A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND. TERMS (In Advance): \$2.50 per annum ; \$1.25 for six months. SAN FRANCISCO, CAL., SATURDAY, OCTOBER 19, 1889.

# VOL. IX.

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GEMS OF THOUGHT.

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You must give before you can take.

You must sow before you can reap Unsettled questions have no pity 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.—Eliza-beth, Queen of Roumania.

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

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

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 preying within its vitals, so it is the nature of woman to hide from the world the pages of wounded affection.—W. *Trving.* 

"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 stead-fast and ardent."

All men have their frailties; and who-ever looks for a friend without imperfec-tions will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like er. - 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 han 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 batker. 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 mo-ment of pain."—R. G. Ingersoll.

brad 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 con-ducive to a sameness and exact similarity of condition of all men, when that is not logically to its legitimate conclusion, would the to the effacement of all individuality among men, and this aspect on the hu-man plane being only a lower phase of an Universal Law on all planes, its effect up-on 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 con-structive, reducing all to a common dead level of monotomy, a plane devoid of all life—a veriable desert of death. This would be the result of its perversion. Great good becomes great evil when per-verted. Great forces when wrongly di-rected become immense powers for de-struction. The First Object, therefore, of the Theosophical Society, is to guide and direct the mighty force which plays in ad through the great heart of human-ity, so that it shall operate to the end of construction, of progress and expanding nature, and which offers equally to each man, woman and child her frest possible scope for thought aud action. The gen-eral tendency of all other systems of the age is suppression or, if liberty is encour-aged 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 *au* dup attendency of all other systems of the age is suppression or, if liberty is encour-aged at all, it is only within certain man-made limitations set upon human effort and agination. It would do more; it would anceurage by special processes the endavors of each one to constantly en-large his capacity and realize his aspira-tions. Universal Brotherhood does not, nor

 Ant Maxage Market Street.

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 The First Object of the Theosophical Society.

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 In puper read before the Theosophical Society.

 Of the three avowed objects of the Theosophical Society.

 To form the nucleus of an Universal Brotherhood of Humanity, without distington the transfer and the streng law of Market Ma

The scrpress object by any means, but is a fase interpretation and, if worked of the screen they lack, and the fascement of all individual capacity to its legitimate conclusion, would hend the fascement of all individual capacity to its legitimate conclusion, would the screen the best of our the screen t

TODBER 19, 1889. [TERMSID: 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 haven-born heritage, the inalienable right of unrestricted freedom of thought in all that pertains to indivi-dual development. Since first a primordial ripple upon the having bosom of infinite expanse formed and aggitated by virtue of its own in-nerent potential power, and became a centre of force and energy which held an within itself the destiny of the highest god, absolute freedom is its divine birthight, hard no power of all the numberless willed and puffed with his own ignorace bu thwart the manifest destiny of the highest groupels in the very depths of degradation of therent right of all to think and act in the of absolute liberty for himself and all others; until be learns the teston of absolute liberty for himself and all others; until be learns the the stendor with the principle of the stendows, the will never be able to rise of the one of evolution and development, and absorace, be will never be able to rise of his own ever-the manifest destiny of the sing the one of absolute liberty for himself and hereon of absolute liberty for himself and hereon for all the hink and act in the one of evolution and development, and absis nature expands in response to bis wills aknowledge tives that wisdom where he will realize the infinite capacity of his own ever-enlarging nature, and as his heat overflows with a great love for man-tis wills aknowledge tives that wisdom which illumines his pathway, and as his kand, he will realize the infinite capacity of his own ever-enlarging nature, and the of all others as equal to his own, and per-cive as clearly as the mid-day sum his ha the one over-enlarging nature, and the stendown his bas there of the own with agrees of evolution and the stendown his

#### A Great Want.

The times are calling for men. Real men, and not the diamond-ringed or the delicately moustached "young gentle-man" who are so very careful about the whiteness of their hands and the symetriman" who are so very careful about the whiteness of their hands and the symetri-cal taper of their fingers. The need is for those who look upon life as a real thing and who feel that there is a bigher destiny than to appear in fiviolous 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 mess me 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 dem-onstrated 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 on this feels no real interest in his daily duty. Such are interest in his daily duty. Such are interest in his daily duty. Such are ellenty, but the fact is only a regretiol one. They usually fail to obtain by their inferi-or services enough money to gatify their extravagant desires and hence often entery upon a course of dishonest which leads to ultimate ruin. The men who are wanted are those who prefer work to idleness— who look forward to future life with pru-dent care, and feel that they ive—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. them, and once secured their evident worth will keep them.

If, suggests the Hartford Courant, pas-sengers 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 emplying, there would be no crowding and kicking, and there would be system. Time would be saved, order established, and an idea set up in traveline. order esta 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.

Abnormally Sensitive BY ALC

Written for the Golden Gat

NO. 14.

There is a sort of people who are al-ways 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!"

And said "Oh, what is pained out a prime And said "Oh, what is good boy an II". 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 under-stand why anyone should be unhappy because they are not unhappy; they can't understand why anyone should be unhappy because they are not unhappy; they can't understand why anyone should be unhappy because they are not unhappy; they can't understand why anyone should be unhappy 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

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 cân 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 hu-manity must be awakened to, that every-thing is connected together by nerves and the nijury 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 saf-ing they lead the world to a truer human-ity. 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 pro-gress 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 ac-complishes anything in the line of ad-vance; it is the discontented man or soman ew inspiration. Discontent is the force of evolutionary smorth in the soul. As the plant groans and presses and bursts its outward shell of laves so the con

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 theerfulness, 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.— Cariyit.

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

EDITOR GOLDEN GATE-Dear Sir: I do not expect to write to you of my rem-iniscences of life, but a very few times more, for I have over-run my three score and ten years, nearly twelve years. For your kindness in receiving my rambling thoughts and selections for the grandest questions of the age, I thank you heartily and wish I might shake your hand and your companion's, but must be content to look at your excellent likenesses and read your beautiful gems, until I meet you on the other side of the rubicon, where most all of my relatives and dearest friends are watching for me. Your ideas on burial watching for me. Your ideas on burnal reform are mine, and the time will come when our sentiments against the foolish displays and fashionable processions and hearses, with a casket of mounted silver and extra silver handles, will be done away

When I circulated my subscription in

When I circulated my subscription in Boston, only one out of forty or fifty peo-ple I called on, of the first class of Spirit-ualists, objected to the preamble. The sentence was: "The dead body is of no more consequence than the old clothes that covered it." This sentence he repu-diated, and said the sentiment was posi-tively untrue. Since that time, the fashion is becoming prevalent to cremate, proving by example, the correctness of my idea. Wendell Phillips approved of it, and as proof, told me of, or wroke out form e, the names of two noted anti-slavery lecturers, Miss Grinke and Mrs. Theo. Wild, who were buried by special direction in pine caskets. When I read the instrument at the Bethesda, after a lecture by a medium, Miss Hannah A. Pollard, she rushed from the rostrum and signed her name, saying: "That's just as I always thought." Since our Burial Association was formed, organized Juse 19, 183, five of our mem-bers in Boston have passed out of life, and were intered according to our rules of in-expensive burial. In our town three have in eased of shionable funcerals? I an-swer, pride, ignorance and superstition. And what are we to be proud of? Are we to be proud because of our ancestry? Then let us inquire into our pedigree. First, go to Boston and into the Academy of Natural History; there, a few years ago (in '74). I saw a regular gradatuon of skel-etons side by side, seven in number, ar-ranged by some Darwinian: First, the spider monkey; second, the ourang outang; third, the chimpanzee; fourth, the homo Hottentot; fifth, the homo Hawaiian; sixth, the guerilla, and lasity, the bomo Causasian, showing a regular chain. Ten years after this i yis-ited the institution, and found the skelet-tons had been distributed to other locations. I could not but think that some old fogy, freedom and truth too soon, had caused the change in these skeletons. People are growing in wisdom every year. While I write, one of our associ-tion, a lady, putsinto my hand *The Writi*, of Wikkie Collins, reading thus:

GOLDEN GATE.

had learned much of their tricks; that others might know and avoid them if they had his chances; he was serious. It is said the doctors and druggists are leagued

and the doctors and ungents are eagent orgether. After my experience with this young man, I obtained Thomas R. Hazzard's "Family Medical Instructor." By reading this book my eyes were opened to the fai-licies of the medical profession, (2) and made up my mind I would never employ a doctor unless for cases of surgery where it might be absolutely necessary. I may as well say here that previous to this circumstance, I was happily, through Spiritualism, made acquainted with the joyous fact, that "every person has his or her guardian spirit, or spirit compan-ion," my companion bad come, and re-vealing herealt to me with a true and heartifelt exordium, she closes in the words, "I warn you now to be your own doctor, your own minister and your own savior." I wrote to Mr. Hazzard and told him of my convictions as to the medical pro-fession being a fraud upon mankind. Mr. Hazzard was glad to hear of my being convicted of the truth of his writings, and sent me twenty books to distribute for the cause of humanity, and whereas he states in his book that he believes nine out of the patients are killed by doctors, in his privale letter to me, he says, "Cry aloud and spare not the horrible fraternity, who I conscientiously believe kill one hundred where they savs one from Mr. Hazzard's valuable writings, some of the proofs by the acknowledgements of the physicians themselves, and those too, who were the most noted of the probesion. I think they were taken from a compilation of Damont C. Dake, a New York medical reformer, who said he could a science—sci-ence indeed! I this nothing like science. Doctors are mere empiris, when they are not charhatans. We are ignorant as men-media bout medicine? "Gentlemen, medicine is a great hum-bug. I know it is called a science—sci-ence indeed! I this nothing like science. Doctors are who key now anything about i. Know that this man teaches anthology, such a one theraputies, another such materia applioned with this man teaches anthology,

air and cleanliness are the chief articles of

air and cleanliness are the chief articles of my pharmacopaia." "Could you only see, as I have seen, says Dr. Dickson to his students, "th farce of a medical consultation, I thin you would agree with me that the impeu-dy on one side and tragedy on the other. Dr. James Gregory, a man accom-plished in all the science of literature of his time, was for many years the leadin physician of Edenburg, but he neverth less held his profession in contempt, an scrupled not to declare in his class-room that "minety-nine out of every hundre medical facts were so many medical lite and that medical doctrines were for th most part little better than stark starin "onsense."

nonsense." Said Prof. E. R. Peasly, M. D., "The administration of our powerful medicines is the most fruitful source of deranged di-

Dr. Evans wrote: "Medicine is so far om being a science, that it is only a con-

Bestion.
Dr. Evans wrote: "Medicine is so far from being a science, that it is only a conjecture."
Sir Astley Cooper, M. D., F. R. S., said, "The science of medicine is founded by conjecture, improved by murder."
Magendre, M. D.: "The physician mixes, combines and jumbles together wegetable, mineral and arsinal substances, and administers them right or wrong, without considering for a moment the cause of the disease, and without a single clear idea as to his conduct. Owing to such ignorance, he suggests the trusting of the patient to nature's resources, rather than to take the obvious risk of hastening the additional of the dock, take poison, or to hazard life in any other way?"
"Drugs do not cure disease; disease is always cured by eit medicatrix nature?." — Trof. Jos. M. Smith, M. D.
In one of his lectures, Dr. Campbell, Physician-in-chief to the Pennsylvania tiet, and to think that you yourselves, and your medicines cure; as soon as you do so, you begin to kill."
What a square and bold acknowledge-index to this.

commended to the sober thought of an dec reformers. Now, Mr. Editor, I am done for the present, fearing you may not find room for more facts in one number of the Goi-DEN GATE. Much more of the safie sort should be published to the world. I leave them for a future number. Truly and fraternally, RILEY M. ADAMS. VINELAND, N. J., October 3, 1887,

A Queer Disease. The Theose

Strange cases of what doctors call 'nervous disease" occasionally come before the medical fraternity in Europe. For instance an extraordinary case not long ago came before the Italian doctors of

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[October 19, 1889.

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Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequaled climate of Santa Barbara, and but five miles from that most beautiful city, a spot overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now com-pleted between Santa Barbara and Los Angeles, and on what in the near future

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Send for plat of the town, and for fur-ther information, to

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#### GOLDEN GATE.

Published every Saturday by the "Go PSINTING AND PUBLISHING COMPANY," at d Building, Market St., San Fr.

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SATURDAY, OCTOBER 19, 1889

#### AGENTS

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#### TRIAL SUBSCRIPTIONS.

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

#### EDITORIAL FRAGMENTS.

How little we know of the laws and conditi 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 aterial affairs, that our pursuit of spiritual know edge is necessarily slow. In the light of this fac cannot all see the necessity for a College for Psy-chical Investigation? In connection with a press to give the results to the world, what a cans for the dissemmination of spiritual grand m truths might it not become. Such a college, in on with the GOLDEN GATE, we are ain ing to establish, and we cordially invite all who love the cause and all who would like to lear something more of the second s something more of the great truths underlying it

Psychic or Soul Science ! What a comprehe sive theme ! To define, and measure, and com prehend 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 nec ch an institution should be connected with and in charge of some spiritual journal-the latter to give expression to the truths dis through the investigations instituted therein. It should have, exclusively for its own use, properly constructed seance rooms, together with mediums ployed under salary, and thereby remo 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 We aim to reach the hearts of the pe GATE. ple with an improved literature, such as will com from the employment of the purest and most gift-ed 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 wae, 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 low ering himself, thoughtlessly it may be, in the es timation of every bright and manly intelligence in the universe. And then so very few, comparatively, are permitted to escape by "casting then upon Jesus." The great multitude, including mighty nations,-cast into hell because the reject a narrow, priest-made plan of salvation Great minds, like those of Edwin Arnold, Hux ley, Humboldt, Spencer, Wallace, Darwin, and hosts of others, all consigned to eternal tor because they have a grander conception of the Creator, and a truer appreciation of man's proper place in the universe, whan to believe in the mon strous dogmas taught from thousands of Christia pulpits to-day!

And yet, how the Church has garnered the piritual thoughts of millions of the human race. It contained all of spiritual truths they knew 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 h

faith, the sweetest love, the most undying devo of the human heart. How grandly devout men, and tender women gone to the stake and amid the cruel flames that rioted th every avenue of mortal agony, sang hosannahs to the Lamb, the gentle Nazarine, in whom the placed their trust. No doubt that same Jesu was able, in many instances, through laws that Spiritualism has revealed to the world o sustain them in that mortal hour, and give hem happy and painless exit from this world o It is not the religion of Christianity

ondemn, by any means, but only the fungus growths of ignorance, barbarism and stened to its vitals. ion that have fi \* \*

How grand the prospect. Out from the cav perstition-fr of darkness and s om crypts vener ble with age and hoary with tradit forth a beautiful maiden, radient with the light of a new day. Her name is Modern Spiritualism In her hand she bears a banner on which are in ribed the words, "Love, the fulfillment of th law, the redemption of the race." She is greeted with derision by the conservatism of science, a the intolerance and bigotry of the Church. The espectable cowardice of the world gathers her gar ents aside to let her pass. But steadily onward. following the sunlight of Eternal Truth, she moves forward with the air and mien of an ange 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 ha \* \* Selfishness is usually co as a deplorable vice, and yet we cannot see how in the present incongruous condit it can well be wholly dispensed with. There is : kind of ravenous selfishness that "wants th earth," which, of course, is a curse to the world and cannot be too loudly condemned. selfishness that prompts one to take good care o himseif, and look out for the welfare of his fam ily, 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 his time, there is a probability that in this day and gene

would find himself, when too old to work for his daily bread, an inmate of the poorcould never see any virtue in poverty, at the same time who can but admire the sterling uns fishness of the one who would share his last dol-.id sha rother mortal. \*\* lar with a suffering broth

What perverted taste-what cruel ideas of asure, men have who destroy harmless birds, for the mere love of killing. Of all this cruel pastime, that of trap shooting seems the most heart less and diabolical. The most harmless of birds sually 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 lout, 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 person Devil, and the latter should lay in wait by the outh of the former, with his regulation pitch fork and pitch the unwary trap shooter therein at the first opportunity, could any one be blame for objecting,-that is, if there was a way provided for pulling him out when he had proper 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 Himmell, in his new and charm ook, "The Discovered Country." Wisdom and love must go through life hand in hand, or there no reality or happiness in either. All of the inharmony 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 inform 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, ex-tending to next June. Her physicians and guides Ending to next June. Her physicians and guides have ordered her to return to California as soon as he is able to endure the journey. Since leav-ing this Coast, in August, 1585, Mrs. Foye has been constantly engaged in filing the great de-mand of hearts hungering for a knowledge of a future life; and it is under the pressure of over-work that the health of this grand medium for the in -isi Jes has broken.

GOLDEN GATE. NO ARRESTED DEVELOPMENT THERE.

performing in reputer to conter find her child an "infant still upon the farther side, or will she find "him or her a matured main or woman of fifty "years? Will nature keep the child in a state of arrested development for two score and ten "years to satisfy the yearnings 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 transend. The spirit hody is a counterpart of other find her child a

nsend. The spirit body is a cou the mortal body, save in the impe It is c mposed of the magn

of the mortal, has shape, weight and tangibility. A child, passing to spirit life, is taken to the heart and home of some mother spiri, where it is tenderly reared and cared for. There is n such thing as "arrested development" in Spiri life, neither will the mother expect her child to such thing as such as the second of the second seco

would be in finding that they had not so grown. Another question by our materialistic neighbor: "15 the Summerland a place of perpetual "growth, or ofternal stagnation? If the former, "then the experiences of this world, all its sor-"trows and partings, must merely be repeated." If the latter, it is an infinite cheat upon those "If the latter, it is an infinite cheat upon those "who enter in the undeveloped state of infancy." And the writer might have added, as well, "the undeveloped state of manhood," 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 be-comes adjusted to the harmonies of nature—is obediant to the eternal law—will he secure happi-ness for himself here or hereafter. The other life is a repetition of this life in this, that disob-dience to law is punishable with sorrow and pain here as here; but the spirit dissensublered 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 desired of the spirit is for the better life, it soon overcome and dragged down by its unfortunate environments of the flex, hand of evil associations; In spirit life we call and evil associations. enter it in the undeveloped state of infancy In spirit life we find our own levels, and are no ed to fellowship those for whom we have no ction. There are no "partings" there of attraction. There are no "partings" there o spirits who are mutually attracted to each other spirits who are mutually attracted to each other Kinship does not always mean mutual attraction there any more than it does here. We shall has all that belongs to us in spirit life, and nothin more; and if we would find true happiness in the life or this, we must place ourselves in the wa thereof by doing good to others, and seeking for the highest good in our own lives. We shall have

THE BRASEY BARES.—It is to be regretted that in a city where much wealth abounds that such phenomenal talent, as that possessed by the Beasey children, should be without proper in-struction. Those children have only their parents to instruct them in their music. Mr. Beasey is at struction. Those children have only their parents to instruct them in their masic. Mr. Beasey is at his basiness all day, and Mrs. Beasey is over-burdened with the cares of a mother, which leaves very little time to devote to their music. These four beautiful and interesting little girls, respec-tively aged twelve, eight, aix and four, and named in the order of their ages Jennie, Butterfly, Mayflower and Violetta, compose the phenomenal quartette, known as the Beasey Babies. These children are natural musicians. When other chi-dren are playing with toys these little ones are struggling in the mysteries of the violin and 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-syed Butterfly playing duos from grand masters sweet little dimpled Mayflower and little brown-eyed Butterfly playing daos from grand masters on violin and pianol Does it not seem incredi-ble; yet they read difficult musicat sight. Jennie, the child composer, is a marvel. She has so ab-sorbed the divine art, that he is able to be of great assistance to her younger sisters; but the child is in school, which leaves her little time to devote to their tuition. She plays the most diffi-cult music on the violin and piano. and writes music herself with great facility, correctness and originality. The theme of the melodies running through her compositions show the statement isic on the violin and piano, and writes originality. The theme of the meloidies running through her compositions shows the child has a phenomenal talent for music. One of her pieces ("ME Dream of the White House"), dedicated to President Harrison, and for which she received a letter of thanks from Mrs. Harrison, is a fantain written in D fast, and would do no discredit to the best composer of the day. None of her pieces have been printed, as it is beyond the means of her parents. Mrs. and Mrs. Beasey are intelligent, industrious people, who are doing all in heir pow-er to educate their children, but the proper in-struction is beyond their means.

HE DOESN'T BELIEVE IT .- Sir Edwin Arnold, HE DOISN'T BELIEVE IT.—Sir Edwin Arnold, in an interview by an Examiner reporter, the other day, gave ulterance to some unevangelical opinions that has stirred up a lively bornet's nest among our local clergy. He was asked if he did not regard the idea of hell, as expounded by the orthodox clergy, as a flaw in the Christian teach-ing. He replicat: "Personally, I don't a bit be-"lieve in an eternal hell. It is to me an idea "rather more indirerons than obtaite. but I do "rather more ludicrous than ghastly; but I do "believe in restitution and penalty for misdeeds, "beause the universe forrives nothing. But

<sup>14</sup> that very process of rectifying evil by tempor-"ary suffering is part of the eternal equity and "beinginty of the universe, which aims at, and "will finally accomplish the education and per-"fection of every human soul." How can any man, not warped by evangelical training, think otherwise. Upon a question of the special divin-ity of Christ, his answer was alike luminous, but heterodox,—and also upon the question of con-burts them to find the enlightened thinkers of the world drifting away from their dogma. HEALTON

#### HEALTH.

In every class of min ds that In every class of minds that think nowadays, there is a dawning perception, if not a clearly de-fined convetion, that every individual should be the preservator of his own health. This growing opinion points to a time when humanity will dis-pense with drugs and patent nostraws, and that the only physicians needed will be for anatomical and morp the second second

pense with drugs and patent theory pense with drugs and patent the only physicians needed will be for anatomical and magnetic treatment. The writer of "Passing Suggestions" in the *Chronicits*, sometimes touches upon a good thing. In a recent issue of that journal he took the subject of a watch, and compared it with the delicate mechanism of the human system. Speaking of the treatment of a watch he says: "He can not aford to play tricks with a thing he does not understand. It takes a very little to put a good watch out of order, just because it is a good watch and delicately balanced." The people who take medicine "to keep themselves in health are just the same order of fools that can not keep their fingers off the regulator of a watch." There is no doubt that a very large proportion of human physical suffering and permanent disease, is selfis no doubt that a very large proportion of human physical suffering and permanent disease, is self-imposed through ignorance, that resorts to reme-dies for trifling silments that kind Nature would rectify if she were but given a chance. Truly, the chief study of men should be man. When he once knows himself, suffering, disease, intemperance and crime will begin to lessen, and we shall very soon have glimmerings of that day of which poets write and philosophera dream.

#### A FLYING VISIT.

A FLYING VISIT. W. J. Colville, on his recent trip up the coast from San Diego, stopped a short time at Santa Barbara, and took a dying visit to Summerland. Following is his account thereof, as published in the Banner of Light: On the evening of September 1st, Mr. Williams, the beding promoter of the new town of Summer-mergen of the new town of Summerland the Banner of Light: The senting of September 1st, Mr. Williams, the beding promoter of the new town of Summer-mergen of the new town of Summerland the Banner of Light: The senting of September 1st, Mr. Williams, the senting senting the senting the senting the senting senting the comparison of Mr. Anella Colby, now Mrs. the comparison of Mrs. Anella Colby, now Mrs. the senting the sent

WHEN Mr. Owen says he knows there is a future life, we have to base our belief in that asser-tion upon our confidence in his truth and veracity; and for ourselves, we do not deny that such con-dence is severally tested by his positive state-ment. We do not know that there is a future life, an Certarison that would be desira-life, and certarison that would be desira-its doubted. — Freethought.

is counted.—*preclanged*. Very true; and further, what may be positive nowledge to us can only be second-hand testi-ionay to our neighbor. Therefore, we blame no for not accepting the truth until it is fully emonstrated to his individual consciousness. For many years the writer stores in location of the second store of the second store is the second store i For many years the writer stood in belief just where our neighbor now stands. The idea of

placing the terms within the reach of all. Many complimentary invitations were also issued. Great interest prevails in Seattle at present in all objects of progressive thought. fine complimentary invisions were and issued.
 Great interest prevails fostitut at present in all phases of progressive thought. The new Unitar-ian Church is a beautiful building; its minister, t. the Rev. Ensets Smith, one of the polytikitys of the Pacific Coast. The GOILES (ATE, containing ward," sold very rapidly at the Sunday meetings, monoencent, was made that next Sunday, Oc.
 Gordand, where was again in the Unitarian Gruet, if the great again in the Unitarian is Seatting the Windle College and the Sunday will be read to the end by all who use Partial, where he will hold classes for a brief But San Francisco.

#### EDITORIAL NOTES

-Mr. and Mrs. S. A. Morris, cf Mel Australia, returned to this city from a England, a few days ago, and will sat bourne on Saturday.

—Mr. Fred Evans writes us that he expects to return to this city next Monday, and will then look for suitable quarters for reception and seance rooms. He says he is improving rapidly in the avigorating atmosphere of his mountain home.

-Hon, M. M. Estee has just been elected Grand Master of Masons of this Sitte. A true, or nobler soul, a brighter intellect, and a grander type of manhood, we have never met with in bur somewhat extended travels in public life, than Morris M. Estee.

-Mrs. Edith E. R. Nickless spoke to an ap-preciative audience at St. George's Hall, No. 009 1:2 Market street, on Sunday evening hat. After the lecture mental questions were answere and tests given. These meetings will be con-tinued every Sunday evening, for the present,

--Trains now stop regularly at Summerland, work is progressing finely on the new library building: the new store is completed and stocked, the postoffice is ready for business; arrangements are making for the crection of several new build-ings, and the new town is now fairly on the read ings, and

-Mrs. O. K. Smith, one of the pioneers of summerland, will leave to-day by the steamer 'Alameda" for Australia, to be absent for a few months. We don't know how Summerland get along without her. She goes out in the in est of Summerland, and is empowered by H. powered by H. I. Willia ns to act as his agent in this behall

-Hon. Wm. Bowley and wife, of Summerland, leave by the steamship "Alameda," to-day for Melbourne, Australia. Mr. Bowley's new rea-dence, erected in place of the one recently de-stroyed by fire, is about completed. Mr. Bowley is called to his old home on busin return in a few months to his new home in S merland to reside.

--G. W. Kates and wife held a successful eight day's series of meetings at Millerville, Mo., Occi-ber 4th to 12th. They are engaged at St. Loa the balance of October, Galveston, Texas, during November; New Orleans during December; Porida and Georgia January and February; Pittsburg, Pa., during March; Indianapolis, Ind, during April. After that they expect to visit Kansas, Colorado and perhaps California.

-- We have received from the auth ---We have received from the author, Sara E, Hervey, of Oaest, Mass, a neal little volume of 276 pages, entitled "The Eaty Family." The object of the book is the higher line of our spit-itual work, that is the uplitting of woman, and the calling out of all that is ennohing in both man and woman. The ideas are illustrated in a pleasing story admirably told. The book will be found especially interesting to young people, to whom it imparts some of its brightest lessons.

—We call attention to "Notes from Summer-—We call attention to "Notes from Summer-land," by MNs. O. K. Smith. They show a steady progress of that delightful town. Those who ordered to its at \$52 per lot, can still have them at an advance of only \$52 per lot, while here value is fally double that of the initial price, when there was not a building erected. Hence, they sarely will a short time hence, when it will be too late for them to get them. or them to get them

-Lizzie Plimley, the girl medium of Oakland, is progressing finely with her development. Liz-itic is now in her tath year. About two yean ago she was first controlled by the spirit of a bright half-breed Indian girl, who, with her me-dium's cress closed, deliabate, the 's eyes closed, delighted to work with cray and syste closed, deslighted to work with ergs ons, drawing ingenious sketches of Indian scenes etc. Minnie still remains with her, and is a very bright control. Other controls have come to he lately—one who is training her for the rostrum Lizzie has a fine volce, and good presence, and we have no doubt in time will make an esceller speaker

to any who doubt it. W. J. COLVILLE IN SEATTLE.—W. J. Colville, after filling a very successful is day's engagement with the Unitarian Society at Tacoma, com-with the Unitarian Society at Tacoma, com-menced an eight day's mission in Seattle. Sunday, Mrs. Moore offers to visit private homes sed disheartening experiences in that line, we are off private residence the same day at 7.45 P. M. Since were and stress private residence the same day at 7.45 P. M. Since were at our offers to visit private homes sed disheartening experiences in that line, we are off private residence the same day at 7.45 P. M. Since were and the the solution of the solution of

"THE DISCOVERED COUNTRY."-This "THE DISCOVERED COUNTRY."-This B-title of a new and charming spiritual work, by Ernest von Himmel. It claims to give the er-perience of an intelligent and honest materiality, through the "valley and shadow of deah," and his introduction to, and residence in the spirit world. It is as fazinating as a fairy take, and makes that other life to all honest souls appear makes underfully real. It will rank with "The It will rank with " Beyond the Gates,"

#### IN CIRCLES.

Nothing proves better that we progress in cir-cles 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 points in our former round of travel; but this is not going back, as some think, but only the in-discnee or refixer of a lower plane we have passed, and is gone as a oon 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 opposite to that cycle of hu-man progress, when Sanday IBMC Laws were pos-sible, and cannot escape the consequence which is a revival of secturian intolerance and bigotry, which we have not yet experienced so fully as these 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 Sun-days, but on all the holy days of the Church as well. These number one hundred and eighty, but well. These number one hundred and eighty, but the law is rigidly enforced. Recently a shop-keeper, who sold a little rice on one of these in-terdicted days, was fined one hundred francs for

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

#### WORSE THAN ALL.

While the idea is so general that beer is harm-less 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 be-fore the public, that the young may be rightly in-formed regarding the nature of this social bever-age. The general verdict of scientific investiga-tors into the effects of beer drinking is this:

tors into the effects of beer drinking is this: "In any pearance, the beer drinking is this: "In any pearance, the beer drinker may be the picture of healthy but in reality, he is most inc-picture of healthy but in reality, he is most inc-picture of a shock to these a slight injury, severe cooling or a shock to the of the start of the sevent compared with other industries who use drinking is more incumble and more pearally diseased. It is our observation that been drink in this country produces the very lowest ind of inzbridty, closely allied to criminal insan-ity. The most dangerous class of ruffings in our stapor, amounting almost to paralysis, arrests the erson, changing all the higher faculties into a mere animalism, sensual, selfah, slaggish, varied unly by paroxysms of anger, sensual and butal."

#### Gleaned from the Progressive Lyceum, OF COLDEN GATE

is evident from the crowded condition of the 909 I 2 Market Street, where the Progressiv um meets each Sunday morning at 10.30 k, that both children and adults are taking eater interest in those things which appeal more rectly to the human spirit in its efforts at ex-ession in the beauty and tenderness designed the infinite Love who fashioned it.

On last Sunday beside the unusually meritori-is words of wisdom, several of the pupils gave citations. The first was by a little lady Cora ccitations. The first was by a little hdy Cora White, who had never spoken before. Daisy impkin, another new scholar recited: "The hidren's hour," while little Mable Ward's recita-on was: "I have a kitty." Lena Miller utterde An universal prayet" and Eva Peck declaimed: Mona's Waters," while Eva Lincoin followed ih: "The Feigraph," and May Carter closed ih: the lesson of "The Flowern." Mis. Addie Hallon then introduced the Lyceum to Tommy of Fanny, a pair of primite dogs whose anics at the subscenarit leader:" meeting assert

d Fanny, a pair of prairie dogs whose antics used the children. At the subsequent leaders' meeting several sixity and usefulness. For sometime past the sixal director, Mr. C. H. Vadsworth, has been ing, *protem*, the position of conductor in an business of the several election which many on the several election which may probably in the early part of January, when c hildren's wishes will be consulted as to on they desire for officers and leaders. Mrs. Hou was awaited upon by a committee and ally surprised, but consented to accept the posi-n. In addition to Mrs. N. L. Cherchill and starding the were selected as assistant ardian, Miss Susie Furnell and Miss Margie how were selected as assistant guardians, and s. F. A. Kobinson and Mr. W. F. Muhleer, when the source The was also derided to eatly surpri on, In add iss. Mabel

Kohn were selected as assistant guardians, and Mars. F. A. Robinson and Mr. W. F. Muhlner, as a reception committee to enable visitors to feel to home in the lyceum. It was also decided to neresse the Aid Society and a meeting was called or Thurndy affernoon. Oct., right, at 2 o'clock, he residence of Mrs. F. L. Charchill, 1999 Mis-was Street, for this purpose. The treasure, Mr. nore of Emerson's "Song Bell," the collection of music now in use in the Lyceum, as it was thought hat nothing better than this beautiful arrange-ent could be substituted at present. The last social was a pronounced success and teps were taken to ensure a like result for the ext one, which will be held on Saturday evening, 'ovember 2nd, at St. Goorge's Hall. The fol-wing were designated as a committee to prepare the programme: Messar, R. H. Ely, W. F. Ishiner, W. J. Kirkwood, Mrs. F. A. Robinson, the programme: Messar, R. H. Ely, W. F. Ishiner, W. J. Kirkwood, Mrs. F. A. Robinson, which weitre to alter and a reception others one who desire to a thered and accent the monthy socials it is probable the date will the monthy socials it is probable the date will the monthy socials it is probable the date. Mrs. J. KIRKWOOD. W. J. KIRKWOOD.

#### Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

Entron or Goldens GATH: 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 partic-ularly inspired at the moment of being called to speak, soon came in rapport with the invisibles, and gave a good instructive address, closing with speak, soon came in rapport with the invisibles, and gave a good instructive address, closing with some tests, and later on gave many nore seemed to be enjoying themselves. The seemed to be enjoying themselves. Sir Edwin Arnold and daughter were enter-timely if i the only place that very many can con-veniently attend, and many a son is made happy by the crambs they receive at these meetings.

kins and Mr. Tucker, all interesting and instru-tive. A duett was sung by Mesdames Rutter an Cook entitled "Sometime By and By." In 11 evening Prof. Dawborn lectured on "A Lesson Spiritualism from India." Next Sunday his us ject will be "The Size of Man," and the Sund-after "The To-morrow of Spiritualism," all o which, we are sure, will be extremely interestin After the lecture, Mrs. J. J. Whitney, the co-brated platform test medium (who is regular xt Sunday for more seats, so that of last Sunday of standing through l be avoided. Admission to cent ternoon and evening meetings. MRS. S. B. WHITEHEAD, Sec'y.

The Young People's Meeting.

DR OF GOLDEN GATE:

prom or Golder GATE The above named meeting at 111 Larkin street, unday evening, was largely attended. The samagers are more than pleased with the results their efforts. There is a large number of young an attending who have never been inside of a withing meeting. It is the second strength of a situation of the second strength of the second strength of a situation of the second strength of the second second strength of the second strength of the second second strength of the second strength of the second strength and strength of the second strength of the second strength of the second strength of the second strength second strength of the second of th

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 Spiritualime. The object of all public mediums and workers should be to con-ting and covert all manifum of father, mother, Two daughters and two sons, all sang two beauti-ful scorge slow Mr. Doks and so ng ave a guitar daet, which brought forth hearty applause. This family are all mediums, also, and assisted in the meeting. Oscar Stormfield sang two songs and gave a harmonics solo. C. F. Perking save sev-eral character readings by date of birth of persons present, giving satisfaction and creating considergave a harmonic avoid the Mag. We songs and even the structure readings by date of birth of persons present, giving suitisation and creating consider-able amusement. Mrs. Perkins gave a large number of platform tests. The evening was pleasantly and profilably spent by those attend-ing, and much good feeling and harmony was manifested.

#### Wednesday Evening Meetings.

DITOR OF GOLDEN GATE: The Union Spiritual Society met last Wednes-ap eve as usual: Mr. Ewens the Clairvoyant

dap eve as usual: Mr. Ewens the Clairvoyant test medium from Chicago opened by requesting the audience to sing Nearer My God to Thee. test meaning from Chicago opened by requesting the audience to sing Nearer My God to Thee. He then took the platform and gave a number of wonderfal 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 be-came a Spiritualist through the loss 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 Finnican 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 closed to meet again next Wednesday eve at 8 oclock, III Larkin St. M. H. W.

## The Cause in Oakland.

#### OF GOLDEN GATE:

A meeting of representative Spiritualists was held at Fraternity hall for the purpose of organiz-ing a Spiritual Association on a strictly scientific

rated under the r

The body has been incorp

The body has been incorporated under the name of The First Association of Progressive Spirit-ualits of Oakhand, California, and the charter de-clares the object to be the education of its mem-bers in the philosophy of Modern Spiritualism and the Primulgation of its truths. The officers are: Dr. A. K. Macsorley, Pres-ident; E. A. Kuhne, Vice President; Mrs. E. Davis, Sceretary; Mr. W. Davis, Treasuer. The four planks of our platform are—The conti-uity of Life, Spirit return and commulication; Per-sonal Responsibility, Eternal Progress. The Board of Directors will engage only the best speakers and mediums for the coming year, and doubtes the interest taken by our citizens in Spiritualism will be greatly increased. Yoars Fraternally, Mrs. E. DAVIS, See'y. Oct. 16th, 1889.

Oct. 16th, 1889.

## Fraternity Hall, Oakland.

#### OF GOLDEN GATE

Entron or Gainese Garn. The First Association of Progressive Spiritu-alists of Oakland, met last Sunday to hold their sunal exercises, Dr. Macsorley 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 controls 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. At the evening meeting the hall was literally packed. After the usual exercises Dr. Temple main incode as the medium for the evening, more time for the first first. The first some and give tests from the platform. We invite all to come and visit us. Doors open at 7 p. M. Machimm's Magting

## Medium's Meeting.

#### EDITOR OF GOLDEN GATE

Last Sunday was another day of spiritual feast-ing and mutual benefit to all who attended the Mediums' Meeting at III 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 *Examiner*, with refer-ence to Dr. Arnold's opinion of future punish-ment. The subject seemed to stir up the minds of many in the audience, which resulted in rous-ing speeches from many present. Mrs. Perkins, A. Freudenhal, Mrs. Marwell, Mr, and Mrs. Dohs, J. P. Ewins, Mrs. Davis, Mrs. Jeffries Meyers, all contributed to the exercises by timely remarks. Mr. Evans was controlled by spirit power and delivered quite an address in an un-known tongue. Miss Louise and George Dohs song a charming song. There were many others noticed to be giving tests in the circles and every-one seemed to be enjoying themselves. afternoon. There is a steady increase in number

#### GOLDEN GATE.

Ad Interim Convention of the Pacifie Coast Branches of the Theosophi-cal Society.

The first ad interim convention of the Pacific Coast Branches of the Theosophi-cal 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 Bandbu 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 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

participated in by the large audiences present. Much thought and attention was given to Theosophic work, and a large amount of business transacted. Dr. J. A. Ander-son was unanimously elected as delegate to the next annual convention to con-vene at Chicago, April, 1890, with Mrs. S. A. Harris as first alternative, and Theo. G. Ed. Wolleb as second. The following Resolutions were unani-mously adopted:--Resolved That the Banches of the Theosophi-

mously adopted:---Resideal, That the Branches of the Theosophi-cal Society of the Pacific Cost, in convention assembled, do hereby afirm their adherence and devotion to the objects of the Society, and their loyaly and allegiance to its founders, Colonel H. S. Olcott, and Mme. H. P. Blavatsky. Residued, That we recognize and appreciate the devoting their lives and energies to the welfare and elevation of humanity. That we will indi-vidually, and as Branches, assist them in every way in our power to extend the influence of The-oophy, and increase its usefulness by spreading abroad its literature and elformer. lines of Theosophic Trafty, defend against un-just attack its leaders and teachers, and endewort to realize in our own lives the truths which we advocate.

to realize in our own lives the truths which we advocate. *Resolved*, That we realize Theosophy as wold-wide in its application, and universal in its power to reach and elevate all conditions of markindy that no method is too insignificant, nor any plan too impracticable to be utilized, if humanity may be thereby elevated and made to realize a higher conception of its destiny. optical period of great spiritual potentiality, and urge upon all Theosophitis the importance of in-creased effort during its continuance. *Resolved*, That we recognize that mesmeric and 10 other phases of occult phenomena as dange-ous if not understood, or when used for selish purposes, as they are valuable if beneficently employed by the wise.

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

## St. George's Hall.

Enrors or Goldens Garm: Circle of Harmooy at 11 A. M. last Sunday in St. George's Hall, 909 Market street, was opened with music 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 gavit to call them to time. The result was a very excellent speech from Mrs. Hendee, a few remarks from Prof. Ewins, of Chicago, followed by several unmitak-able tests of spirit identity. Prof. Evens seems an audience with the sublime trath of spirit com-numion. LDEN GATE

alor cases of spirit adjustice of the sublime trath of spirit com-extremely sensitive and spiritual, and impresses an ancience with the sublime trath of spirit com-At 7;30 Walter Hyde gave an interesting ex-perience of coming out of the church into Spir-tualism, of nearrying a Prepuberian school madam who immediately became entranced and had a vision of belging 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 ber through into a more beautiful country than she had ever seen. Young people of the acquaintance who had passed on before, made obeisance and greeted her with a warm welcome, and music, indescriba-ble by pen or voice, so sweet, so heavenly. This on some beautiful country three years his dear Onconscions trance, and then papeole in a depu-tife, but not unit ishe had promised her sister Oire standing beside her on the platform, with her your sister Mary. At one time a clergyman undertook to burlesque her lecture on Spirital-ims, as the at 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 globe beside her, entwin-ing her in their arms to tenderly that the shafts Prof. Ewen gave very mether. Prof. Ewen gave very her her. Prof. Beven gave trans her. Prof. Beven gave trans her. Prof. Beven gave her and her angelifiert wreath of exclusite flowers let down over the bead of Mirs A. M. Hendhall, when her was play-ing on the piano and organ, the heavenly wird trains of music, which was not a small facture of the meeting. With such inspired workers these and will therefore be continued overs flowers.

the meeting. With such inspired worker, meetings must be approved of higher intelli and will therefore be continued every S Mrs. Kimball, a trance medium of Chicag dressed the meeting in an improvised song

## Centre Station, Oakland.

OF GOLDEN GATE

The spiritual and conference The spiritual and conference meetings, on Wednessay 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 boped that the Oakkand mediums and Spiritualists will take proper infer-ent 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. Ltd Oakhand popule bear this in mind. The Dobs family of mediums and musicians, A. Frendensheit the personal remuneration is The Dohs family of mediums and musicians Frendenthal, the boy medium, Aggie Miller, several others from San Francisco, assisted did also Mrs. Dyer, Mr. Rickhard, and oth All mediums are invited to join in this effor promote the cause, each Wednesday evening.

ANOTHER WORKER OF MIRACLES-WORD TO THE WISE IS SUFFICIENT.

I am curing hundreds of peopl: that an recks by these learned M. D.'s. I migh alf of my patients, and I have some 2,000 n ny books. I say one-half of these tel ame story. Some say as many as ten do are treated them and not one of these e treated them and not one of at ailed them, still they administer ing it might hit the case, until a total wreck. Now, I take the the aid of clairvoyance, can see th on of the system, and if they ly poisoned by these "thit at the t poisoned by these "hit at the ma I can cure them in from on hs, and they think it nothing le le when it is simply knowing at four two-cent star I will tell you just ad \$2 and I will de stamps, age

or. Now send me lowr two-cent stamps, age and name, and I will tell you just what a row, after which, send \$2 and I will doctor y me month; if you should happen to need anoth reatment, I will send it for \$1. Try as, and \$2 work of these matches performed to the sendence of the sende SPIRIT EONA'S LEGACY TO THE

SHETELEVILLE, III., Sept. 6, 1339. DR. J. S. LOUCKS, WORCENTER, Mass. Dear Detrory. My daughter was sick three pears with female derangements and other complicated distinct doctors, the best we could find, and they all gave up her case as hopeless and incourable; 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 care of our child when all others had failed. We do recommend you to all. We are ever yours thankfully, JOHN ROUTS.

#### NOTICE.

nessed with this world's goods, and i to help disseminate the teachings world, I would call your attenti ticon's Legary to the Wide, Wide W publication of the book, a member Angel Order of Light" advances for its publication. Since then h verses in business that place to assed condition To the brother and sister S con blessed with this world' ingel embarrassed condition, and he app assist him to the money invested this I am unable to do. But to rais \$2,850, I will assign one haf interes right of the book and the electroty The el type pand, 1,460 Th nder their management. Ine electrosyste pa-re insured for \$879.45; books on hand, 1,46 rice \$2.50 at \$2,\$2.200; total, \$3,799.45. T ook will prove a grand success spiritually a

ially, in due time. eral friends have responded to the al , and solicit shares in "Spirit Eona's the Wide, Wide World." The stock vided into 100 shares of \$30 each, a stock company formed and certificate i ssued to subscribers. It is desired to p ares in the hands of members of the " ock will rs of the "

# ed to subscribers. It is desired to pla in the hands of members of the "S rder of Light." J. B, FAYETTE, Pres., "Sun Angels' Order of Light." Sept. 1889. er-tf

In San Bernardino, on Friday, October 11, 1389, Alfre B. Benson, aged 72 years and 6 month. Mr. Benson was a Sp'inulait of long standing, and on of the pioneers of San Bernardino, and his futural, while took place on Satarday, the 11thinst., was largely atended Mrs. Ett.A. WILLON-MARCEART.

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NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM T will meet every Sanday at 1030 a. M., in Frankning Hall, Pythian Castle Building, Nor. 90% and 913% Market street, between Fifth and Sinth. The hall is com-modious and well arranged for this purpose. Strangers and all those interested are respectively invited to attend.

SOCIETY OF PROGRESSIVE SPRETULLISTS meet every Sonday at 745 r. X., Wakington Hill, yo Redy street. All are invited. Administors recent. The Library and Reading Room of this Society is located at Set Market street. "Carter Dover Office, and in ones every week day from 9.2. mto 9.0.". Meetings for Conference and Tests are bed Sonday at 2 r. M.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 0° clock, at St. Andrews Hall, No. 111: Larkin street. Good speakers and tes mediums will be in attendance every evening.

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

OPEN MEETING .- ON AND AFTER SUNDAY, November 11th, at 2 o'clock, a Bible Chass will be held at the Home College, 324 Seventeenak street. All will

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jacent thereto.

J. J. OWEN, Secretary.

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COUNCIL G. G. OF THE T. S.

CIRCLE OF HARMONY-MEETS EVER' day at rs A. M. in St. George's Hall, goy street. Mediums and speakers especially inry welcome to participate. Mrs. F. A. Logan presid

OAKLAND CHILDREN'S PROGRESSIV comm meets every Sunday at 1130 o'clock Fratemity Hall, Oakland, conter of Seventh and strets. Everybody receives a welcome.

IOHN B. FAYETTE.

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ok has 650 large sized pages, is elegantly

# Strange Experience.

BY CRASSING WHITE

It is with some diffidence that I write this experience, knowing that a large ma-jority of the human family will look upon it as mere "moonshine," and that even a good many mediums will doubt it. The experiences of others on leaving the body are in no respect like my own, which occurred I give a few of them here years ago oping that they may fall in the way of some one who,

e one who, "Sailing o'er lie's troubled main, Some forlorn and shipwrecked brother seeing, may take heart again."

In all my travels I have met but one ilar experience to the o had s relate, and then had but a few minutes'

rease, and then had but a few minutes talk with her, Mrs. Eva Humphries, of Toledo, Ohio, said to have committed suicide in that city, May, 188a. Should you publish this, and should it meet the eye of any one with like experiences, I would be pleased to hold correspondence with them: would be pleased to hold correspondence with them: Fourieen years ago, being greatly ab-sorbed in the studies of physiognomy and phrenology, I attended a circus, more to study the countenances of the people than to laugh at the mule and clown. Sud-denly I found myself five hundred or more yards from my body. My first realization of this was like coming out of a sleep, or opening my eyes suddenly on the light. My first impulse was to inquire after my safety. While being attracted upward by some irresistable force, I began to lose fear, but cried out: "I want to see God." A voice sait: "Then it's all God—God and Nature are once; or, as Pope has it: "All are bei parts of ose storendous whole, Whose body Nature is, and God the soul." The power that influenced me scemed

Nature are one; or, as rope has it: "All are bing parts of one sturendous whole, Whose body Nature is, and God the soul." The power that influenced me seemed very loving, and threw over me occasion-ally showers of something very exhilera-ting; and when I heard a voice say, "Breathel" I began to realize that I had a spiritual body, and seemed to be in pos-session of all the faculties that I possessed in earth-life. The peculiar tone the order was given in, the influence, and all, made me think it was to be received for some future occasion. I began then to ask where I was going, and the meaning of all this, when I saw a light far above me, and it seemed at this time as though I had power to go wherever I wished, sol willed uset to de sould be autiful light, I found, it to be actival of light. I stood beside it and bright and beautiful light, I found, it to watched the sweep of its mighty current for actival of light. I stood beside it and subsred in above or below, thought I, to keep this in motion; in my own country, below, a fountain can not rise higher than is head, but here I find a river running with great velocity in a circle. I became absorbed in the study of its properice, its composition, and whether it is spirit, mag-netism or electricity, I can not tell. Not its ead, usid he was statched up to the seventh heaven, and what he saw there he *Lar.* At wy years ago I must Dr. Henry Shade

<text> the distribution of the spirit self can be come unconscious, for, which had most be come unconscious, for, which made myself, 1 was on the opposite send limitations of matter that they are used and in an agony which made unconscious again, for when I came to myself i was on the opposite the distribution of the spirit self can be come unconscious and an account being in a posite send to be whent is the the send to be the spirit iself can be come unconscious and an account of the spirit being in agont and spirit begin agont of the spirit being in agont and account of the spirit being in agont and account of the spirit being in agont and section and account of the spirit being in agont agont and a section agont agont and account of the spirit being in agont here are not walked by what or whom I knews to be the distance grow plainer as they approximate that difter the matrix be materialized to making bines grow plainer and plainer, as a person and persons of which he could be the distance grow plainer as they approximation. In this hand he held words: "Keep this—it will be a preserver you." I now think he was very etheriat medium bight, with flowing white beat the spirit agont agont for the person and set in motion by market is marked as mant boarder, "are you the pearl of great price?" "No, "in a spirit began and plainer, as a person the distance grows plainer as they approximate that the trace of the four as the approximate that the trace of the four as the approximate that the spirit sare concerned in the cotume of some Orient withe or nation. In his hand he held words: "Keep this—it will be a preserver you." I grasped it with all my the part with a market was case before which. There was a long silence, broken only by the board the mail was case as long silence. Nower, "the person and the the mail was case before whence." The spirit was and the spirit sare concerned in the cotume of some Orient

line of light-"the chain that bound me to

line of light—"the chain that bound me to north." I must have been above the atmosphere of our earth; for, my first pause in my backward fight—which was as quick as the structure of the the structure of the structure of the the structure of the

eat favor. DAVTON, O., Aug. 4th, 1883.

Occultism in Practice. [The Two Warlds.]

NOTE-For the following report we are in-debted to an eye-witness, Allan Montgomery, Esq., President of the Spiritual Science Society, of London. Mr, Montgomery says in his lucid and interesting contribution:

"Spirituslists who take an interest in the physical phase of Spiritualism would do well to pay a visit to the Aissiaouas" at the International Hall, Piccadilly Circus, as the phenomena here shown are un-doubtedly genuine. The chief of the tribe acts as mesmerist. The seance com-mences by the monotonous beating of large tambourines (tom-toms) and the chanting of prayers. After the hypnotic process has continued for some time, the

GOLDEN GATE.

Letter from a Wandering Saint.

IN GATE I find that your paper, everywhere I go, is a welcome guest in every househ Many have expressed a desire to "take the editor of the GOLDEN GATE by the hand," and all have expressed admiration and satisfaction in reading your editorials. The lustre of your fame and influence does not pale the farther I go East, but remains undimmed.

remains undimmed. I am at this writing at the bead centre of the sacred "Sun Angels' Order of Light," the home of Mrs. Annie Daniels, the materializing medium for this order. This home, an unpretentious dwelling, This home, an unpretentious dwelling, two stories, painted white, nestled among the trees on a beautiful sloping hill, is sit-uated about a half mile from the village of Mexico, N. Y. The medium, a striking sensitive little lady, who impresses one with confidence, respect and love at once, is very hospitable, and makes her guests feel at home. Her household consists of Mrs. E. S. Fox, the scribe of the order, a lovely soul, whose every act is good, whose every thought is inctured with charity for all mankind. Mrs. Calkin, or rather "Aunt Maggie," as the isfamiliarly called by all, is a star under this root whose magnitude extends around the en-tire order. One, in passing this modest home, would hardly realize that the angels, or rather friends who have laid by these carthly gar-ments, walk and talk, in the light, unfet-tered, as though clothed in flesh. The scance room is the parlor, where all sit, the medium just inside the back parlor. The wonders of these manifesta-tions (beyond all cavil), are too bountiful and beautiful for my pen to describe. The dazzling radiance, the bright splendor of the garments of the "Oriental spirits," the clear, musical voices, words of tender advice, sweet sympathy, wraps one like a mantle from the hand of God. The soul wo stories, painted white, nestled among

advice, sweet sympathy, wraps one like a mantle from the hand of God. The soul is capacitated to grasp and realize what the tongue or pen can not express. Not only the guides and guardians manifest, but loved ones recently gone "over there". Mu our desa mathe the tongue or pen can not express. Not only the guides and guardians manifest, but loved ones recently gone "over there." My own dear mother, my pre-cious child, and others, walked and talked with me, looked as natural as though the mould of the grave had not tarnished their loved and beautiful brows. My guide told me many things, which makes past sorrows plain. The medium not knowing me, I must accept the facts. I object to being led around the corners of doubt. I object to calling imps from dark corners that they may with lowering frowns cast a blight over God's greatest blessing—the truths now so free to all mankind. I have no theories to offer or advance; would not enter into a controversy. I am satisfied with the truth as it is presented, and to call it by is right name. The Sun Angel Order of Light is casting afar its rays of divine life and love, its hope and peace, its rest and welcome to the children of this incarnation, its sacred truths to the wary now in the valley, and will yet reach its beauties around this little globe. This is a cycle of time that light must

Truths to the weary now in too this little globe. This is a cycle of time that light must and will penetrate benighted bigotry. Su-persition and sorrow within the past, eighteen hundred years (at the time men and women were murdered for honest opinions and convictions.) This glorious fire of truth was kindled on the altar of many souls, and has burned steadily, al-though dimmed at times by cyclones of tyranny, priesthood, and the stake. How many of us to-day would suffer death at the bands of tyrants, by the chan and rack, but for the light now called progres-sion. The car of investigation will roll on and the standard bearers be crowned with everlasting bonor and glory from the Most Higb. Ever upward and onward, Bro-thers and Sisters, the light welcomes us to the mountain tops; there everlasting love and truth abide. Fraternally, Nose L. BUSINNELL. MENICO, N. Y., October 8, 1889. Books for Salo at this Offloe."

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THE ALTRUIST

" BEYOND,"

## October 19, 1889.]

## The Great Delusion.

GOLDEN GATE

We must face the issue. It is fated to come, and most likely it will come in this generation. Madam Emily B. Ruggles of generation. Madam Emily B. Ruggles of Brooklyn, New York, (in Golden Gate, Brooklyn, New Fork, (in Golden GATE, October 5, 1889), says: "Why may we not have the truth of the life of Jesus of Nazareth from himself and his contemporaries?'

Yes, why? For years I have wondered tes, way? For years I have wondered that that tardy question was not asked be-fore. How all unconscious your corres-pondent is—indeed how unconscious is the great body of christian votaries of the the great body of christian touts to the stupendous imposture about the Jesus of Nazareth business. The planet earth was never smitten with so gigantic a delusion as the "Saviour" myth and the "christian scheme of redemption." Miss Ruggles, scheme of redemption. Miss Kuggles, and many of your army of readers will think me an infidel monster to tell them so. You, Mr. Editor, do not relish being \$0. decieved, your confidence betrayed, any better than other people. And you would not defend Christianity an hour after you

not defend Christianty an hour after you saw its abject fallacy. But, roll up the unholy map of Christ-endom. Draw aside the veil of church mystery. Let the penitent forger speak. Let the light from other worlds break forth and dispel the dark decds of this. Let the concensus of testimony from departed worthies return and impeach prelatical pre-tence, confute the preachers, and correct the records.

the concensus of testinony from departed worthics return and impeach prelatical pre-tence, confute the preachers, and correct the records. This mistake of modern man could not have been made if the Alexandrian Library had not been destroyed. Alciphorn, A. D. 175, a Greek writer states, "I have seen at the Alexandrian, books such as, if they were extant now, would overthrow the whole Christian fabric." When evi-dence is suppressed, or documents de-stroyed, such acts are a confession of weakness and peril on the part of those who avoid honest inquiry. Such has ever been the Christian policy. The success of Christianity has been the natural result of toil, terror, treason, violence, blood, deception, craft and power. Tope Gregory VII, the greatest of the popes, in ro75, destroyed the Library of the Palatine Apollo, which contained the whole of the writings of the school of Alexandria, "through religious bigoty." Gratian, a Roman emperor destroyed four books that would have been of great value to moderns. He also destroyed five basso-selives of Apollonius of Tyana. "Warro, B. C. 28, wrote four hundred and fifty scrolls, or books, and only two now exist. Most of these were in the library of Constantine the Great. This Constantine possessed a valiable library, but he destroyed, it when he embraced Christian Emperor), had 27,000 rolls of papyrus destroyed, which contained the proofs that the vert ydoctrines the Christ-ian shold to-day, were wholly papan. Caraciula, Bishop of Niromedia, says, "I do not believe that there were at the Council of Nice, there persons present who believed in the truth of what we there set down. ' ' '' two sargered amon

"I do not believe that there were at me Council of Nice, three persons present who believed in the truth of what we there set down. ' I was agreed among the bishops there assembled to deartoy all the books that threw any light upon the mythical origin of the Christian religion.' We know the result. Marcion Forferies, who is styled the Father of Christianity, deposes and says, "For my own benefit and personal aggrandisement, I brought to Rome the Pauline Epistles. I obtained them in Antioch. I altered or interpolated them to suit myself; because being a scholar, and understanding those episiles to con-tain facts that were not known to the world at large, I thought that they pre-sented a rare opportunity to make myself great. These episiles were written or copied from the originals by Apollonius, the identity of their author, Apollonius of Tyana, I interpolated that description of Paul that was alterwards copied by Lucian. The principle foundation for those episiles were written in the Cappadocian to Samar-tian tongue. It is my duty here as a spirit to day, to state positively that I was the first person to introduce these episiles to public notice, in A. D. 130. I was a antive of Cappadocia, the country of Apollonius of Tyana, and my name was Marsie at Grandocia, the country of Apollonius of Tyana, and my name was many justinia, A. D. 125 to 165, who was a Roman historian, corroborates the statement of Marcion as an eve wit-ness to the entire subject matter. Also, John Fidenza, of ryth century, a Francis-can monk verifies it. Hincma, Bishop of Laon. of the nime-ments of antiquity which have a tale to the derogatory to the Christian cause, has ense of the Catholic fait. "There was not a prices in my day, but was engaged in overhauling the ancient wing of the Pagans, and early Christian fahers who were likewise Pagans, and overything they found tha was antago-ritered or destroyed as best suited our ends."

words : "I come here to confess. I have made text upon text of those so-called holy books, to suit my own views; and nave made interpolations in all the Lain editions of them that I could lay hold of ; and as I held one of the highest positions, I was able to alter by my pen or by my authority, almost all the books then ex-tant, and which Christians now boast so proudly of . . . With the exception of the four gospels and the first letter of Timothy, every other book in the New Testament was interpolated by me. And even some passages of the four gospels were altered to suit me as a prelate. Be-fore high heaven what I have said to you is true, and given on my hopes of future happiness."

fore high heaven what I have said to Jyre happines." Euthalius, a Greek theologian of the Fifth century, makes a profound statement as a Bible maker: "I lived in the Fifth century. I was a commentator on the Pauline epistles, which were brought from India by Apollonius, who received them from Pharotes, King of Taxilla. . . . The gospel according to Mark was left by Apollonius with the Thessalonians. . . The data of the Apostles relate to the doings of Apollonius and his disciples. All these teachings were appropriated by theological Christian scheme. But he, failing in his purpose to some extent, and I, seeing it was a grand opportunity for me to gain renown, set about establishing what Eusebius failed—from his standpoint. I put these Indian writings of Apollonius into my own shape, and eliminated from them every mention of Apollonius and Crishna, and substituted therefor Paul, and the Christ idea. The work of Euse-bius became the better assured in propor-tion as the original writings and the traces of them became destroyed." The following reluctant confession is elucidative in several directions : HORMISDAS—A ROMAN PONTFF. "Well, as Lord Bacon says I must

HORMISDAS-A ROMAN PONTFI HORMEDDS-A ROMAN PONTF. "Well, as Lord Bacon says I must come here, I suppose I must; but may the devil take you all. [This was said after a imost errible resistence on the part of the spirit]. If you had held power for thirteen hundred years, you would not feel like slaping it down here to-night. If what I labored for and consummated had been followed out by my successors, you infidels would not have dared to send your bold, daring, vindicative spirits over here to f fight us. I united the Greek and Roman churches after they had separated. And I lay all the folly of these infidels to the followed on after wards broke that union. "Curse the truth ! Damn the truth ! I would lie to you, but I cannot, I am forced to tell the truth by two spirits who stand watch here—Apollonius of Tyana and Lord Bacon. I know that I usebius was a forger upon the writing of Apollo-nius of Tyana. I know that I usebius secondrel. I Know that I usebius secondrel myself. Oh, spirit psychology! How great is thy power! I was one who helped to destroy Marcion's epistles, known in my day as the Pal·lusepistles, which were nothing more than the writings of Apollo-mius of Tyana, andret that name. I my day lesus was worshiped in the form of a lamb; and shortly after my time this symbol was altered by Constan-tius Pogonarus to the cross, to conceal his at sto-theological origin. Romanism is Paganism changed into Christianity. I knew this and helped to destroy many copies of Apollonius and of his disciples Damis and also of the writings of Bail-" in whose ancessors had known and conversed with Apollonius of Tyana, when the latter was living, and therefore ha positive evidence that Apollonius not control, but he was forced to proceed]. I knew in Some in my day one Quintius Whose ancessors had known and conversed with Apollonius of Tyana, when the latter was living, and therefore the spirit made agreat effort to break from control, but he was forced to proceed]. I knew in kone an my day one Qui

STOCKTON, October 10, 1889. The report of a pigeon murdering match at San Jose yesterday is headed by a morn-ing contemporary, "Shooting for Glory." Great glory for stout, keensighted men, to go forth with the most deadly weapons they can find, and maim and murder harm-less, gentle, denfenseless and beautiful birds! Great glory to shut such a bird up in a trap and launch it suddenly, dazed and terrified, into the air while a few feet distant an assasin stands, stolid and cruel, and armed with a gun with which he can hardly miss. Few if many more shameful kinds of sport are tolerated to-day than pigeon shooting. There is no excuse for it. Every reason that appeals to mankind's better nature, appeals against the cruel slaughter and more cruel torture of the innocent birds.--Daily Report, Oct. roth. A newspaper and a newspaper editor

tell derogatory to the Christian cause, has been multitated or defaced by the emissa-ries of the Catholic faith." Paulinus, Bishop of Nola, affirms, "There was not a priest in my day, but he was engaged in overhauling the ancient virtings of the Pagans, and early Christ-ian fathers who were likewise Pagans, and everything they found that was antago-nistic to the Christian scheme was either ends." A solemn confession is made by Lan-franc, Archbishop of Canterbury, in these

GOLDEN GATE.

From the Spirit Side of Life.

R OF GOLDEN GATE 01:08 or GOLDEN GATA! (Spirit communication to a la'y that cir illis as ber guarcians spirit, and wished irrn "would come and write her a communic e mediumship of Mrs. L. A. Sundrifte-Noe . The following is the result, which, has recal interest, we give to he readers of the a non-filter from impression.

I am not dead, but living; neither is death dissolution of the impulse s of mind We love, and feel, and think. The throb-bing impulses of mind move us as never before. Unfettered from material sur-

We love, and feel, and think. The throb-bing impulses of mind move us as never before. Unfettered from material sur-roundings, we soar away in thought-realm to the limit of the stars, and find ourselves there. This is the realm of mind; every-thing moves through its impulses. It is the force that moves all ponderable sub-stances. With us obstacles are surmounted with the rapidity of thought; accomplish-ments are won in the same moment. It is *iffe*, *life*, all is life. Think how a thought realm, where mind is the propelling power, hears each one with lightening rapidity into the rhapsodies of being beyond all elementary principles, and then imagine a life a thought realm where all is mind force and impulses of strength produced by its emotions, and you have the principle of motion in spirit life, differing from earth, where mind is clothed with ponderable substance, to stay its motions in prepon-derance over matter. Imagine what a glory met me at death; unfettering my prison bars and letting my mind free in though to soar. What and where is God that I have be-ing ? was the thought that took wings with its effuigence of glorious light. Scas spread out before me in variegated scenery, filled with isles of land, as spirit homes for the tire dmind to rest upon and sleep, weary and beauties of life extending everywhere to meet our gaze. Space to us is like a sea between blest abodes we call islands that are clothed with flowers and fruit, hills and dales, rivers and lakes, comprise in reality in the thought world of being, Mind pictures its wants and desires to momentar ly see them builded up and there to stay as long as your thoughts wiskes or desires them to stand, is the way spirit homes are built in the fields of immortal gory. What variety of architecture in homes where each one builds to suit, the tastes

to stay as long as your thoughts wishes or desires them to stand, is the way spirit homes are built in the fields of immortal glory. What variety of architecture in homes where each one builds to suit the tastes and desires of its occupant. This is spirit life. Lovers meet to be nevernore parted as long as desires remain between them to be united. Will is superior. It is the force that moves in a concentrated power to tear down or build up in the inhar-monious world. And in harmonious worlds it is a sea of rest and lullaby to the soul, above the strata of turmoil that is called the spirit worlds of discord. How happy to be reunited with old loved friends, and to make new ones by a glance, for we read the soul aright in a moment, where on earth, blinded by material, it takes years sometimes to see man's inner soul. This is the life of thought and all moves in rapidity to the fletness of its principle of activity, love, hate, emotions and compre-hensive force. This is a world of love. I felt it fill my soul on earth with emotions, but thought it fletting and transitory impulses of emo-tions that sometimes I imagined came from another sphere too real to easily cast aside. But then vision was obscured behind the thick veil of materiality. But now I live and all is true—my most fleet-ting inspirations. And so yours will be, my fair Abeby, sister; for they come to you as they once came to me and you must writ L called him in earth-life. He is very proud of his "little medium," as he calls you, and wants me to write a verse to you, expressing his mind. I was not as much addicted to writing verse as he, but will give you an example of my powers: On fair yings I flew away, Mut hike it yow will kee some day, With open arms TII meet you.

On fairy wings I flew away, And like it you will flee some day, With open arms I'll meet you.

And say, sweet sister, like a star Your light has reached me from afar, And I have come to greet you.

Together we will fly away, With spirit bands in bright array, Exploring fields of glory,

Exploring netas of glory, That will so far exceed the view Of all expectancy in you; Like me you will in great surprise Rejorice in those clostial skies, Beyond all joys ere known before To thrill your being evermore With life and its emotions given In love, the principle of heaven.

You not sub the Emboding given In love, the principle of heaven. You enter harmonies of lave Where all the air is peace above; The winds that play in zephyrs sweet Vibra'e Livough howers of green retreat; Fragrant with the rich perfume Of flowers select from choices bloom; The rich vibrations of this air Makes music wafted verywhere; Like : oft zolian strains that swell In harmonies no one can tell, Until it touch your ear with love. Such is our highest homes above Where we in peace on beds of flowers Recline for rest and Joy for hoar; When growing lired of silvery light And comprehending all so bright, Or fle away with our own mate In some swee tower of love to wait, Until we would again explore, New realms of light unseen before, DLINE, ILL, 1889. MOLINE, ILL., 1889.

TTE. GREAT MEN HAVE STEEL-BLUE EVES. An oculist, who has made the human eye a study for thirty years, and who has ex-amined many famous men's eyes, declared the other day that the "thoroughbred American eye" was steel-blue in color. "Would you say that black-eyed and brown-eyed men are deficient in intellect?" "Not that, to be sure, since history has afforded some examples of able men whose eyes possessed this pigment. But, un-deniably, among people of higher civiliza-tion, eyes grow lighter in hue, and there are to-day far more blue-eyed persons than there were a century ago. If you will be at pains to inquire the color of the eyes of Bismarck, Gladstone, Huxley, Virchow, Buchner, Renan—in fact, any of the liv-ing great, as well as of the great army of the dead who in life distinguished them-selves, you will learn that most of them have, or had, eyes of blue or gray."—Phila-delphia Press.



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satis git activation atom from these departed triands. Cant. D. B. Edwards, Orient, N. V., writes: "In the commentications (by the Psychograph) from many indication of the state of the state of the state of the statistic state of the state of the state of the state and state of the state of the state of the state trans, and the communications it have had of son, daughter, and their mother." nd their motion. Dr. Eugene Crowell, whose writings have made his name miliar to those interested in psychical matters, wrote as

familiar to those interesses in pro-glower in the probability of the pro-bank Srit I am much plaased with the Psychograph you sent me, and will thoroughly test it the first opportungly I may have. It is well for the pro-tein the probability of the pro-sed the probability of the pro-sed the latter when its superior merits be rune known.

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Written for the Golden Gate.] Memory Bells

EV ABBE A. COULD. Ohl Memory balls, sweet memory balls, What mysic tales your music talls Of baseth and home, of friends are gone, Of demant that fields due by one; Of homes, of loves, of frame, there dwells Bat thy sad chames, weet memory balls.

Dur try shi chime, sweet newoffy 0016. Oh 1 Memo y bells, sweet memory bells, Thou bring's agais oft childho od's spells The scenes so fair, the skies so blue, The flowers of friendship, bright and tree; Of sia and wrong no warning tel st. As thou swing clear, sweet memory bells.

Oh 1 Memory bells, sweet memory bells, Thy echos ring through nook and dells, Where fairies dance down through the g And woodland elves, teneath the shade Sport light and free, mid brake and fells, Till indefaible.

Oh! Memory bells, sweet memory bells Some day, for each sad functral knells Will bring the fond, the last "good-bye Of all that's mortal 'reath the sky! And time and tide shall can to spells O'er heart and hane, sweet memory bel

O'er n'art and nan's, sweet memory bell. Oh I Memory bells, sweet memory bells. Beyond life's see thy mais: ewells; We heat the rush of arg elwings, We list where choral ant is m ring; Adown the hights we hereache?' Farewell While thou peal on, sweet memory bells

Charity.

BY JULIA P. CHURCHILL Note not be fould 1 sprak only praise "I will give her golden length of days, Not one is perfect: no, not one of But all are climbing toward the uni; And works of praise of kindly spoken And works of praise of kindly spoken Are links which held God's law others her links which held God's law other her toward life's highest goal; Where buman virtues e're increases And Love is ALL, and all is peace.

## Buddhist Morality.

Thought in the mind hath made us. What we are By thought was wrought acd built. If a man's mi fath evil thoughts, pain comes on him as comes The wheel the ox behind.

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

"He hath defamed me, wronged me, injured me Abased me, beaten me !" If one shall keep Thoughts like these angry words within his bre Hatreds will never sleep.

'He hath defamed me, wronged me, injured me Abased me, beaten me l' If one shall send Such angry words away for pardoning thoughts Hatreds 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 many, who are foolish, have forgot, Or never knew, how mortal wroogs pass by; But they who know and who remember, let Transient quariels die.

Who so abides, looking for joy, unachool Gluttonous, weak, in idle luxuries, Mara will overthrow him, as fierce winds Level short-rooted trees.

Who so abides, disowning joys, controlled, Temperate, faithful, strong, shunning all ill, Mara shall no more overthrow that man Than the wind doth a hill.

Who so KASHVA wears, the yellow Being ANISHKASHVA, not sin-fre Nor heeding truth and governance. To wear the dress is he.

But who so, being NISHKASHVA, pure, Clean from offense, doth still in virtue: Regarding temperance and truth, that m Weareth KASHVA well.

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

Whose discerns in truth the true, and rees The false in falseness with unblinded eye, He shall attain to knowledge; life with such Aims well he'ore it die.

As rain breaks through an ill-thatched roof, so break Passions through minds that boly thought despise; As rain runs from a perfect thatch, so run Passions from off the wise.

The evildoer mourneth in this world And mourneth in the world to come; in bo He grieveth. When he sees fruits of his dee To /ee he will be loath.

The righteous man rejoiceth in this world And in the world to come; in both he tak Pleasure. When he shall see fruit of his w The good sight gladness makes.

ilad is he living, glad in dyine, glad Having once died; glad always, glad to kni hat good deeds he hath done, glad to fores More good where he shall go.

The lawless man, who, not obeying law Leaf after leaf recites, and line by lin No Buddhist is he, but a foolish herd Who counts another's kine.

The law-obeying; loving one, who knows Only one verse of Dharma, but hatb ceased From envy, hatred, mulice, foolishness, He is the Buddhist Priest. -EDWIN ARNOLD, in "The Buddhist," Colombo, Ceylor

It May Not Be.

It may not be our lot to wield The sickle in the ripened field; Nor ours to hear on summer even The reaper's song among the shear

Yet when our duty's task is wrou In unison with God's great thoug The near and future blend in ose Ard whatsoe'er is willed is dore.

And ours the grateful service when Comes, day by day, the recompense The hope, the trust, the purpose stay The fountain, and the noonday shad

And were this life the u The only aim and end of man, Better the toil of fields like the

Like that, revives and springs again And early called, how blest are they Who wait in heaven their harvest da

"The Fall of Man."

How strange that sounds to a thinking mind. The Infinite, Omnicient, Omnipo-tent 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 per We are told that man was created per-fect, was tempted and fell, and through his fail 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 fail 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.

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." Not the mere disorganization of our physical or natural body is not death, but greater and higher life.

that there infail 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, alter 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 he old i cea. (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 charly for all mankind. And it is evident that he ex-pected his disciples to do the same, for he told ithem that greater things they should of it they kept his commands; and the commandment he gave them was, "That they low could." If Christ was God, how could his overcoming the world be igood cheer to his disciples? Is it not an easy thing for God to overlow the vord ? But if Christ is overcome the world is our if Christ was God. how could his overcoming the world be igo of cheer to his disciples? Is it not an easy thing for God to overlow the they low con id for how reider 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 did i

What more doth the Father require What more doth the ranner 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 hum-mer but feeding them 1.

good we can? Not praying for the hun-gry, 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-live 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 faal of its mission in one case and produce an injustice in the other? Pope has truly said, For modes of taih, let graceless zealots fight.

and produce an injustice in the older F Pope has truly said, For modes of faith, let graceless zealots fight, fils 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 al-low others to do the same. We must work out our own salvation, not with fear and trembling, but with courage and persever-ance 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, jur-tice, truth, mercy, charity and love, ask-ing God our loving Father as did Pop: in his Univeral Prayer. If I an roog, Ott stay; If I no roog, Ott stay; If I no roog, Ott stay; If I no roog, Ott stay; S. P. C

Moses Hull Coming West.

EDIT

I have long had it in my mind to s 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

while on this trip I shall make it my 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. 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.

En

Who are the Liberals?

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 encereity believe there are great souls chi-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 peras — Bell to represent Liberal ment I think they have missed their son as mark (or man). His lecture last evening was directed to abusing the churches and I may say all sacred things, rehearsing in was directed to abusing the churches and I may say all sacred things, rehearsing in bis remarks ideas that were worn thread-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 have been ignorant of the fact that two-thirds of his audience were Spiritualists and have been ignorant of the fact that two-thirds of his audience were Spiritualists and have been ignorance for which there can be o excuse in this day and generation. If Spiritualism can affiliate with such ideas the platform who I understand is willing to join hand in hand with this athiest in order to prove that the Christian Sunday is not the *Sabball*, when 'tis known to veryone that be Sevent Day Adventist would not suffer a Spiritualist to live if they had full power in governmental affairs. It occurs to me that professional dickening others who think differently from hemselves. The sense of the word, and if we are we will be tolerant; and set by our example and precepts the true dortine of liber-ality. Let all enjoy their own opinion without far of being ridiculed and laughed at or sneezed at every time they come within hearing distance. Let us be liberal. . PORTLAND, OR., October 13, 1889.

PORTLAND, OR., October 13, 1889.

Thoughts for Children.

Question. Who made you? Answer. The Great Spirit. Q. How did he make you? A. By sending forth a thought or ray binned! Q. A. of hims

A. By sending torth a though of ray of himself.
Q. De we have anything to do with making ourselves?
A. Yes; after we are created by the Great Spirit, we make our own individuality, 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 misbelief through ignorance. are

A. So long as we are in darkness we are not, but the truth makes us free. 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. good.

Is there any "sin"

Q. Is there any "isin" A. No. Q. What does the word "sin" signify to the true Spiritualist? A. It means to be still in darkness, and so we must pity and enlighten those who are in darkness rather than blame

Q. For what are we placed on this earth?

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? Q.

Ves and it is the only way to gain happin

happiness. Q. So in a few words how must little children live to be happy? A. They must live by the Golden A. 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.

Summerland Notes.

October 19, 1880

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IProm the GOLDEN GATE.] "Dr. Frittown, of Vineland, N., J., avails hieself of la-columns of the Golden are GATE of GTE lavalable area to Gate and the Golden area of the state of the state have been frequently assailed and expanded by the prob-bus Dr. Fellow stated foremost in has profession and on the state of the state of the state of the state of the was are flattening widence, of the high seprectation and althes in his profession have no justly merited for his, we r is save to over use the...

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ELIXIR :-: OF :-: LIFF "

October 11th was an eventful day in the

October 11th was an eventual way in de History of Summerland. Mr. W. H. Meginness, formerly of Iowa, opened and commenced the sale of goods in his new store room. Henry B. Allen (the Allen store room. Henry B. Allen (the Allen boy) received his commission as Post-Mas-ter, and our friends will hereafter please address us at Summerland, Santa Barbara County, California. The lumber for our Free Library building was being hauled

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