



# GOLDEN GATE

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

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## GEMS OF THOUGHT.

You must give before you can take.

You must sow before you can reap.

Unsettled questions have no city for the repose of nations.—Garfield.

He who studies books gets the frame of knowledge, but he who studies man gets the soul.

It is often more difficult to obliterate traces of spilled ink than drops of spilled blood.—Chicago Mail.

Duty frowns only when you flee from it; follow it, and it smiles upon you.—Elizabeth, Queen of Roumania.

Silence as to a man and his deeds would do more to extinguish him than columns of abuse.—Yonker's Gazette.

There is a special meaning for each one of us in the words spoken by the good old Bishop Blomrang, in Browning's verse:—  
When a fight begins with himself,  
A man's worth something.

Be like the promontory against which the waves continually break, but it stands firm and takes the fury of the water around it.—M. Aurelius Antoninus.

Nothing is so great an instance of ill manners as flattery. If you flatter all the company you please none; if you flatter only one or two you affront the rest.—Swift.

As the dove will clasp its wings to its sides, and cover and conceal the arrow that is prying within its vitals, so it is the nature of woman to hide from the world the pangs of wounded affection.—W. Irving.

"We cannot honor our country with too deep a reverence; we cannot love her with an affection too pure and fervent; we cannot serve her with an energy of purpose or faithfulness of zeal too steadfast and ardent."

All men have their frailties; and whoever looks for a friend without imperfections will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.—Cyrus.

If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind.—J. Stuart Mill.

The grandest inspiration of morality is the necessity which is laid upon us by our innumerable benefactors, in the past and present, of doing what we can to make life sane and sweet for those around us, and those who will come after us.—J. W. Chadwick.

A good way to make children tell the truth is to tell it yourself. Keep your word with your child the same as you would with your banker. I intend so to live, that when I die my children can come to my grave and truthfully say, "He who sleeps here never gave us one moment of pain."—R. G. Ingersoll.

## The First Object of the Theosophical Society.

[A paper read before the Theosophical Ad Interim Convention, San Francisco, October 13, 1889, by Allen Griffiths, F. T. S.]

Of the three avowed objects of the Theosophical Society,

To form the nucleus of an Universal Brotherhood of Humanity, without distinction of race, creed, sex, cast or color,

To Promote the Study of Aryan and other Eastern Literature, Religions and Sciences, and

To investigate unexplained Laws of Nature and the psychical powers latent in man, the first, the formation of a nucleus of Universal Brotherhood, is the most important and upon which most stress is laid and to which the others are supplemental. The more investigation is given to this principle, the longer time it operates, and the freer exercise it has, the more apparent becomes the wisdom of the Masters, those dwellers on the heights who are alike beyond all human praise and censure, in choosing it as a basis of the Society.

Upon the human plane Universal Brotherhood is but another phase of that one Law of Unity which holds in all the worlds. It is, therefore, immutable, impregnable and invulnerable and cannot fail to work great benefit to all who harmonize themselves with it. Upon this broad platform all conditions of men may find secure footing, with abundant room for the freest individual action, growth and progress.

A misunderstanding of this principle might cause one to construe it as conducive to a sameness and exact similarity of condition of all men, when that is not its express object by any means, but is a false interpretation and, if worked out logically to its legitimate conclusion, would tend to the effacement of all individuality among men, and this aspect on the human plane being only a lower phase of an Universal Law on all planes, its effect upon every plane would be to blot out that infinite variety which is the charm and beauty of all nature. This Law would then become destructive instead of constructive, reducing all to a common dead level of monotony, a plane devoid of all life—a veritable desert of death. This would be the result of its perversion. Great good becomes great evil when perverted. Great forces when wrongly directed become immense powers for destruction. The First Object, therefore, of the Theosophical Society, is to guide and direct the mighty force which plays in and through the great heart of humanity, so that it shall operate to the end of construction, of progress and of elevation.

Universal Brotherhood would bring about that equality which affords equal opportunity for all men to express and exercise their true growing and expanding nature, and which offers equally to each man, woman and child the freest possible scope for thought and action. The general tendency of all other systems of the age is suppression or, if liberty is encouraged at all, it is only within certain man-made limits and along man-ordered lines. Universal Brotherhood, viewed in the light of Theosophy, would do away with all limitations of whatever kind, and open wide all avenues of human endeavor, thus rendering perfect freedom of thought and action possible to all, so that the only limitation set upon human effort would necessarily be individual capacity and aspiration. It would do more; it would encourage by special processes the endeavors of each one to constantly enlarge his capacity and realize his aspirations.

Universal Brotherhood does not, nor could not in simple justice, adopt any particular method, or procedure, or line of operation, as its universality includes all ways, all things and all men, for it recognizes that underlying all is that saving element of Truth which both causes all to be, and gives impulse to growth and progress. So, it does not specialize, nor show partiality, but boldly says to all, "Here is an unlimited field of possibility, enter it and take possession of that portion to which your ability and capacity entitle you by virtue of your own power and motive to serve your fellows." If a certain order of minds clearly perceive one phase of Universal Truth, and have

ability and inclination to pursue it upon special and particular lines, within the circle of Universal Brotherhood, every opportunity exists for the following of that inclination and the exercising of that ability. The world is large, and numberless avenues are always open, so that no one need feel circumscribed, nor restricted, nor handicapped, in the pursuance of his chosen and particular scheme whose object is the welfare of all men.

Please mark the distinction, the Theosophical Society would bring about an UNIVERSAL BROTHERHOOD, not simply a Brotherhood. There have been, and now are, many brotherhoods, each bent upon the accomplishment of their respective and particular object. All fraternal orders of the present day work to the end of assisting their own members. Most religious denominations of the time confine their relief measures to their own adherents, though there is latterly a disposition on the part of organizations to enlarge their field of operations to include those outside themselves. This is a most praiseworthy sign, and but another evidence of the heaven of Universal Brotherhood working in the mass of mankind. It is an onward step in the march of progress towards Universality when the individual works and cares for his immediate kin equally as for himself; it is a still further advance when men combine with the avowed object of assisting and relieving those in distress and in need, of their own number; but, it will be an immensely greater advance when all men shall come to realize their mutual dependence upon and close relation to each other, and learn that it is both a duty and a pleasure to relieve suffering and distress irrespective of time, place, circumstance or persons. All orders, bodies and organizations that have not for their first object the universal aid and relief of all men whomsoever, to the extent they lack, fall so far short of their capacities and possibilities to assist in the general progress of mankind as a whole, and the decay of future disunion eats at the heart which shall cause subsequent overthrow and destruction if it be not torn out and replaced by that living and vital principle of Universality. No construction should be placed upon the foregoing which would in any way tend to discourage the many who are working for the elevation of men, for nothing but sympathy and encouragement is extended to all who work unselfishly and untruly in the great cause of humanity and, if these words have any influence, all that influence is freely offered to the end that the greatest good may be accomplished for the largest number.

On the higher planes there is no other price possible to be given in exchange for what man really needs but his bare need; all other exchange is but base barter and disgrades both parties to the contract.—Enough that a brother needs, should insure the supply. You may cry—"This is too utopian, impracticable, would encourage idleness, produce poverty, and generally retard man's progress!" Did you ever try it? All know that the answer is, "No, we never tried it." The selfishness and ignorance of the race as a whole yet forbids the trial, but when man has exhausted all other means in vain, tested all merely man-made schemes and failed, the adoption of this benign principle will save him from plunging into an abyss of nothingness. But he will yet have to drink the dregs of still more bitter experiences before he will consent to reason with himself, for himself, to save himself. And this is all right to a stage of his progression, as a process of his evolution leading to higher states. The very extremes work the remedy. This last principle has held in all past history and will continue to sway until man shall have developed through his very sufferings, his sorrows and his dire distress, that true being which allies him, in truth, with the gods. Man must first be a sinner before he becomes a saint; a devil before he becomes a god. In other words, man has to evolve up and out of the dense ignorance and darkness of his own undeveloped nature, which is the only devil, e'er he comes to abide in the realms of light and wisdom.

And here comes into play another phase of the principle of Universality as opposed to present methods. Each one is prone from his own standpoint to arrogate to himself the only right, and to attempt to force upon all others his par-

ticular views and ways. This has been the bane of all religious and most of the scientific and philosophic systems of the past. One man or clique of men would set upon all others the stamp of their own convictions, would rob their fellows of their heaven-born heritage, the inalienable right of unrestricted freedom of thought and action in all that pertains to individual development.

Since first a primordial ripple upon the heaving bosom of infinite expanse formed and agitated by virtue of its own inherent potential power, and became a centre of force and energy which held within itself the destiny of the highest good, absolute freedom is its divine birthright, and no power of all the numberless universes but holds aloof, awed in the presence of its Sovereignty. Only pigmy man, of all the inhabitants of space, swelled and puffed with his own ignorance and blind egotism, would attempt to thwart the manifest destiny of this Pilgrim of Eternity; and, for his pains, he grovels in the very depths of degradation and debasement. Until he learns the lesson of absolute liberty for himself and all others; until he recognizes the inherent right of all to think and act in accordance with the promptings of their own nature, and assists them to the extent of his power, he will never be able to rise and approach his own ultimate and prophetic goal.

Man's realization of the principle of Universality is the measure of his own degree of evolution and development, and as his nature expands in response to his will; as knowledge gives that wisdom which illumines his pathway, and as his heart overflows with a great love for mankind, he will realize the infinite capacity of his own ever-enlarging nature, and that of all others as equal to his own, and perceive as clearly as the mid-day sun his destiny outlined on the map of Eternity.

SAN FRANCISCO, October 11th, 1889.

## A Great Want.

The times are calling for men. Real men, and not the diamond-ringed or the delicately moustached "young gentlemen" who are so very careful about the whiteness of their hands and the symmetrical taper of their fingers. The need is for those who look upon life as a real thing and who feel that there is a higher destiny than to appear in frivolous circles as well dressed coxcombs, and who want to live so that when they leave this world their loss will be felt. Such men are needed. Business men need them, society needs them and the entire community is calling for them. So many of the youth rapidly entering upon manhood have imbibed wrong ideas of life, and this fact is demonstrated by the difficulty business men experience in getting for employees young men who can be depended upon—who can be trusted. They do not want the young man who only works that he may secure money to lavish on fashion and dissipation, but aside from this feels no real interest in his daily duty. Such are plenty, but the fact is only a regretful one. They usually fail to obtain by their inferior or servile enough money to gratify their extravagant desires and hence often enter upon a course of dishonesty which leads to ultimate ruin. The men who are wanted are those who prefer work to idleness—who look forward to future life with prudent care, and feel that they owe a duty to the age in which they live—who want the world to be better on account of their having lived in it, and desire to fulfill the purpose of their existence. This is the kind of men who are wanted. To such there are always positions opened. They will have no difficulty in obtaining them anywhere. Their character will secure them, and once secured their evident worth will keep them.

If, suggests the *Hartford Courant*, passengers were required to enter railroad cars at one end, say the forward door, and to go out by the rear door, each car would be filling as it was emptying, there would be no crowding and kicking, and there would be system. Time would be saved, order established, and an idea set up in traveling.

Every day is a leaf of life. When the day dawns it is a blank. There is inscribed thereon our thoughts, words and actions.—Tucson, A. T., Star.

[Written for the Golden Gate.]

## Abnormally Sensitive.

BY ALONZO.

There is a sort of people who are always happy, or pretend to be. Everything is goody, goody to them, like

Little Jack Horner, who sat in the corner,  
Eating his Christmas pie,  
He stuck in his thumb and he pulled out a plum,  
And said "Oh, what a good boy am I!"

To these people the world is a call-pasture, and clover is just to their taste. There is no unhappiness for them, and they have no power of sensing other people's people's conditions.

To these people the world is all right and society is all right. They can't understand why anyone should be unhappy because they are not unhappy; they can't understand why anyone should ever hunger or thirst when clover is plenty in their pasture. If other people have no clover or can't get fat on clover, why it is all their own fault.

What do they know or understand about the sufferings or the delights of people whose nervous system is as much more complicated and fine strung than theirs, as theirs is more complicated than that of a clam. The starvation and slavery and misery and madness of the world, makes no appeal because they have no nerves that force them to feel such things, and thus stupidity causes them to blubber against those who do feel these things, thus adding to the burdens of those who have to suffer all.

There are people so sensitive and fine strung in their nervous organizations that they can feel every emotion of joy or pain of human nature, they can even sense the feeling of plants and animals. Every brutality and hypocrisy, and misery and abomination of the world hurts such people as if it were a part of themselves. And they can't help it, for it is really a part of themselves, and this is what humanity must be awakened to, that everything is connected together by nerves and the injury of one is the injury of all.

The world never can be anything else but a hell of ignorance and slavery and brutality as long as people ignore one another's feelings, or have not sense or sympathy or brains enough to feel them. These sensitive people are really the saviors of the world, because by their suffering they lead the world to a truer humanity. And it is only as the world develops in this fairer and broader sensibility to every one's rights and feelings that it can progress at all. This is the line of progress from solitary barbarism to true social humanity. Of course some people are abnormally sensitive, but there are many advantages in being abnormally sensitive over being abnormally stupid.

There is a divine discontent which is at the bottom of all progress, individual and social. The contented lubber never accomplishes anything in the line of advance; it is the discontented man or woman who is ever seeking new inventions and new inspiration.

Discontent is the force of evolutionary growth in the soul. As the plant groans and presses and bursts its outward shell of leaves so the conventionalities and formalities and hypocrisies which suppress and smother the truest expressions of human nature, will eventually be cast off like old garments and the true humanity shall emerge in glorious freedom.

GIVE US, Oh, give us the man who sings at his work! Be his occupation on what it may, he is equal to any those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible to fatigue when he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation of its power of endurance. Efforts, to be permanently useful, must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright.—Carlyle.

PROF. LEDIS, of the University of Gottingen, has published a work in which he endeavors to show that the German Universities have twice as many students as can possibly hope to make a living by the respective professions for which they are preparing.



## CHOICE

H. L. WILLIAMS, Prop.  
SANTA BARBARA, CALIF.



## From the Sun Angels' Order of Light.

[Written for the Golden Gate, by Spirit Careesa, from the Halls of Light, through the mediumship of Mrs. E. S. Fox, Esq. for the Sun Angels' Order of Light.]

TO ONE AND ALL, A SISTER'S GREETING.—Careesa, with many guardians, finds pleasant and happy welcome in the hearts of those she loves. Ere this earthward journey opened before our feet, many were the counsellings together in the land ye know not of, concerning this light which should come in this Nineteenth century to the land. Saidie's children have become dwellers in this land, from time to time, always, since first the unfolded man could receive the baptism of immortal life. Life evolving the animal man ascending in the scale of being until on a plane where the Deific principle might wed with matter and thus man become a living soul, an heir of immortality and purity, with a bequeathed inheritance in the far away, be his now, when through growth and unfoldment he might claim heirship to Deity, and enter upon his possessions as a child of the Most High, after his long and wearisome journey through matter.

In this wedding with matter, we, as children gaining knowledge, have become partakers with the material of the influences of lesser good. Not being yet masterful, we have been as others' servants for a time, obeying the powers that in time would lose their hold upon us, powers that in time should hold over us no sway, but should wane with the result of each conflict therewith until we stand redeemed, triumphant, a law unto ourselves, and yet obedient children of the Infinite in whose presence it were joy to stand, wearing right royally our garments of purity and crown of wisdom.

Ere Careesa's own came to be a dweller among mortals, we felt off upon our hearts the shadows of the yet to be, that, but for the triumph of the law of wisdom within, might have woven shadows in the home we loved. But we were able to look beyond the intervening years that seem so small to the eye of the spirit and see the reunion to come in the bye-and-bye, and our hearts ached a grand amen to the echoing prayers of Divine Love that spoke in sweetest tones to the immortal soul.

Dear ones, what gives to life its value that is untold? What lies beyond the rising and setting sun, beyond the heartache and pain, beyond the struggling and failing this life holds, a something transcending all of which the brain can conceive or heart desire,—that will more than compensate for all we must endure? Is not all comprehended in the one word *Home*? We have journeyed far and long. Home, with its rest and peace, though yet before our pilgrim feet, is now in sight. We see the spires and glittering dome in our visions and our dreams, and ere long will pass through its golden doors to go no more on long, weary pilgrimages, but to go on to other fields of wisdom, ever gathering, ever gaining, that to which our inmost souls aspire.

This dwelt in our minds as an inspiration ere the earthward journey. Can you dwell in thought upon a scene in the Beyond, whose unfolding beauties you may dimly see as your thoughts rest there? A beautiful, level plain, in its center a crystal lake that reflects upon its surface the broad arch above, tinted like the sky, except it is softened as by the brush of Deity. Here you see roaming at will the white robed ones, who love to wander forth among the scenes of nature, gathering up for themselves wondrous, pearly gems, giving forth into the pure atmosphere thoughts that are emanations from Deity, and are like never fading, never withering blooms. Land and its children are free from the blighting touch of lesser good. The Law of Love rules, and yet no bondage is felt. There exists no need for Deity to utter His commands, for His children know, feel and obey. It is a land where all are obedient, and yet have never heard the words "thou shalt," nor "thou shalt not." Here Love and Wisdom have met; here happy souls are free to live in the sunlight that fades not.

Here is joy and happiness you say, and say truly. But the voice of the Infinite speaks in whispers soft and sweet to hearts that beat in oneness with their own: "There are children yet struggling with the strong adverse tides through which you have come, to gain your inheritance; children that are worlds, and the beings thereon, battling for their angelhood, needing the helping hand that willingly lends itself to do the Father's will." Loving hearts beat high with expectation, as wave after wave of inspiration passes through the spheres. Hearts are eager to do and to dare. It is pleasant to enjoy our well-earned trophies, but while this call finds place within the spheres, and while human hearts may respond thereto, a greater joy is felt in obeying the mandate expressed not in words, not in the "thou shalt," said to have been uttered by the God of old, but by the gentle pleadings of love that speaks within the soul. When Saidie called her council together there, if hearts bore a weight of selfishness or unwillingness to do the will of the Infinite, it was speedily seen in the downcast eye; mastered lesser good that lurked within; seeking rest for a time wander away, was less clear, but finding rebuke in everything they met. The upturned flower, song of birds, the love of home, everything, came to bring unrest, until the soul,

glad to obey, willing to bear whatever burthens might come, turned gladly into the pathways of obedience and gave themselves willingly to the work. Not many are thus inclined who walk the ways of higher heavens. But ere we stand among the redeemed, we must have become obedient, masterful and receptive to the Divine.

Careesa thanks the Infinite that her heart and that of her own responded gladly to the silent call. We had unmoored our boat and seated therein, given ourselves to the tide of thought and of the waves, drifting as these might carry us. The perfume of blooms and song of birds came to us not unheeded but as a baptism of love—felt, not spoken,—as on we drifted, dreaming bright, happy dreams. Away, we saw not whither, until we felt we had entered a narrow stream and were being borne upon its tide. Well, we knew a guiding hand was leading us and were still. Separation from each other and the dear home-life we loved, was just before us, and though the heart might feel a passing tide therefrom, still within our inmost souls we felt all was well.

Drifting thus, voices came floating upon the breeze, singing of the time to come, when the banner of high heaven should be unfurled to the breeze in earth-land, and the song was an inspiration which thenceforth dwelt within each heart. The earth journey opened before us: one passed through, borne in on angel's arms, found welcome where the light of life could but wait the unveiling hand.

Careesa, as have others, must wait the time when the pilgrim should turn his face toward the angels, when the waking time has more fully come. Though the mid-way sun were passed, still the remaining years will count many, in good done and labor accomplished. Happy pioneers, be never dismayed, but go forward hopefully. A brighter light shall come for the blessing of a host unseen is with you. As you drift on the current of time, listen to the angel voices that sing sweet melodies to your hearts. Leave amid the melodies of earth-land the harmonies of heaven that will echo through your own souls in the trying hour and wait you away when again you are free to pass beyond the mists.

With the love of your sister,  
CAREESA.  
J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels' Order of Light.  
OSWEGO, N. Y., Sept. 15, 1889.

[Written for the Golden Gate.]  
"Spiritual Seraps."  
BY MRS. H. S. LACE.

There are springs in our human natures reaching far, far back into that wonderful realm called the Undiscovered. And, sometimes, when these are touched by the electric currents emanating from the Great Spirit, they bring to their possessor spasms, if I may so speak, of ecstasy, affectional, intellectual, or religious; and all through the fibres of the entire structure, that touch is made to vibrate, until a new element pervades and adheres to the composition of the former being. These vibratory waves produce harmonies in the poetic soul, they move the enthusiast to grand words and grander deeds, they cause the devout to kneel, and the humble to look up, feeling that an angel has passed that way.

You have sometimes walked forth under the glory and grandeur of the midnight of a tropical sky; you have marked it ablaze with the countless myriads of worlds set as jewels in the blue garment of the Night, and you have been oppressed, overwhelmed, with the might and majesty of the material world; but grander, more glorious, more awful to contemplate, are the countless and bewildering myriads of souls set in the bosom of All Life—sparkling on the infinite ocean of eternal Being.

The Supreme is more than Justice—it is Love. Clasp up this current, dam it up this stream, and we have the epidemics of war, misery, and death.

That which to-day is bowing us to the earth with misery, they, (our spirit friends) with their keener perceptions, may comprehend as working out our salvation.

Behold the children half made up! Pinched mothers, bloated fathers. Said an eminent physician to me: "Sixty per cent of all the deaths are children under two years of age." What does this hint at? That there is not half as much thought expended upon the generation of human beings as upon the production of cattle.

That which we call invisible lieth all about us and within. That which is sleeping on the blue bosom of space, which has never been revealed by the telescope of the astronomer, is no more unseen than are the life-pulses of the lowliest flower blossoming under our footsteps. Everywhere in the visible universe there is a corresponding invisible universe. Matter is the expression, always, of the invisible, called Spirit. Let us learn, if possible, how to keep in most perfect and constant operation the silent forces existing between the known and unknown. Until we have done this, we have hardly mastered the alphabet of being—we have not struck the key in that sublime harmony whose completeness is the axis upon which both universes revolve.

## A Ghost in a Village.

Students of the night side of nature cannot do better at the present moment than to pay a visit to the small colliery village of High Littleton, says the *Bristol Mercury*. Since the celebrated Bath ghost, of 1837, no such excitement has been provided for dwellers 'twixt high and nether Jove as Littleton now affords.

High Littleton is already split up in two hostile camps. One party, the materialistic section, is inclined to regard the business as a practical joke. The other section is awe-stricken. The premises honoured by this ambassador from Pluto are situated next to the Wesleyan Chapel, and an attempt has been made to build upon this fact a theory as to the likes and dislikes of the visitor. The circumstance, however, would appear to be only a coincidence. We are informed by a reliable authority that the first signs of an uninvited guest appeared about a month ago. The occupants of the house in question had retired to bed in good time, when they heard a strange noise in an old chest of drawers. It seemed as though a bottle was rolling from one side to the other. They naturally examined the chest, but nothing was discovered. No sooner were they in bed again than the noises once more became audible, and the only means of obtaining silence was to keep the light burning. The family, when the morning came, seized the chest of drawers, broke it up, and burnt it as an uncanny thing. No further manifestations occurred for a fortnight. After then, just as soon as the family had retired to rest, strange knockings were heard. This time the family felt a little alarmed, and called in a neighbor. This gentleman at once went upstairs, and cried "Come on! I am ready for you!" The challenge seems to have been accepted on the instant, for a chair sprang towards him, and the fender abandoned the hearth. The furniture was re-adjusted, but no sooner was the light removed than chair and fender again betrayed their independence of physical law. On Friday night another neighbour, who did not believe in ghosts, agreed to watch in the haunted chamber. He waited a quarter of an hour, and then came a knock at the fireplace, followed immediately by the familiar manoeuvres of the furniture. A second manifestation occurred when the fender, chair, etc., had been replaced. This time a thorough examination of the premises was made, but it threw no light on the strange occurrences. It was decided to try again, when a third manifestation succeeded the removal of the light. Nothing more happened that night. By Saturday morning the village was considerably perturbed. A dozen persons formed themselves into a committee of inquiry, and at night some six took up their stations in the apartment. They were regaled with the usual entertainment. It shows the pitch to which the public mind had been wrought, that on this occasion one of the six laid his hand upon the chair, prepared to see whether the demon could wrest it from his grasp. The demon could. No sooner was the protecting light removed than the chair jumped away from the restraining hand, while the fender kept it company in this devil's dance. Three times did the ghostly artist "do his turn." Another meeting took place in the haunted room on Sunday evening. Five members of the Wesleyan congregation worshipping in the adjoining chapel, held a prayer meeting on the bewitched spot, and resolved that if the demon showed himself, one of their number should ask him why he was troubling them. The usual preparatory knock was heard from the vicinity of the old fireplace, but this time the floor seemed all alive. It creaked violently beneath the feet of the watchers—so much so, indeed, that at one moment the party, who were seated on a bedstead, actually thought that the bedstead and they with it were all going down. Hardly had they been reassured on this point when, before their astonished eyes, the chair became violently shaken, and then seemed to be flung down with much force upon the floor. The fender came out into the middle of the room. There was no sign of any agent; the demon still kept himself aloof; but one of the party, in accordance with their preconceived plan, now demanded, in the name of the Lord, why "he" troubled them. No answer was returned, and a light was produced. It was then seen that the chair had received no violent ill treatment. No further reports of the disturbances have reached us, except the statement that they are still going on.

As for spirits, I am so far from denying their existence that I could easily believe that not only whole countries but particular persons have their tutelary and guardian angels. This serves as a hypothesis to solve many doubts whereof common philosophy affordeth no solution.—*Sir Thomas Browne*.

## PROFESSIONAL CARDS.

MASTER HARRY LOCKE,  
BOY MEDIUM,  
OCULT TELEGRAPHY.  
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SATURDAY, OCTOBER 19, 1889.

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J. J. OWEN, Manager.

## EDITORIAL FRAGMENTS.

How little we know of the laws and conditions of spirit manifestation. Mediumship is such an uncertain factor, as a scientific consideration of the problem of a future life, and it is so difficult to bring it under rules that would be infallible in material affairs, that our pursuit of spiritual knowledge is necessarily slow. In the light of this fact cannot all see the necessity for a College for Psychical Investigation? In connection with a press to give the results to the world, what a grand means for the dissemination of spiritual truths might it not become. Such a college, in connection with the GOLDEN GATE, we are aiming to establish, and we cordially invite all who love the cause and who would like to learn something more of the great truths underlying it, to co-operate with us.

Psychic or Soul Science? What a comprehensive theme! To define, and measure, and comprehend the powers of the human spirit! And this includes mediumship in all its phases—the best method of development, and to obtain the best results. We know of no such College in existence; in fact, it would seem to be a necessity that such an institution should be connected with, and in charge of some spiritual journal—the latter to give expression to the truths discovered through the investigations instituted therein. It should have, exclusively for its own use, properly constructed séance rooms, together with mediums employed under salary, and thereby removed from the necessity of exhausting their powers for a livelihood. But this is only one branch of the work we hope to accomplish through the GOLDEN GATE. We aim to reach the hearts of the people with an improved literature, such as will come from the employment of the purest and most gifted pens. This will all come as the angels open the way.

How dark the shadow of the grave that the Church has thrown across the pathway of human life! Centuries of horror! A world plunged into a vortex of everlasting woe, with no escape except by a method repugnant to every honorable soul! No man can shirk the responsibility of his own sinful acts, in a vicarious way, without lowering himself, thoughtlessly it may be, in the estimation of every bright and many intelligent in the universe. And then so very few, comparatively, are permitted to escape by "casting their sins upon Jesus." The great multitude, including mighty nations,—cast into hell because they reject a narrow, priest-made plan of salvation! Great minds, like those of Edwin Arnold, Huxley, Humboldt, Spencer, Wallace, Darwin, and hosts of others, all consigned to eternal torment, because they have a grander conception of the Creator, and a truer appreciation of man's proper place in the universe, than to believe in the monstrous dogmas taught from thousands of Christian pulpits to-day!

And yet, how the Church has garnered the spiritual thoughts of millions of the human race. It contained all of spiritual truths they knew, cruel, despotic and vindictive as it often was, and on its altars, red at times with the blood of martyrs, has been laid in the purest and holiest

faith, the sweetest love, the most undying devotion of the human heart. How grandly have devout men, and tender women gone to the stake, and amid the cruel flames that rioted through every avenue of mortal agony, sang hosannas to the Lamb, the gentle Nazarine, in whom they placed their trust. No doubt that same Jesus was able, in many instances, through laws that Spiritualism has revealed to the world, to sustain them in that mortal hour, and give them happy and painless exit from this world of sorrow. It is not the religion of Christianity that we condemn, by any means, but only the fungus growths of ignorance, barbarism and superstition that have fastened to its vitals.

How grand the prospect. Out from the caves of darkness and superstition—from crypts venerable with age and hoary with tradition—step forth a beautiful maiden, radiant with the light of a new day. Her name is Modern Spiritualism. In her hand she bears a banner on which are inscribed the words, "Love, the fulfillment of the law, the redemption of the race." She is greeted with derision by the conservatism of science, and the intolerance and bigotry of the Church. The respectable cowardice of the world gathers her garments aside to let her pass. But steadily onward, following the sunlight of Eternal Truth, she moves forward with the air and mien of an angel from the upper planes of life. And following her lead, behold the mighty hosts, coming up from all nations, and all walks of life! The shackles are falling from their limbs—the scales from their eyes. Truly, the day of jubilee, the dawning of the new era, is at hand!

Selfishness is usually condemned unqualifiedly as a deplorable vice, and yet we cannot see how, in the present incongruous condition of society, it can well be wholly dispensed with. There is a kind of ravenous selfishness that "wants the earth," which, of course, is a curse to the world, and cannot be too loudly condemned. But the selfishness that prompts one to take good care of himself, and look out for the welfare of his family, becomes a virtue under the existing social order. If one "sells all that he has and gives it to the poor," as Jesus suggested was a proper thing for a certain rich man to do in this time, there is a probability that in this day and generation, one would find himself, when too old to work for his daily bread, an inmate of the poor-house. We could never see any virtue in poverty, at the same time who can but admire the sterling selfishness of the one who would share his last dollar with a suffering brother mortal.

What perverted taste—what cruel ideas of pleasure, men have who destroy harmless birds, for the mere love of killing. Of all this cruel pastime, that of trap shooting seems the most heartless and diabolical. The most harmless of birds usually the dove or wild pigeon, is placed in a small box, from which, by means of a trap door and string, it is sent forth into its native air, only to fall bleeding and dying at the hand of some savage lord, who stands ready, with gun in hand to kill. And this is sport! If there was such a place in the universe as a bottomless pit and a personal Devil, and the latter should lay in wait by the mouth of the former, with his regulation pitchfork and pitch the unwary trap shooter therein, at the first opportunity, could any one be blamed for objecting,—that is, if there was a way provided for pulling him out when he had properly profited by his experience.

He who saves all his smiles and kind words for his neighbors, and bestows nothing but frowns and abuse upon his wife and children, has not yet learned the alphabet of life. He needs the chastening hand of some great sorrow to make his heart tender and teach him his duty to his family. Nothing so undermines the natural meanness of such a man, as the sight of the white, dead face of the wife, who, in his better moments, has nestled lovingly in his arms.

"No man can be wise without love, and no woman can truly love and not be wise," so says Ernst von Himmel, in his new and charming book, "The Discovered Country." Wisdom and love must go through life hand in hand, or there is no reality or happiness in either. All of the inharmonious growing out of perverted love results from the absence of wisdom. In the life beyond they understand these things better than they do here.

A letter from Miss Arline Foye informs us that her mother, Mrs. Ada Foye, was taken seriously ill in Chicago, and has been obliged to cancel all of her engagements in the East, extending to next June. Her physicians and guides have ordered her to return to California as soon as she is able to endure the journey. Since leaving this Coast, in August, 1888, Mrs. Foye has been constantly engaged in filling the great demand of hearts hungering for a knowledge of a future life; and it is under the pressure of overwork that the health of this grand medium for the

## NO ARRESTED DEVELOPMENT THERE.

Freethought requests us to answer the following questions:—"Does the mother find her child an 'infant still upon the farther side, or will she find him or her a matured man or woman of forty years? Will nature keep the child in a state of arrested development for two score and ten years to satisfy the yearning of the parents, or will she disappoint them by permitting it to 'reach maturity and age'?"

It is difficult from the material plane of thought to comprehend spiritual things. The spirit world is, in a wonderful way, a reflex of this world. It is governed by immutable law which no spirit can transcend. The spirit body is a counterpart of the mortal body, save in the imperfections of the latter. It is composed of the magnetic elements of the mortal, has shape, weight and tangibility.

A child, passing to spirit life, is taken to the etheric realm and cast forth there. There is no such thing as "arrested development" in Spirit life, neither will the mother expect her child to remain always a child. It grows to maturity there as here. Mothers here, who are sensitive to spirit influence, are cognizant of the existence and growth of their children in spirit life. The spirits of very young children are brought to the arms of their mortal mothers for sustenance and strength. They sleep upon their bosoms, and many mothers are able to sense their presence. Besides, in our sleep our spirits often meet and mingle with the spirits of our loved ones on the other side. Hence, when parents are in the spirit life, from the consciousness of physical death, it will be no surprise or disappointment to them that their children there have grown to the full stature of being. The disappointment would be in finding that they had not so grown.

Another question by our materialistic neighbor: "Is the Summerland a place of perpetual 'growth, or of eternal stagnation? If the former, then the experiences of this world, all its sorrows and partings, must merely be repeated. If the latter, it is an infinite cheat upon those 'who enter it in the undeveloped state of infancy.'"

And the writer might have added, as well, "the undeveloped state of infancy, for here all is imperfection—undeveloped manhood, as well as infancy. Eternal progression is an immutable law of the universe. Just in proportion as man becomes adjusted to the harmonies of nature—is obedient to the eternal law—he will secure happiness for himself here or hereafter. The other life is a repetition of this life in that, that disobedience to law is punishable with sorrow and pain there as here; but the spirit disencumbered of the physical body, and its often debasing appetites and impulses, yields more willing obedience to law, and the teachings of wise spirits. If the desire of the spirit of the child, here, all it soon attains to that life, while here it is often overcome and dragged down by its unfortunate environments of the flesh, and of evil associations. In spirit life we find our own laws, and are not obliged to fellowship those for whom we have no attraction. There are not "partings" there of spirits who are mutually attracted to each other. Kinship does not always mean mutual attraction there any more than it does here. We shall have all that belongs to us in spirit life, and nothing more; and if we would find true happiness in that life or this, we must place ourselves in the way thereof by doing good to others, and seeking for the highest good in our own lives.

THE BEASLEY BABIES.—It is to be regretted that in a city where much wealth abounds that such phenomenal talent, as that possessed by the Beasley children, should be without proper instruction. Those children have only their parents to instruct them in their music. Mr. Beasley is in his business all day, and Mrs. Beasley is overburdened with the cares of a mother, which leaves very little time to devote to their music. These four beautiful and interesting little girls, respectively aged twelve, eight, six and four, and named in the order of their ages Jennie, Butterfly, Mayflower and Violetta, composed the phenomenal quartette, known as the Beasley Babies. These children are natural musicians. When other children are playing with toys these little ones are struggling in the mysteries of the violin and piano without masters. But few, if any musicians of history, have equaled these children at their age. Think of little Violetta playing grand airs on her little violin at three years old, and sweet little dimpled Mayflower and little brown-eyed Butterfly playing duos from grand masters on violin and piano! Does it not seem incredible; yet they read and recite music like galleys. These four beautiful and interesting little girls, respectively aged twelve, eight, six and four, and named in the order of their ages Jennie, Butterfly, Mayflower and Violetta, composed the phenomenal quartette, known as the Beasley Babies. These children are natural musicians. When other children are playing with toys these little ones are struggling in the mysteries of the violin and piano without masters. But few, if any musicians of history, have equaled these children at their age. Think of little Violetta playing grand airs on her little violin at three years old, and sweet little dimpled Mayflower and little brown-eyed Butterfly playing duos from grand masters on violin and piano! 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## IN CIRCLES.

Nothing proves better that we progress in circles than the present "Sabbath rest" agitation, that is being discussed the world over, where civilization is claimed. The cycles of our upward progress may be likened to a spiral, by which, in ascending, we are bound to impinge, or come opposite to all points in our former round of travel; but this is not going back, as some think, but only the influence or reflex of a lower plane we have passed, and is gone as soon as we pass a given point; and pass we must, since we may not stand still, and retrogression is impossible in a spiritual sense. The world is now Sunday to that cycle of human progress, when Sunday Blue Laws were possible, and cannot escape the consequence which is a revival of sectarian intolerance and bigotry, which we have not yet experienced so fully as those of other countries. In Servia, for instance, a law has been passed requiring all shops and places of business to be closed, not only on Sundays, but on all the holy days of the Church as well. These number one hundred and eighty, but the law is rigidly enforced. Recently a shopkeeper, who sold a little rice on one of these interdicted days, was fined one hundred francs for his crime.

The lines are being drawn pretty close here, and by and by they will break, for the population of the United States is too motley to be thus quietly reined in; too many have come among us to exercise a freedom of conscience, for which we ourselves first came.

## WORSE THAN ALL.

While the idea is so general that beer is harmless in its effects upon the human system, that it is a temperance drink, etc., it is well to keep the facts of medical investigation and observation before the public, that the young may be rightly informed regarding the nature of this social beverage. The general verdict of scientific investigators into the effects of beer drinking is this:

"In appearance, the beer drinker may be the picture of health; but in reality, he is more capable of resisting disease; a slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with other inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer drink in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer drinkers. Intellectually, a stupor, amounting almost to paralysis, arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only by paroxysms of anger, sensual and brutal."

## Gleaned from the Progressive Lyceum.

EDITOR OF GOLDEN GATE.

It is evident from the crowded condition of the hall, 909 1/2 at Market Street, where the Progressive Lyceum meets each Sunday morning at 10:30 o'clock, that both children and adults are taking greater interest in those things which appeal more directly to the human spirit in its efforts at expression in the beauty and tenderness designed by the Infinite Love who fashioned it.

On last Sunday beside the unusually meritorious words of wisdom, several of the pupils gave recitations. The first was by a little lady Cora White, who had never spoken before. Daisy Simpkins, another new scholar recited: "The Children's hour," while little Mabel Reed's recitation was, "I have a little secret." Mrs. Addie L. Ballou then introduced the Lyceum song, "An universal prayer" and Eva Peck declared: "Mona's Waters," while Eva Lincoln followed with: "The Telegraph," and May Carter closed with the lesson of "The Flowers." Mrs. Addie L. Ballou then introduced the Lyceum song, "An universal prayer" and Eva Peck declared: "Mona's Waters," while Eva Lincoln followed with: "The Telegraph," and May Carter closed with the lesson of "The Flowers."

At the subsequent leaders' meeting several measures were adopted to increase the Lyceum's activity and usefulness. For some time Mrs. F. A. Robinson, musical director, Mr. C. H. Wadsworth, has been filling, *pro tem*, the position of conductor in an able manner, but it was thought wise to tender the position to Mrs. Addie L. Ballou, to fill the vacancy until the next general election, which occurs probably in the early part of January, when the children's wishes will be consulted as to whom they desire for officers and leaders. Mrs. Ballou was awaited upon by a committee and greeted with surprise, but consented to the position. In addition to Mrs. N. L. Churchill and Miss Mabel Morrill, the guardian and assistant guardian, Miss Susie Purnell and Miss Margie Kohn were selected as assistant guardians, and Mrs. F. A. Robinson, Mrs. W. F. Muller, and Fanny, a pair of prairie dogs whose antics amused the children.

The last social was a pronounced success and steps were taken to ensure a like result for the next one, which will be held on Saturday evening, November 2nd, at St. George's Hall. The following were designated as a committee to prepare the programme: Messrs. R. H. Ely, W. F. Muller, W. J. Kirkwood, Mrs. F. A. Robinson, A. E. Fossett, and Miss Margie Kohn; while Mr. Albert Owen was appointed a reception committee for the entertainment of those who come who desire to attend and take part in the monthly socials it is probable the date will be changed from the first to the last Saturday of the month, after the November social.

W. J. KIRKWOOD.

## Progressive Spiritualists.

EDITOR OF GOLDEN GATE.

The afternoon conference and test meeting proved quite interesting, from the number of speakers and tests given. Meeting opened by Judge Collins with preliminary remarks, after which the advertised speaker, Mrs. M. A. Ellis, was introduced; and although not feeling particularly inspired at the moment of being called to speak, soon came in rapport with the invisible, and gave a good instructive address, closing with some tests, and later on gave many more which were recognized. We are glad to see the mediums doing so much good in our public meetings; it is the only place that they may conveniently attend, and many a soul is made happy by the crumbs they receive at these meetings. Remarks were made by W. H. Mills, Col. Hop-

kins and Mr. Tucker, all interesting and instructive. A duet was sung by Mesdames Rutter and Cook entitled "Sometime By and By." In the evening Prof. Dawson lectured on "A Lesson in Spiritualism from Nature." Next Sunday his subject will be "The Size of Man," and the Sunday after "The Tomorrow of Spiritualism," all of which, we are sure, will be extremely interesting. After the lecture, Mrs. J. J. Whitney, the celebrated platform test medium (who is regularly engaged by this society to give tests after the lecture) was controlled, and gave nearly thirty very remarkable tests to persons in the audience, giving full names, all of them, with many circumstances connected therewith. Provision will be made next Sunday for more seats, so that the discomfort of last Sunday of standing through the evening will be avoided. Admission to cents, to afternoon and evening meetings.

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

## The Young People's Meeting.

EDITOR OF GOLDEN GATE.

The above named meeting at 111 Larkin street, Sunday evening, was largely attended. The managers are more than pleased with the results of their efforts. There is a large number of young men attending who have never been inside of a spiritual meeting. It is the aim of the directors to attract and interest that class who have never given thought to Spiritualism. The object of all public mediums and workers should be to convince and convert all mankind.

The Dohs family, consisting of father, mother, two daughters and two sons, all sang two beautiful songs; also Mr. Dohs and son gave a guitar duet, which brought forth hearty applause. This family are all mediums, also, and assisted in the meeting. Oscar Stormfield sang two songs and gave a harmonica solo. G. F. Perkins gave several character readings by date of birth of persons present, giving satisfaction and creating considerable amusement. Mrs. Perkins gave a large number of platform tests. The evening was pleasantly and profitably spent by those attending, and much good feeling and harmony was manifested.

## Wednesday Evening Meetings.

EDITOR OF GOLDEN GATE.

The Union Spiritual Society met last Wednesday eve as usual: Mr. Ewens the Clairvoyant test medium from Oakland opened by requesting the audience to sing Nearer My God to Thee. He then took the platform and gave a number of wonderful tests, which were all recognized by the persons who received them. Dr. J. M. Temple followed by tests, giving his experience and reciting an inspirational poem. Mrs. F. G. Arnold gave her experience stating that she became a Spiritualist through the aid of her son. After a song by Mrs. Arnold, Mr. Ward then gave his experience of Life. After some remarks by Mrs. Scott Briggs the President, Mrs. Ladd Finn came made a few remarks, and then gave a number of fine tests from the rostrum which were all acknowledged by the audience. Mr. McHodge of Wisconsin then gave his experience in the cause of Spiritualism. Mr. Ewens was then recalled and gave some more tests, after which the meeting adjourned to meet again next Wednesday eve at 8 o'clock, 111 Larkin St.

M. H. W.

## The Cause in Oakland.

EDITOR OF GOLDEN GATE.

A meeting of representative Spiritualists was held at Fraternity Hall for the purpose of organizing a Spiritual Association on a strictly scientific basis.

The body has been incorporated under the name of The First Association of Progressive Spiritualists of Oakland, California, and the following declares the object to be the education of its members in the philosophy of Modern Spiritualism and the promulgation of its truths.

The officers are: Dr. A. K. Macorley, President; E. A. Kibbe, Vice President; Mrs. E. Davis, Secretary; Mr. W. Davis, Treasurer. The four planks of our platform are: The continuity of Life, spirit return and communication; Personal Responsibility, Eternal Progress. The Board of Directors will engage one of the best speakers and mediums for the coming year, and doubtless the interest taken by our citizens in Spiritualism will be greatly increased.

Yours Fraternally,

Oct. 16th, 1889. MRS. E. DAVIS, Sec'y.

## Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE.

The First Association of Progressive Spiritualists of Oakland, met last Sunday to hold their usual exercises. Dr. Macorley presiding. The afternoon meeting was well attended. After the opening exercises, the President read a poem, "The Angel Mother." Afterwards, some remarks and experiences were made by friends present. Also, the control of Miss T. Thompson, for the first time, from the platform, made some remarks which were very interesting. The mediums, Mrs. Cowell, Mrs. Finnigan, Dr. Temple and others, were present and gave tests to a number of friends. After the usual exercises Dr. Temple was introduced as the medium for the evening, much interest being taken in the remarks made from time to time, by him, also in the tests, a large number of which were given and recognized. Next Sunday evening, Dr. Dewey will be with us and give tests from the platform. We invite all to come and visit us. Doors open at 7 p. m.

MRS. DAVIS, Secretary.

## Medium's Meeting.

EDITOR OF GOLDEN GATE.

Last Sunday was another day of spiritual testing and mutual benefit to all who attended the Mediums' Meeting at 111 Larkin street, Sunday afternoon. There is a steady increase in numbers and interest each session. G. F. Perkins read selections and commented upon the opinions of the clergy, as given in the *Century*, with reference to Dr. Arnold's opinion of future punishment. The subject seemed to stir up the minds of many in the audience, which resulted in rousing speeches from many present. Mrs. Perkins, Dr. Temple, Mrs. Maxwell, Mr. and Mrs. Dohs, Dr. P. Ewens, Mrs. Davis, Mrs. Tetts Meyers, all contributed to the exercises in timely remarks. Mr. Evans was controlled by spirit power and delivered quite an address in an unknown tongue. Miss Louise and George Dohs sang a charming song. There were many others noticed to be giving tests to the circles and everyone seemed to be enjoying themselves.

—Sir Edwin Arnold and daughter were entertained by the Ladies' Century Club on Wednesday, and on Thursday sailed by the steamer "Belgie" for China.

## Ad Interim Convention of the Pacific Coast Branches of the Theosophical Society.

EDITOR OF GOLDEN GATE.

The first ad interim convention of the Pacific Coast Branches of the Theosophical Society convened in this city Saturday and Sunday, Oct. 12, and 13. All the Branches of this Coast were represented and the convention proved a success.

Dr. W. W. Gamble of Bandhu Branch of Santa Cruz, was unanimously elected President, and Allen Griffiths of Golden Gate Lodge of San Francisco, was elected Secretary. Four sessions were held, two closed, and two open to the general public. The closed sessions were pervaded by a spirit of harmony among the delegates in all their deliberations. The open sessions at which papers were read and speeches made, followed by free discussion, were participated in by the large audiences present.

Much thought and attention was given to Theosophical work, and a large amount of business transacted. Dr. J. A. Anderson was unanimously elected as delegate to the next annual convention to convene at Chicago, April, 1890, with Mrs. S. A. Harris as first alternative, and Theo. G. Ed. Wollebe as second.

The following Resolutions were unanimously adopted:—

*Resolved*, That the Branches of the Theosophical Society of the Pacific Coast, in convention assembled, do hereby affirm their adherence and devotion to the objects of the Society, and their loyalty and allegiance to its founders, Colonel H. S. Olcott, and Mme. H. P. Blavatsky.

*Resolved*, That we recognize and appreciate the efforts of the General Secretary of the American Society of the Society, and of all others who are devoting their lives and energies to the welfare and elevation of humanity.

*Resolved*, That we will direct our attention to our power to extend the influence of Theosophy, and increase its usefulness by spreading abroad its literature and teachings.

*Resolved*, That we will combat misrepresentations of Theosophical Truth; defend against unjust attack its leaders and teachers, and endeavor to realize in our own lives the truths which we advocate.

*Resolved*, That we realize Theosophy as world-wide in its application, and universal in its power to reach and elevate all conditions of mankind; that no method is too insignificant, nor any plan too impracticable to be utilized, if humanity may be thereby elevated and man to realize a higher conception of its destiny.

*Resolved*, That we realize the present as a cyclic period of great spiritual potentiality, and urge upon all Theosophists the importance of increased effort during its course.

*Resolved*, That we recognize that mesmeric and other phases of occult phenomena as dangerous if not understood, or when used for selfish purposes, as they are valuable if beneficially employed by the wise.

The Convention adjourned to meet at Santa Cruz, on the second Saturday and Sunday of September, 1890, subject to the consent of the Executive Committee of the American Society of the T. S.

ALLEN GRIFFITHS,

Sec'y of the ad interim Convention, T. S.

## St. George's Hall.

EDITOR OF GOLDEN GATE.

Circle of Harmony at 11 A. M. last Sunday in St. George's Hall, 909 Market street, was opened with music by Mrs. Cook and Mrs. Rutter, and invocation by Mrs. Logan, who also stated that the meeting could indeed be called a Circle of Harmony, even though they sat in rows instead of circular form, as all were harmonious and spheroidal in their unfoldment. That each and all would be at liberty to express their best thoughts without fear of the gavel to call them to time. The result was a very excellent speech from Mrs. Hendrie, a few remarks from Prof. Ewens, of Chicago, followed by several unimpeachable tests of spirit identity. Prof. Ewens seemed extremely sensitive and spiritual, and impresses an audience with the sublime truth of spirit communion.

At 7:30 Mary Hyde gave an interesting experience of coming out of the church into Spiritualism, of marrying a Presbyterian school marm who immediately became entranced and had a vision of helping people out of mud and mire on to terra firma, and as she neared the farther side a large gate opened of itself to let her through into a more beautiful country than she had ever seen. Young people of her acquaintance who had passed on before, made acquaintance and greeted her with a warm welcome, and music, indescribable by pen or voice, so sweet, so heavenly. The vision was verified, for nearly three years her dear Olive lectured to thousands of people in a deep, life, but not until she had promised her sister, F. A. Logan, that if it was possible, she should have her gift of speaking in public. Mrs. Logan said that in her travels of twenty years since that time, that mediums had often described her sister Olive standing beside her on the platform, with her own sister Mary. At one time a clergyman undertook to beresque her lecture on Spiritualism, as she sat down. She wondered at the time that his remarks did not disturb her equilibrium in the least. A medium who had never seen the speaker before, or her angel sisters, described them accurately, sitting close beside her, entwining her in their arms so tenderly that the shafts of the bigot could not reach her.

Prof. Ewens gave very many remarkable tests, which were acknowledged by the recipient. A lady in the audience described a magnificent wreath of exquisite flowers let down over the head of Miss A. M. Henshall, when she was playing on the piano and organ, the heavenly weird strains of music, which was not a small feature of the meeting. With such inspired workers these meetings must be approved of higher intelligences and will therefore be continued every Sunday. Mrs. Kimball, a trance medium of Chicago, addressed the meeting in an improvised song.

Centre Station, Oakland.

EDITOR OF GOLDEN GATE.

The spiritual and conference meetings, on Wednesday evenings, which were started by Mr. and Mrs. Perkins, are progressing finely. There was a large increase in the attendance at the last meeting. It is to be hoped that the Oakland mediums and Spiritualists will take proper interest in this public work and use their best efforts

towards promoting the cause which they profess to represent. The originators of these meetings intended to assist the workers to establish a weekly gathering for mutual benefit as well as a benefit to the public; no personal remuneration is desired. Let Oakland people bear this in mind.

The Dohs family of mediums and musicians, A. Prudden, the toy medium, Angie Miller, and several others from San Francisco, assisted, as did also Mrs. Dyer, Mr. Rickhard, and others. All mediums are invited to join in this effort to promote the cause, each Wednesday evening.

## ANOTHER WORKER OF MIRACLES—A WORD TO THE WISE IS SUFFICIENT.

I am curing hundreds of people that are left wrecks by these learned M. D.'s. I might say half of my patients, and I have some 2,000 names on my books. I say one-half of these tell the same story. Some say as many as ten doctors have treated them and not one of these knew what ailed them, still they administered a remedy hoping it might hit the case, until the patient was a total wreck. Now, I take these cases by the aid of clairvoyance, can see the exact condition of the system, and if they are not too badly poisoned by these "hit at the mark" remedies, I can cure them in from one to two months, and they think it nothing less than a miracle when it is simply knowing what to treat for. Now send me four two-cent stamps, age, sex and name, and I will tell you just what ails you, after which, send \$2 and I will doctor you one month; if you should happen to need another treatment, I will send it for \$1.

Try us, and see one of these miracles performed, or send for my testimonials, which will be sent free. Read this testimonial below, which shows what it is being done. Address me, Worcester, Massachusetts. Dr. J. S. LOCKE.

SHELTERVILLE, Ill., Sept. 6, 1889.

DR. J. S. LOCKE, Worcester, Mass. Dear Doctor: My daughter was sick three years with female derangement and other complicated diseases, and she was employed during this time six different doctors, the best we could find, and they all gave up her case as hopeless and incurable; but after four months' treatment from you, she (our daughter), is now well and sound. You can know how very grateful we are for the cure of our child when all others had failed. We do recommend you to all.

We are ever yours thankfully,

JOHN ROUTS.

## 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 angel world, I would call your attention to "Spirit Eona's Legacy to the Wide, Wide World." In the publication of the book, a member of the "Sun Angel Order of Light" advanced the money for its publication. Since then he has been reversion in business that 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, \$2,850, 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 insured for \$379,450; books on hand, 1,450; stock on hand, \$2,420,200 total, \$3,799,450. 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, Wide World." The stock will be divided into 100 shares of \$30 each, and a joint stock company formed and certificates of shares issued to subscribers. It is desired to place the shares in the hands of members of the "Sun Angel's Order of Light."

J. R. FAYETTE, Pres.

"Sun Angel's Order of Light."

OSWEGO, Sept. 1889. set-7f

## Passed On.

In San Bernardino, on Friday, October 11, 1889, Alfred B. Benson, aged 72 years and 6 months. Mr. Benson was a Spiritualist of long standing, and one of the pioneers of San Bernardino, and his funeral, which took place on Saturday, the 12th inst., was largely attended.

MR. L. A. WILSON-MARCHANT.

## PROFESSIONAL CARDS.

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317 Market Street.....San Francisco.

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## ADVERTISEMENTS.

## A New Departure!

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

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

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

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

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

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

(TITLE PAGE.)

## SPIRIT EONA'S LEGACY TO THE

## WIDE WIDE WORLD:

VOICES FROM MANY HILLTOPS,

ECHOES FROM MANY VALLEYS.

- (OR THERE) -

## EXPERIENCES OF THE SPIRITS EON &amp; KON

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

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## THE BOOK,

"SPIRIT EONA'S LEGACY,"

## NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M. in Fraternity Hall, 909 Market Street, between Fifth and Sixth. The hall is commodious and well arranged for the 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, Eddy street. All are invited. Admission 1 cent. The Library and Reading Room of this Society is located at 1st Market street, "Larimer Tower" office, and is open every week day from 9 a. m. to 5 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 especially invited. All welcome to participate. Mrs. F. A. Logan presiding.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 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 meet every Sunday at 10:30 A. M. in Fraternity Hall, Oakland, corner of Seventh and Peralta streets. Everybody receives a welcome.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106 McAllister street, at 7:30. Earnest inquirers cordially invited.

COUNCIL G. G. OF THE T. S.

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

OPEN MEETING—ON AND AFTER SUNDAY, November 17th, at 2 o'clock, a Bible Class will be held at the Home Colony, 34 Seventeenth street. All will be welcome.

## ADVERTISEMENTS.

## Choice Residence For Sale

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

AMOS ADAMS,

President of Board of Trust.

J. J. OWEN, Secretary. j:29

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Having been thoroughly refitted throughout, offers a large number of

Elegant, Sunny Rooms, in Suit or Single, Furnished or Unfurnished.

Visitors from the country will find here pleasant, home-like resort.











[Written for the Golden Gate.]

## Memory Bella.

BY ABIE A. GOULD.

Oh! Memory bella, sweet memory bella,  
What invite to thy music to fill  
Of hearts and home, of friends and love,  
Of dreams that faded one by one;  
Oh! Memory bella, sweet memory bella,  
But thy chiming, sweet memory bella.

Oh! Memory bella, sweet memory bella,  
Thou bring'st to me such childlike bliss,  
The scenes so fair, the skies so blue,  
The flowers of friendship, bright and true;  
Oh! Memory bella, sweet memory bella,  
As thou bring'st clear, sweet memory bella.

Oh! Memory bella, sweet memory bella,  
Thy echoes ring through nook and dell,  
Where fancies dance down through the glade,  
And woodland echoes, beneath the shade  
Spot light and free, mid brake and fall,  
Till amidst wild sounds memory bella.

Oh! Memory bella, sweet memory bella,  
Some day, for each sad funeral knell  
Will bring the fall, the last "good-bye"  
Of all that mortal "breath the sky"  
And time and tide shall sweep us all,  
O'er heart and hair, sweet memory bella.

Oh! Memory bella, sweet memory bella,  
Beyond life's rush of argentine wings,  
We hear the rush of argentine wings,  
We hear the rush of argentine wings,  
We hear the rush of argentine wings,  
We hear the rush of argentine wings.

[Written for the Golden Gate.]

## Charity.

BY JULIA P. CHURCHILL.

Note not her faults! I speak only praise,  
"I will give her golden length of days."  
Not one is perfect; not one I  
But all are climbing toward the sun;  
And words of praise are kindly spoken  
Are like which hold God's love unbroken.  
On wings of light they bear the soul  
Forever toward life's highest goal;  
Where human virtue's crown increase  
And Love is all, and all is peace.

## Buddhist Morality.

Thought in the mind hath made us. What we are  
By thought was wrought and built. If a man's mind  
Hath evil thoughts, pain comes on him as comes  
The wheel of the wheel.

All that we are is what we thought and will;  
Our thoughts shape us and frame. If one endure  
In purity of thought, joy follows him  
As his own shadow sure.

"He hath defamed me, wronged me, injured me,  
Abused me, beaten me!" If one shall keep  
Thoughts like these, these words within his breast,  
Hate will never sleep.

"He hath defamed me, wronged me, injured me,  
Abused me, beaten me!" If one shall keep  
Such angry words away for pardoning thoughts,  
Hate will have an end.

For never anywhere; at any time  
Did hatred cease by hatred. Always 'tis  
By love that hatred ceases; only love  
The ancient law is this.

The man, who is foolish, have forgot,  
Or never knew, how mortal wrongs pass by;  
But they who know and who remember, let  
Transient quarrels die.

Who so abides, looking for joy, unschooled,  
Gluttonous, weak, in life luxuries,  
Mara will overthrow him, as fierce winds  
Level downrooted trees.

Who so abides, downing joys, controlled,  
Temperate, faithful, abstaining all ill,  
Mara shall not more overthrow than him  
Than the wind doth a hill.

Who so KAMMA wears, the yellow robe,  
Being ARHANT, he is not free,  
Not leading truth and governance; unfit  
To wear the dress is he.

But who so, being NIKKAMMA, pure,  
Clean from offense, doth still in virtues dwell,  
Regarding temperance and truth, that man  
Weareth KAMMA well.

Who so imagines truth in the untrue,  
And in the true finds untrue, he expires  
Never attaining knowledge; life is waste;  
He follows vain desires.

Who discerns in truth the true, and sees  
The false in falsehood with unblinded eye,  
He shall attain to knowledge; life with such  
Aims will never die.

As rain breaks through an ill-hatched roof, so break  
Passions through minds that fully thought designed;  
As rain runs from a perfect thatch, so run  
Passions from of the wise.

The evil-doer mourneth in this world  
And mourneth in the world to come; in both  
He grieves. What he does fruits of his deeds  
To ree he will be loath.

The righteous man rejoiceth in this world  
And in the world to come; in both he takes  
Pleasure. When he shall see fruit of his works  
The good light gladdens him.

Glad is he living, glad in dying, glad  
Having done right, glad always, glad to know  
What good deeds he hath done, glad to foresee  
More good that he shall go.

The lawless man, who, not obeying law,  
Lead after leaf recites, and lies by line,  
Nobility is he, but he is not rich;  
Who counts another's loss.

The law-obeying, loving one, who knows  
Only one way of Dharma, but hath ceased  
From envy, hatred, malice, foolishness,  
He is the Buddhist Priest.

—EDWIN ARNOLD, in "The Buddhist," Colombo, Ceylon.

## It May Not Be.

It may not be for us to build  
The scale in the rippled field;  
Nor ours to bear on summer eve,  
The reaper's song among the sheaves.

Yet when our day's task is wrought  
The year with God's great thought,  
The near and future blend in one,  
And whatsoever is willed is done.

And ours the grateful service whence  
Comes, day by day, the recompense:  
The hope, the trust, the peace, the joy,  
The fountain, and the sunny shade.

And were this life the utmost space,  
The only aim and end of man,  
Better the toll of fields like these  
Than waking dreams and slothful ease.

Life, though falling like our grain,  
Like that, that revives and springs again;  
And early called, how best are they  
Who wait in heaven their harvest day.

—JOHN G. WHITTIER.

[Written for the Golden Gate.]

## "The Fall of Man."

How strange that sounds to a thinking mind.  
The Infinite, Omniscient, Omnipotent  
Creator make a mistake! Do we  
realize how absurd that is? and yet, the  
fall of man from a condition of perfection  
is the principal foundation stone of our  
present orthodox religious structure.

We are told that man was created perfect,  
was tempted and fell, and through his  
fall death and all evil and sin entered the  
world. Is it not easy for one not blinded  
by early education and training to see  
that a perfect man could not fall or be  
tempted any more than God himself.  
Perfection can not be tempted, and if our  
first parents were tempted, is it not sure  
evidence that they were imperfect. Death  
(so-called), was in the earth long ages be-  
fore man (as we know him to-day), made  
his appearance, even from the beginning  
of life.

Very few, at the present time, believe  
in death as formerly understood. There  
can be no death, either in spirit or matter;  
constant change is taking place in all  
things, but it is not death. Our physical  
body changes every few years, but it does  
not die. Paul says "there is a natural  
body and there is a spiritual body." Not  
that there shall be a spiritual body; and  
the mere disorganization of our physical  
or natural body is not death, but greater and  
higher life.

The old body, after the spirit has taken  
its flight, is not dead, but enters at once  
into new life. It is now generally be-  
lieved that man is the product of evolu-  
tion; that his development has been from  
a low to a higher plane or condition.  
That being true, he could not fall, and  
the old idea (borrowed from the heathen)  
of the fall of man is untrue. It follows  
then that Christ's mission on the earth  
has been sadly misunderstood, and instead  
of a vicarious atonement, in which God pun-  
ishes himself to satisfy His own justice,  
we have Jesus, our elder brother, who  
lived a pure life, healing the sick, com-  
forting the sad, and having charity for all  
mankind. And it is evident that he ex-  
pected his disciples to do the same, for he  
told them that greater things they should  
do if they kept his commands; and the  
commandment he gave them was, "That  
they love one another." He also said to  
them: "Be of good cheer; I have over-  
come the world." If Christ was God, how  
could his overcoming the world be of  
good cheer to his disciples? Is it not an  
easy thing for God to overcome the  
world? But if Christ is our elder brother,  
and lived a pure life, does it not appear  
that we can do the same if we live as he  
did?

What more doth the Father require  
of us than "to do justly, love mercy and  
walk humbly before Him?" Does it mat-  
ter what we call ourselves, whether Pres-  
byterians, Baptists, Unitarians or Catho-  
lic, if we live a pure life, doing all the  
good we can? Not praying for the sun-  
day, but feeding them.

We are told that "whatsoever we sow,  
that shall we also reap." Dare bishop or  
priest promise to stay his hand? Dare any  
man say to his brother, Do this, and be-  
lieve that, and you shall escape the just  
penalty of your transgression. Can any  
escape the penalty of sin? Is pain  
merely to punish the sinner, or to teach  
him a lesson? And if suffered by an-  
other, who has not transgressed the law,  
does it not fail of its mission in one case  
and produce an injustice in the other?

Pope has truly said,  
For modes of faith, let graceless zealots fight,  
His can't be wrong whose life is in the right.

We must live a pure life, throw off  
the chains of slavery and cowardice, and be-  
come free. Free to think, free to act, and  
free to speak our honest thoughts, and  
allow others to do the same. We must work  
out our own salvation, not with fear and  
trembling, but with courage and persev-  
erance in love which casteth out fear.  
Character is of slow growth. It cannot be  
given to us, neither can it be purchased  
with money; but we must make it with  
our own patient industry, self-denial, ju-  
stice, truth, mercy, charity and love, ask-  
ing God our loving Father as did Pope  
in his Universal Prayer.

If I am right thy grace impart  
Still in the right to stay;  
If I am wrong, O teach my heart  
To find that better way.

S. P. C.

## Moses Hull Coming West.

EDITOR OF GOLDEN GATE.

I have long had it in my mind to see  
the far west, and to greet a few of the  
Spiritualists and reformers of the Pacific  
Slope. Now I have made up my mind to  
take a trip to Washington, Oregon, and  
California, starting early in November. I  
shall probably stay in the west three or  
four months if I find plenty of work to do  
there, and if exigencies do not call me  
home sooner.

While on this trip I shall make it my  
particular mission to lecture on Biblical  
and Modern Spiritualism. I have a  
course of from one to forty lectures on  
that subject which are pronounced the  
most convincing arguments ever made on  
behalf of Modern Spiritualism. Besides  
these I have hundreds of other lectures in  
which I know the people of the west will  
be interested.

Now I desire to get acquainted with the  
Spiritualists and Liberals all over the west,

and will make arrangements to go any-  
where, where wanted, to get up a course of  
from one to twenty lectures, or to meet  
any gentlemanly and scholarly opponent  
of Spiritualism in debate.

Those in want of my services either en-  
route or in either of the three states men-  
tioned should write me immediately at  
675 West Lake St., Chicago, Ill.

Respectfully,

MOSES HULL.

## Who are the Liberals?

EDITOR OF GOLDEN GATE.

I have been attending some of the  
meetings held by the Liberal conventionists  
at Masonic Temple of this city. I sin-  
cerely believe there are great souls en-  
gaged in this movement but that don't  
exclude some of the little ones (they will  
creep in you know). But when the  
Liberalist of the great city of Chicago  
sends as a representative man such a per-  
son as — Bell to represent Liberal  
sentiment I think they have missed their  
mark (or man). His lecture last evening  
was directed to abusing the churches and  
I may say all sacred things, rehearsing  
in his remarks ideas that were worn thread-  
bare a half century ago, and then wound  
up his lecture by declaring that in his firm  
belief death ended all. He certainly must  
have been ignorant of the fact that two-  
thirds of his audience were Spiritualists and  
knew how false his opinions were, in fact  
based on ignorance for which there can be  
no excuse in this day and generation. If  
Spiritualism can affiliate with such ideas  
they must be charitable indeed. This may  
be a little unkind in me for this late  
day. A Seventh Day Adventist occupies  
the platform who I understand is willing to  
join hand in hand with this atheist in  
order to prove that the Christian Sunday  
is not the Sabbath, when its known to  
everyone that the Seventh Day Adventist  
would not be a Spiritualist to live if  
they had full power in governmental  
affairs. It occurs to me that professional  
Liberalists should go slow in abusing and  
ridiculing others who think differently from  
themselves.

I say let us be liberal. Liberal in the  
true sense of the word, and if we are  
tolerant and set by our example  
and precepts the true doctrine of liberal-  
ity. Let all enjoy their own opinion  
without fear of being ridiculed and laughed  
at or sneezed at every time they come  
within hearing distance. Let us be  
liberal. C. A. REED.

PORTLAND, OR., October 13, 1886.

## Thoughts for Children.

[Written for the Progressive Lyceum by Lester Holcombe.]

Question. Who made you?  
Answer. The Great Spirit.

Q. How did he make you?  
A. By sending forth a thought or ray  
of himself.

Q. Do we have anything to do with  
making ourselves?

A. Yes; after we are created by the  
Great Spirit, we make our own individ-  
uality, and build up our bodies by thought.

Q. What effect does thought have?  
A. If our thoughts are good and pure,  
our bodies will be beautiful and free from  
deformity and disease.

Q. Are we all created perfect?  
A. Yes; being a part of the Great  
Good our souls are created perfect, and  
we are only led into mischief through  
ignorance.

Q. Are we free agents?  
A. So long as we are in darkness we  
are not, but the truth makes us free.

Q. What is meant by darkness?  
A. Being in ignorance of the unseen  
powers that influence us, so that we can  
make ourselves strong to resist all evil  
influences or open our souls to admit the  
good.

Q. Is there any "sin"?  
A. Yes.

Q. What does the word "sin" signify  
to the true Spiritualist?

A. It means to be still in darkness,  
and so we must study and enlighten those  
who are in darkness rather than blame  
them.

Q. For what are we placed on this  
earth?

A. To love and help one another, and  
to use to the best advantage the talents  
given us, so as to make ourselves in a  
better condition for the transition.

Q. Shall we love everybody?  
A. Yes; for love is the only law, and  
by living in love, we obey the law.

Q. Will we be happy by obeying the  
law?

A. Yes and it is the only way to gain  
happiness.

Q. So in a few words how must little  
children live to be happy?

A. They must live by the Golden  
Rule—

To do to others as I would  
That they should do to me,  
Will make me honest, kind and good,  
As children ought to be.

And this plain rule forbids me quite  
To strike an angry blow;  
I know I would not think it right  
If others served me so.

But any kindness they may need  
I'll do, what e'er it be,  
As I am very glad indeed  
When they are kind to me.

Contentment is better than riches, and  
when a man has both he has a great reason  
to be thankful.

## Sumnerland Notes.

EDITOR OF GOLDEN GATE.

October 11th was an eventful day in the  
History of Sumnerland. Mr. W. H.  
Meginniss, formerly of Iowa, opened and  
commenced the sale of goods in his new  
store room. Henry B. Allen (the Allen  
boy) received his commission as Post-Mas-  
ter, and our friends will hereafter please  
address us at Sumnerland, Santa Barbara  
County, California. The lumber for our  
Free Library building was being hauled  
onto its site; this building will be 32x40  
feet, with a 12 foot veranda on one end  
and one side, and have a seance room  
above the large reading room. The plans  
for two dwellings and a large restaurant  
were put in the hands of contractors to be  
erected at once; the restaurant will be for  
rent; here is a chance for a good caterer.  
But above all the events of that day was  
the establishing of the station of Sumner-  
land by the Southern Pacific Railway, and  
all passenger trains stopped that day  
for the first time. We are happy.

Mr. S. Smith and family from Syracuse,  
Illinois, have arrived and taken possession  
of their two-story dwelling, just completed  
for them. Three families of seventeen  
are daily expected also from Illinois.  
Three other dwellings in addition to those  
above named are to be built at once. We  
need a bakery and a laundry, but above  
all a hotel. There is a first-class opening  
for someone to build a hotel; it would  
pay from the start. We have not room for  
the people now here, and several parties  
who came to spend several weeks were  
obliged to go to Santa Barbara for ac-  
commodations. What will we do with the  
many Eastern visitors expected this win-  
ter? To all who wish to aid the Angel  
World to benefit humanity come and join  
us.

Fraternally,

OLIVE K. SMITH.

SUMNERLAND, CAL., Oct. 13th, 1886.

## ADVERTISEMENTS.

**14000**  
**TAPE**  
**WORMS**  
**REMOVED BY**  
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Hundreds of people who are doctoring for  
Dyspepsia, Bilioousness, Indigestion, Nervousness  
and Liver Complaints, and General Debility, are  
afflicted with TAPE WORMS, or STOMACH  
WORMS.

Send for Circular giving Symptoms. Medi-  
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Special attention given to children suffering  
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**Authorized Capital, \$1,000,000.**  
In 10,000 Shares of \$100 each.

**CAPITAL PAID UP IN GOLD COIN,**  
\$624,160.

**RESERVE FUND IN PAID UP STOCK,**  
\$27,500.

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in the usual way, bank balances paid, and statements  
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Sittings Daily except Sundays, One Dollar.  
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## THE ONLY TRUE

## "ELIXIR OF LIFE"

## IS

## ELECTRICITY

## DR. PIERCE'S

## GALVANIC CHAIN BELT

## ELECTRIC SUSPENSORY

## Physicians may continue to experiment till the

## end of time with drugs and nauseous animal

## mineral compounds, seeking to find the "Elixir

## of Life," but the cold fact remains that more

## people die under the prevailing methods of treatment

## than recover, and it is an open question with

## many persons, whether the world at large would

## be better off if there were not an ounce of

## drugs to be found in it. The only force or sub-

## stance ever discovered that bears a close resem-

## blance to life, or the living principle in man,

## is electricity, and experiments have demon-

## strated beyond a reasonable doubt that this won-

## derful agent is the only thing that will supply new

## life to a debilitated, or the living principle in

## woman. Unlike medicine, it goes directly to

## the seat of disease in all cases, and, when a sat-

## isfactory instrument for its application is employed,

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## CAUTION—Beware of peddlers, selling inferior

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## By means of this New Inven-

## tion, a continuous inflexible positioner, and ob-

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