



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

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[J. J. OWEN, EDITOR AND MANAGER,  
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## GEMS OF THOUGHT.

It takes longer for a man to find out a man than any other creature that is made.

Holiness implies the inward state of purity and piety, righteousness the careful observance of God's laws.—*Selected.*

The noblest characters are those who have steered the life-vessel through stormy seas. A bed of soft down never nurtured a great soldier yet.

Feelings come and go, like troops following the victory of the present; but principles, like troops of the line, are undisturbed and stand fast.

No man ever sank under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.—*George M. Donald.*

The avaricious man is like the barren, sandy ground of the desert, which sucks in all the dews and rain with greediness, but yields no fruitful herbs or plants for the benefit of others.—*Zeno.*

Spiritualism harmonizes religion, science and philosophy into one concordant whole. It denies the idea of miracle as an impossible and contradictory thing like wood iron or a circle without a periphery.

The fireside is a seminary of infinite importance. It is important because it is universal, and because the education it bestows, given woven in the woof of children, give form and color to the whole texture of life.

We can all take courage from the words of George Eliot, who wrote:—"The darkest night that ever fell upon the earth never hid the light, never put out the stars. It only made the stars more keenly, kindly glancing, as if in protest against the darkness."

THE ART OF LEAVING.—Among the minor arts that add much to the happiness of life, is that of leaving gracefully after you have paid a visit. It may seem a small thing, but it is really a large one. Who does not know the individual who rises to go and then stands talking for an hour? And the host and hostess feel that they must stand, even if they almost drop with fatigue, and when the visitor is finally gone they give a sigh of relief and sink into their chairs. Pay your visit, say what you have to say, and when you get up to go do not linger by the way. Do not stand and talk and keep your hostess standing. You have enjoyed your visit, and so, probably, has she; go, then, while the enjoyment lasts, and do not linger until it departs and she wishes you would do the same. Some wise man has said that it is better to leave behind you a wish for your company than a satiety, or words to that effect. Men understand this better than women, and here comes in the advantage of a business training again. They appreciate the value of time more than women do, and when they have finished a call, they go without the tedious lingering and interchange of commonplaces.—*Miss Palfrey.*

## "LOOKING BACKWARD."

An Inspirational Lecture by W. J. Colville. Delivered in the Tabernacle, Portland, Oregon, Sunday Evening, Sept. 15th.

(Published by special request.)

The title of one of the most remarkable books now before the public, affords us our text on this occasion. Probably most of us have read this singularly clear, bright and comprehensive production of the fertile mind and generous soul of Edward Bellamy, still, there may yet be some to whom the work is a stranger, and for the benefit of such, as well as with a view to presenting a review of the book to all who may desire to know our views of its teaching, we will briefly sketch the main incidents of the story, and then proceed to consider the singularly felicitous views expressed on all its pages. Here, we may safely say, is an epoch-making volume, written by an unassuming man, at once a scholar, a thinker and a philanthropist; one moreover, who adds to the charms of great literary ability and evident deep sincerity, a delightful modesty which prevents him from falling into the very prevalent error of intruding one's personality unpleasantly and unwisely before one's readers.

Mr. Bellamy is indeed a John the Baptist of the new dispensation; he speaks an echo of that all-present voice which is pleading in the great heart of our common humanity against tyranny and oppression in their every form, and urging the adoption of measures whereby all people can feel their interests to be truly one. Unity is the basic principle of reality; "United we stand, divided we fall," is an ever true motto, and until it is practiced as well as preached, neither America nor any other portion of the earth can be "a home of the free," except in name, even though in a military sense it be ever so much a "land of the brave."

In the new era, the soldier's occupation will happily be gone; military training schools will have become obsolete; gunpowder will, if used at all, be employed exclusively for subduing hard rock and other substances over which man, with ever increasing intelligence, will exert fuller and fuller dominion, while those hideous monsters, monopoly and competition, which now menace human safety and happiness at every turn, will have sunk into the bottomless pit of final oblivion, from the depths of which there can be no resurrection. Such has ever been the prophet's and the poet's dream; and no matter how pessimistic, so far as the present is concerned, people may be, we can hardly find any one, certainly no considerable body of persons melancholy enough to hold no bright view of a future state here or hereafter, in which such glowing predictions shall be actually fulfilled.

"Looking Backward" is, and is not, a religious romance; it treats incidentally of religion, but mainly it deals with the great industrial problem which seemingly is becoming more and more difficult of solution day by day. Evolution is the watchword of science and of progress, therefore we hardly expect to hear any scientist denounce as too utopian, the scheme of industrial co-operation advanced by Mr. Bellamy, but many evolutionists (those of the school of Herbert Spencer, for instance), are apt to take a very leisurely view of human advancement, for while they do not question the forward tendency of all events, they would be apt to radically differ from our author with regard to the length of time required to consummate the marvelous changes said by him to be now on the very verge of complete fulfillment.

Many of you are no doubt aware that it was Mr. Bellamy's first intention to place Julian West's strange adventure in the year 3000, but after mature thought and deliberation, he decided that that date would be entirely too remote if the tale was to exert any great influence for good on the present generation, as, however much people may revel in the contemplation of bliss to come, it needs to be shown, or at least suggested that something is attainable in the near future to stir up much enthusiasm in the modern mind.

To proceed immediately to the narrative—Julian West (the hero), is a cultured

young Bostonian of the year 1887, who on the 30th of May (Decoration Day) of that year, goes with a party of friends to visit cemeteries and decorate the soldiers' graves according to revered custom; among the party is a young lady belonging to an excellent family who is his affianced bride; the young couple were to have been married as soon as the bridegroom could get a house ready to receive his bride; this work was greatly delayed by strikes among workmen, which circumstance opens the way for an easy slide into the defects and wrongs of the present industrial system, and for presenting a glowing picture of life under other and far happier conditions, where equity instead of injustice would prevail. Julian West is a sufferer from sleeplessness, and to induce sleep when particularly restless, he was accustomed to employ the services of a professional mesmerist, under whose manipulative treatment he soon fell into refreshing slumber, from which a faithful attendant knew just how to awaken him at a desired hour, if he slept beyond a reasonable period.

On the particular evening when the story opens, the mesmerist gave Mr. West the usual treatment, which soon succeeded in producing the state of somnia desired, but two events occurred which kept the young man an unconscious prisoner in his sleeping apartment for one hundred and thirteen years (it must here be mentioned that Mr. West's chamber was a subterranean apartment built in the foundations of the house, of the stoutest character, so constructed as to shut out all noise of the city, and afford a burglar proof receptacle for valuable documents, and it was perfectly ventilated and most comfortable and ingenious in every way conceivable). The mesmerist left that night for a distant city, and as afterwards discovered, a fire burnt the house and probably the man who was sleeping in it, but did not leave any clue to the whereabouts of the subterranean room; of whose existence people in general knew nothing, and which it (the fire) completely covered with ashes and other debris.

More than one hundred and thirteen years later, in September 3000, Julian West awakes to find himself in a pleasant room, certainly not his own, attended by gracious friends, but persons with whose appearance he is quite unacquainted. Thinking he must have singularly overslept himself, sleeping possibly entirely through one or even two, possibly three whole days, he eagerly inquires where he is and how he came there, to which questions he receives answers he cannot possibly accept, for he is informed as soon as Dr. Leete (his new host), considers him sufficiently refreshed with food of which he has partaken, that it is now September 3000, he cannot possibly arrive at any conclusion except that some acquaintances are playing a practical joke on him; but as the Doctor, who appears a stout, sensible man, not at all likely to practice boyish folly, he grows angry, thinking he may be the victim of some plot, and insists on an immediate explanation of the affair, whereupon Dr. Leete conducts him to the rear of the house where from a spacious balcony he beholds a scene of splendor such as could be beheld nowhere when he went to sleep.

Boston it was, which stretched out before him, the old familiar Charles river still wended its sinuous way in the same direction as of yore; various points of interest familiar to his childhood days, were still to be seen as natural landmarks in all directions, but the city itself was completely metamorphosed; where formerly streets had been narrow and tortuous, they were now wide and regular; where wretched hovels had contrasted hideously with sumptuous palaces, such frightful anachronisms were no longer visible; where stores and places of trade as mushroomed had formerly been thick as mushrooms after a rain, no vestige of the old style of doing business could be discerned, and where once the air was thick and foul with the smoke from countless chimneys, it was now clear and pure, with not a sign of smoke rising anywhere.

Such a startling and resplendent picture of a thoroughly regenerated city, almost had the new spectator's reason reeled; he had been conscious of long absence from home, and heard of read of great changes meanwhile, he would have been indeed extremely surprised at alterations so radical and immense, but to be conscious of nothing but going to sleep at night, and waking up apparently the next

day, and then behold such matchless transformation, was more than unassisted human intellect knew how to grasp without tottering. But as is always the case, when wonders are suddenly brought face to face with us, we do not realize them as intensely as we do later on; it is therefore quite harmony with science and general experience to record the fact that this uniquely situated man did not grasp the wonder of his situation in any degree fully until the following morning, when he awoke for the first time alone, to find himself a dweller in a new age, among people, not the oldest among whom was born when last he mingled among mankind.

The old order of things, Mr. Bellamy has aptly likened to a coach struggling up a steep and toilsome ascent, drawn with great difficulty by a number of unfortunate persons who have no respite from their constant strain and danger of their arduous toil, while seated on top of the vehicle are a number of passengers who add to the weight and burden of the crowd who are pulling it along, but while they do nothing but add to the labor of others, think themselves entitled to the very highest esteem, as well as from total exemption from every form of labor. If an accident happens to him who is pulling, some one on top contributes a trifle to ease his suffering, but no one thinks of stepping down and assisting to lighten the load or relieve the sufferer. As the law of compensation, however, can never be argued or sent out of the universe, or made to take its departure from human affairs, those who revel in luxurious idleness while others' backs are almost broken with the loads they carry, are by no means, as a body, happy or secure. At any moment they may fall from their elevated seats, and if they do there is nothing that can save them from the disagreeable necessity of helping to drag the coach.

This picture presents vividly and truthfully the condition of society as it is to-day, (1889), for do we not read daily of opulent families being suddenly plunged into abysses of destruction, and occasionally of the very poorest being lifted to the highest rank. Uncertainty is felt on all sides, and for this reason alone, many who are comparatively wealthy, as well as multitudes who suffer from distressing poverty, are eagerly desirous to lend a hand—the reconstruction of society.

Henry George, and all advocates of the single tax system, realize that the present system of land tenure is unjust in the extreme, that it encourages avarice and a host of kindred ills, and positively discourages attempts which would otherwise be made to improve the present condition of the earth and humanity; such reformers are not as a rule full-fledged Nationalists, though they advocate nationalization of land, but their reason for not advocating the whole of the system described in "Looking Backward," is that reforms, if lasting, are always accomplished gradually and (say they), we should bend our energies to a given point and seek to redress some special grievance before passing on the future measures of coming generations.

The particular beauty of Bellamy's picture, is that it is a complete portrait of a coming age, not a far distant period, but within the next few decades, years at farthest, for when Julian West sees Boston, thus beautiful and complete in the year 3000, what he beholds is not very recent, it is an established order, fully as established as any system which traces its origin even to antiquity. The striking difference between shopping in 2000, and shopping in 1887, consisted in the fact that when Mr. West accompanied Miss Leete to the co-operative stores of the new era, he found her method of transacting business totally different from anything to which he had been accustomed; he had seen ladies rush from one establishment to another driving bargains, and trying to get articles at the lowest possible cost; he had known of one shopkeeper competing with another; he had seen and read sensational advertisements in newspapers flatly contradicting each other, and was well acquainted with clerks whose principal occupation was trying to force goods upon reluctant buyers, making them believe they positively needed things they didn't want, and assuring them that they were paying very little for articles actually dear. In 2000 no such stores, advertisements, signs or clerks; purchases enter handsome public buildings, with fountains,

pictures, etc., to increase their beauty, and in these resorts they find printed lists of all the articles purchasable in the country these are accurately and fully described in catalogues issued by the government. Miss Leete selects from one of these the articles she wants; calls for samples, and without further to do, presents her credit card to the clerk who takes her order and punches out the amount of her indebtedness. In a very short time the order is filled from a great central reservoir of goods, and she knows if she traded all over the country she could get nothing better or cheaper than what she has procured at the office nearest her own door.

Money is abolished, but the old terms, dollars and cents, are still employed for convenience sake, and while under the new system every citizen, male and female, receives an equal allowance, over and above all that is needed to supply everybody handsomely, there is a large surplus fund, out of which public buildings are erected and improvements constantly made. This charming picture calls to mind the "miracle" of the loaves and fishes, when Jesus handled what appeared to others a scant supply, there was not only enough to supply the actual necessity of the throng, but after they were all filled twelve baskets full of fragments remained; a beautiful and most instructive metaphor of how far things will go when rightly handled which seem oppressively insufficient when ignorantly mismanaged. We hear a great deal about the folly of seeking to divide the wealth of the world into as many parts as there are people, and then giving each one an equal share, and constantly we are reminded that were this division of wealth made one day, everything would be as unequal as ever again the next, and, moreover, we are told, there could be only a scanty pittance for each individual, a sum so small that no one could encourage the arts or live in anything like comfort. This foolish statement grows out of several vital misconceptions concerning capital and labor. Now, capital is creator and so is labor, but creative capital is natural, not artificial capital. Land, water, air, light, mineral deposits in the bowels of the earth, must all be regarded as natural capital which includes also, nature, human intelligence, and the physical power of the workman. Such capital is universal, and affords opportunity for labor, but fictitious or artificial capital which must include everything to which the alleged owner is not rightly and naturally entitled, is a curse and hindrance which can never become a blessing.

If one thousand or one million able-bodied, intelligent men and women were to found a colony somewhere where virgin soil has to be broken up, and not one of them possessed of a particle of money, these people could create wealth, not only sufficient to support themselves in comfort, but to export so as to directly and materially add to the aggregate wealth of mankind. Where would this wealth proceed from but from man's co-operation with nature, which means a power within man, acting in concert with what is not man; in this way is wealth subject to immeasurable increase, but there cannot possibly be any increase unless there be labor, and there can be no labor where there is no field for it. Exchanging commodities and coin can never add to the aggregate of wealth, for it is only moving it from one place to another; speculation can only add to wealth as it develops new industries, and no industries can be developed where there is no land at the disposal of the industry. A little reasoning will show therefore, that man on earth is so circumstanced, that man is dependent upon capital within and without, viz., the resources of his own nature and those of the earth on which he dwells, while neither are sufficient to supply his necessities, unless he add his own industry in developing both these sets of resources, the inner and the outer.

Many theological critics of "Looking Backward," have objected to what they term "Bellamy's dream of an impossible future," on the ground that complete industrial co-operation would rob men of that stimulus and exertion which competition supplies. Others have contended that the whole scheme is repugnant to the spirit of the gospel which teaches that man must be righteous from an inward impulse, not by reason of a perfected external machinery for making men good in spite of

Continued on Sixth Page.



SANIA DARBARA) -



## From the Sun Angels' Order of Light.

[Written for the Golden Gate, by Spirit Eona from the Higher Life, through the mediumship of Mrs. E. S. Fox, Scribe for the Sun Angels' Order of Light.]

Throughout the length and breadth of the land is heard the soul cry for deep and abiding truth. Mankind in all ages have accepted that which appealed to either their reason or seemed to meet the demand for a knowledge of the hereafter. Not so much have they sought for a knowledge of the laws by which life was governed, and through which in obedience the greatest happiness might be gained. Happiness hereafter has been held forth as an incentive to lead man in a given pathway, where superstition filled the soul, and faith led the being on and on, scarce knowing where, but ever hoping to find the happiness for which every human soul longs. The teachers of the past, those who have by reason of their unfoldment, sought to lead their followers where they would, have each one given a something in advance of that which mankind accepted as the all of heaven's wisdom.

Thus the Nazarine, an exalted spirit, strove to teach of life and immortality beyond the grave. In every way he sought to dispel the myths that enshrouded the mind, substituting therefor, plain, common sense, reasonable thoughts. His claim to be the Son of God every advanced spirit may equally appropriate to themselves, for all are equally heirs of an immortal inheritance in the heaven of heavens where, through growth and unfoldment, they are able to claim heirship to the Divine. No wise teacher will come to this world proclaiming himself or herself equal to the Infinite, who has not learned well how to manifest in love to the needs of his fellow man.

Eona sees that mankind err in their estimate of the loving labors of the angels in many ways. Dear ones, whom the angels would help as you climb the heights of unfoldment, we would invest you with strength, would impart to you true wisdom, that each day's experience may lead you nearer to God you seek, and this not so much by taking obstructions from your path, as by imparting knowledge that will help you to overcome and triumph over conditions which heretofore have been your master. Where, in the ages of the past, has the gospel been given to mankind, that would lead them to build in response to their possibilities, of their responsibilities and experiences, a grand immortal structure of life that will bear the test of the ages, as they come and go? Man's possibilities as a child of the Infinite are not lain plainly before him in the religions that have found place in the land; but instead, a being has been pictured to his imagination, "who is angry with the wicked," and needs to be appeased by the children. He should love. It is hard to turn the human mind entirely from this channel of thought; even the angels feel the spirit of this fear rising from hearts that seek to do their will. Eona, in giving her life to the world, has sought to lead the mind away from the mystic theology that builds a wall around the spirit, preventing its free roaming of the world of thought, where true wisdom may be found. She says her book is not perfect, for it must be given through the brain and by the pen of mortal.

But Eona herself stood by the side of those who gave her thoughts and memories to the world, helping as an immortal may always assist mortal to disseminate the knowledge of the higher spheres, of which heretofore man has such meager knowledge. The wisdom of the higher spheres is well known by those who dwell there; they are best able to gather it up and lay before mortals, as mortals become receptive and can receive the same; and also, the language in which it must be given off fails to express the thoughts that are beyond expression, and must be known and understood within, to be accepted at their full value.

Therefore Eona sends forth to the world of humanity, her legacy to the wide, wide world, not as an isolated history, but as one among thousands that might be given, and be equally interesting and true. There are advanced spirits now incarnate, equally able to teach humanity as those who have come to the world from that beyond, with thoughts and ideas superior to those accepted by the masses. The mantle of fear is fast passing into oblivion. No more among thinkers can be given the thoughts that have proven a curse, not blessing. And if the teachings of the angels, they must share the same fate. But we know, "Truth though crucified to earth, shall rise again." As in the days of old, when superstition and fear controlled the masses, and would-be leaders took advantage of this, ruling with a rod of iron, wielding the power of a strong, unbending will that claimed its power from Deity, an atmosphere of spiritual darkness surrounded the planet. Angels went back into the spheres, leaving the world to its midnight, so might it be again. But the Infinite says, nay. The Angels of Light have come to stay. We will work mightily upon the hearts of the people, but it will be done with the still small voice of the spirit that whispers peace to troubled souls, and hope to fainting hearts. Our labor is one of love, but we must deal with firm hand when we would point out the mistakes and errors of the world. We will not cry peace, where there is no peace, nor do we war with any. As sang the angels long ago, so sing we to-day, "Peace on earth, good will to man." And with our

song we sound forth our gospel, bidding each one uproot all evil, unbuild good, do right and deal justly to all. So will the Angels of the Most High do and deal with those who hold the reins of power in the land. Those to whom much is given are stewards of the Divine treasure, with the power to bless and help their fellow man. As you give of the wisdom received, you shall receive more, until the cup of blessing overflows. The land shall receive the benedictions of the All-Wise, white angels minister to their own incarnate ones in the valleys. Dear one, giving to the world more than promise for the future, faint not nor falter, for you shall be cared for. Strength for every trial; love in every emergency, and along a safe pathway from every difficulty, as you walk firmly and fearlessly the ways of obedience. Obedient to those more wise and far-seeing than yourselves, not servile bending the neck to the yoke of bondage.

Test the truth of the angels' teachings, by your own unfoldment, your own progress, so shall you be assured of their Divine origin, and unwavering wisdom shall be a rock on which you may always rest.

With the love and blessing of

EONA.

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

OSWEGO, N. Y., Aug. 25, 1889.

## A Haunted Spot.

[Atlanta Constitution.]

There is a lonely and sequestered spot in the woods around Brunswick, where no negro man, woman or child will dare be found.

In what is generally known as Fulton's pasture, near Dixville and facing the boulevard, is a pond of stagnant water, the surroundings of which are all suggestive of quiet and solitude. The surface of the pond is dotted with small clumps of sand, upon which a myrtle bush grows. The pond itself is about 500 yards in circumference, with an average depth of one and a half feet.

It is said that no negro will go near this pond at any hour of the day, and investigation has proven this statement true. Upon questioning one of these unprejudiced dummies, a reporter learned the following cause for shunning it by the colored people.

Way back yonder in the early part of the year 1869, a young negro girl was sent by her mother to gather wood in the neighborhood of the pond and she never returned. Search was made, but nothing was found except her wide brimmed hat which was found floating in the stagnant water. The community was aroused, and turned out en masse to find the missing child. They failed to find her.

One dark night, about one year after this strange disappearance, a lone negro fisherman landed at the bluff near where the boulevard bridge now stands and gathering up his oar, oarlocks and the few fish he had been fortunate enough to catch, proceeded on his way home. It being considerably nearer for him to "cut" through these woods, he did so, and had to pass directly by the pond in question. As he picked his way carefully through the underbrush, his keen sighted eyes peering eagerly through the darkness, a strange sound met his ears. It was the voice of a child, singing some weird and discordant notes of a well-known plantation air. The fisherman paused and listened. It seemed as if the source of the song was drawing nearer. At last, almost paralyzed with fear, the old negro called out:

"Who's there?"

The song suddenly ceased and an answering voice was heard:

"The spirit of Myrtle Pond."

So weird and unearthly was the answer that the old negro turned and ran in the direction from which he came, while the ghastly music was resumed.

The fisherman reached his cottage by a more roundabout way that night, and his family, in their humble cot, listened to his recital of the thrilling experience he had passed through. The story spread until it was general talk among the superstitious negroes, and not one dared approach the pond.

MODESTY, TRUE AND FALSE.—There are many things in life, observes a writer in the *Woman's Journal*, writing of feminine modesty, that young women ought to know of, and which, if they did know, they would regard as great solemn truths, too sacred to be giggled over and smirched at; which are not proper subjects for conversation, but which none the less exist, and should be well comprehended, for a young woman—or a young man, either—there is no safety in ignorance. The other assumes unwarranted responsibility who leaves her innocent, growing girls and boys to be educated in the mysteries of life by unthinking outsiders. Constant rubbing can not wear off the delicate hue of the sea shell, nor can the real purity of mind, the real modesty of refined womanhood, be more easily worn away. Modesty is twin sister to that cancer-headed virtue which consists in not being found out. People who affect it are social "suspects." Beware of it, young woman, because it deceives no one, and because, if you do not, young men who are in search of lovely wives will beware of you.

Every act and deed of charity brings us nearer to perfection.

## The Spiritualists.

[S. F. Evening Post.]

A belief in the immortality of the soul constitutes one of the cardinal principles in all religious creeds, yet none of the Christian sects have any other basis therefor but faith in the dictum of the Bible, while the disciples of modern Spiritualism claim positive knowledge of the soul's immortality, derived from the actual intercourse with the spirits of their friends who have passed beyond the portals of the grave. They receive both verbal and written messages from their (so called) dead friends, of such character and purport as could not by any possibility come from any one personating them. These sensitives, or mediums, see and talk with spirits face to face, and the latter even materialize under favorable conditions, or temporarily take on the mortal form in presence of their living friends, to insure identification and facilitate intercourse between them. Things are done by the spirits, through the mediums, which appear to unbelievers really marvelous, not to say miraculous, such as slate writing and spirit painting, spirit telegraphing and photography, transfiguration, levitation, moving of heavy bodies, performing on musical instruments and talking under spiritual inspiration, and many other phenomena too numerous to mention. In short, Spiritualists believe that the human soul, or spirit, after it leaves the mortal body assumes a similar body in form, but a more refined or spiritual character, and that life in the spirit world is a continuation of that life under different environments; that our spirit retains its intelligence and force forever, death being regarded as only an incident in the life of the soul of the individual. In other words, the change called death frees the soul from its gross, carnal, earthly habitation, and enables it to enter upon a new era of progress and spiritual development. The natural deduction from this is a disbelief in the doctrines of the fall of man, and the vicarious atonement for his salvation, eternal damnation and suffering in hell for those who do not believe in it, and heaven and eternal happiness for the few who accept the plan of salvation. The convincing facts of the phenomena, and the rationality of the philosophy, has caused a rapid growth of the number of believers in modern Spiritualism, since its origin, forty-one years ago, and now they are counted by the million in the United States, and they continue to increase with accelerated speed from year to year, in spite of the apostasy of the Fox girls and other prominent mediums. In California they number many thousands, and in this city they hold meetings every Sunday afternoon and evening, and on other evenings of the week, at which large numbers assemble to witness the phenomena and listen to lectures delivered by able speakers.

There is yet no organization embracing in one society all believers in the fundamental doctrines of Spiritualism in this city. The leading and most prosperous society among them here is the "Society of Progressive Spiritualists," a corporation holding meetings regular every Sunday afternoon at 2 P. M. for conference and phenomenal tests for the proof of spirit return and communion, and every Sunday evening at 8 P. M. for the delivery of lectures upon the philosophy of spiritual belief. These meetings are held at Washington Hall, No. 35 Eddy street, and in this building there is a society building its own hall on the lot purchased for that purpose on Post street, near Larkin.

The Progressive Spiritualists own other real estate in this city, the generous gift of that noble hearted Spiritualist Mrs. Eunice S. Sleeper of Mountain View, Santa Clara county. The entire property of this society is valued at \$45,000 to \$50,000, subject to a mortgage of \$13,000, and bringing a monthly rental of about \$240. The construction of a large hall or temple for the use of the society in holding its meetings and maintaining its library and reading room free to the public, etc., is intended to be commenced within a year, upon its very eligible and central location on the north side of Post street, 60 feet east of Larkin street. It is intended to build a hall of large size for the accommodation of all the Spiritualists in the city, with stores and other apartments to rent, so as to provide an ample income for its future maintenance. To do this an appeal will be made at the proper time to the liberal and generous public who favor the object to aid the society by such assistance as they feel disposed to give.

At present a very interesting and instructive series of lectures is being delivered every Sunday evening at Washington Hall by Professor Charles Dabner, one of the ablest and most logical lecturers that has ever before the public in this city as an exponent of the spiritual philosophy. All persons who wish to investigate the truths of Spiritualism should attend these lectures and gather wisdom while they can.

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Skeptics expressly invited.  
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INDEPENDENT  
SLATE  
And MECHANICAL  
WRITING.  
MR. EVANS is now  
absent in Australia.  
All letters for him  
can be addressed in  
care of this office.

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Seer into the Causes and Natural Cure of Disease.  
Having permanently become a citizen of Boston, Mr. Davis may be consulted by letter or in person at his office.  
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Every Tuesday, Thursday and Saturday, from 9 to 12 A. M.

He is remarkably successful in the treatment of every variety of CHRONIC DISEASE, either physical or mental, adapting remedies to meet the peculiarities and requirements of each case.  
Consultation, with special directions for cure, \$5; each subsequent interview, \$1. Simple remedies, if needed, extra.  
Mr. Davis would be pleased to receive the full name and address of liberal persons to whom he may, from time to time, mail announcements or circulars containing desirable information.  
nov12-1m\*

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aug12-2m\*

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aug12-1m\*

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Persons Desiring of Diagnosis of Disease and Treatment with Medicine or Magnetized Papers, will send Lock of Hair, Name and Age.  
Terms—\$2.00 for Diagnosis, Treatment and Medicine Free.  
aug12-2m\*

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Dec-10

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Room 21. july12-1f Take Elevator.

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Circles—Tuesday, Thursday and Saturday evenings, and Wednesday afternoon, at 2 o'clock P. M.  
Sittings daily, 9 A. M. to 5 P. M.  
feaz-1m\*

MRS. LIZZIE FULTON,  
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jan12-1f

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At 8 P. M. By the President. Daily, except Sunday

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

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The Great Boston Medium,  
Has removed to W. Garland, Maine, where she will continue to give life reading for \$5, and two stamps. Six questions answered for 50 cents and one stamp.  
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Send Two 2-cent Stamps, Lock of Hair, Name in full, Age and Sex, and I WILL GIVE YOU A CLAIRVOYANT DIAGNOSIS FREE.  
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aug12-1f

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Sittings Daily. Will give Free sittings on Saturday from 10 A. M. to 5 P. M., to those that are unable to pay. For ladies only.

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Will give readings by letter, giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and stamp.  
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dec-28-2m\*

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INSPIRATIONAL AND TEST MEDIUM,  
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31 FULTON STREET.



GOLDEN GATE.

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J. J. OWEN, EDITOR AND MANAGER.  
MRS. MATTIE P. OWEN, Secretary and Assistant

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SATURDAY, OCTOBER 5, 1889.

AGENTS.

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TRIAL SUBSCRIPTIONS.

For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps.

J. J. OWEN, Manager.

EDITORIAL FRAGMENTS.

It is your small man that makes the greatest fuss about little things. He will fume and fret, and abuse his wife, about the loss of a gimlet, and work himself into a rage over trifles—that would not ruffle the repose of one of larger capacity. No one, perhaps, can help being small, but surely he ought to be able to avoid showing it.

If all people were buried who are dead the cemeteries would not be large enough to contain them,—that is, morally dead, which is simply indifference to the growth and needs of the spirit. When a man closes his heart to the appeals of his sorrowing and suffering fellow beings, and lives simply in himself and for himself, he is dead, and the sooner he is placed under the ground the better it will be for the living. There are other kinds of death than those followed by immediate decay of the physical body. Petrification, crystallization, and stagnation of the spirit—what is this but death, and death in its most repulsive form. Blessed be the man that can rise superior to this kind of death.

There is, there must be, an immense amount of the brute in the natures of men that can sit for hours gazing upon the disgusting spectacle of two bruisers hammering each other's faces into pulp, as did some two thousand members of the California Club, a few weeks ago. What a feast of carnage for an intelligent mind to sit down to! Men of wealth and influence in the community—as some of the members of our athletic clubs are—who lend the encouragement of their presence to such beastly spectacles, ought to hide their heads for shame at the awful example of human depravity they are making of themselves. How their good angels must blush for them, and bury their tear-stained faces in the ashes of humiliation and despair.

The editor of *Free Thought* is asked to publish a death notice of the little two year old son of a friend, with the added request that the editor would "add what consolation there may be to offer." Here is the proffered consolation (?) "We can only say there is no consolation except the knowledge that merciful Time may lessen the acuteness of grief; that sorrow consumes 'itself at last; that whatever of trouble might have been in store for the little one, had he 'lived, is spared him now." If we had nothing better than that to offer a stricken heart, we would ask to be excused and say nothing. Why will our freethought friends persist in repudiating evidence of the future life that is as palpable as sight, as positive as touch, and as clearly established as the proof of mortal existence—that is, to millions of the race. There is not a whit more improbability of a continued existence of the spirit of man beyond the confines of the grave, even were there no evidence of the fact, than there is that he exists here. There is no more mystery about the one life than the other. If there was no future life (and we know there is), then Nature is an infinite cheat, as far as man is concerned. She completes everything else she undertakes; why should she make an exception of him? She brings him up to a point where his longing soul has just begun to aspire for knowledge, and then she snuffs him out of the universe! No, no, neighbor; you are on the wrong track.

He who gives himself up to the indulgence of aught that injures the body or degrades the spirit surrenders to the enemy without making his best fight. He virtually throws open the gates of the citadel and invites the enemy to enter in. Life is a constant struggle, and he only is the true hero who makes the most valiant defense of himself against all the encroachments of evil. Victory over self is within the reach of every one. That some fail is simply because they do not do their best. And so they must needs try again on another plane of existence, or perhaps on this. We may not know where; but this we know, the victory must be gained somewhere.

No sweeter singer ever climbed the holy mount of song—none ever swept the lyre to a grander purpose, than Edwin Arnold, author of "Light of Asia." His poetry is full of soul, as well as of that nameless grace of art that rounds out every part, and stamps the seal of genius on each classic line. Schooled in the glowing imagery of the Orient, familiar with its deepest lore and oldest language, and yet an adept in all the sweet forms of English speech, he can play upon the deepest emotions of the soul with a master's hand. His "Good Night! Not Good Bye," written in memory of his wife, who passed on to her home among the angels a few months ago, for tender pathos and exquisite sweetness of expression, has no equal in our language. No one can read such poetry without feeling himself drawn nearer to the heart of the Infinite Good. This poem appeared in last week's issue of the GOLDEN GATE.

"Blood will tell," is an old but somewhat inelegant adage, borrowed from the race track. So will brains. If one expects to get the upper hand of the world, he must not imagine he can do so without an effort, nor that he can succeed without putting into vigorous exercise his keenest faculties. The number of people "born with a gold spoon in the mouth," is very few. And even the pampered sons of wealth naturally find it a hard task to hold on to their possessions without brains. They generally possess so many expensive vices that ere they are aware they find themselves broken down in health, and their wealth scattered to the winds. It is an actual blessing to most people that they are born poor, that is, if they are naturally good for anything. They thereby acquire habits of thrift and economy most essential to health as well as to success in life. Where the material is bad it makes but little difference how they are born—rich or poor. They will be apt to make a bad job of it in any case.

Sweet sleep! That comes like a balmy wave of forgetfulness over the spirit, and all the troubles and cares of the day—its heartaches and sorrows—Fold their tents like the Arabs, And as silently steal away!

O, beautiful Sleep! Fair counterpart of death! Blessed friend and comforter! Who does not love to rest in thy sheltering arms! When the shadows of night curtain the drowsy earth, and the stars come forth to hold their silent watch in the sky; when the wanton bee, lawless ravisher of the flowers, returns from his last flight at eve, and the mother bird gathers her brood under her faithful wing,—then the tired toiler in the field or by the forge, lays his burden down, and bows his head to thy gentle caress. And thus, on and on, day by day, till the last sleep shall come to the weary eye-lids, the sleep that knows no waking on an earthly morrow! So may it come to the tired heart, stealing over the senses as gently as falls the summer dew, and all mortal pain shall be dumb forevermore.

SENSIBLE TAXATION.

We may jeer and scoff at the moon-eyed, brown men in our midst as we please, pointing to their nation as a standing example of "arrested development." These same heathen are ahead of us in more than one respect, but in none more than in their system of taxation, which should be preserved, developed or no development.

Taxes outside of Peking are paid on arable land only, the tax varying with the crop-producing quality of the soil. Inside the city of Peking there is no tax on land, houses or personal property. Goods brought to the city gates pay a lekin tax, but are exempt from taxation afterward. The only tax on land and houses in Peking, is on the sale of real estate, ten per cent, being charged on the price obtained for property sold. There is a tax also resembling license fee. Outside of Peking, Chinese subjects are liable to be called upon to perform certain duties whenever the Emperor passes through their district, but may be avoided by the payment of a small sum.

All moneys spent on public account in Peking come from the imperial treasury, and the expenditure is not limited to funds raised by taxation within the city. The majority of people in Peking pay no taxes whatever. The man who owns his house and lot and his implements of labor, enjoys his earnings without taxation or deduction.

In the United States and all other so-called Christian countries, taxation is the blight of every poor man's life. What a glorious country ours would be if the poor were free from taxation, even for a short time. Misery from poverty would soon disappear, and there would be homes where now there are but hovels and shanties and fire-traps called tenement houses.

RETURNED.

Mr. and Mrs. Fred Evans returned from Australia on Saturday last, and on the following day left for their pretty home in the Santa Cruz hills, where Mr. Evans intends to recuperate for a few weeks before again resuming his mediumistic work in this city.

Mr. Evans returns covered with honors, bringing with him the highest endorsement of the genuineness of his psychic powers from scores of prominent colonists. The Australian climate he found unfavorable to the best results, except by an excessive drain of his vital forces. While in the climate of San Francisco, he can readily give from eight to ten seances per day, there from four to five was all that he could endure.

It will be remembered that after Mr. Evans left Brisbane for Melbourne, a juggler named Patterson obtained access to one of the local papers, and gave a pretended expose of Mr. Evans' method of procuring the writings. His articles were published with sensational headlines which were in no sense sustained by the matter which followed. Mr. Evans had already given a test seance to the Society for Psychical Research of Brisbane, as well as to many careful and skeptical investigators, and invariably with the most satisfactory results. Hence the pretended expose created no little excitement in Brisbane. An officer was sent on to Melbourne with a view to his arrest, provided he should find the writing to be produced in the manner claimed by Patterson. Of course it was not so produced (that is, with false bottom slates), and he returned a convert to the truth.

After returning to Sydney, Mr. Evans went back to Brisbane (two days' ride by rail), for the purpose of confounding his accuser. He hired a hall, challenged honest investigation of the phenomena witnessed in his presence, and gave a free public seance. A committee of five persons were selected from the audience. The result was a grand victory for the spirit powers attending Mr. Evans. Just before leaving Brisbane Mr. Evans was waited upon by four members of the Committee who conducted the public test seance. "They informed him," says the *Harbinger* of "Light," "that as soon as he left it was the intention of Mr. Patterson to take exception to the conclusiveness of the tests then obtained on the ground that Mr. Evans had furnished the slates, and requested Mr. Evans to give them a seance there and then, and obtain writing on two slates they had brought with them. Mr. Evans and the whole party retired into an empty room, and the four members of the committee 'holding the two slates in their own hands, obtained several messages on them, some of the messages being signed by relatives of the persons holding them. The room did not contain one particle of furniture, and the slates brought by the committee never left their sight from the time of their arrival till the completion of the messages. No more complete test than the above could possibly be given. The Patterson expose vanishes before it into thin air."

As soon as he is ready for work an announcement of the same will be given in the columns of the GOLDEN GATE.

THE RIGHT INSTRUMENT.

Ice crumbles under the saw and chisel but is said to be more capable than wood of being smoothed and shaped by the plane. In the artificial and mechanical realms, it does not take the workers therein long to learn the best methods of dealing with the various materials that come into their lines of business. They do not make the blunder of treating the same materials in the same manner, or by the same implements, even though the same result may be desired. The different qualities, grains and fibres, hardness, pliability and texture, are all considered and dealt with accordingly. All this pains is taken with transient, perishable things; but how different the methods adopted in the treatment and shaping of human lives—the schooling of immortal souls, every one of which is a revelation from the Infinite! In the not distant past there was but one recognized method of dealing with human material, preparatory to the future and eternal life. This method was found in the Church, and all who failed to realize the prescribed results, were called lost, damned. The orthodox chisel and saw have broken and ruined the fair proportions of many a human life; the harsh and repulsive teachings have blighted many a sensitive soul, who could not reconcile diabolical vengeance with benign fatherly love and guardianship. The liberal teachings, free thought and Spiritualism, of the present age, shows that after some eighteen hundred years the teachers and workers among souls have come to a comprehension of the fact that if one method of treatment fails another must be tried; that the material is all good, but the instrument used in shaping it has been and is yet at fault.

TRANSMISSION OF B. J. SALISBURY.—Our old friend of other days, B. J. Salisbury, of Santa Ana, passed on to the higher life from this city on the 29th inst., after a long illness from paralysis, softening of the brain, with other ailments. Bro. Salisbury was a firm believer in the facts and philosophy of Spiritualism; hence death had no terror for him. Sister Salisbury, when not overwhelmed with the care of her sick husband, or bowed down with grief for the loss of dear ones, is a grand instrument for the invisibles. It is but a few weeks since her father, Bro. Church, of Oakland, passed on, and now the loss of her husband comes with a double pain. Seeing that he was slowly failing, about six months ago, she brought him to this city for treatment; but she soon found that the best healing skill was unavailable. He grew worse until the Angel of Death called him, and placed his soul upon brow and lips. We have known Bro. Salisbury for many years. He was a clean, white soul, whose aim was to deal justly with all. He had acquired a competency of this world's store, and was just

ready to enjoy the fruits of his toil, when the summons came. Sister Salisbury has our kindest sympathy in her sad bereavement.

W. J. COLVILLE AGAIN IN SAN FRANCISCO.

W. J. Colville expects to be again in San Francisco very soon, for a limited period only, as business connected with his new magazine, *The Problem of Life*, necessitates his personal presence. During his stay in this city he will teach an advanced normal class in Spiritual Science, composed exclusively of persons who have previously received elementary instruction. The lessons will be given at 1119 Sutter street. The lessons will be given at 10 A. M., and repeated at 8 P. M., so as to suit the convenience of all who wish to attend. This course of instruction is designed especially for those who wish to practice the theory, and qualify themselves to teach others. The lessons will probably commence Monday, November 4th, and continue Mondays, Wednesdays and Fridays as long as may be found necessary. Persons wishing to join should leave their names and addresses with Mrs. Brock, 1119 Sutter street, stating whether they wish to attend morning or evening, as the number of students will be strictly limited, and no one can enter after as many have been enrolled as the space will accommodate.

A very successful practitioner of the science will be in attendance to give treatment to those who feel the need of such ministrations. Terms will at all times, be within the reach of those who are honestly seeking instruction and help. During his stay in San Francisco, W. J. Colville will conduct public meetings on Sundays, at 1045 A. M., and 7:30 P. M., at College Hall, 106 McAllister street. Admission free. Collections. No public places will be taken.

FAREWELL GREETING.

N. F. Ravlin, of San Jose, is about to take a long contemplated visit to the East. Hence, on Sunday last, at the California Theatre, in that city, a large number of friends assembled to give him a farewell blessing. Dr. J. L. York presided, and in behalf of the audience presented him with a well filled purse. A well prepared musical and literary program constituted a part of the entertainment. The chairman also read the following resolutions:

WHEREAS, N. F. Ravlin has concluded a series of Sunday night lectures extending over a period of nine months, in this city, and whose able and eloquent efforts from Sunday to Sunday have been most highly entertaining and instructive to large and intelligent audiences, covering, as they have, the whole field of political, religious and social reform; and

WHEREAS, We recognize the fact that N. F. Ravlin, by his brave and manly utterances against religious superstition and in defense of mental freedom, has accomplished a great and lasting good in the advancement of true Liberalism and the highest interests of a common humanity; that he is a highly gifted orator, magnetic, eloquent and fearless in exposing the shams of priestcraft and hypocrisy, and yet with all, is an able exponent and builder of a higher and broader faith and salvation for all mankind; therefore, be it

Resolved, That this audience and the Liberals of San Jose do hereby express to Bro. N. F. Ravlin, their sincere thanks for his grand and noble work among us, and do now invite him to return at his earliest convenience and continue his labors in this city; and while we regret his departure from us we most heartily commend him to the sympathy and generous support of the Liberals in the East, whether he goes to spread the gospel of nature and good will to men; and be it further

Resolved, That these resolutions be sent for publication in the San Jose papers, also to the *Golden Gate*, *Harbinger of Light*, *Free Thought*, *Free-Clad Age*, *Truth-Seeker* and *Ridgely-Philosophical Journal*.

A LEVEL-HEADED PARSON.

The Methodist Episcopal Church contains many grand souls among its ministry, among the chiefest of whom are the Rev. Dr. Harcourt, of this city. On Sunday evening last, at the Howard street Methodist Church, he delivered his eighth lecture on "The Great Conspiracy Against our American School System," in which lecture he is reported as saying:

"Thinking men and women amid this din of controversy, are beginning to know that learning is not necessarily associated with any particular dogma or denomination. Catholicism, Protestantism, the Bible, priests and parsons, are all out of place in our public schools. They all stand in the way of progress when they stand there. The public schools will not be perfect until completely unsectarian. There must be no priests, no pastors and no Bible in them. The whole question must be to rationally educate the young mind for the best intellectual advancement. Let religion's teachers take their hands off. The intrusion of formal religion breeds only strife. We have Protestant and Catholic text-books which are very much out of place in our public schools. These must drop. The books put into the hands of our boys and girls should not be on the side of Romanism or Protestantism, but on the side of eternal truth. To adjust this delicate problem of protection for all, without any injurious preferences for any, the State must deal with its citizens as such and not as professors of any specific faith."

STILL THE SAME.

Mr. Huxley very pertinently says that "the causes which have led to the development of 'morality in mankind, which have guided and impelled us all the way from the savage to the civilized state, will not cease to operate because a number of ecclesiastical hypotheses 'turn out to be baseless.' And the *Christian Register* adds: "The mistake of theologians has constantly been to connect the moral law with 'traditions, theories, or doctrines utterly irrelevant to its existence and authority. There are those who seriously believe that, if the historical verity of the Jewish account of the flood is 'doubted, the whole moral law is thereby endangered.' So there are Spiritualists who think the 'cause' is ruined by the deceptive practices of so-called mediums. Man did not make Spiritualism, neither can he destroy it. There is no more relation between Spiritualism and dishonest and deceiving Spiritualists, than there is between the existence of the earth and the heathen and Christian cosmologies. Spiritualism is a truth, born with the first human soul, and just as indestructible. Thoughtful, sensible minds can readily distinguish the truth from its falsifiers."

EDITORIAL NOTES.

—Mr. and Mrs. Locke, parents of the boy medium, Harry Locke, have removed their residence to 108 McAllister street, where Harry will be pleased to hold seances hereafter.

—All persons are warned against paying money for the GOLDEN GATE to J. R. Colby. Some, we regret to know, have done so. It is a good deal like dropping shot into a well.

—Hon. Amos Adams and I. C. Steele (two of our Trustees), are in attendance at the State Grange, this week. Another, W. H. Yeav, is sojourning in Los Angeles, and another in San Luis Obispo.

—Mrs. Dr. A. C. Johnson has just returned from a visit to Sumnerland. She is delighted with the place, and is preparing to erect a cottage upon her lots, with a view to making her permanent residence there.

—Mrs. M. E. Parker, the philanthropist of Sumnerland, who recently brought out a large number of English servant girls to this coast, was in town last week. Mrs. Parker has a beautiful home overlooking the sea, at Sumnerland, of which she is justly proud.

—*Psychic Studies* for October is out. Its leading paper is entitled "Magnetic, Mental and Spiritual Healing." It should be read by every magnetic or spiritual healer. For sale at this office; price 10 cents. Or, send \$1 to Dr. Albert Morton, 210 Stockton street, San Francisco, and receive it for one year. It will be found to be a wise investment.

—Mrs. Lizzie Southwick, of Boonville, Missouri, writes: "Please send me two numbers of 'THE GOLDEN GATE,' of July 6th, 1889. It is a 'splendid, good paper of that date, and I want 'to try and do some good with it. Not but 'what all the papers are good; in fact, I scarcely 'know how I should get along without it now. 'It has come to me every week, bringing comfort and help always."

The Progressive Lyceum.

EDITOR OF GOLDEN GATE:  
Last Sunday morning found the lyceum hall at 999 1-2 Market street, filled with a happy assemblage, who had been drawn by the tender ties with which Love has united all His creation, so that the sunbeams sent by our Father lit up a gathering of boys and girls, and men and women, whose spirits were gladdened by the wholesome relaxation they found after the week of care had closed. On the previous Sunday, some of the leaders of the lyceum paid a visit to the Band of Hope, that meets each Sunday afternoon at Silver Star Hall on Pacific street, where they were cordially received, and on last Sunday the visit was returned by a delegation from the Band of Hope, consisting of Superintendent R. H. McDonald, Jr., Mrs. M. J. Easting, Carrie Easting, Miss Martha Aspden and Miss Annie Campbell. The exercises opened with a recitation by Lena Miller, "Falling Apples"; Chester Howell followed with "A Happy Family," and Jessie Cranston gave "A Legend of Strasburg Cathedral"; Sissie Farnell declaimed "The Blacksmith's Story," and all were then treated in some earnest remarks made by Mr. R. H. McDonald, Jr. When he had concluded, Carrie Easting sang, "Mottos Framed upon the Wall," and being encouraged, gave "Think of the Loved Ones at Home"; Miss Annie Campbell recited, "Independence Bell," and Miss Martha Aspden entertained the audience with a vocal solo with violin accompaniment, "Queen of the Night," in response to an encore, she rendered as a second number, "Dream Faces."

So quickly did the morning speed by on the wings of pleasure, several things that had been designed for the interest of the children, had to be postponed until a future period. The interest in the lyceum continues to increase, and the addition to the corps of leaders of Mrs. Albert Cressey and Mrs. J. R. Peck, whose services were accepted at the close of the session, cannot fail to extend the interest yet farther, and augment the usefulness of the lyceum, which has been crippled very much by the lack of sufficient teachers.

The subsequent meeting of leaders and friends of the Lyceum, formed a very large circle, which transacted rapidly some business that will be conducive to the children's pleasure.

All who attend the musical and literary entertainment, to close with a dance, that will be given by the Lyceum on next Saturday, October 5th, at the hall, 999 1-2 Market street, will be entertained with an unusually fine program, and have the usefulness of the lyceum, having the matter in charge. It is hoped that the audience will assemble promptly at 8 o'clock, as it is the intention to commence the exercises at that hour, no matter how few there may be present at the opening, in order not to encroach upon the time given to dancing, as well as to encourage earlier convening at entertainments to be given in the future. Some of the children will gather at Fraternity Hall on Saturday afternoon, at 4 o'clock, to drill a little for the march, and it is expected they will all be present promptly at half past 7 o'clock.

W. J. KIRKWOOD.

Medium's Meeting.

EDITOR OF GOLDEN GATE:  
Last Sunday was a "red-letter day" with the managers of these meetings, as it was the continuation of the fifth anniversary of their domestic and public work as spiritual workers. The beautiful flowers presented by friends, shed a spiritual influence which was felt by all present. The attendance was large, and the exercises unusually interesting; some parts of the program gave evidence of remarkable spirit power. A neat speech from the controls of a young man who was brought upon the platform the night before, the last of spiritual philosophy and instruction, the last of the children's pleasure, the last of the vocabulary of the medium, making it all the more striking.

Mrs. Kennell delivered two poems written by spirit power, which she claims is entirely out of herself, as she has never been able to write anyone within a few days. Dr. Temple gave a very grand test, as did also Aggie Miller, a young medium, recently in her teens. Mrs. White also made remarks, or rather, her guides, and gave tests. "Laughing Water," the faithful guide of Mrs. Perkins, made for the first time, her speech in a hall. For twelve years this good and true spirit has given tests to all who came to Dr. Temple's Perkins in private and in circles.

Mediums are not in an appearance and manner, as they are in Indian manner, his good feeling toward the earth friends. Several others were under control and gave tests. Take it as a whole, it was a grand spiritual and fraternal feast enjoyed immensely by all.



## OUR QUESTION DEPARTMENT.

MRS. HARRIS—Why need the earnest people of the world (yourself included), fight against the present condition of mankind? Will not natural evolution bring about all the changes you people require to make possible the utopia of Edward Bellamy?

A FRIEND.

Certainly, "natural evolution" will, in her own best way, bring about "this good time coming." Slowly but surely the wilderness under her guidance becomes the abode of advanced civilization; the desert blossoms into beauty, rude savagery is replaced by refinement and culture, under the magic wand of "natural evolution," the world of the past has become the world of the present. All this is beyond question. But tell me, my friend, has not man been the prime factor which "natural evolution" has used to bring this about? Have not even the art instincts of animals done much to aid nature in her efforts? Would the wilderness become the city, the desert the garden, if it were not for the untiring industry of man? In fact, have not the absolute necessities of man made the *homo sapiens* and will not fashion the to-morrow? Is it not more than likely that Edward Bellamy may have glimpsed the result of the growing necessities of man.

"When he dived into the future far as human eye could see,  
Saw the vision of the world, all the wonders that would be?"

And then with poetic license flashed before the mental gaze of humanity, his wonderful word picture, "Looking Backward," thus becoming an instrument in the hands of "natural evolution."

Perhaps it may be charitable to view even the drones in the *human hive*, as necessary adjuncts in the onward sweep of progress. But they are the passive, not the active agents in the hands of eternal law. We who feel impelled to do more or less pioneer work for humanity in this direction, are also factors absolutely necessary to the "natural evolution" of man. If "Looking Backward" had found no response in the hearts of men, it would have fallen still-born from the soul and pen of Edward Bellamy.

The time was ripe; he was the ready, willing instrument, while the "earnest people" you mention, reflect more or less correctly "the good time coming."

"Till the war drums throbbed no longer, and the battle flags were furled,  
In the Parliament of man, the federation of the world."

And who knows but Alfred Tennyson in his "Locksley Hall," may not have unconsciously furnished some of the lights and shades of Edward Bellamy's word picture, by "Gronah's Co-operative Commonwealth," furnished the substantial foundation on which to build the structure of the future, where the law of love will be the law of life, when "Universal Brotherhood" will make impossible the present competition which paralyzes all the nobler instincts of mankind.

Yes, it will doubtless be a long and weary way, and we who would give our lives (if needs be) to this cause, may not see (in this incarnation), much result. Still, may we not get inspiration and strength by "looking forward" to a time when "Looking Backward" will be realized, each one making himself a factor more or less pronounced in proportion to his opportunity?

"For I doubt not through the ages one increasing purpose runs,  
And the thoughts of men are widened by the process of the suns."

The Question Department has aimed to "kill two birds with one stone," or better perhaps, to answer two questions at once, and trusts Sister Ella Wilson-Marchant of San Bernardino, may find her questions fully answered in the foregoing. We will add to further thoughts expressed in her letter, that because of ignorance and man weakness, we may be excused for mourning when the young pass into the invisible realm, but where the old, the ripened, pass into their well earned rest from the turmoil of this objective life, there seems to be no more cause to mourn them, than we do the ripened fruit when it drops from the tree.

SARAH A. HARRIS, F. T. S.  
BERKELEY, Cal.

## St. Andrews' Hall.

EDITOR OF GOLDEN GATE.

The Union meeting on last Wednesday evening was well attended, as usual, by a large and intelligent audience. The meeting opened by a short address by Dr. Smith, followed by a hymn solo by Mrs. Ruttar, after which Mrs. Connors, of Fresno, recited a short spiritual poem. Mrs. Meyers then gave a short address while under control, followed by Dr. J. M. Temple, who gave tests from the platform, and which were all well received by the audience. The audience was then formed in circles and the following medium tests: Mrs. L. McCracken, Dr. J. M. Temple, Mrs. Meyers, Dr. J. M. Temple and Mrs. Duhon. Meeting every Wednesday evening at 7:45, at 111 Larkin street. All invited.

## Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE.

The First Progressive Spiritualist Association of Oakland, met last Sunday to hold their usual exercises, Dr. MacSorley presiding. The meeting opened with singing; afterwards a poem was read by the President, followed by an invocation was introduced, and held the platform for the entire evening. The medium then gave, under control, instrumental and vocal music; "No Night There" was well rendered. "Wanieta,"

the control, then gave a number of tests which were well recognized. Dr. Dewey was conspicuous as a trance test medium. The audience was large, seats being at a premium.

The afternoon meeting also, was well attended; after the usual exercises, circles were formed, and a number of tests given and recognized. Our mediums present were: Mrs. Gowell, Mrs. Timley and Mrs. Gentry.

Next Sunday evening Mrs. Loomis will deliver a lecture; subject, "Is Spirit Communism True, and if True, Does it Teach a Religion?" We invite all friends to come. Doors open at 7 o'clock.

MRS. DAVIS, Sec'y.

## An Anniversary.

EDITOR OF GOLDEN GATE.

Last Saturday, the 28th of September, closed the fifth year of the matrimonial experiences of G. F. and Mrs. E. S. Perkins.

Five years ago, the spirit powers that have so faithfully stood by them in their work during these months, said to each of them, "We have a work for you to do," and in obedience to that call these two endeavored to follow their instructors. Their public work has been dropped a few times for other work, but they have taken it up each time with renewed vigor. The meetings known as "Medium Meetings," and "Young People's Meetings," have been under their directions, and the results show for themselves.

As the social was gotten up with but little premeditation, there was no attempt at display. Their parlors were not large enough to contain the number, consequently St. Andrew's Hall was secured for the occasion.

The number in attendance was larger than was anticipated at so short a notice. A program was given by volunteers which assisted the friends to pass a pleasant evening. Miss Nettie Kohn contributed a piano solo and song; Clement Ward, a recitation; Oscar Stormfield, two songs, which were rendered in costume as only he can; Mrs. Gentry, a charming and original spiritual poem for the occasion; Madame Kennel delivered a beautiful poem, written through her hand by spirit power, expressly for the occasion; inasmuch as she has never written a rhyme in her life until this evening it was quite remarkable. Mr. M. E. Fletcher charmed us with a vocal solo. A young man who was controlled for the first time in public, was taken upon the platform in a trance, and while joining the hands of Mr. and Mrs. Perkins, gave a sharp little address of encouragement, coupled with some remarkable prophecies. Mr. and Mrs. Perkins sang "Matrimonial Sweeties," to the delight of the audience. The "Debatable Society," and "Barnyard Melodies," were read by W. F. Perkins, which seemed to immensely amuse the audience. Speeches by Mrs. Perkins and others were in order, and after many tests given by mediums in attendance, in connection with the social by all, there was no possibility of a failure to enjoy oneself. Though not expected nor desired at this time, there were quite a number of very pretty presents to the parties concerned by kind friends.

The floral decorations were beautiful and original and presented a picture long to be remembered. The most striking being two large floral hearts with 1884 and 1889, interwoven. Altogether it was an occasion not to be forgotten by Mr. and Mrs. Perkins, who heartily thank their many friends for their attendance.

## Circle of Harmony.

EDITOR OF GOLDEN GATE.

Mrs. Logan's Circle of Harmony was enlivened by several speeches last Sunday at 11 A. M. After the invocation and music, Mrs. Price made remarks and closed with a poem.

Dr. Temple gave an interesting experience. Dr. May spoke many encouraging words. Mr. Mullen was an investigator, but said none would be more willing to advocate the truth for the enlightenment of humanity than himself, when he was thoroughly convinced of what the truth is. The song by the young medium was very touching. After the announcement of the Lyceum entertainment, to be given Saturday evening, the meeting adjourned, by all singing the Doxology, until 7:30 o'clock. Mrs. A. M. Henshall performed music on the piano and organ under spirit control, and Mrs. Logan occupied a part of the evening in speaking upon life and death (so called), and the hereafter. Similar meetings will be had in the same place next Sunday.

## The Young People's Meeting.

EDITOR OF GOLDEN GATE.

Another exceedingly interesting meeting was held last Sunday at 111 Larkin street. The attendance was larger than at any time since the organization. G. F. Perkins read several selections, and commented upon the floor by decisions and the kind friends who had remembered Mrs. Perkins on this occasion. Miss Nettie Kohn sang a song; Master Oscar Stormfield also sang and played; Mrs. Gentry, a charming and original spiritual poem for the occasion; inasmuch as she has never written a rhyme in her life until this evening it was quite remarkable. Mr. M. E. Fletcher charmed us with a vocal solo. A young man who was controlled for the first time in public, was taken upon the platform in a trance, and while joining the hands of Mr. and Mrs. Perkins, gave a sharp little address of encouragement, coupled with some remarkable prophecies. Mr. and Mrs. Perkins sang "Matrimonial Sweeties," to the delight of the audience. The "Debatable Society," and "Barnyard Melodies," were read by W. F. Perkins, which seemed to immensely amuse the audience. Speeches by Mrs. Perkins and others were in order, and after many tests given by mediums in attendance, in connection with the social by all, there was no possibility of a failure to enjoy oneself. Though not expected nor desired at this time, there were quite a number of very pretty presents to the parties concerned by kind friends.

## NOTICE.

To the brother and sister Spiritualists who have been blessed with this world's goods, and have a desire to help disseminate the teachings of the angels, I would call your attention to "Spirit Eona's Legacy to the Wide World." In the publication of the book, a member of the "San Angel Order of Light" advanced the money for its publication. Since then he has met reverses in business, and places him in an embarrassed condition, and he appeals to me to assist him to the money invested in the book; this I am unable to do. But to raise the amount, \$2,550, I will assign one half interest in the copyright of the book and the electrotype plates and stock on hand to one person or a committee, who shall have the sale and publication of the book under their management. The electrotype plates are used for \$879.45; stock on hand, 1,450; price \$2.50 at \$2.79.95; total, the 799.95. The book will prove a grand success spiritually and financially, in due time.

Several friends have responded to the above notice, and solicit shares in "Spirit Eona's Legacy to the Wide World." The stock will be divided into 100 shares of \$30 each, and a joint stock company formed and certificates of the shares issued to subscribers. It is desired to place the shares in the hands of members of the "San Angel Order of Light."

J. B. FAYETTE, Pres.,  
"San Angel Order of Light."  
OSWEGO, Sept. 1889. 347-1f

An old Japanese author says,—"All the soldiers of a great army can be captured, but the thoughts of the most vulgar person cannot be arrested."

(Written for the Golden Gate.)

## "The Light of Egypt."

BY DR. JOHN ALLY.

This is a good book and timely in its appearance. But as I propose to be critical, as well as commendatory, I will begin by saying that the title is a misnomer. It should be the Light of America. A book that treats lucidly of phrenology, corsets, and modern mediumship, gathers light from some other place besides Egypt or Atlantis.

It will be widely read, and its influence will be conservative and good. It is needed at the present time to prevent the erroneous and disastrous conclusions that such books as esoteric Buddhism are leading multitudes to who are seeking light, truth and a refuge from our absurd theology, and fragmentary systems of science.

Notwithstanding he condemns those who base their ideas on the results of reasoning that cannot be verified according to modern methods, he begins by attempting to show what Delty was before the manifestation of our mundane sphere, or, indeed, of any palpable matter whatever. He says, "What is Delty? Absolute potentiality; uncreated, eternal, pure, formless, spirit, unlimited, unconditional intelligence."

This is good, but it might be in place to say there is no devil. Deific power and intelligence never divided his dominion with his malignant enemy. This idea is absurd on its face. It was a lame and impotent attempt to reconcile an absurd dogma of theology with the existence of evil. But evil is here, and how do you account for its origin and existence? Without attempting to "deny it away," its mission and character may be made to appear consistent with the attributes of God, and the facts of the material universe. The main good that Christian Science will do, is to disseminate the correct idea with regard to this devil angel dogma. Incidentally it will do much in freeing many from the drug superstition.

Our anonymous author believes, not only in evolution, but in evolution, which he teaches preceded it. He teaches that in the beginning, or as far back as can be cognized by the transcendental human faculties, all existed in an infinite extension of unatomized spirit. But this male and female principle, love and wisdom—moved on this, causing an atomization and a separation of the finer and coarser atoms and their polarization. By evolution the spiritual part became mixed with coarse matter, making a process of evolution by which, through mineral, vegetable, and animal life, conscious individual entities could be brought into existence.

The object of this creation and development I will give in the author's words: "The differentiation of the unconscious forces of the mind, and the grand outcome of this divine purpose is the ultimatum of Deific intelligence, separate minds reflecting the divine idea of the universal mind, conscious, individualized mentalities possessing immortal souls capable of eternal progression, who as differentiated life atoms of the creator—this grand Arbitrator of the whole—became themselves secondary creators and the arbiters of the destinies of worlds."

It is not supposed that this brief statement will convey a clear idea of the scope of the work, to those not thoroughly versed in the philosophy it involves. They must not only read the book, but study it also. Those interested in such studies will be richly repaid for so doing.

The author combats the doctrine of reincarnation in the physical form, also the doctrine of Karma as connected therewith; but teaches that Karma is the consequence of acts and growth in the body, appearing in the spiritual plane, and this seems self evident if we admit continued existence.

A large portion of this work is devoted to astrology, both Egyptian and Chaldean. But he gives himself away in saying that "the reader must not suppose that the planets are the primary causes of the fortunes or misfortunes of mankind generally, for the primary cause has its origin within the soul sphere of our parents. The sexual relationship existing between man and woman has its laws, its harmonies and discords. It is man's duty to investigate and know these laws, especially so when we bear in mind the fact that there is neither morality nor immorality in the cold, inflexible justice of nature." We may admit that the planets have some influence upon vegetable and animal life, but modern science plainly shows that it is very small compared to the laws of nature as expressed in heredity and physiology.

If he has mastered these latter causes, and has an abundance of unoccupied time he may then study the stars. Phrenology is treated in a lucid and common sense manner—quite an improvement on Speilmeier or Fowler; but what light Egypt has thrown upon the subject is not clear. The treatment of the subject of mediumship is valuable to Spiritualists. But to those who desire to make achievements in esoteric development, the chapter on "Adeptship, and How to Attain it," is especially valuable. Practical directions are given to those wishing to cultivate the powers of psychometry, clairvoyance and clairaudience.

After all, the most natural beauty in the world is honesty and moral truth; for all beauty is truth. True features make the beauty of a face, and true proportions the

beauty of architecture, as true measures that of harmony and music. In poetry, which is all fable, truth is still the perfection.

## Letter from Bishop A. Beals.

EDITOR OF GOLDEN GATE.

I do not feel a stranger to you in the least, although we have never met personally; yet, through the shining columns of the GOLDEN GATE, I have come into sympathy with your noble spirit and patrons as co-workers in the cause of spiritual truth. I send you greetings from this Western city and from the genial home of Brother Kenyon, the President of the Spiritual Society here where I am a welcome guest during my three months' engagement for the new formed society, which I find in a prosperous condition, and under the guidance of its President it cannot fail to prosper and succeed.

I find upon Brother Kenyon's reading table, some of our spiritual periodicals, and among the number is the GOLDEN GATE, sparkling with bright gems of thought from the pens of our most talented writers and workers. I have watched the steady growth of your valuable paper with deep interest, and admired the courage and manliness of your course in the treatment of the vexed questions and difficulties which have arisen to disturb the harmony of thought in our ranks, threatening to engulf the cause of Spiritualism in utter ruin. But we are safely moving out into the clear, open sea of harmony again, and all the brighter and stronger for the storms that have taxed the spiritual strength of each valiant ship and tiny bark.

I find this society in a prosperous condition, and destined to become large and useful in a more spiritual sense. At the present writing the physical mediums, Keelers of New York, and Rothermal of Brooklyn, are here, giving seances for physical manifestations which are engaging the attention of all classes of minds. There is a great demand for those manifestations, and the question is, shall there not be a supply when properly submitted to test conditions, to satisfy the demands of those who ask for a sign? We think the phenomena of Spiritualism must go hand in hand with the philosophy in the order of its healthy growth, or else it may again sink into the dismal cloud of mystery and religious dogmatism.

I send greetings to all my friends on the far distant coast, and a promise that in the near future I hope again to meet them face to face, and feel the personal charm of their manifestations.

ST. PAUL, Minnesota, Sept. 13, 1889.

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## PUBLICATIONS.

## A New Departure!

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

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(TITLE PAGE.)

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## THE BOOK,

"SPIRIT EONA'S LEGACY," Has found its way to England and Germany, and is on sale in Madras, British India, in Calcutta, Kulu, Benares, Melbourne, Victoria, by Mr. and Mrs. S. A. More, in Auckland, New York, by Mr. and Mrs. Geo. Chalcy Nov 26

## NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10 A. M. in Fraternity Hall, Pythian Castle Building, Nos. 2925 and 2935 Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 P. M., in Washington Hall, 33 Broadway street. All are invited. Admission: 5 cents. The Library and Reading Room of this Society is located at 141 Market street, "Carrier Drive" office, and is open every week-day from 9 a. m. to 10 p. m. Meetings for Conference and Tests are held Sunday at 7 P. M.

CIRCLE OF HARMONY—MEETS EVERY Sunday at 11 A. M. in St. George's Hall, 909 Market street. Mediums and speakers are invited. All welcome to participate. Mrs. F. A. Logan presiding.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening at 8 o'clock, at St. Andrew's Hall, No. 111, Larkin street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 10 o'clock P. M., at Fraternity Hall, Oakland, corner of Seventh and Pearl streets. Everybody receives a welcome.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 105 McAllister street, at 1:30. Earnest inquiries cordially invited.

COUNCIL G. O. OF THE T. S.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Pearl streets. Meetings at 3 and 7:30 P. M.

OPEN MEETING—ON AND AFTER SUNDAY, November 18th, at 2 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

## ADVERTISEMENTS.

## Choice Residence For Sale

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AMOS ADAMS, President of Board of Trust.  
J. J. OWEN, Secretary. 347-29

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## "Looking Backward."

Continued from First Page.

themselves. Now there are plainly two answers to this objection:

First, Man can never evolve a perfect or approximately perfect state, until he is sufficiently perfect within himself to conceive and carry out the plan, for the coming industrial order is not to be brought about by revolution but by evolution, not by compulsion from without, but by growth from within. When this is duly weighed all objection ceases, for surely no one will deny to man collectively as well individually the power to evolve more perfect order in externals than prevailed in the days of general barbarism, we know not how many thousands of years ago.

Second, It would be the height of absurdity to claim that surroundings should be as bad as possible, so as to give men an opportunity to resist more temptations and thereby win loftier moral attainment through more difficult conquest over error, for were that theory acted upon by Christians, we should scarcely find the many noble women who constitute the Women's Christian Temperance Union and other useful organizations struggling might and main against aggressive iniquity. If it is good for man to have every possible stumbling block placed in the way of his moral advancement, then we should license as many drinking and gambling saloons as possible, that the utmost opportunity be given to the masses to fight with evil and overcome it. Individual character and reputation is no doubt in exact ratio with what one has contended against; we mean by this that every soul on entering the invisible state, or at any time anywhere waking up to a realizing sense of its actual condition, must recognize advancement or the reverse, exactly proportionate to individual effort. Many whom we are accustomed to consider as very depraved, are doubtless much higher in the moral scale than we have the least idea, but in dealing with the general condition of society at large, we have to consider the influence of environment upon an exhibition of character, not simply upon the formation of character which belongs to another department of ethical science.

We all grant that people do better under some circumstances than under others; this is not saying that they are better, all we know is, they act and appear better; they are far more useful and far less harmful than they otherwise would be, and here comes in the need for plain, practical application and interpretation of the repeated saying, "You must take people as they are." "You must take the world as it is," and make the best of it." Nationalists are prepared to do exactly this, take the world as it is, with just its present capabilities; take people just as they are by nature, and make the best of everything and everybody. The objection to the old industrial system we are now outgrowing, is that it takes people and things as they are, and makes the worst of them. We cannot change human nature or alter an irreversible law, but though it is indeed impossible to gather grapes from thorns or figs from thistles, it is not impossible or even very difficult under some circumstances, to plant grape vines and fig trees and gather grapes and figs from the trees and vines which naturally yield such produce.

Now, there is a way of calling forth the thorn and thistle, and there is also a way to bring out the grape and fig in human nature; we have to choose which we will evoke. Long ago, in England, Bishop Butler declared all natural emotions to be good, and argued zealously to prove that the worst traits of human disposition are at root excellent and necessary. We agree with Butler in this most certainly, though we do not by any means accept all his after conclusions. The worst vice in man are told is selfishness; so long as selfishness rules there can be no millennium. Now what is selfishness but inverted self-preservation, which is a divine natural instinct? People who are troubled about definitions, should read Swedenborg on this question, and see how clearly he shows that self love is one of the three loves natural to man, all of which are in the angelic as well as in the diabolical man, though in reverse order of ascendancy. Self-preservation and self-love are not selfishness, for if we are all members of one great family in which the interest of every member is identical with that of every other member, how can one rejoice without bringing joy to the whole? A very little reasoning on this question must convince every intelligent and fair minded reasoner that men are not naturally selfish, but only self-preservative; and indeed, animals are no more than this.

Without entering into details for which we have no time, we will ask your consideration of why so many business men who are next door to angels at home, appear positively fiendish in trade; is it not because they deem it necessary for the welfare of their families as well as themselves, that they should grasp and strive, or those dear to them will not have the necessities of existence? Under a correct view of life and a reasonably equitable industrial system, no such dire contingencies could possibly arise, as now the tradesman at every turn; the welfare of himself and family would be secured provided only that each one did the necessary amount of work to insure maintenance, and this work, instead of being income and laborious, would be as delightful as a proper system of industrial education must precede the classification of members in the industrial army.

If every child could attend school forty weeks out of each year until the age of seventeen, and be so dealt with and instructed during the school term as to leave school thoroughly equipped to enter a trade or profession adapted to his or her natural qualification, there would not be the slightest difficulty in everybody having plenty of work to do, and being well remunerated for doing it. Poverty is quite unnecessary, and while it is charitable to relieve suffering when it presents itself, it is far more so to work to prevent it, and this can scarcely be done either by private or associate charities, though the latter in many places are devising means to raise the moral and industrial tone of all inmates of public institutions, and what is still better, to provide good homes for homeless children; and it is to the rising generation we must indeed look for the carrying out of our "utopian" schemes of social regeneration. Under present conditions, the children of wealthy parents are at very unfair advantage over the children of the poor. Of what use is "free education," if those wishing to attend High Schools are compelled to work for a living before they are old enough to enter them? If schools furnish education including books, do they furnish food, raiment, shelter and other indispensable commodities? If not, how are bright, talented boys and girls to fit themselves for the positions nature intended them to fill?

As things are at present, a widow has often to provide for herself and a large family; to do so, she has to almost starve herself while her children are little; as soon as one of them can work, she is compelled to take him from school and send him to a store or factory where his scanty earnings, earned at the expense of necessary schooling, are imperatively needed to keep a roof over his head and that of his smaller brothers and sisters.

We are disgusted with the idiosyncrasy and inhumanity voiced by those who persistently take the wrong side out of sheer willfulness, and assert that one man has no right to pay for the maintenance of another's offspring. Are we not all members of one mother, do we not frequently have to pay a great deal more to support criminals in idleness, than we are ever asked to contribute for educational purposes, by those who demand the most? Every child is a prospective citizen, and as such belongs to society, and it is a crying shame not to be endured a moment longer in silence, that in a country where equality is lauded, prated of on every available occasion, the grossest inequality is fostered unbeknown, and even justified by blind leaders of the blind who, if they have their way much longer, will lead the nation into the pit of anarchy of the most revolutionary kind.

When Edward Bellamy presents a finished picture of the social state in the year 2000 and puts a retrospective sermon into the lips of a Boston preacher of that year he causes the preacher to compare human nature under the most unfavorable conditions to a rose bush planted in a swamp; a blighted, withering bush, whose leaves and blossoms fail to reach maturity, an unsightly object covered with blight and mildew, but a shrub which only needs transplanting to make it appear what it by nature is, a fair and lovely tree. As Spiritual Scientists, we cannot be too thankful to Mr. Bellamy for having taken the ground he has throughout his charming work. Nationalism stands on the rock of recognized human divinity, and on that sure foundation it is secure forever.

## Smoking.

(L. N. Fowler, in The Phenological Magazine, London.)

The University of the Pacific has set a good example to the institutions of learning in America. No student can matriculate there who uses tobacco in any form. A prominent young man in Detroit has been made deaf by cigarette smoking. Dumas began to smoke late in life, and had to abandon the habit owing to severe attacks of vertigo, which did not finally cease till some time after he had given up smoking. This distinguished writer declares that tobacco, with alcohol, is the most formidable foe of the intellect. Octave Feuillet says he was at one time a heavy smoker, but the constant recurrence of nervous complaints, traceable to tobacco, compelled him to throw away his pipe. Smoking he declares to be injurious, especially to nervous people. It produces at first a slight exaltation, which terminates in somnolence. Another Frenchman Victor Hugo, said, "Tobacco changes thinking into dreaming." Smoking is indulged in by different people for various reasons, yet in every case the brain is made to suffer in consequence, and premature mortality is generally connected with some form of heart-disease, and there are no witnesses upon this point so deserving of attention as the physicians who examine applicants for life policies. One of these, Dr. Thomson, writes, "Nearly every one I have rejected, after examining them for life policies, has brought on an affection of the heart by smoking. Kaiser Wilhelm, Herr von Ranke, Lord Salisbury, Mr. J. S. Mill, Mr. Gladstone, and Mr. Disraeli have not been discredited by the weed, and prove through their lives of activity and health that the "sweet intoxication" of tobacco is not necessary. It appears in so many cases that while perfect health and strength are incompatible with the use of tobacco, the records of actual disease press hard.

The Laws of Health for May give some striking and convincing proofs upon this subject.

## Violated Law.

EDITOR OF GOLDEN GATE.

It has been said that "sickness is injured nature's revenge." Sickness is the transgression of a fixed law. In other words a non-conformity with truth, that all-pervading truth or vitality that permeates everything from the lowest to the highest form of intelligence. That law of truth is the law of love and of holiness. In proportion as we cultivate this law or recognize it, have we the power to overcome sickness. Society and its customs holds man in a false position, causing him to lead a life not in keeping with nature and its demands, consequently not true to himself.

When a man or woman learns to know themselves, (which is usually the last thing they try to learn), they will then begin to struggle to live for the highest that is given true to one's self is the only correct way to live. It costs many a severe struggle to get there, to break away from the customs of society, to unlearn all the errors that have been thrust upon us by inheritance and cultivation, to overcome the fear of what the blind may say who are trying to lead us; in short, to turn about and walk in the light as it is presented to us, and which we feel and know we can trust; that light which is called intuition, the God-given light whose bright rays are preceded by Faith, its advance guard.

Yours for truth and advancement,  
AUGUSTA FRANCES TRIPP.  
ONSET, September 14, 1896.

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## PUBLICATIONS.

## STUDIES OF THE OUTLYING FIELDS

## PSYCHIC SCIENCE.

A work with the abovementioned has just been published by HUDSON TUTTLE, an author and original investigator in certain fields of science.

The author sets out to put on a more scientific and rational basis the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer taken; that to the minds of a very large class of earnest and intelligent persons, faith in the future state of existence, and a belief in the immortality of the soul, have a very slender hold. This, however, is not to be done by old methods, but by new and modern ones suited to modern thought. The author believes there is a large class of facts which have a direct bearing on the subject, and he brings these into his discussion in a masterly manner. In many ways Mr. Tuttle is well fitted to this work, having given over a third of a century to its study and investigation.

The subjects treated are as follows: Matter, Life, Spirit, Mind; What the Senses Tell of the World and the Doctrine of Evolution; Scientific Methods in the Study of Man; Hypnotism; Sensitiveness; Clairvoyance; Mediumism; and Results: What is the Sensitive State? Mediumism; Sensitiveness; Clairvoyance; Mediumism; and Results: What is the Sensitive State? Mediumism; Sensitiveness; Clairvoyance; Mediumism; and Results: What is the Sensitive State?

"The Boston Times"—Distinctly an exposition of Spiritual doctrines and interesting as setting forth the principles of this belief.

"Christian Leader"—His new methods are very fascinating, and to the imagination—but at the same time very seductive and unsubstantial, as viewed from the Divine Revelation.

"Theosophical Monthly"—This author has been long given to the investigation of the occult, and has done much to attract attention to the claims of Modern Spiritualism.

"Home Journal"—At least a book of originality and of curious interest.

"Theosophical Monthly"—The book is one particularly interesting, and presents an admirable collection of evidence of psychic influence.

"Theosophical Monthly"—Sensible and direct in style; scientific in method—vivid and interesting.

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"On the Mountains of Light."  
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(Written for the Golden Gate.)

## The XIXth Century.

BY SEBASTIAN FRUIT.

We pride on our century, but refuse to perceive  
The monstrous "talents" that they prefer to light.  
Why must we roll on and yet wonder deceive  
Our inmost thoughts in this shining the light?

The Spartans of old held as penalty dear  
The shattering torches and the dead,  
Until the rank later had the life's fire  
With the doomed culprit, and worms on his feet!

We, too, are exulting in a new era,  
Whose touch sends a gleam of light with its base,  
To dampen our ardor and bring to defeat  
Our efforts to raise man to a loftier place.

Some may feel surprised if not shocked at our speech,  
And shake their heads wisely with disdainful sneer—  
Surrendering the rhyme as a trifling speech  
Some wild thoughts begotten in fancy's weird sphere.

Yet, no! 'tis not fancy, 'tis palpable truth  
As seen in the light dawning glorious around—  
The light that dogmatically would shut out, forsooth,  
As by their pet aphorisms all fall to the ground.

It teaches that man, past and to be, and shall be,  
A microcosm ever protruding his way  
On progress' step path throughout eternity  
As gliding ocean waves on privileged ray.

His noble and generous nature shall ever  
Engage a heaven of bliss in his soul,  
Whilst deeds that of crime and selfishness savor,  
Shall darken his day and distance his goal.

Yet all, all shall reach it! The Father of men all  
Could never predetermine a soul to be doomed  
For ever to suffer the tortures infernal!  
Blasphemy were he who such horrors presumed!

Our Sacred Books speak but of legends, unfounded  
From infant man living far off in ages;  
And with but remote Krishna's life, as expounded  
In tones known to seekers of Asiatic lore.

Zoroaster and Buddha's visions store the same,  
All savors, that saved and taught for "twere strange indeed,  
If His, all potent, could blunder and blare,  
His sovereign hand, were it but for our deed

Infringing the power of His almighty will,  
The will without which not the leaf of a tree  
Can move—nor yet shift from the beach to the hill  
The sand's smallest grain,—"what God would He be!

Yet these have faded—crystallized as they are,  
From father to son for centuries gone,  
Still press their false yoke on our reason and ear,  
The bright beams that now from Truth's heaven have

shone.  
This is the false corpse to which we all are bound  
And whose weight oppresses us, heaving our way—  
Our way towards the regions where angels are found  
Who bring us glad words of the new-morning day.

Awake all ye mortals!—the dead carcass sever  
From your living spirit—yeep that what is hale—  
For in it is there what will last for ever,  
Being not as the rest a mere nursery tale.

The one living truth—Christ said it—"twould seem—  
Is that true religion two laws but comprises:  
"Love God and your neighbor"—"Let man be man,  
Is rank grass, that priest-craft invents, emphasizes.

We'll say nothing more, as all thinking minds now  
At one glance what might here be added to prove  
That He, the grand Over-soul, a spirit that can  
Can grasp in the one only word "Love."

Antisocial all must exist, all else naught  
Could possibly bear any meaning at all!  
And we must antagonism what reason's thought  
And shape out our course both in calm and in squall.

We've heard from beyond the firm border sweet voices  
Of our loved departed, and they beg our way—  
That death is a new birth—and each soul rejoices  
In hailing the day when we'll all meet again.

They tell us that here we the dwellings prepare  
Wherein we shall thither enjoy life to come—  
That all we can do here is here, shall bear  
Its mark bright or dim on our future home.

That hell-fire and Satan are words there unknown,  
Whilst yet joy or woe must depend on the grove  
We've chosen—thence our path,—"Let man be man,  
But which, whilst progressing, we're free to improve.

And ANXIOUS we now! Let mortal decide  
Between spirit light and the obsolete creed—  
A proven truth once—whilst all orthodox die  
Of time-worn beliefs shows but rank, spurious weeds!

Providence, August, 1886.

(Written for the Golden Gate.)

## Dust of Ages.

TUNE—"Rock of Ages."

Dust of ages cover me,  
Keep me from all heresy,  
Hide me from a way of sight,  
Keep me from all ideas of night,  
Guard me from all new ideas,  
A new truth I would not bear,  
Dust of ages cover me,  
Or something new I'll surely see.

Cover me whilst my shell,  
Keep me in the sight of hell,  
Let me see my neighbor quake,  
See him tremble, see him shake;  
Lead him up and push him in,  
He is vile and full of sin,  
Let his life in suffering cease,  
Then my soul in heaven will be.

Dust of ages cover me,  
Let me be, let me be,  
Under cover of thy great light,  
Let me preach and let me sing,  
I who have these many years  
Kept this world in sin and tears,  
I am one and yet yet we are one,  
Dugma, Creed and Slavery.

Dust of ages settle down,  
Clothe us with will and gown,  
Give us power to kill and blight  
Each new truth that comes to light,  
For should ever light be through,  
We no more on earth can be,  
For the dust and fire and smoke  
Is all that keeps them in the yoke.

Think, Speak, Live Truly.

Thou must know thyself,  
If thou the truth wouldst reach;  
Thy soul must overflow, if thou  
Another soul wouldst reach;  
It needs the overflowing heart  
To give the lips full speech,  
Think truly, and thy thought  
Shall the world's faming reach,  
Speak truly, and thy word  
Shall be a fruitful seed,  
Live truly, and thy life shall be  
A great and noble deed.

## Letter from Mrs. Bushnell.

EDITOR OF GOLDEN GATE:

I promised to tell some of my friends  
through the columns of your most valuable  
paper, something of the incidents of  
my journey. I will speak only after leaving  
our commodious quarters on the "Central  
Pacific." We embarked on the "Rio  
Grande" to Salt Lake, the capital of Utah;  
it has a population of 40,000, and the  
inexplicable mystery, the great Salt Lake.

This body of water that lies so motionless  
at the feet of many hills, has seven-  
teen per cent. salt, and an area of 2000  
square miles, its Salt Lake basin is 200  
miles long. I noticed as our swift little  
train swept around the curves and bends  
near this briny deep, that the sky above  
reflected its fleecy clouds on the cold,  
unmovable face of this wonder, whose  
bosom never throbs with joy, or thrills  
with emotion at the approach of nature's  
sweetest smiles. We were not long in  
reaching the world renowned City of Salt  
Lake, once the pride of Brigham Young,  
whose body now sleeps in a fine inclosure  
with his first and second wives. But the  
Gentiles invaded his hiding place, nestled  
among the hills, and with the march of  
progress has made it one of the most lovely  
cities in the west.

We speed on over plains, through fertile  
valleys, over mountains, through gorges,  
over streams, through tunnels, my admira-  
tion increasing at every new and grand  
scene. A wonderful piece of engineering  
this Rio Grande road, which will soon be  
broad gauge. The work is being pushed  
vigorously, its cars are commodious and  
homely, the conductors gentle, courteous  
and accommodating; obliging to the  
passengers by pointing out the noted  
places on the "Cerro" mountains, the  
observation cars giving us full view of  
this picturesque country through which  
we passed. By traveling days only, one  
can catch a view of the grand scenery  
which makes the journey replete with  
interest. We entered Grand Canyon which  
is fifteen miles long, and just wide enough  
for a beautiful trout stream, and this enter-  
prising railroad, the Rio Grande, rightfully  
named. The wonder manifested on all  
sides at this strange and perfect seam in  
this mountain of rock was exciting. Going  
through Marshall Pass strikes one with  
awe; the overpowering grandeur of na-  
ture's architect, mountains of solid rock  
in most artistic shapes in breadth and  
height. On the margin of the pure little  
stream at the base of these rocks was  
foliage of different trees putting on the  
fall clothing, in colors as beautiful as a  
summer dream. I would advise people  
of leisure, traveling East, to come this  
way. One is pleased at every turn, and  
accommodations for eating are first-class.

I arrived in Chicago on time; was met  
at the depot by friends and driven to the  
lovely home of Mrs. Belle F. Hamilton,  
one of Chicago's best mediums. Yesterday  
I attended a seance by the Bangs  
Sisters. The cabinet stands in the center  
of the back parlor, and is movable, being  
on castors; the seance was in the after-  
noon, and under perfectly strict test  
conditions; the circle harmonious and friendly;  
low, sweet music fell upon our ears, and a  
manly voice called from the cabinet and  
said: "How are you, Mrs. Bushnell?"  
Your boy is here! Then spirits came  
from all sides to their friends—up from the  
floor, in and out the cabinet, and above  
the cabinet. One regal spirit led the me-  
dium out, and at the same time two were  
outside the cabinet looking with joy and  
admiration upon the lovely beings in our  
midst. I was called to last the cabinet  
to behold the face of my child; it was as  
perfect as in life; the dear lips parted and  
whispered: "Mamma! Oh, I am so happy!"  
He reached out his hand, touched my face,  
and was gone. The guide informed me  
that he would be stronger next time, and  
would materialize in full form.

I have been hearing with good Spiritual-  
ism does. I can say it has strewn the  
pathway to the grave with rare and beau-  
tiful blossoms; it bridges over the dark  
abyss called death, and opens a door of  
light; it restores to us our loved and lost;  
the once "vanished hand" again clasps  
our own. All who believe in Spiritualism  
are good people; it makes good men and  
women; it gives us a God of Love, not a  
God of vengeance; our God is good.

I have already trespassed upon your  
space, I fear, and will wait till my next  
letter to tell of more experiences with the  
loved ones "over there." I find the  
GOLDEN GATE on every table where I  
have visited yet.

Soul-companions is the first movement

on the planet to bring universal spiritual  
currents—the universal power—into oper-  
ation, for its object is universal.

Twenty-four Soul Companions—taking  
place on the 27th of each month—have  
thus far been held simultaneously all over  
the world, and it is claimed that the grow-  
ing sentiment in favor of peace, and good-  
will, that is being manifested in all nations  
is due to its silent but most potent power.

RICHARD M. MILLER.

SALEM, Oregon, Sept. 26, 1886.

A conversation in a country house in  
which Mr. and Mrs. Gladstone stayed  
during the "wakening of the West."  
Hostess: "Well, my dear Mrs. Gladstone,  
I really don't know what will be the fate  
of poor old Ireland. But (piously) there  
is one above who knows."

Mrs. Gladstone: "Yes; he will be

down in a minute. He's brushing his  
hair."

Yolo, Sept. 29, 1886.

Letter from Mrs. Wilson-Marchant.

EDITOR OF GOLDEN GATE:

The first after-vacation business meeting  
of the Spiritualists' "Society of Progress-  
ive Friends," was held yesterday at the resi-  
dence of L. Meacham, Secretary of the  
Society, when it was decided that public  
meetings should begin on the first Sunday  
in October. No little interest has been  
created by the work already done—some  
interest which is already reaching out  
even to our neighbor towns—and the  
project seems fair for a flourishing soci-  
ety here at no distant day; if its present  
membership are faithful and energetic, a  
society that will call into its folds some of  
the most respectable and intelligent of  
our citizens.

We need a good test medium here, one  
who can give satisfactory tests from the  
plane. We have had Mrs. N. D. Miller,  
of Los Angeles here, (the medium with  
whom Rev. Samuel Watson had a great deal  
of satisfactory experience in his own house).  
She is very fine in private, but does not  
platform work. Can you not spare us one  
out of the many you have? I think a  
medium would do well here, for there are  
many inquiring ones who are thirsting for  
evidences that their departed friends still  
live. Why cannot John Slater take a run  
down here for his health, and to see the  
country? We would promise him a rousing  
reception.

But we ought to have one here perma-  
nently. Some of you who are feeling  
crowded by competition in San Francisco,  
or Oakland, give us a trial. Where is Mrs.  
Edith Finnegan? She is used to traveling.  
Why not take a turn in the South, instead  
of the North this time. I have met her,  
and that is why I single her out. Let  
others not feel that this is invidious. Any  
one wishing to give us a trial may drop a  
line either to the writer of this, or to the  
Secretary of the Society, Mr. L. Meacham.  
Please let me hear from some of you. We  
should greatly like to have one at our  
opening meeting, on Sunday evening, Octo-  
ber 6th. Very respectfully,

MRS. ELLA WILSON-MARCHANT.

SAN BERNARDINO, CAL.

Whole-World Soul Communion.

EDITOR OF GOLDEN GATE:

Noticing some statements recently that  
might mislead many people as to the  
origin and object of Whole-World Soul  
Communion, I would like to briefly state  
the true origin and purpose of this impor-  
tant movement that has become so wide-  
spread. Though but two years old this  
world-wide success is unprecedented.  
"Initiation," a Theosophist magazine,  
published in Paris, gives the number of  
its adherents at more than ten millions  
of people, and that these include members  
of almost every race and religion on the  
globe. Printed advocates of the institution  
are to be found in most of the principal  
cities of the world.

Two years ago a message came through  
the inspired mediumship of an Occident-  
al lady, in private life, in which Whole-  
World Soul Communion was outlined.  
It was angel-born; it regards neither  
creeds, forms or persons, and requires no  
one to conform to any ritual or give up  
any cherished belief.

Its object is: "Through unity in aspira-  
tion and co-operation of thought to seek  
higher truths and secure universal peace."  
The conditions are: "Self must be  
merged in the good of all during the half-  
hour of communion; animosities and  
hatreds must cease, and the aspirations  
must be for the good of all, irrespective  
of race and creed."

Soul-communion is the first movement  
on the planet to bring universal spiritual  
currents—the universal power—into oper-  
ation, for its object is universal.

Twenty-four Soul Companions—taking  
place on the 27th of each month—have  
thus far been held simultaneously all over  
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ing sentiment in favor of peace, and good-  
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of poor old Ireland. But (piously) there  
is one above who knows."

Mrs. Gladstone: "Yes; he will be

## The New Temple.

EDITOR OF GOLDEN GATE:

The flying visit I made your wonderful  
city the other day, gave me glimpses of the  
yet to be. The day is not far distant when  
there will be constructed in your city a  
temple of worship that will far excel in  
beauty of design and elegance of finish;  
the temple at Jerusalem, built by King  
Solomon, it will dwarf into insignificance  
its beauty. "A thing of beauty is a joy  
forever," so will this temple be. I know  
you do not now fully understand how this  
all to be brought about, but yet it will  
be done. The Spiritualist and liberal  
minded are waking up out of a long slum-  
ber, and are just beginning to realize the  
necessity of capital invested, and they are  
not going to do anything by halves. Let  
some one of the great men of California  
make the start by donating a half million  
for this purpose, and many others would  
follow suit, and then would come in the  
smaller contributions until the sum donated  
would not exceed one dollar each, when  
all could and would contribute something  
to its value and beauty.

Such men, such women, such wealth as  
you possess, are equal to any demand that  
may be made upon them. I am not apt  
to predict things that do not come to pass,  
and the vision that I now see has already  
entered into your minds and hearts. It will  
be done, and let me here add that this  
temple will only be the reflex of the life  
in the living temple made without hands, that  
will be built in the hearts and souls of  
a great people.

C. A. REED.

PORTLAND, Sept. 25, 1886.

TEARS OF SHAME.—A weeping peach  
tree is one of the curiosities of Denison,  
Tex., and it is stated that "a number of  
superstitious persons believe that spirits  
operate upon it." It is easy to account for  
the tree's emotion without referring it to the  
spirits. It would not be strange if a sensi-  
tive peach tree should be moved to tears  
as it reflected upon the abandoned way in  
which some fruit dealers basket peaches  
for the market—the big ripe ones on the  
top the little hard ones below. The only  
wonder is that more peach trees do not  
weep.—New York Tribune.

## ADVERTISEMENTS.

4400  
TAPE-  
WORMS  
REMOVED BY  
PROF. SHIPLEY,  
930 MARKET ST.,  
SAN FRANCISCO, - - CAL.

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

Send for Circular giving Symptoms. Medi-

cines sent by Express C. O. D.

Particulars given to children suffering

from Worms and Fits.

Grangers' Bank,

OF CALIFORNIA.

SAN FRANCISCO, : CALIFORNIA.

Authorized Capital, \$1,000,000.

In 10,000 Shares of \$100 each.

CAPITAL PAID UP IN GOLD COIN,

\$624,160.

RESERVE FUNDS IN PAID UP STOCK,

\$27,500.

OFFICERS.

A. D. LOGAN, President.

I. C. STEELE, Vice-President.

A. MONTPELLIER, Cashier and Manager.

FRANK MCMULLEN, Secretary.

DIRECTORS.

A. D. LOGAN, President.

J. H. GARDINER, . . . . . Colusa County

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DANIEL MEYER, . . . . . Santa Clara County

H. M. LARUE, . . . . . Yolo County

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THOS. MCCONNELL, . . . . . Sacramento County

J. C. CRESSEY, . . . . . Merced County

SENECA EVER, . . . . . Napa County

H. J. LEWELLING, . . . . . Napa County

CURRENT ACCOUNTS are opened and conducted

in the usual way, bank books balanced up, and statements

of accounts rendered every month.

LOANS ON WHEAT and Country Produce are made

promptly, and proceeds remitted as directed.

CERTIFICATES OF DEPOSIT issued, payable on

demand.

BILLS OF EXCHANGE on the Atlantic States bought

and sold.

ALBERT MONTPELLIER,

July 4th Cashier and Manager.

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## THE ONLY TRUE

"ELIXIR OF LIFE"

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DR. PIERCE'S

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