While the opinion and estimation of this blind world of one's life and labors does not much signify, there is still a sense of right and justice that prompts the expression of such utterances as the above. Every human being is entitled to that prompts the expression of such utterances as the above. Every human being is entitled to credit for the work he or she faithfully does to the best of their ability. If Fate, or man, obscures their lives and labors, they are still known by a few. When the hidden life is ended, its virtues should be spoken to the world, not that the recognized of God and his angels needs the poor praise of mortal lips, but only that others so placed may be cheered and strengthened in their lengthened tasks. Let us not envy the glorified public man his laurels here—they may be the lengthened tasks. Let us not envy the glorified public man his laurels here—they may be the most he will ever win; nor the last glowing eulogy over the dead—it may be the only words that will cheer his soul in long ages. So different are worldly and heavenly renown.

#### LIGHT ON THE HOLY LAND

LIGHT ON THE HOLY LAND.

However much and radically individuals and nations may differ, there is always some ground upon which they may meet and agree; some point upon which both may stand and neither desire to displace the other. It has never been supposed that England and France would ever mutually seek to find their point of agreement, but since they have, it must all be regarded as accidental, or at least as something in the course and turn of events, that could not be avoided. We read that the Sultan has granted a concession for the construction of a railroad between Jaffa and Jerusalem to a company of French and English capitalists. Now, if these two quarrel-some neighbors can manage this scheme to make the Holy Land a common country, liberal minded nations of the fature, will rise up and call them blessed; for nothing but a railroad can ever dispelt the glamor of superstition that hovers over the land where the greatest of humanitarians and most liberal of men, spent his days and gave his life as a sacrifice to the truths he came to preach. Had Christ been spared, his teachings and works would have redeemed the world, whereas his blood resulted only in superstitious ideas and a multiplicity and war of creeds. Whether by French. English or Americans, all will hail a railroad through the Holy Land, as not only a convenience, but as a civilizer. French, English or Americans, all will hail a railroad through the Holy Land, as not only a convenience, but as a civilizer.

"THE TABLE."—This is the title of a large, neatly bound volume, of 450 pages, just out, by Delmonico's chief cook, Alessandro Filippini. It

gives us much valuable information on "how to buy food, how to cook it, and how to sere it." It contains a breakfast and dinner mem in Eag. 1400 recipes for cooking food. To young house keepers,—to everybody who gives, or expending for an artistic dinner,—it is simply invaluable. There is a scientific way of preparing food in which the French excel, and this book even to be a compendium of about all that keepers that subject. As a rule, the book would be but little more use to an editor of a Spiritualing journal than would be a handsome coach dog. But we rejoice that everybody is not thus like. But we rejoice that everybody is not thus limited in his gastric enjoyments. For sale by the His

#### EDITORIAL NOTES.

-Mr. and Mrs. A. A. Lamont, of Santa Rogave been stopping in the city for the past week

—Dr. James V. Mansfield will return to the Pacific Coast during the month of October, with the intention of making California his permanent residence.

-We give place in this issu Elder Evans, the leader of the Shakers, at Lebanon, N. Y., to express his views on co scriptural matters, etc.

-That excellent medium, Mrs. M. J. Hen Avenue, where she will be pleased to receive searchers after spiritual truth.

—The charming "Beasey Babies" gave: hibition of their wonderful musical powers private parlors of Dr. Nellie Beighle, on Bw. day evening last, to the delight of a pleasan gathering of a few of the Doctor's friends.

-Mr. and Mrs. Perkins cordially invite their friends to an informal reception next Sa evening, (the 28th), the occasion being the first anniversary of their marriage. Remember the place, 111 Larkin street. No admittance fee.

-Metropolitan Temple was packed until there was no longer standing room, on Sunday evening last, it being the first appearance of Mr. Slater since the attempt upon his life. It is estimated that not less than two thousand persons were present.

—Advices have been received that a post-office has been established at Summerland, and Henry B. Allen has been appointed postmaster. The office will be open for the transaction of besines as soon as the necessary papers are received from

—Looking Backward is the name of a new weekly just started at National City, in the in-terests of Nationalism. It is edited and pub-lished by Geo. R. Moore. The impulse given to this new idea for the solution of the labor pro-lem by Edward Bellam yis bearing fruit in the organization of clubs in all the prominent towns and cities.

-Buchanan's Journal of Man, for September, is most excellent. Dr. Buchanan in it, from month to month, skins the cream from the advanced ideas of the world, and enriches it with his own matured observations. The leading arti-cle, "What is the Enlightened Demand of the Medical Profession," is able and timely. The number contains almost sixty pages on living topics of deep interest to every thinker.

topics of deep interest to every thinker.

"The steamship upon which Mr. and Mrs. Fred Evans are expected to return from Australia will be due to-day. Judging from the frequent and lengthy reports of the Harbinger of Light, as well as the report of the test scance given before the Society for Psychical Research of Brisbane, and numerous other favorable reports of Mr. Evans' work in the Colonies, we conclude that his mission has been one of remarkable success. Their many friends here will gladly welcome them home.

-W. J. Colville is lecturing to very large audiences in the Tabernacle, Portland, Oregon; he speaks Sundays September 29th and October 5th speaks Sundays September 29th and October 5th at 2:30 and 7:30 P. M., also Monday, Wednesday and Friday at 7:30 P. M., and Tuesday, Thursday and Saturday at 2:30 P. M. In addition to his public work, he is teaching a private class at 183 Main street, Monday, Tuesday, Wednesday, Thursday and Friday at 10 A. M. He has calls from other Northern cities, and may pay a giving visit to Tacoma, Scattle and Victoria.

-Hudson Tuttle and Emma Tuttle were the speakers engaged by the management of the meet-ing at Wentworth's Grove, Paulding Co., Ohio, September 7th, and 8th. It is estimated that they were greeted by an audience of six thousand. September 7th, and 8th. It is estimated that they were greeted by an audience of six thousand. Vast as the audience was, those on the extremedge could distinctly hear both the speakers. Such was the crush of vehicles that it was ore two hours after the close of the last session, be fore the last conveyance became extricated and started homeward. It was the nineteenth annumenting in the same place, and the most successful.

-Mrs. Marie E. Craig, of Fort Calhoun, No. braska, sends us the following good cheer: "Et "closed please find express order for two dollar and fifty cents, for one year's subscription to be GOLDER GATE. I subscribed for six months, and my time has expired, I know. I can so' think of missing a single number of the det paper. The loving messages from our glories Sun Angels' Order of Light (of which I am and humble member), are alone worth the price of the paper. Wishing your more than excellent paper a grand success, I am fraternally yours, for truth and light." and fifty cents, for one year's subscription to the

#### Progressive Spiritualists.

OR OF GOLDEN GATE

EDITOR OF GOLDEN GATE:

The afternoon conference and test meeting. Is Sunday, was well attended, and was one of the most interesting that has been held lately. It speakers were Mrs. M. A. Ellis, Mrs. Loyd, Miller, and others—also giving tests. Mr. J. Day made quite extended remarks, and was tened to with marked attention. We hope will visit the meeting oftener and give us benefit of his experience and knowledge. It is evening Prof. Dawbarn lectured on the teries of Spiritualism,"—an interesting subject and was enthusiastically received. Next of To-Day Don't miss hearing this lecture.

MRS. S. B. WHITEHEAD, See'y.

#### WHY?

Rev. Dr. Henry Van Dyk: asks in the Presby "Why should we retain in our creed " what none of us believe, what all our teachers "of theology reject, and what serves only to "bring reproach upon our doctrine among them
"that are without?" We do not suppose that We do not suppose that Rev. Van Dyke is seeking unpopularity, but it seems almost incredible that a Presbyterian minand rationalism of the church tenets with a view to reformation or revision of doctrine. Yet, this is certainly the Doctor's intention, and moreover, ne knows the ground on which he stands; and he knows the precise course that modern progressive thought is taking, and intends that those to whom he is responsible shall not in the distant future are prove him for keeping them in utter darkness when he himself had received some of the true segrove him for keeping them in utter darkness when he himself had received some of the true light of free thinking. Yes, we say free thinking, for when ministers will acknowledge the creed upon which their profession and livelihood is based, to be faulty, they have been exercising the privilege of free thought, the spirit of all progress. The same question that the Rev. Van Dyke asks, is being put concerning all creeds and sectarian churches, and the whole world is asking itself how it could so long be deceived and deluded in matters upon which the least exercise of common sense will show to be preposterous, and scarcely worthy the credence of a child.

It is a law of Nature that we first progress physically. The world is almost free from the most commonly recognized slavery—that of traffic in human beings. Now is coming mental and spiritual emancipation, and in every sect and organization it may be recognized. All are asking, "Why do we thus?"

HOLSTEIN MILK RECORD.

#### HOLSTEIN MILK RECORD.

As many of our readers are farmers, and all are, or ought to be, interested in the products of the dairy, we give below the carefully preserved milk record of the nows of E. W. Steele's famous Hoistein Herd, at Edna, San Luis Obispo County together with that of one Jersey cow belonging to the same owner. The record is made up to Sept. 45th instant, and the showing is simply amazing:

1888-9, 295 days 1889, 182 " 1889, mo. April

1887-8, 378 days.... 1889, 256 .... 8,650 lbs; average, 227 8,146 lbs; " 31%

1888, 276 days..... 1889, 230 41 8,351 lbs; average, 301/4 8,382 lbs; " 361/2 1,254 lbs; " 441/4

on 1889. 242 days... x889. mo. April. 5,704 lbs; average, 23% 773 lbs; " 25%

JERSEY COW, NO. 20 1887, 236 days... 1887-8, 430 " 1888-9, 279 " 1889, mo. March.

#### Gathered from the Lyceum.

the predominating character of expressions that cested upon the countenances of the large number of children and those of more mature years, who of children and those of more mature years, who assembled with the Progressive Lyceum on last Sunday, at its hall, No. 909 1-2 Market street, as those gentle influences of music, fragrance and harmony of colors which eternal Love in His wisdom designed as the elements that should contribute to the higher pleasure of the human spirit, were present with the songs that were sung and the flowers and ensigns that were distributed through the room. The influence of such conditions brought pleasure to all who, tired with the six days toll, had found a pleasant place to rest and refresh their spirits. A new teacher was found in a lady who consented to take charge of a group, and she soon had her pupils interested in what she had to say to them. Several new scholars also brought with them additional vitallity that served to infuse more vigor into the balance of the pupils.

Quite a good start towards the establishment

devise means of adding to the interest already shown by the scholars. The committee on the public entertainment that will be given on Saturday evening, October 5th, reported that a very good program had been arranged, one feature of which should be a general march of the scholars, who will occupy the front seats of the hall, and an effort will be made on next Sunday to instruct them a little in the march, immediately upon the close of the regular session of the lyceum. Some talent besides the pupils have consented to give their effort towards the pleasure of the evening, so that an agreeable time can be expected by all who attend.

W. J. Kiekwood.

#### St. George's Hall.

EDITOR OF GOLDEN GATE:

St. George's Hall.

Editors of Golden Gate:

The last spiritual meetings, under the auspices of Adrian B. Ormerod, were held last Sunday at St. George's Hall, 909 1-2 Market street, at 2:20 and 8 r. M., and, as on all previous occasions were very entertaining and interesting. At the afteranom service the controls of Mrs. M. J. Hendee, one of California's finest mediums, delivered the opening invocation, also giving a grand address on the subject, "What is Spiritualism?' setting forth in a beautiful manner the truths presented by the spiritual philosophy. Prof. Ormeroid then followed with tests in his normal continuous group many, including names and initials of spirit friends in such a manner as to be fully understood by those they were intended for. Mrs. Hendee also gave many very convincing and surprising tests, including names and descriptions that proved, beyond a doubt, the presence of spirit friends. On one occasion as many as five names being recognized by a single individual. At 8 P. M., alter very appropriate remarks by Prof. Ormerod, and a short address by the spirit control, the usual seance, consisting of psychometric readings and personal tests was given. Eight readings out of nine were recognized as correct, as also a number of tests given to individual speech. A collection was taken for the children of the late Mme. DeRoth, and \$3.05 realized for their benefit. The music was unusually good. Many expressions of regret were beard on account of the departure of Mr. and Mrs. Hendee intends to continue these meetings. Short addresses and tests will as usual be the order. Time of meeting at 2:30 and 8 P. M. All invited.

#### Medium's Meeting.

Another afternoon was spent very profitably last Sunday, at 111 Larkin street, at the spiritual conference and Mediums' Meeting. The theme of "Home" was continued, the sympathetic and loyal side of human nature being brought to the surface. Poems were read and commented upon by G. F. Perkins, touching upon the subject. Dr. Temple followed with his soul-stirring thoughts: It is not always the wise sages who do the most good in the world or who are more favored by the spirit powers than the earnest soul full of energy and honest principles. The latter workers, we sometimes dare to think, are entitled to reward, and receive it, too.

full of energy and honest principles. The latter workers, we sometimes dare to think, are entitled to reward, and receive it, too.

It is the purpose of these meetings to be free from sentimental gush or loud proclamations of wonderful phenomena; an effort is made to quietly walk in the path laid out for us. There seemed to be much interest felt by the audience, and many volunteer speeches demonstrated that fact. Mrs. Perkins gave many tests from the platform, as well as in the circles afterward formed. Several mediums assisted. Mrs. Jennie, of Oakland, was noticed among the willing workers. These meetings are free for mediums to speak, give tests, or sit still and listen, and no rebuke will be given them if they choose to do the latter.

#### Circle of Harmony.

EDITOR OF GOLDER GATR:

Mrs. Logan's Circle of Harmony in St. George's Hall, 909 Market street, is so well established and so extensively known that it requires only the mere mention to get the people together every Sunday at 11 A. M. and 7:30 in the evening. Perfect freedom for all to participate is still maintained, and there is no lack of talent nor urging to fill in two hours interestingly and profitably to all concerned, at each session. Yocal and instrumental music is interspersed with speaking and tests. Last Sunday at 11 A. M., Mr. Day, Professor Ormerod, Dr. Temple and a young gentleman made speeches, and Mrs. Higgins of New York, gave a fine inspirational talk and general tests, as did also Dr. Temple, tests which none could gainsay. Mrs. Dr. Bentley of San Jose, read one gentleman psychometrically. Her mediumship is very fine and exalted; we hope she will re-visit us soon. The evening meeting was not crowded, as Mrs. Logan had recommended that they give Professor Ormerod a rousing audience in the same building before his departure to Mexico. Miss Henshall's music on the plano will be had again under spirit control, next Sunday evening. Mrs. Cook and Mrs. Rutter, will perform music at the 11 o'clock meeting. All are invited.

#### The Young People's Meeting.

The Young People's Meeting.

EDITOR OF GOLDEN GATE:

It has been many weeks since the Young People enjoyed so good and profitable a meeting as was held last Sunday at St. Andrew's Hall. The congregational singing was full of spirit. The program of songs and recitations was rendered by G. F. Perkins, master Oscar Stormfield, Jessie Cranston, Miss Lawson, Miss Purnell, Miss Nettie Kohn, and an inspirational poem by Mrs. Connor. Dr. Temple gave a large number of very convincing tests from the platform, which he audience seemed to appreciate. The gentleman has an air of earnest and honest zeal, which clearly proves his genuine mediumship.

Mrs. Jennie also gave many satisfactory tests and answers to mental questions. The lady is another example of modest spiritual workers. Mrs. Perkins closed the exercises by giving in rapid succession a large number of tests, one of which was beyond all doubt a remarkable demonstration of spirit power, it being the successful effort of the late George Powers to clearly identify himself to his mother and his friends, the result of which quite overpowered the medium for a time.\*

#### FORM OF BEQUEST.

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

"I give and bequesth to the Golden Gafe Printing and Publishing Company, of San Francisco, incorporated November 28, 185, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

RIVER, HARBOR, CANAL DREDGING AND LAND COMPANY.

RIVER, HARBOR, CANAL DREDGING AND LAND COMPANY.

This Company possesses 20,000 acres of the richest alluvial land lying along the Bay of San Francisco, from Alvarado to Alviso, in Alameda county, and Mountain View, in Santa Clara county, a distance of twenty-two miles, embracing all the waterways and water-front along this Bay shore-line. The title to this land is derived from the State of California in patents. If ever a great enterprise was started on a stable foundation, this certainty gives evidence of being one, there is nothing visionary about it, because the enterprise is founded on a substantial basis and the aim can be carried out successfully, judging from the best precedent, and result to the stock-holders in very large financial benefits.

Besides this land the Company owns the patent right for the entire territory of the United States in the Sternwheel Dredging and Hydraulic Dirt Conveying Machinery, invented by A. Boschke, C. E. Both these are great improvements on past appliances, and they are the result of Gen. Boschke's experience during twenty-five years in dire ging operations. This dredging plant will earn, when employed at the lowest ruling prices, \$1,000 per day. It is adapted for levee building and for filling flats and lowlands; the excavated soil can be transported through pipes by means of the hydraulic dirt conveyors to a distance of a mile under pressure of powerful lore pumps. This advantage will give the dredge employment in preference to others, when works like the filling of China Slough, in Sacramento, which has been attempted before but always ended in failures, can be done cheaply by dredging the soil from the river, thereby deepening it, and conveying the spoils through pipes to the ground to be filled.

A wide range of application for this plant lies in the creation of water fronts for shipping,

ground to be filed.

A wide range of application for this plant lies in the creation of water fronts for shipping, where a greater depth of water is required, and the dredged material is used to raise the land for building purposes. In this respect the Company will have use for this dredging plant at a portion of its property known as Dumbarton Point, which is destined in the near future to become a shipping point and the terminus of several transcontinental railways. Dumbarton Point is situated about central of the Company's lands, on the East shore of the Bay, in Alameda county. It extends across the wide expanse of tide lands, and thereby approaches the shore of the San Francherous contents.

s applications for this land have been Numerous applications for this land have been made to the Company to purchase at \$100 per acre, or for leases of from \$5 to \$8 per acre per annum. This improvement can be carried out within one year, and will result in a revenue to the stockholders, which will be paid to them in dividends half-yearly.

The capital stock of the Company is \$1,000,000, divided into 100,000 shares of \$10 each, and because no massessable on account of the Company is \$1,000,000, divided into 100,000 shares of \$10 each, and \$100,000 shares of \$

the entire rights to the dredges and conveyor patents.

Fifty thousand shares of stock remain in the Company's treasury, the proceeds from the sales of which will go into the treasury to pay the cost of developing the enterprise. With the expenditure of \$30,000, the Company proposes to improve the above mentioned 2,000 acres; it offers to self 6,000 shares of its treasury stock for \$5 per share, to obtain the funds to make this improvement. In the Company's prospectus is stated and provided that its stockholders are preferred purchasers of the improved agricultural land, for which the Company will accept in payment its stock at par value.

The purchase price for the first 2,000 acres will

outpays a proved by ditches, roads, and supplied with tessian water. The purchaser of this amount of stock will hereby double his investment within a year, if e should choose to purchase the land in place of olding his stock to reap the benefits of the final evelopment. The appreciation in value, probady manifold of the par value of the stock and its arrings in dividends, must result from the delopment of this enterprise. For further particulars, call or address GRN. A. Doscritte, 130 Sansome Street, Room 6, San Francisco.

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A STRONG WRITER.—" Stephen," said the colonel, speaking to an old negro who had come to cut the grass in the yard.
"I am told that you intend to give your son a good education." "Dat's what I does, sah. I knows whut it is ter struggle erlong widout l'arnin', an' I is 'termined dat my son shan't travel b'arfoot ober de same flint rock road dat I did." "A noble resolution, Stephen. There is something beautiful in the uncultivated mind that has a reverence for knowledge. Is your boy learning rapidly?" "Ez fast ez er hoss ken trot, sah. W'y last week he write er letter ter his aunt dat libes mo' den twenty miles frum yere, an' atter while he gwine write tre his dder aunt dat libes fifty miles erway." "Why doesn't he write to her now?" "Oh, he kain't write so fur yit. He ken write twenty miles fust rate, but I tole him not ter try ter write fifty miles till he got stronger wid his pen. But he gwine ter git dar, I tell you. Won't be mo'n er year fo' dat boy ken set down at one cend o' de guberment an' write er letter cl'ar ter ke udder eend."—

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If you have built castles in the air your work need not be lost; that is where they should be. Now put the foundation under them.

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The Theosophist has neither time nor disposition to engage in argument or controversy with a view of proselyting and gaining converts to his own beliefs, nor are his efforts directed to the end of combatting others' beliefs. He would not rob nor despoil others of their possessions either material or spiritual. What satisfies them, he recognizes their inalienable right to, the right born of possession. An attempt upon his part to deprive them of it, would be arrant injustice and productive of much discord. As long as one is contented with their possession, whatever it would be arrant injustice and productive of much discord. As long as one is contented with their possession, whatever it may be, they are receiving the lesson of one one late investable justice will be meted out to every man in exact accordance with their thought and action, for some close, and to interfere with their opportunity would benefit neither party, but on the contrary, would work discomfiture to both. This is the reason why men cling so tenaciously to their religious beliefs, oppose most streamously all efforts of interference, and are apt to regard all other beliefs wrong. From their standpoint such a course appears right; but, in the clearer light of justice, all men are equally entitled to their respective beliefs, and strict toleration should be exercised toward all in the practice of them. This principle of toleration is the distinctive and peculiar feature of Theosophy as compared to all Philosophies and Religions. Theosophy holds that only that can possibly come to man, society. The answer is: No, it is not entered the specific of the many conditions and their through that the high their thought and action, for some one late the middle action, for some one late and the suppression of some interest the suppression of some interest the suppression of the solution of the suppression of the

A Thosophist—His Relation to Himself and Others.

Continued from First Phys.

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his being, he feels less than ever compe-tent to pass judgment either of praise or blame upon his fellows. Praise is often as unjust as condemnation. No one un-less in possession of all the evidence is capable of rendering just judgment, and as one realizes how ignorant he is of his own state, he naturally withholds all judg-ment. He thinks it better to let each one alone with their thought and action, for

Not from without doth knowledge come To inspire and point the way, And constitute the greater sum Of man's whole destiny. Of the worlds beyond; Out to the worlds beyond; And man must know of its hicden throes To solve life's mysteries.

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purpose or grornying, ne might not know what, but a being of mysterious power and wondrous in His works. He has held over the heads of His children a rod of correction that fell in assumed power held in the hands of would-be teachers of the in the hands of would-be teachers of the race. Strange that just beyond the mys-tic gate a realm of life unseen, very like the seen, should be the reality known by those who passed on before; and yet those lest to come so soon, hear not the faintest echoes therefrom, or hearing, hide the knowledge away out of sight, and still look

into the mythic volume for yielden to point a way to happiness out of sight Beyond mortal ken the loved ones walking in their robes of white are building homes, while the beauty of loved ones are bury will to the beauty will cold ones are bury heart, brain and hands, are working, in harmony, preparing for a home-coming that now foreshadows it used in pleasant will be the beauty of the beauty will not be listening soul we winger of life's realisies that a corra whe seed here will not mythic lier but true; just be young her will not be listening soul we winger of life's realisies that a corra where will not mythic story. Our hearts are lost on beauty will not be listening soul we winger of life's realisies that a corra where will not be listening soul we winger of life's realisies that a corra where will not be listening soul we winger of life's realisies that a corra where will not be sould not not be winger of life's realisies that a corra where will not be sould not not be well and there will not be listening soul we winger of life's realisies that a corra where will not be listening soul we winger of life's realisies that a corra where will not be listening soul we will not be listening soul will not be sould not sould not be so

From the Sun Angels' Order of Light.

Written for the Golden Gate, by one of the Gux dians in the Higher Life, through the mediatumly of Min. E. S. Fox, Scrike for the Order of Light.

To the world has come from time immemorial a knowledge claiming authorship from the Divine God, the author of life, and life given to man for the express purpose of glorifying, he might not know what, but a being of mysterious power and wondrous in His works. He has held over the heads of His children a rod of correction that fell in assumed power held

men, and withal have blessed the planet with the influences brought from other worlds.

When the banner of redemption is unfuried o'er the length and breadth of the land and mankind have learned the true way of life, our work for the world will have been accomplished. Then with our own we shall gather in the grove beside the lake. There is building a temple not far beyond where the noble pioneers of our cause will meet to receive the benedictions uttered by those who have watched the planet-during its ages of unfoldment; have brought thereto the children of their love; have sent them forth as messengers of light and received them back to again send them forth on missions of unfoldment, and now received them home triumphant. A grand re-union, a jubilee of souls, awaits the coming time. Make ready each loved one to receive the happiness in store for the steadfast, tried and true; Mind not the conflicts or terrors that may befall; these will have no power o'er a spirit made strong with firm purpose to overcome and stand redeemed. In the records of the past, my name has been written as Charlemanne.

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

Oswegoo, N. Y., Sept. 1, 1889.

At present I am out here in the Silver Mountain Mining District in search of \$50,000 that nature hid away in these \$50,000 that nature hid away in these mountains some years ago. One day last week I was sitting, wide awake, in a room that was piled to the ceiling with household goods, thus stored for lack of room to display them. I was thinking of mining to display them. I was thinking of mining prospects, and all at once I began to see, in a most disgusting sense, the surrounding deformities—taking in the whole mining camp—its wretched excuses for residences, dilapidated wagons, poor, bony horses, and looking down upon my knee, I saw a spot as large as a silver dollar, nearly worn through. Presently my eyes went shut and I saw the real deformity; it seemed to me of the whole community, physically, mentally and morally. There was not a mar, rent, defect or imperfection in the whole community, as it seemed to be, but what I saw in all its hideous ugliness, until I became heart-sick and dizzy. But all at once the scene changed and I found myself in a new place. It was in a large city, where were many very tall buildings and elegant in their construction and appointments. The room that I was to occupy was a most elegant apartment—like a beautiful library—everything being perfectly new except my old "Webster's Unabridged Dictionary," which was lying on a chair, and seemingly, without any one touching it, it was whirled out at an open window, and a new one lay in its place. Every thing was in the most perfect order, and not a scratch or a mar to be seen.

In an adjoining room was a dressing

open window, and a new one lay in its place. Every thing was in the most perfect order, and not a scratch or a mar to be seen.

In an adjoining room was a dressing case in which a large mirror reflected the wrinkles of age, the bowed form and bleached-out hair. Immediately the glass was removed by my order, and for some time not a mirror was allowed on the premises. This was to prevent me from seeing the effects of "the gnawing tooth of time." on my physical form. I had an usher stationed at the door leading into the hall, with instruction to admit none but the young, beautiful and perfectly attired of either sex, unless they wore a veil that would hide the decrepitude of age, and the deformity of imperfect youth.

When I went abroad upon the streets of the city, I did so with a bandage over my eyes, that I might not see any of the ugliness of undeveloped nature, animal or vegetable. Under these carefully protected conditions, I commenced to do the final work of my earthly life. Thus secluded from the crudities of earthly conditions, I soon began to grow in tru spirituality and mental clairvoyance, till I could only see spiritual essence, or what the old-time theologians called "immaterial substance." This was a very happy transformation for me, because for weeks, while looking only at the Physical and seeing nature's deformities and imperfections, I suffered terribly, and was constantly as sensitive as a naked nerve. But now, when old persons, bowed, wrinkled and full of decreptitude, came to see me, I saw the "spirit body" only, beautiful, symmetrical, and as chaste as ice. But there was always seen a difference. Truly good people always appeared as above described. Moral lepers showed their moral deformities through their outer coverings, no matter how beautiful the exterior. Will the editor or some of his spiritually illuminated scribes explain this, to me, new experience? X. B. X.

Letter from Boston.

I am always glad to witness physical, or sensuous spiritual manifestations. I not consider them trifles or even sub not consider them trilles or even subor-dinate to what some of our people call the higher phases, for by them alone we know we have immortal life, by which I mean a conscious life after this fitful life is over, and it seems to me they are the only proof of the fact that we claim. Having proved the fact, then comes inspiration influence and inferences on what the fact teaches, and the teachings generally, but none of these have any raison d'etre without the sensuous proof, except on general grounds more or less common to all the

grounds more or less common to alt use teachings in christendom. I do not consider these sensuous manifestations trifles, their sublimity is in the intelligence that produces them.

I am led to make these remarks in beginning this letter because Dr. W. E. Reid has lately had a meeting here in Berkeley Hall, which was quite fully attended. This is the hall in which William J. Colville had his lectures for a few years past, and seats some six or seven hundred, and on this occasion there were no spare seats, and before that large audience he gave some unmistakable manifestations in reading sealed letters without seeing or touching them, and also gave some remarkable slate-writing tests. I will give a brief discription of them, or some of them, for I think them, and so did that large audience, very interesting and very remarkable. It will be remembered that Dr. Reid is under arrest by the U. S. government, for fraudulently using the mails, or in the language of the indictment, "That he did knowingly and wrongfully profess to secure communications from spirit land to order." I do not think the government will have any case, and it may be a good thing for Spiritualism to get it before a jury. If he will do as well then as he did in the presence of the six or seven hundred, I think he will prove his case, and that is the promise of his core, because the did in the service of the six or seven hundred, I think he will do as he says, and Mr. Reid thinks so too.

J. Rodes Buchanan, M. D., was the chairman at this meeting, who made some remarks on the matter, and then A. A. Wheelock was introduced who made a strong and loud speech that the audience much applauded. Dr. Reid then came forward and was under control of his forehead in the attitude of thought he said, "There is a spirit here who says his grandson was murdered, murdered for his money, his name was Alfred, and his father who asks the question is named Alfred also." Then looking at the audience had a for the spirits of the several proposed in the substitution of t

happened at Rockway where a friend was drowned, and so said the spirit. He asked his friend in spirit life, why he was not sent for when he was sick, and the reply was, he did not think he was going to die; and he asked also, is Spiritualism true? and the reply as above, was, proved true by my answering your questions.

As this letter is getting rather long, I will only say that Dr. W. E. Reid is a very remarkable medium, and I think the issue of the suit will be to his credit, and that Spiritualism will not suffer in the matter, and I will be glad to see it in the court with him for the medium. He tells me he intends to locate in this city in a month or two, or after his trial. He has been well received here.

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In the silence of night an angel stood Over an arch in the Orient sky: As he swept his hand over field and flood A murmur arose like the storm-wind's sigh

His hand he swept o'er the trembling world With a motion matchless, free and grand, Then a gleaming banner was slow unfurled And its light was spread over all the land.

The dwellers of earth were roused by its gleam And moved by a mingling of hopes and fears; Some moaned aloud, "It is only a dream," Crushed by the weight of the sorrowful years

Crushed by the shame and the sorrow of Time, Deeming its evile are ever to be,— They heard not a voice, upborne and sublime, Calling on men to look up and be free,

Calling on races of downtrodden men
Who heard not the notes, wide-pealing and stror
That bell-like rang out twice, thrice, and again,
"O, Nations of Earth, ye have suffered full long,

"Long have ye suffered and bent 'neath the yoke.
Your manhood degraded, trampled in dust,
Rouse from your stupor, 'tis time ye awoke,
Sever your bonds, they are eaten with rust.

'Rusted and weak, they are ready to yield, They are rotten with time and cankered wi Grasp then thy weapon, 'tis newly annealed, And manfully battle thro' on coming years

"Manfully battle for Truth and for Right,
Wielding the sword of the Spirit,—'tis strong
To pierce thro' the veil that hinders the light,—
Cleave thro' the armor of Error and Wrong.

'Cry aloud ! the voice of Truth shall be heard, Arm ye with courage and strength to be fre Thus shalt thou honor, in deed and in word, God who forever abideth in thee."

(Written for the Golden Gate.)

More Beyond.

BY LAURA ALCORN

Ne plus ultra," the bigot may say,
As he hugs creeds and pursues his old way,
Shutting his eyes to the light divine
That ever has shone and ever will also
That ever has seeking the good, the true,
Ever finds something useful and new,
And treasures of knowledge the 'long conce
To the earnest sacker will be revealed;
For in Nature's vast, inexhaustile store
There is more beyond, ever more, still more

There is more beyond, ever more, still more. Could we grasp the whole of its boundless store, Could we grasp the whole of its boundless store, Could we grasp the whole of its boundless store, Could work the hidden, the state of the property of the hidden, the state of the hidden, That lie concasted in the depth whole, Where the peat and coral forest grow, And the wast myriad off living forms
That every where in its great bosom swarms;
And the countless tollens that how lived and died In the abb an flow of its ceaseless tide,
Still a voice doth answer from shore to shore;
These is more beyond, yes, more, ever more,"

Then is more beyond, yes, more, ever more."

Could all but interpret the hieroglyphs

Engraved by science on the rocky cliffs,
With mind enlightened to read aright

The isson geology brings to light.

The isson geology brings to light.

The share seed all engraved on earth's broad page,
The hime read all engraved on earth's broad page,
And itace the relics of mountains war,
The Syrian tribes of the old, old past,
Those akcleton K. rms in the rocks reside,
And all only know that they lived and died
An links in Nature's stupendous plan

Before the earth was prepared for man.

Still father, yet, would the mind explore
Far more beyond, evermore, still more.

Far more beyond, evermore, still more.

In a cloudes night when we look above Where the stars, all, in true harmony move:
Those precious gems, in the crown of night, beer still the properties of the still t

To find more beyond, evermore, still more. Could the infinite universe be explored. And its boundless weath in its boson stored, Through all past ages, to light brought; Through all past ages, to light brought; Could we grasp its beautiful myself. The infinite ressures of mind and thought; Could we grasp its beautiful myself. So could we fathout in stephen and explore its laws. And rise from effect to the highest cause; Still more, would the soul demand, For with each new truth would its powers expand, And higher up still it has strength to soar, Finding more beyond, ever more, still more, so

And higher up still it has strength to soar, Finding more beyond, ever more, still more, In our spirit depths could we fully sound What infinite treasures would there be found. What powers and expacities lie concealed, and liest undersloped and uneverseled; To ourselves unknown, like the innate spark Which the finit oncoæsh in its boson dark. Could we raise the veil of material sense And see our own spirit, Omnipotence, We should then know, when perfect and under the strength of the streng

Ruth Allen.

Pretty Ruth Alien.

Pretty Ruth Alien, from morn to eve,
As fast as ber slender fingers could weave,
Broidered a banner of silken bars,
And a blue field glittering with silver stars.
In the twilight's beauty, at early dawn,
Pretty Ruth Allen wove on and on,
While her voice trilled out in gladiome rhyme
A gallant deed of the olden time.

Pretty Ruth Allen, from sun to sun, Labored until the work was done, Then sais, "The a banner for the brave, That sais, "The a banner for the brave, This is the only boon I crave, This commodes the band to the said to the sea, His commodes the did it over his breast, And the stars that entries is, like those up above Shall burn on his besom the stars of my love."

GOLDEN GATE.

Good Words.

Emyrox or Golden Carrel

It seems an appropriate occasion to torbreak our long silence in the columns of your gloriously golden paper, now that our favorate speaker and witter, Mr. W. J. Colville, has completed his last romance, "One-simes Toole," in the GOLDEN GATE.

We have been wanting to express to your readers our appreciation of this delightful and instructive story, illustrating the higher phases of Spiritualism, as also giving numerous sive suggestions upon all the various subjects of life, health and the duties of this mortal existence, which have greatly enriched and blest all those who have been favored by the opportunity of perusing it in your paper, and we hope it will soon appear in book form, as we have not been able to preserve all the copies of G. (that contain this romance, as we disgened to do.

There are and "manum" contained in the GOLDEN GATE, as we consider it seem in more pleasure and pride that we give copies of the GOLDEN GATE, as we consider it seem in more pleasure and pride that we give copies of the GOLDEN GATE, as we consider it seem in more pleasure and pride that we give copies of the GOLDEN GATE, as we consider its seem in more appropriate terms. "Our Question Department" is most ably conducted by our illuminated sister, Sarah A. Harris. Spiritual literature. It is always with great pleasure and pride that we give copies of the GOLDEN GATE, as we consider its end of the conditions of extensive and the conditions of extensive and the conditions of extensive and the conditions of the conditions

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cumulated rubbish of erronious thought.

It grows because this is an educational center, where each and all are encouraged to put forth a thought which perchance

as long been struggling for utterance.

It grows because the minds that gather here are ripe for action in a cause which is capable of practical realization. The world is weary of strife, of drudg-ing toil for bread, of selfish isolation. It

seeks to unite in one grand, universal brotherhood. It seeks to throw off the seeks to unite in one grand, universal brotherhood. It seeks to throw off the shackles of slavery which have held it in captivity so long. It sees a gleam (in the distance), 'tis true—but still a goal to be reached, where, not only the few, but humanity, shall come to realize the meaning of their inherent and God given rights. After the struggle for dear life has become less onerous, then we can have time to gather up the tattered and torn threads of our ideals that have lain at waste in the chambers of thought, and weave them into beautiful realities. The ideal then becomes the real.

Individuals,—societies,—must move in order as a whole, as "a wheel within a wheel." The most complicated machine is thrown into disorder if any part is displaced. Nature works by the law of order, and people are coming more and more to see that it is only by adjusting and caring for each as a whole, that the discorders which afflict society can be remedied.

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dome of freedom for all.

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