



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

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**GEMS OF THOUGHT.**

The step from knowing to doing is rarely taken.—*Emerson.*

Men are to be esteemed for virtue, not wealth.—*Socrates.*

The most precious of all possessions is power over ourselves.

Suffering is the surest means of making us truthful to ourselves.—*Madame de Staël.*

Manners are not idle, but the fruit of loyal nature and of noble mind.—*Tennyson.*

We always take credit, for the good, and attribute the bad to fortune.—*La Fontaine.*

He that will not work according to his faculty, let him perish according to his necessity.—*Carlyle.*

We should do by time as we do by a torrent, make use of it while we have it, for it will not last always.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.

There is nothing so absurd but it may be intruded upon the vulgar under pretense of religion.—*Bishop South.*

Nature has written a letter of credit upon some men's faces, which is honored almost wherever presented.—*Thackeray.*

I have but one system of ethics for man and for nations—to be grateful, to be faithful to all engagements under all circumstances.—*Thomas Jefferson.*

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.

Poetry turns all things to loveliness; it exalts the beauty of that which is most beautiful; it is the record of the best and happiest moments of the happiest and best minds.

When you are young, grief is a tempest which prostrates you; at mature age it is simply a north wind which adds a wrinkle to your brow and one more white hair to your head.

He who despairs wants love, wants faith; for faith, hope and love are the three torches which blend their light together; nor does the one shine without the other.—*Metastasio.*

There are moments when by some strange impulse we contradict our past selves—fatal moments, when a fit of passion, like a lava stream, lays low the work of half our lives.—*George Eliot.*

The most solid comfort one can fall back upon is the thought that the business of one's life is to help, in some small enabling way, to reduce the sum of ignorance, degradation and misery, on the face of this beautiful earth.—*George Eliot.*

It is a much easier thing to form schemes for the regeneration of humanity and the reconstruction of the map of knowledge, than it is to go into one's own heart, and to work quietly for the improvement of human beings around us.

Be strong to hope, Oh heart!  
Though day is bright,  
The stars can only shine  
In the dark night,  
Be strong, Oh heart of mine  
Look toward the light.  
*Adelaide Procter.*

**ANSWERS TO QUESTIONS.**

Given Independently, with Trumpet, by Spirit Peter Mitchell, through the Mediumship of Mrs. Mary C. Smith, at a Seance held at the Rooms of the Editors of this Journal

[Photographically Reported in the dark by Geo. H. Hawes.]

QUESTION.—How do you treat criminals in spirit life, and what method would you advise for their treatment here?

ANSWER.—The cause of crime is ignorance. Everything is good until it is perverted. Evil is only good perverted. If mortals could use the good and not abuse it, there would be no crime. On our side of life we pity the criminals, and we instruct and illumine their minds, and minister to them until they cease to do evil and do good. If every human being knew that it was not wise to pervert good and cause it to become evil, they would live in harmony with all goodness.

Q.—What do you think of the views of Edward Bellamy as to the solution of the evils of the existing state of society, which are presented in his book "Looking Backward?"

A.—Mortals are progressing so rapidly on this planet that they must realize ere long, to a greater or less degree, those principles proclaimed in "Looking Backward." All nations are looking to the United States for a solution of these important questions. Let all who believe in harmony and co-operation, use every available power to bring about this grand reformation soon.

Q.—Will co-operation accomplish its work until the masses learn to avail themselves of its advantages?

A.—Many of us think so. We think the pressure will be so strong from our side of life that we can impress the leading minds in this direction, and lessen ignorance and superstition.

Q.—Will there not come greater illumination than we have ever had, that will reach the masses, and their perception and intuition be greatly increased?

A.—This is the case at the present time, and mortals are becoming more and more susceptible to spirit power.

Q.—Our modern inventions seem to tend to make the rich, richer, and the poor, poorer. How will that be changed?

A.—We hope this will be changed by those having wealth and power becoming humane enough to realize the great good they can accomplish for the masses, and the wrong that springs from poverty, ignorance and superstition.

Q.—Is it not a great mistake for persons to pass into the other life and leave great wealth that is not distributed among the needy, or devoted to some good purpose?

A.—It is the greatest mistake, and their sufferings are just they deserve your pity.

BY MRS. OWEN.

Q.—Mr. Mitchell, what plans could you suggest whereby Spiritualism could become more of an educator of the masses than it is to-day?

A.—Yourself and your good companion have received knowledge upon this subject from our side. You have been told to build a temple to be used as an educator of the masses.

Q.—How can we best assist you from the other side in bettering conditions here?

A.—By taking good care of the materialized forms you are now utilizing. Study chemistry and anatomy. Come in rapport with us spiritually, that we may enlighten you in the great truths which your physical condition sometimes prevents you from obtaining. Try to use food that will sustain the physical without overworking it.

Q.—Are you in favor of much meat eating?

A.—Meat stimulates more than it nourishes. Wheat contains all the elements of blood and muscle; also milk and eggs.

Q.—Do you think we could dispense with meat and all stimulants?

A.—I know that many could. Grain, fruit and vegetables, produce finer and stronger muscles than meat. In using wheat the whole of it should be eaten. It can be ground in a coffee mill; then you can know that you have a good quality. Wheat contains phosphorus, which in the usual preparation is left out. Oats have not all the elements wheat has for producing muscle.

Q.—What do you think about tobacco?

A.—Tobacco depletes the nervous system.

Q.—What do you think of tea and coffee and wines?

A.—I think tea and coffee are injurious to most people. The juices of fruits are very often both delicious and beneficial when unfermented. After fermentation they are too alcoholic, and alcohol depletes the nervous system, and consequently injures the action of the brain; prevents it from doing its best work. The use of beer fixes often a habit upon people of drinking which is hard to remove. All stimulants that affect the nervous system, when their action has ceased, it will drop back to its normal or below its normal condition.

Q.—You advise great care and attention to the physical system?

A.—Most emphatically.

Q.—Can we become mediums, if we do not seem to be especially endowed with mediumship?

A.—Perhaps not for the benefit of others, but for your own satisfaction, yes. You must not only become passive, but receptive to the higher influences.

Q.—Are the strong willed less liable to receive it?

A.—Not necessarily. The stronger the character, if it is receptive, the grander the result.

Q.—Do you think it is wise for persons to cultivate mediumship when they are not naturally mediums—that is, to try and force it?

A.—Not as public mediums, but I advise every mortal at times to put themselves in a receptive condition. If you do this and let your spiritual aspirations ascend to our realm, and though you may not be conscious of it, you will attract to you influences that will make you nobler and better.

Q.—To whom shall we direct our aspirations?

A.—To all goodness, to all intelligences, to the great good, whatever title you may choose to call it. But bring yourselves into a receptive condition, open your souls to receive light and instruction, which will surely come to you if you are in earnest.

Q.—Do you receive assistance from still higher intelligences to enable you to talk to us in this way?

A.—Eternal progress is nature's law; we receive from those beyond us in gradation and by them are instructed; those that are not yet in our grade we instruct.

Q.—When we pass over shall we recognize those we have so dearly loved here?

A.—Deeper, grander and more sublimely, than you can possibly conceive of in your mortal life.

Q.—Then those we love here—our children and our kin—we love over there?

A.—With a purer, stronger love than is possible while encumbered with your materialized forms.

Q.—Have we not relatives of blood that are not relatives in spirit?

A.—There are a great many blood relatives who are not congenial to each other, but the reverse, and you do not always remain together on the earth plane, neither shall you in our life. But your charity becomes so much greater that you pity your relatives who are not agreeable, instead of condemning them.

Q.—What constitutes spiritual happiness?

A.—Harmony. By living up to your highest knowledge of what is right and true.

Q.—What can be done to produce greater harmony among the Spiritualists?

A.—To sink self in works of good for the rest. Drop all petty annoyances; live above everything that is little and narrow, and work for one common principle.

Q.—What is your idea of the best method of disposing of dead bodies?

A.—It is better that fire should purify and cleanse the old house the spirit has ceased to inhabit.

Q.—Has the spirit any connection or interest in the body after death?

A.—Generally the body becomes loathsome to the spirit, for it seems so gross; and we wonder how we ever manifested through it.

Q.—Was it a surprise to you to find you lived after death?

A.—I believed in the resurrection. I believed in a personal God seated upon a throne, and with Christ at his right hand. I found nothing of the kind.

Q.—Were you disappointed or pleased?

A.—I did not believe I had passed

through the change called death; I simply thought I was in a new country.

Q.—How did the knowledge first come to you?

A.—Through loved ones who I knew were, what you term, dead.

Q.—And did you feel at home and satisfied not to come back?

A.—I did come back. A home-sick feeling had come over me. When I addressed my wife she paid no attention to me, and I wondered what was the matter—whether the trouble was with myself or her.

Q.—Was the meeting with loved ones such that you could be happy in spite of the disappointment that your earth friends did not recognize you?

A.—That was easily explained to me. The surroundings were so grand, such an ever-changing kaleidoscope of beauty, that I almost forgot everything that could bring sadness to the spirit.

Q.—Have you seen Jesus Christ?

A.—I have seen Jesus often, the man, the medium. Christ was the spirit which communicated through him to mortals. The angels called him Jesus; they did not say Jesus Christ. When he was in the synagogue at twelve years of age, and they questioned him, the spirit through his organization said: "I am the Christ," and they confounded the two, and he was called Christ, Jesus, or Jesus Christ.

Q.—Do our friends we love most on earth when they pass over become nearest to us or have we guardian angels whom we never knew?

A.—Some higher intelligence that you perhaps have never known is your guardian and guide, who assists those you love, to come near to you. They teach you how to unfold spiritually and become impersonal to those loved ones. The ones you love most are not always versed in the highest spiritual knowledge. We must progress and grow in spirit-life, and your spirit friends must learn to know and understand the spiritual laws before they can make their presence fully known to you.

Q.—What would you suggest as the best method of developing the sixth sense?

A.—Put yourselves in a good physical condition first, that you may attune your spirit to everything that is harmonious, that you may enter into the great channels of thought from our side of life.

Q.—Can our spiritual nature become so developed that you will not need to speak to our physical senses as you do now?

A.—Most certainly. You yourself have already received in this manner, and so have many others.

Q.—Do our thoughts become living entities and live on forever?

A.—Thought is taken up in waves and carried on and on.

Q.—Do spirits use language to communicate to each other?

A.—Not necessarily. Those on the same grade who are in close sympathy can understand each other without words, even as many mortals do.

Q.—Would you advocate the theory of substantialism?

A.—The things invisible to you are really the substantial ones, whilst material things are crude and less substantial.

Q.—As we are seated here in the darkness, can you see us as if it were light?

A.—I am materialized only sufficiently to communicate with you as intelligently as possible; but if I chose to do so I could materialize so I could see you easily.

Q.—Do you have your home life?

A.—Most decidedly.

Q.—Do we build our spirit homes in this mortal life?

A.—You certainly develop the capacity and gather material together to make a home.

Q.—We are often so surrounded and associated here that it seems to be detrimental to the cultivation of our better nature and higher powers. Shall we try and break away from these?

A.—This you must decide for yourselves; you certainly have an intuitive feeling as to what is right and best. But try to be harmonious under all circumstances, and cultivate an abiding peace within your own soul; this is something that can never be taken away from you. But no matter how favorable your material surroundings, if you have not that peace and harmony within, you are miserable.

Q.—I did not believe I had passed

[Written for the Golden Gate.]  
**WONDERFUL PHENOMENA.**

A True History of the Marvelous Manifestations Occurring, in the Year 1874, at the Residence of the Late Thomas G. Clark, Oakland, California.\*

BY HELEN J. CLARK.  
[An eye-witness and daughter of deceased.]

[CONCLUDED.]

Between eight and nine o'clock on the evening of April 24, 1874, I was on my way up stairs and when nearly or half way up the stairs I heard Mr. — winding his clock in his room. The door into his room was open but I did not see him. My father called to me from the dining-room, "Look out for your head, Nellie," and I think Mr. — spoke to me, for I remember distinctly of making the remark that "it is too early for the entertainment to begin," and "I am going to bed to sleep."

When this remark was made I was nearly up to the top of the stairs, and almost before I had finished speaking, a heavy cushioned chair which was standing by the bureau in the hall, at the top of the stairs, capsized. I saw this chair plainly; nothing and no one was near it. It rose up quite a ways, (one or two feet probably), and turned over onto its face. Mr. M.—'s door was wide open and he was winding his clock at the moment I saw this chair move. The door into the front room was open, and there were two members of our family in it at this time. There were lights in each of these rooms, and I had a lighted lamp in my hand.

We replaced this heavy chair, hoping nothing more would happen. One of the ladies in the front room saw this chair when it was in motion. The door to the only other room opening into this small hall upstairs was then closed. I said, "Let us go into Mr. —'s room and see if it is all right in here." We went in and looked around. The lower half of the window was shut, the upper half was open a few inches from the top. The shade was raised. Mr. — and I both made the remark that "it looks very quiet." I had started for the door and Mr. — was not far from me, when a chair standing near the window and opposite to where we were both standing at the moment, rose and fell, just as the other one had done in the hall a few minutes before. This was an ordinary light bed-room chair and it was standing in its usual position in the room. I was looking directly at it when it first started. Mr. — stood between me and it, but near to me and across the room from the chair. I saw this chair rise from the floor, turn several times and fall down onto the floor. We were both greatly disgusted, but not at all frightened. I had no curiosity to explain it, or to see anything more. I went into my room, and did not go down stairs again that evening, and did not see those two chairs moved I heard one or two things fall down stairs, and was told that two chairs had "jumped over the bannister."

One of the gentlemen who was an inmate of our house died out at a friend's this evening, so he was not in during any of the occurrences.

My mother testifies that after this last chair moved upstairs, "Mr. — went out at the front door, and while he was gone a chair came rushing down the stairs."

My father testifies in regard to this that my mother and himself were the only persons down stairs at the time this chair came down the stairs. There were two ladies and myself upstairs at the time. These chairs were small, French reception chairs, painted black and gilt, with tapestry-cushioned seats. They had been standing in the narrow strip of hall upstairs because the house was so small and full of truck that there was no room for them elsewhere. The chairs must of necessity rise above the banister in the upstairs hall, or have been carried around to the top of the steps, before they could fall into

\*NOTE.—While writing these articles I have been careful to examine accurately the testimony of each separate witness as it was given at the time in order to keep this statement perfectly correct, but not at all wary, as I have been obliged to deviate from my own testimony on several occasions, and as I perfectly remember what I then saw, if it conveys the least weight to others, I will here say I have seldom repeated or referred to these phenomena—and never until this week, Nov. 1889, read one single word of this written testimony.

Continued on Sixth Page.







## From the Sun Angels' Order of Light.

[Written for the Golden Gate, by Spirit Saidie, leader of the Oriental Band in the Heavens, through the mediumship of Mrs. E. S. Fox, Scribe for the Sun Angels' Order of Light.]

Children, far and near, in the Temple not made with hands, Saidie meets her very ones to-day. There is a subtle charm in the word rest; and Saidie would call the sweet time when her children read and ponder on her words, the rest-time of the soul. Saidie looks o'er her little flock scattered here and there through the land and sees where trials o'er take, when times of unrest sweep o'er the soul, and from the bitter cups of life you must drink, and she says to each one, "The blessing of high heaven but waits beyond the dark mists that hang as a pall between you and the bright sunlight. You can look into the temples and see hearts satisfied and content with the husks offered them as the food of heaven and may long for a something which gives such seeming content. But dear ones, manna nourishes the soul, where husks only satisfy the material mind. There is a realm in spirit-land where devotees mingle their voices in seeming prayer and praise, which are the echoes of that which is an earth reality. There are souls who vainly suppose they are serving the God from whom they expect to receive in the future a reward for their service; the salvation of their souls in some far away land, they will reach when the redeemer of man shall come again in the clouds to claim his own. They think not of the fact that death has come and set their spirits free, and now if ever they should be enjoying the company of the blest round the throne; so great was their faith and hope that they patiently wait the appearance of him, whom if they see him passing by, they would ask as of old, the blind man asked, "Who is this passing by?" It was a vain task to try to open the eyes of the blind, and there is room enough in the Father's domains for all, so let them remain underneath the canopies that have been sworn for themselves, until again incarnation calls them to the shores of material life, again they sleep to dream and dream again; seems the all of life. Waking time will come to all such; eternity is boundless, time and space will extend, and brains will expand; the spirit will assert its sway, and in time bring its knowledge to bear upon the unfolding life, then will they leave the valleys and begin the ascent of the Mount of Peace, nor stop until its summit is pressed by their glad feet.

Children of Light, Saidie meets each one with gladness to-day. The days of the past have held many shadows for hearts Saidie loves, but the clouds are fast rolling by, the blue sky smiles down upon hearts who have accepted the gentle ministrations of the angel hosts who watch and wait beyond life's "golden gate" to bless and cheer. The knowledge you have of the life beyond is more to you than gem or gold from earth mines. Many a crown sparkles with added brightened jewels for the head of the patient toiler in the valley lands. Not in vain you endure, not in vain you battle for the soul's enduring wealth. Bravely bear all life's afflictions, dear children, not succumbing, weakly to the influences over which you must become master, but with the valor of a true soldier, bravely meet and endure, gaining each day that for which you gladly left the land of celestial light and glory at a time when a pioneer's courage was needed to lift up the standard of immortal truth in the heart of error and creed. The time had come when a grand forward move of the armies of heaven must be made; when the angels must center their forces in earth-land; a fort must be erected into which forces unseen might congregate, from which a strong power should emerge that would reach East and West, North and South, and hearts should be attracted thereto. A few years ago this present month we thus banded ourselves with you at our home-center, where our loved children opened wide the doors of their home and bade us a hearty welcome. Since that time the work has broadened and deepened.

The Sun Angels' Order has become a light in the land never to wane. Guardians have found their own but few years before had hidden home and its scenes farewell, to enter for a time the land of shadows, forgetfulness and shade. The spirit slumbered and dreamed for a time, to waken at the sound of familiar thoughts that were breathed to them from the watching angel. Ministrations silent and sweet are recognized by many an earth pilgrim, whose reaching soul would only feed upon the manna of heaven and rest content. A sweet sabbath to the soul is the time when you may read the angel messages sent forth baptized with an angel's love. What can compare with this soul-wisdom, what give comfort and peace 'mid the trying events of life, as do these messages of light? Like the song of bird they must be heard to be known. There must come home to the receptive soul a spiritual comprehension, deep and true, a perception which reaches beyond written word, even into the realm of light beyond the veil which guardians loop back that their earth pilgrims catch a glimpse of the glory unveiled to mortal mind; then the soul is fed and nourished, and unfolds in the sunlight of a love, sacred, divine. Children, thus Saidie meets each one to-day in the temple of Light not built by hands, but a reflex of that where angels meet in the halls of light. Could Saidie

paint for you a picture to-day it would be of a land beyond the reach of earth conditions, a land where no shadow of error can come; where all is peace; where love and wisdom meet; where happy souls bask forever in the eternal sunlight. There the exalted and pure meet in the shining temples, round which a glorious halo is ever seen. Flowers bloom, birds sing, boats rock upon the rippling tides, soft tints of amber and rose undulate with the tides, the very air is filled with harmony and love. No spoken word is needed to tell the soul's love; soul speaks to soul and heart to heart. Songs of sweetest melody are caught by the breezes and wafted to happy ones, whose faces wear the sunlight of a smile. Let the picture be painted upon each heart as you enter the sanctuary to-day, and meet not Saidie alone, but those whose loving ministrations would lead you o'er the bloom-covered path that ends at home. Let rest-time bless each one, even though storms and trials beset, and you shall know the holy joy and comfort angels bestow. Peace be with you all. SAIDIE.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels, Order of Light.  
OSWEGO, N. Y., July 28, 1889.

ITS MOTHER WAS IN THE BAGGAGE CAR.—It was on a Pennsylvania railroad train, coming North from Washington. All the passengers but two in the sleeper had dozed off. The exceptions were a young man and a baby. The former was willing to follow the example of the majority, but the latter objected in a loud voice. Its cries awoke the other passengers, and some pretty strong language was heard. The young man got out of his berth and carried the baby up and down the car, trying to soothe it. But the baby was ailing and fretful, and its voice would not be stilled. Finally a gray headed man, who was evidently an old traveler, stuck his head out from the behind the curtains and called to the young man in a rather sharp voice:

"See here, sir, why don't you take that child to its mother. She will be able to manage it much better than you. It evidently wants its mother."

"Yes, that's it," echoed half a dozen other irritated passengers.

The young man continued to pace up and down for a moment, then said, in a quiet, strained voice:

"Its mother is in the baggage car."

"There was an instantaneous hush for a moment. Presently the gray headed man stuck his head out into the aisle again.

"Let me take it for a while," he said softly. "perhaps I can quiet it."—*New York Sun.*

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## PUBLICATIONS.

## STUDIES OF THE OUTLYING FIELDS

A work with the above title has just been published by HUDSON TUTTLE, an author and original thinker, whose previous work has been important contributions in certain fields of science.

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

The subjects treated are as follows: Matter, Life, Spirit, Mind; What the Senses Teach of the World and the Doctrine of Evolution; Scientific Materialism; The Study of Man and its Results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism; Clairvoyance; Sensitiveness; Time by Psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transference; Intimations of an Intelligent Force Beyond Superior to the Actor; Effect of Psychical Conditions on the Sensitive; Unconscious Sensitiveness; Prayer in the Light of Sensitiveness and Thought Transference; Immortality—what it is and what it is not; Granting the Preceding Facts and Conclusions; Mind Cure, Christian Science, Metaphysics, their Psychic and Physical Relations to what have been added nearly fifty pages of personal experience and intelligence from the sphere of light. These chapters abound in beauty and interest.

It has been received with great favor by the press: "The Boston Times"—"Distinctly an exposition of Spiritual doctrines" and "interesting as setting forth the principles of this belief." "Christian Leader"—"His new methods are very fascinating—very pleasing to the imagination—just at the same time very realistic and substantial, as viewed from the Divine Revelation."

"Booker"—"This author has been long given to the investigation of the occultate, and has come to most attractive attention to the claims of Modern Spiritualism." "Home Journal"—"At least a book of originality and of curious interest."

"Boston Evening Traveller"—"The book is one particularly interesting, and contains an admirable collection of evidence of psychic influence." "Detroit Tribune"—"Sensible and direct in style; scientific in method—very original and scientific basis."

"S. F. Bulletin"—"The author undertakes to establish the doctrine of immortality on a rational and scientific basis. Mrs. H. M. Pooler in 'Journal'—'While there is not a paragraph that is not eminently attractive, I find the closing portion, 'Personal Experience,' to be not only beautiful but to embody a vast amount of philosophy." "Argus"—"Should be in the hands of every naturalist, as well as Christian Scientist."

"The Congregationalist"—"Mr. Tuttle believes in Spiritualism, but is not one of the more irreverent and offensive sort." "Hall's Journal of Health"—"All in all a book of great value to the student whose reaches after knowledge extends beyond the material plane into the higher realms of truth. Handsomely bound, 252 pp., fine paper and good type. Price \$1.25, post paid. For sale wholesale and retail by the Golden Gate Publishing House."

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## GOLDEN GATE.

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SATURDAY, DECEMBER 7, 1899.

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### EDITORIAL FRAGMENTS.

These temples of the spirit, through which the soul finds expression, how important it is that they be wisely cared for. To abuse the body with strong drink, or tobacco, or the gratification of any base appetite, or by riotous living, all tends to deprive the instrument of its fineness of tone, and obscure the light of the soul shining through it. To abuse the body is to trample upon the soul, and hasten the time of its release, all unprepared. Good hours, cleanliness, careful diet, temperance in all things—these are all essential to a well-ordered life, and the highest possible degree of spiritual unfoldment.

Oh, the abominable selfishness of a wealthy bachelor's life! The man who could, if he would, make some good woman happy and establish a beautiful home, with children to gladden their lives. But this would cost money—money to be expended upon some one else than himself; and so he drifts about like the butterfly, from flower to flower, enjoying the pleasant and refining society of good women often, without any expense to himself for their board and clothing! Such men stand wolfish in their own light. They are building their house upon the sand, with no foundation of love to support it when the storms of sickness and adversity come. The years glide away all too soon for their earthly pride; old age creeps upon them, and ere long the shadow and gloom of the grave fall across their paths. Death at last claims them for his own, and they glide out upon the silent river from the care of some hired nurse who wonders where he shall find another job. How different the departure of one from some happy home from the fond arms of a gentle wife to close your eyelids in death with her soft, caressing hands.

The only Church now in existence that clings blindly to the past, with no attempt or intention to allow its communicants to think independently upon religious things, is the Roman Catholic, and the creed of that Church is simply crystallized ignorance enthroned in the Pope. If you are a good Catholic you must accept the interpretations of the Church in all religious matters from alpha to omega; no matter how inconsistent with facts or abhorrent to enlightened reason, you are not allowed to entertain a questioning opinion. It is only by this *ex cathedra* enforcement of its dogmas that the Church of Rome is able to subject to its domination the ignorant masses with which its membership is mainly composed. Such domination is no doubt better for many persons than no sense of moral or religious accountability at all. In fact, it would hardly be wise in any enlightened community, for the priest to release the strong grip he holds upon the consciences of a multitude of men and women. Hence, as much as we disclaim all censorship or domination of religious opinion in ourselves, we are entirely willing to see such domination forced upon others—upon all who need such restraints and checks upon their undeveloped spiritual natures. Until one can walk alone without trenching upon the rights of others, he must be held by the restraints of the law, or the shackles of the Church. Therefore, before we would pull down the Church, we should build up the man.

We talk of spirit phenomena, referring to certain manifestations of spirit not generally witnessed or understood; but are not all the manifestations of nature spirit manifestations, from the growth of a blade of grass to the evolution of a planet, or the development of the universe. How little we know of causation—of the occult forces working through matter. Familiarity with natural phenomena does not necessarily imply a knowledge thereof. The savage is familiar with many of Nature's grandest manifestations, but how little he knows of their hidden meanings. We are environed with mystery, an intelligent mystery, a mystery with a self-evident purpose—and what better name can we find for it than God?

How many people die before their time—that is, at or before middle age—passing on to the other life without the full measure of earth experience necessary for their work and development on the spiritual plane of life. Most men live too fast—business men especially. Excitement, worry, late hours, sleepless nights, alcoholic stimulation, etc., all more or less incident to that greed for gain which seems to be a part of our competitive system, soon consume the taper of life, and they pass on to the other stage of existence before they have lived out one-half their years. And what do they gain? What does any one gain who devotes every energy of his life to the acquisition of that which, when attained, he is obliged to leave to others, perhaps to gratify the follies and vanities of thankless heirs?

Some one has said that a man's real worth in the world is simply that of the business he follows. Gauged by this standard, which we are inclined to think is a just one, what is the rum-seller worth, or the gambler, or the stockbroker, or the usurer, or the professional base-ball player? What is the worth of the fashionable woman, who spends her time and substance in fashion's follies, and in a selfish gratification of her love for finery and display? What is the young man worth who is squandering the fortune, left him by an indulgent father, in idleness and dissipation? These are the questions which Conscience, the great Judge, will ask of every soul, as it knocks for admittance at the gate of the City Celestial: What use did you make of yourself on earth? How have you profited by your opportunities? It might be well, dear reader, for you to ask these questions of yourself now, and if you cannot answer them satisfactorily, perhaps you may be able to further on.

All churches that recognize the right of private opinion, or are in any manner subject to the advancing civilization and enlightenment of the race, find themselves compelled to modify their creeds, or at least ignore them in their public teachings, which is virtually the same thing. Young ministers are educated in the creeds of their respective churches, and sent out into the world to preach the Gospel; but they soon find that unless they would preach to empty pews they must leave their doctrines in the background, and preach the religion of humanity. They must say nothing of God's wrath, and what they imagine he proposes to do with impenitent sinners, and much of his loving kindness. They must point the way of spiritual growth, whereby only can man come into oneness with the All Good. There are many churches to-day where their church dogmas are never referred to—where the only plan of salvation and redemption taught is the simple one of ceasing to do evil and learning to do well. Surely Protestantism has undergone a marvelous change during the last quarter of a century. Many of us can remember when it held the rod over the consciences of men quite as much as the Catholic Church of to-day. Truly the world moves in the direction of liberal ideas in all things, and laggards are they and unwise who hang back.

We have been writing these "Editorial Fragments" now for some two years, publishing from six to eight every week. A number of friends have urged us to issue them in substantial form for preservation, and we have been thinking of culled out enough of the best to make a volume of about 300 pages, and publishing them under the title of "Spiritual Fragments." One good brother to whom we mentioned the matter a few days ago, said if we would do so, he would take ten copies for himself and friends. There is only one obstacle in the way, and that, we apprehend, is a fatal one. But if we could get 300 copies subscribed for at a dollar a copy, the aforesaid obstacle would disappear, and we could have the book out early in January.

The services at College Hall, Nov. 28th, at 10:30 A. M. and 8 P. M., were very largely attended and highly appreciated. W. J. Colville's lectures gave an unbounded satisfaction. The music was enchanting and the floral display very beautiful. Mr. R. H. Whiting's rendering of "The Chorister," a cornet solo before the morning lecture was a rare treat to all lovers of the highest class music. Mrs. McCarty sang exquisitely, and Mr. Piper gave a fine violin solo before the reading.

## LABYRINTHIAN MAZES.

Before any intelligent Spiritualist loses himself in the labyrinthian mazes and vagaries of Theosophical abstractions, he should read Madam Blavatsky's late work, "The Key to Theosophy." This book is written in the form of questions and answers, some few of the latter of which we shall select to illustrate the supposition that they can not but have emanated from a mind filled with strange fantasies.

Madam Blavatsky denies the possibility of the communication of the living with the disembodied spirit, except in two very rare instances—"the first exception is," to quote her language, "during the few days that follow immediately the death of a person and before the *Ego* passes into the Devachanic state." This state she defines as an illusory condition of absolute happiness (if any body knows what that means); a state of "absolute oblivion of all that gave it pain or sorrow in the past incarnation, and even 'oblivion of the fact that such things as pain or sorrow exist at all.'" In this state, for illustration, the mother who passes on from mortal life, leaving young children behind her, is provided with a set of imaginary children, the exact counterpart of those she left on earth—sort of spiritual dummies,—the wife is supplied with an imaginary husband, and everybody with imaginary everythings conducive to their happiness, as on earth! And there they find the fulfillment of all their soul-yearnings, and live "throughout long centuries of unalloyed happiness as a reward for their sufferings in earth-life."

The second exception "is found in the Nirmanakayas," that is, those who have won the right to Nirvana without going through Devachan. These very high spirits, believing it to be "a selfish act to rest in bliss while mankind 'groans under the burden of misery produced by 'ignorance,' remain around the sick, picking up odd jobs and endeavoring to do what good they can." These spirits, she tells us, "can and do communicate with a few elect ones, only rarely 'not with ordinary mediums.'"

As neither the first nor second exceptions have been in Devachan, and as no one from that region ever communicates with mortals, we are left in doubt as to the Madam's means of knowing how or where that region exists. But we are keeping our readers from some choice selections:

When the man dies, his lower three principles leave him forever; i. e., body, life, and the vehicle of the latter, the astral body or the double of the living man. And then, his four principles—the central or middle principle, the animal soul or *Kama-rupa*, with what it has assimilated from the lower Manas, and the higher triad find themselves in *Kama-loka*. The latter is an astral locality, the *limbus* of scholastic theology, the *Flute of the ancients*, and, strictly speaking, a locality only. It is not a plane, it has neither a definite area nor boundary, but exists within subjective space; i. e., beyond our sensuous perceptions. Still it exists, and it is there that the *astral* *vidua* of all the beings that have lived, animals included, wait their second death. For the animals it comes with the disintegration and the entire fading out of their astral particles to the last. For the human *vidua* it begins when the Atma-Buddhi-Manasic triad is said to "separate" itself from its lower principles, or the reflection of the *ex-personality*, by falling into the Devachanic state. Then the *Kama-rupa* phantom, remaining bereft of its informing thinking principle, the higher Manas and the lower aspect of the latter, the animal intelligence, no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses.

We say that the bliss of the *Devachan*, with all its complete isolation, is that it has never left the earth, and that there is no such thing as death at all; that the *post-mortem* spiritual consciousness of the mother will represent to her that she lives surrounded by her children and all the relations she loves; that, no link, will be missing to make her disembodied state the most perfect and absolute happiness. The Spiritualists deny this point blank. During every Devachanic period the *Ego*, omniscient as it is *per se*, clothes itself, so to say, with the reflection of the "personality" that was. The ideal efflorescence of all the abstract, therefore undying and eternal qualities or attributes, such as love and mercy, the love of the good, the truth, with its *per se*, clothes itself, so to say, with the reflection of the "personality" that was. The ideal efflorescence of all the abstract, therefore undying and eternal qualities or attributes, such as love and mercy, the love of the good, the truth, with its *per se*, clothes itself, so to say, with the reflection of the "personality" that was. The ideal efflorescence of all the abstract, therefore undying and eternal qualities or attributes, such as love and mercy, the love of the good, the truth, with its *per se*, clothes itself, so to say, with the reflection of the "personality" that was.

Very likely; but it is possible that we do not see things clearly. If there is any Atma-Buddhi-Manasic eidolon among our readers whose Kama-rupa has not yet assimilated sufficiently with the higher triad to be able to understand all about the Devachanic state, we advise him to come up out of Kama-loka, impregnate his *Ego* with "the ideal efflorescence of all the abstract" he can think of, and read the book!

### NOT SO BAD.

After so many depreciatory reports of our country's exhibit at the Paris Exposition, it is interesting to hear at last that it was generally considered fine by foreigners, which report we may believe, if we judge by the number of awards to American citizens. In all there are nine hundred and forty-one, and include fifty-two grand prizes, one hundred and eighty-nine gold medals, two hundred and seventy-seven silver medals, two hundred and twenty bronze medals, besides two hundred and seven honorable mentions. The whole number of awards is about thirty-three thousand, and it is safe to say that all nations received sufficient to keep them good-natured, which from so great a quantity would seem to have been the aim of the French Government. However, it seems to us, that so general and promiscuous a bestowal of these favors leaves no cause for pride or glorification, and, perhaps, it is best so, although we doubt whether any Government but France would be so forgetful of the nice discriminations that is expected by all to be made on such occasions.

Mrs. H. S. Lake has been speaking during the month of November, at Albany, N. Y. This has been her third engagement with this Society, and the discourses and tests given through her mediumship, have served to pack the hall until

standing room even could not be had. She speaks during December and January in the First Spiritual Temple, (Back Bay) Boston, in February she will fill her fourth engagement with the Spiritual Society of Philadelphia, Pa. All her Sunday dates are engaged up to July 1, 1899. Permanent address 8 Worcester Square, Boston, Mass.

### EDITORIAL NOTES.

—Fred Evans has been crowded with work ever since his return from Australia, engagements being made for days ahead.

—John Slater has closed his work in this city, where he has met with remarkable success, and taken his departure for the East.

—Dr. Dean Clark has commenced his fourth month in Santa Cruz, under most favorable auspices. He is doing a good work there.

—W. J. Colville conducted a Thanksgiving service in Alameda, at 3 P. M., Nov. 28th, attended by a large representation of the citizens.

—Somebody has said that "the Democratic party is the organized ignorance, and the Republican party is the organized greed of the country." We are not disposed to deny it.

—Torpil livers, indigestion, and sluggish circulation of the blood are the worst foes Summerland has yet had to encounter. Everybody not thus afflicted, who visits the place, is sure to be pleased with it.

—Mrs. R. Shepard Lillie's late work, "Two Chapters from the Book of My Life," with a fine portrait of the author, may be had at this Office. Price, \$1.25; when ordered by mail ten cents additional for postage.

—Friends and patrons are requested not to forget the bazar for the benefit of the Elmore Free Kindergarten, to be held at the residence of Mrs. J. B. Rider, 2513 Folsom Street, Saturday evening, December 7th.

—There will be a continuation of meetings at Grand Army Hall, 419 Thirteenth street, Oakland, Sunday. Tests will be given from the spirit side of life by Dr. J. M. Temple, of Boston, at 2 P. M. Admission, 10 cents.

—A Woodland subscriber writes: "Enclosed 'you will find money o. d. for \$2.50. Please 'send us the GOLDEN GATE another year. Words 'are inadequate to express our appreciation of 'your heavenly messenger, the GOLDEN GATE.'"

—Will those of our exchanges who have not already done so, please change the address of the GOLDEN GATE on their mailing books to "Flood Building, San Francisco." We have occupied our present pleasant quarters for over a year, but many of our exchanges have our old address.

—Professor Dawborn, the distinguished lecturer, and Mrs. J. J. Whitney, the celebrated platform test medium, will hold a meeting at Metropolitan Temple on Fifth street, near Market, Sunday evening. Names of your spirit friends given in full, with messages. Admission, 10 cents.

—W. J. Colville spoke before a fully 800 people in Union Square Hall Monday evening, December 4th, during the exercises of the Nationalist Club Mrs. Ballou presided. The musical exercises were exceptionally fine. All the city papers of the following day gave extended and favorable notices.

—We commend to all readers of the GOLDEN GATE the "Answers to Questions," published on our first page. These answers were given independently through a tin trumpet, by Peter Mitchell, one of the spirit workers with that grand medium, Mrs. Mary C. Smith, and under test conditions, the medium being so secured that it was impossible for her to reach the trumpet.

—We conclude, in this week's issue, the account of the remarkable manifestations witnessed at the residence of the late Thomas B. Clarke, Oakland, a number of years ago, written by his daughter, Miss Helen J. Clarke. We had intended to run these articles through three numbers of the GOLDEN GATE, but find we can bring them within the scope of two issues more conveniently.

—W. J. Colville delivers this day (Saturday, Dec. 7th), a lecture, followed by answers to questions, in Odd Fellows Hall, corner Santa Clara and Third streets, San Jose, at 2:30 P. M. Admission free. Collection. The terms for 12 lessons, embracing instruction in Spiritual Science and Theosophy at large, will be \$2.50; single admissions 25 cents, commencing next Saturday, Dec. 14th.

—We have received from the author Walter Hague, a pamphlet of 48 pages entitled "Death Ends All," with the request, "Please Notice." It is admirably written, and very conclusive as an argument, but wholly untrue as a fact, as we, with millions of intelligent people positively know. What is the use of trying to prove that a man is dead when he appears to you in person and declares that he is alive. Bro. Hague, why not try to prove that night is day, and that the sun rises in the west?

### Union Spiritual Society.

The Union Spiritual Society held their regular meeting last Wednesday evening. Owing to the inclemency of the weather, the attendance was not so large as usual. Mrs. Scott Briggs, the President, opened the meeting by calling on Dr. J. M. Temple, who, after a few remarks, gave a large number of tests, many of which were recognized. Dr. J. V. Mansfield, the Spirit Postmaster, was then called to the platform, and gave some of his experiences in the work. Professor Seymour was present, and spoke for a few minutes, after which circles were formed, and the following mediums gave a large number of tests: Mrs. L. McCann, W. Harlow Davis, Dr. J. M. Temple and Prof. Ewers. The meeting adjourned at 10 o'clock to meet again next Wednesday evening at 111 Larkin street.

## MR. COLVILLE'S WORK.

On Sunday last, December 1st, W. J. Colville lectured again for very large audiences in College Hall, 106 MacAllister street, both morning and evening. The morning lecture was on "Heralds of the Dawn," and dwelt upon the work of Elias and John the Baptist, as preparatory agents of those whose mission it was to prepare mental soil for the advent of deeper spiritual truth.

In the evening, when the topic was the "Day of Judgment," the speaker dwelt forcibly upon the coming crisis in human affairs. He said that 2,000 years ago the Roman empire was tottering to its decline and the Jews on the verge of dispossession in Palestine, and that these great events were the results of sensualism and mammon-worship, so far as destructive wars and bitter sorrows were experienced. So in this day of judgment of the nations is not far off, we are already in the beginning of troubles, but this new crisis need not be a bloody one, for it rests with all, either to sow to the flesh and reap corruption, or to sow to the spirit and reap immortal joy. A judgment may be either in favor against an individual or a nation. The law is absolute; whatever we sow we reap; but we can not do some good deeds, and reap abundant harvests of blessings; can we not meet out good measure and in return find our cups running over with blessings? Nothing is more certain that the judgment inevitably attends upon every thought, word and deed; but if we cannot gather grapes from thorns or figs from thistles, the brighter other side of the picture is true also. As the forgiveness of sins is a subject always agitating thought, and such questions as "atonement" are always uppermost in the minds of many, and several questions on these themes, have recently been propounded. At the Sunday afternoon meetings of the Theosophical Society in the same hall, the lecturer offered the following succinct statement of the case in general, as these topics bore on that of judgment.

"The whole difficulty in the way of a radical and efficient solution of the problem of forgiveness lies in this, that multitudes, instead of seeking release from sinful dispositions, words and acts, are striving to concoct means whereby they can escape paying debts already owing. Orthodoxy teaching is very false at this point, as it is a misconception of the entire case, and represents Deity in a most inconsistent and repellent light. Sin is a bad habit which, when indulged in for long, becomes a second nature. But we seek redemption from sin to quicken the slumbering fire of a higher life, which as a lambent flame already burns in the soul of man. Penally, already contracted, must be borne, but when one accepts an offer of salvation, he begins to retract his erstwhile string to footsteps, and commences an upward march to health, happiness and heaven. Atonement, is the vicarious sense, cannot be true, as each individual must cultivate his own spiritual nature and root out the evil which is so infinitely more powerful than evil. And thus one can influence another to righteousness far more surely than to iniquity, for only some are susceptible to evil, who deep down in the spiritual being of every individual is a spark of divine life which can be kindled to a flame. Let us appeal to the divinity in all men, and release them from sin by appealing to their higher selfhood, which is ever prone to uprightness."

Toward the close of the lecture some beautiful remarks were made on "Heaven," as the speaker commented on the views of the different exegemen on that subject, published in that day's *Examiner*. Spiritual ideas are certainly prevailing everywhere, and it cannot be very long before truer conceptions of spiritual life than have yet prevailed, will be entertained.

After the discourse Mr. James G. Clark sang a most exquisite hymn of his own composition, and the services ended with an improvised poem by W. J. Colville in a similar strain of thought.

Mrs. Shipley renders invaluable service as organist, and the choir and congregation render the singing very acceptable at all the ordinary services.

On Sunday next, December 8th, there will be a grand musical service at 10:45 A. M., in celebration of the second anniversary of the founding of the College. Mrs. McCarty will sing the solos. W. J. Colville will deliver a special discourse on "Divine Motherhood, the Hope of the Race." At 7:30 P. M. Mr. Colville will reply in *extempore* to Dr. Voorsanger's Thanksgiving sermon, delivered in the Temple Emanuel, in a lecture on "Co-operation as taught in Looking Backward. Is it conducive to the noblest development of humanity?"

All seats free. Voluntary collections. W. J. Colville's class in Spiritual science meets every Monday and Friday at 2:30 P. M.

### Progressive Spiritualists.

EDITOR OF GOLDEN GATE: The afternoon meeting was addressed by Mr. Day, who made several good points appreciated by the audience. Mrs. Ellis followed in a short speech. A duet was sung by Mrs. Butler and Mrs. Cook, after which Judge Collins made some forcible remarks partly in response to the speech of Mr. Day, calling out that gentleman again, with a few words. Meeting closed with psychometric readings by Mrs. Messer from articles presented by persons in the audience, and gave great satisfaction; and we have no doubt as it becomes more familiar with audiences, she will do even better, as this was the first time she has appeared upon the platform. In the evening the intelligent audience to hear the lecture of Prof. Dawborn, and to judge by the frequent applause given, the audience was in complete rapport with lecturer and lecture. The subject was "Nature's Workshop," showing that evolution was Nature's method of progression. Dr. Ewers gave many tests which were recognized. Owing to sickness Dr. Schlesinger was unable to be present. Next Sunday the subject of lecture will be "The Manufacture of Success." We are sure it will not fail of being interesting. Mrs. J. J. Whitney will be present and give psychometric tests. We present, also, Dr. Schlesinger, if his health permits, will give private sittings to as many as possible during afternoon and evening. MRS. S. B. WHITEHEAD, Secretary.



## Progressive Lyceum.

EDITOR OF GOLDEN GATE:

The bazar given on last Friday and Saturday, at St. George's Hall, 909 1-2 Market street, by the Progressive Lyceum, which meets in that building at 10:30 o'clock each Sunday morning, was well attended. The rain of the first evening, with other entertainments, deterred some from coming, but the assemblage of Saturday evening required both halls on the top floor of the building, to accommodate them. A fine program of musical and literary selections had been prepared for each evening, and this, with the dancing of the closing night, furnished agreeable exercise for all. Sociability was a marked feature of the affair, and those who worked so hard for its success, have reason to be glad at the result, which was all that could be reasonably desired. Donations to the bazar were liberal and from many sources, so that it was possible in a short time to fill four fancy booths with a variety of beautiful articles and a floral booth with a large quantity of fine flowers. A postoffice, lemonade well, tea nook and refreshment corner, with the fishing-pool, made up the other features of the bazar. The committees who served in various capacities were prompt and faithful, so that all moved smoothly and pleasantly.

On Sunday the pupils and leaders were tardy in gathering at the Lyceum session, but before its adjournment almost every chair was occupied, and it was observed that the adult group was so numerous as to require the formation of a second adult group on next Sunday, in order to accommodate those who desire the greater pleasure of the friendly group relation. Some of the usual exercises had to be dispensed with and others were only indifferently performed, yet all found some enjoyment, and many new pupils were given a fair idea of what the Lyceum does, although the recitations were somewhat hurried.

Words of wisdom, given by many, had required thought from those giving them, and that was a reward to the leaders to find the pupils thinking for themselves and of others. The topic of the day, "Tobacco," found very many responses, and it was deemed wise to continue it for another week.

Mr. Jas. G. Clark, who has worked for many years in the cause of spirituality, entertained the assemblage with two songs, "Old Friends," and "Come this way, Father," both of which were applauded. The new pianist, Miss M. Hildebrand, performed the musical service in a manner that assured all of her ability and knowledge in that direction. A young gentleman kindly volunteered his services in furnishing music for the marching.

Several valuable specimens were donated to the Lyceum museum, which has been increasing in the number of specimens until now it has become almost necessary to have a cabinet constructed in which to place them.

## Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The first Association of Progressive Spiritualists of Oakland met last Sunday, to hold their usual exercises, Dr. Macosley presiding.

After the opening exercises at the afternoon meeting, Mrs. Miller, of San Francisco, gave some very interesting remarks; also, Mrs. H. Mitchell was present. A number of mediums were present with us and gave tests.

The evening meeting was well attended. After singing "The Beautiful Land," a poem by Robert Burns was read by the President, followed by an invocation and the song, "Near My Home." Mrs. Cowell was then introduced as the medium for the evening. After giving a short address, the controls proceeded to give tests. Quite a number of tests and names were given throughout the audience, which was large, and all were recognized. The room was profusely decorated with flowers by a friend, in honor to Mrs. Cowell, who has been the means of converting the family into Spiritualism.

Next Sunday evening Dr. Temple will be with us and give platform tests.

Doors open at 7 p. m.

Yours, etc.

MRS. DAVIS, Secretary.

## Circle of Harmony.

EDITOR OF GOLDEN GATE:

The names of the speakers and mediums who took part in Mrs. Logan's meeting last Sunday, at 11 A. M., in St. George's Hall, 909 Market street, are as follows: Music, by Mrs. Cook and Mrs. Rutter, "Heaven is my Home." The invocation and opening remarks by Mrs. F. A. Logan; speeches by Prof. Seymour and Judge Collins. Another sweet song by the ladies, entitled, "He Knows," was followed by Dr. Temple reading a song by Pat Perkins. Mrs. Miller introduced Mr. Woods, besides making two or three earnest speeches. Baritone solo by Prof. Cromwell. Mr. Dean was controlled by Bridget Maloney, who gave an account of her decease and happiness in being able to return to give consolation to the bereaved. Mr. Day spoke with much earnestness in behalf of true Spiritualism. Mrs. McCann related a very interesting experience. Prof. Evans gave several fine tests, which were kindly responded to by perfect strangers. His work and gentle manners elicits at once the hush and almost breathless silence of the audience. He is a natural born artist, and with proper study roundings produces with pencil sketches of spirits. Next Sunday meeting in the same place.

## Conundrums.

EDITOR OF GOLDEN GATE:

1st. If as the "Brooklyn" correspondent says—Apollonius or "an Apollo" takes the place of the humble Nazarene in the "unpublished chapter," how is it he "was born" as he says "two years B. C." (before Christ), and "lived until A. D. 98?" (the year of our Lord 98) living two years before himself, and 98 after he left the earth?

2nd. If "Marcion," "Eusebius," etc. as in their confessions, wrote the portions of Scripture as stated for their purposes—how is it they were never accepted as inspired writings and did not belong to the Scriptures at all until according to accounts of the compilation of the Scriptures many years later than their time the writings of St. Paul were inserted? At that time the Books of the Apocalypse were thrown out.

3d. Now that Brazil is a Republic and the horrors of Siberia to be done away—when will the hundreds and thousands in America who assisted in the first Revolution and the second also, and have helped to establish our country's freedom and

build its institutions, become naturalized citizens? and acknowledged by the Government as such?

JANE M. MITCHELL.

(Written for the Golden Gate.)

## Male and Female Equality.

BY LAURA A. SUNDERLIN-MOORE.

The universe, it seems to me, is a dual force or principle acting as one force or principle of equality, male and female, yet we address God as male, as though the male principle was superior to the female. Let us think; Is God male, that you address him as He or Him? Is male superior to female? Or is God, like "Nature," a dual principle with equal forces expressing emotion perfectly balanced and blended into one force, expressing the motion and life to the universe?

If there be any superior in Nature and if Nature's evolutions of elements below organized life are all tending toward the manifestations of organized thinking life, then there are arguments in Nature's designs to show that the female organization is the apex of all organized matter. If there were any inferior in Nature it would be that of all other forms below this, where matter out of diffusion expresses the advancement in evolution of organization and thinking life.

The point or apex upon which diffusible matter turns into organized forms expressing intelligence and thought, must be the highest, the finest results of Nature, where matter before it seems to be bearing all tendencies toward this aim of creation, i. e. the transcendence of matter into organized thinking life. We know this higher result of evolution has completion through the female principle in Nature.

To illustrate: The loom throws into the web her many colored yarns. The loom is so constructed that somewhere all of this diffusion of elements will be wrought out and thrown upon the canvas in flowers and leaves of many designs of beauty and perfected thought, for which the construction of the loom by the designer was built. The finest and most delicate machinery of the loom where thought takes effect in designs of splendor and leaves and flowers are brought out of all this diffusion of elements before it, into organization, is that part that touches nearest the divinity of thought in the mind of the inventor, of all other constructions of the loom below it, yet all below it, were necessary to the completion of this end affecting in reality the principle of equality.

So with Divine Mind in the architecture of Nature's forms. The female principle touches nearer the divine thought in this, and as God is Love, so does the female manifest superior love tendencies in her nature, often regardless of self upon all objects she adores; at the loss of self-egoism, she toils the most ardently that the objects she loves may not suffer for their needs.

Therefore undevoted to self in time has a tendency to weaken the physical energies of bodily organization in the female manifestation of life in nature, as compared to the male or grosser forms below her; and the female would naturally differ in physical strength, expressed in brute force so termed in the animal creation of life, where superior love of self aggregate physical strength through the effects of self-concentration or selfishness, the fruits of personal acquisitions, by appropriating all tendencies of life toward feeding self, develops self-growth and greater physical powers. But as we argue equality, we will now go to the dual forces moving in Nature and see a common law of all life of dual principles.

It is a common law in nature that two elements blend into one element, as two eyes blend into one sight, or two lobes of the brain into one intellect. So life-personality starts from the blending of two mental atoms, uniting positively and negatively into one electrical circle of union of mind, creating one mind and one body of self-activity, as two halves of a circle. The right and left side, as a dual principle, make a whole body, one side male and the other side female, the more active part or atom at the period of unity determining the sex of that body, one acting as the positive atom and the other the negative atom of parental origin. This inequality of perfect balance determines sex—either the male or the female expression of form. But supposing the universal oneness of the whole universe as one moving power in an equal balance of dual force, as the universe, to be God's body. "In which we live and move and have our being." And this great body had a central force of mind we call omnipotent Mind, filling the universe. If the male and female principle as equal powers, perfectly blended as a dual force in one individual force, the universe of God, there would be no predominating force, either male or female, to establish sex of one over the other; hence there would be no sex to God, where each male and female principle perfectly balanced in the universal power of all power.

Thus it appears to me that God is neither male or female, but both in one, as a dual principle of life-force. And that omnipotent Mind is a substance of mind filling the universal whole as a mental element in nature or substance in nature, having the nature of invisibility, and as all substances in nature are of atomic combinations, so omnipotent mind in nature is composed of mental atoms as seeds of personality, male and female in principle that develop form by self-growth larger, as all creation possess a unit of mind, as out of

the perfect seed from the ripe apple develops larger form from the green fruit that at one period of its development may be bitter and evil to the taste. But a little longer time for growth, in suitable conditions of air and sunshine, for its needs, we may have from that same green apple, the ripened fruit, so delicious to the taste.

Thus all life will reach development in the outgrowth of good, to the obliteration of all evil of undevelopment, below that state, in its ascension in progression, where all life, male and female, will reach the same natural plane of now misunderstood equality.

MOLINE, Ill., 1889.

## Spirit "Saide."

EDITOR OF GOLDEN GATE.

As was my wont, I visited the Home Centre of the S. A. O. of Light, where I saw the grand Immortals in materialized form and heard them sing, play and write words of cheer and encouragement to the members of the Order. I saw the maternal Saide standing on the floor in all her natural simplicity, personating Spiritualism. She has passed through all the minor cycles, in which spirits, subservient to the power of matter, must wend its way. She is familiar with the laws of creation, the origin of mankind, the Science of Soul and the Father's house and its many mansions. She has wafted the waves of the ether seas, seen old worlds die, new ones born and peopled, and was privy at the birth of the first pair. She has stood in the Courts most high, where souls receive their angelhood, and don the robes of immortality. Now her home stands out beyond the bending blue, the starlit sky where selfishness cannot reach.

She is the Mother "Eve" of a constellation of children, and her mission is one of love, calling together her children and uniting them at the Home Centre, preparatory to the grand march call, and here is where I clasped the proffered hand of "the Ghasala of my soul," and sensed the realization of life that cannot die. Oh! grave, where is thy victory; the body must die that the soul may live.

Here I saw the historical Eona, and the lofty Eon, join hands across the eternal Rubicon. She wears her crown of wisdom, and I heard the symphonies of the still-born Panthe echoing eternal truth of life that had no beginning. She voiced my name at midday.

There is no need of caution or scrutiny against adepts and paraphernalia, as the circles are free to all members, and the angels do their own work, and well do they satisfy harmonious seekers after truth. But to see these materialized forms moving about the lighted room, looking so natural and life-like, I could not realize that I was in the presence of angels and holding converse with disembodied souls. But when I saw a form dematerialize, viz., a lovely child of youth and beauty, sink down, down, slowly, and gradually fade away, I had to yield.

I met Mr. Sam'l Curtis, of Cleveland, Ohio, there, and to my query, he found his way into the Order, by reading the messages in the GOLDEN GATE and Eona's Legacy. He had a spirit picture, he said, come on the plate while he was having his likeness taken, and had the promise of seeing the materialized spirit face to face. This was Sunday morning, and that evening, when the curtains parted, I recognized the form by the picture. It was food for the hungry soul, and a great consolation to Mr. Curtis to see his soul mate and have his two children playing with his silver locks, and telling him of the past and happiness in the land of souls.

Two members from Australia were there and well favored. The lady recognized her niece as soon as she saw her face and called her name. Woman-like, her faceless love got the ascendancy, but the spirit in a few undulating waves calmed the tide, and left the calm that heals all wounds. We had four seances, one dark and two light, and I saw many, and heard others I didn't see. Fraternally,

JOHN G. ARNOLD.

WESTERN MISS., NOV.

There is no heaven attainable for man who does not protect his home and family, and who does not live more for those who are dependent upon him than for himself.

If you tell a child you will do anything, either do it or give the child the reason why. Truth is born of confidence. It comes from the lips of love and liberty.—Colonel Ingels.

The ambition of youth looks forward to the triumphs of age, while sated age turns back a wistful eye along the rosy paths of youth.

B. F. POOLE, Clinton, Iowa.—Dear Sir:—Your meted public spectacles are perfection for the spectacles, have done wonders for me. Wish you success,

Very Respectfully,  
MRS. E. S. ADAMS.

ATLANTIC, IOWA, Jan. 6, 1889.  
MR. B. F. POOLE, Clinton, Iowa.—Dear Sir:—I have used several bottles of your catarrh cure, and have found the remedy the best I have ever used. So dangerous is the disease and so sure are its workings toward other troubles, that to any one suffering with catarrh, they should procure your remedy at once and begin its use. My health is fully restored, and my deafness entirely cured, by using your catarrh remedy. I can recommend it to everybody as a great medical discovery.  
Yours truly,  
HORACE BAKER.

WILL WRITING BECOME A LOST ART?—Will the coming man write? Not at all. There will be no more need of his learning to write than of his learning to spin. Writing will have become one of the lost arts, and a wholly unnecessary art, by the time the coming man appears. His writing will be done by the phonograph, which will be placed on his desk as pens and ink are now; and whenever he has a story, a poem, an essay, or a private letter to indite, he will simply talk into the phonograph and send on the plate which has recorded his words. The teaching of penmanship will be unknown in the school of the future, and writing, in the present fashion, will be regarded as much among barbaric methods as we now hold the rude hieroglyphics of the ancients to be.—Boston Traveller.

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603-67

## PUBLICATIONS.

## A New Departure!

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[TITLE PAGE.]

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## ECHOES FROM MANY VALLEYS.

—{ OR THE }—

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 nov 25

## NOTICES OF MEETINGS.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 P. M., Washington Hall, 35 Eddy street. All are invited. Admission 1 cent. The Library and Reading Room of the Society is located at 547 Market street, "Carrier Drive" office, and is open every week day from 9 A. M. to 5 P. M. Meetings for Conference and Tests are held Sunday at 7 P. M.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 90 1/2 and 92 1/2 Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all others interested are respectfully invited to attend.

COLLEGE HALL, 105 McALLISTER STREET, W. J. Colville Lectures. Public meetings, every Sunday, at 10:45 A. M., and 7:30 P. M. All seats free. Colville's Class in Spiritual Science every Monday and Friday, at 7:30 P. M.

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

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrew's Hall, No. 141, Larkin street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 1:30 o'clock P. M., at Fraternity Hall, Oakland, corner of Seventh and Franklin streets. Everybody receives a welcome.

MEDIUMS MEETINGS—SATURDAY, NOVEMBER 3rd and 10th, also every Sunday at Grand Army Hall, 419 Thirteenth street, Oakland. Doors open at 7 P. M. All invited.

MASONIC HALL, PARK STREET, CORNER Santa Clara Avenue. W. J. Colville lectures on Theosophy every Tuesday, at 7:45 P. M. Classes in Spiritual Science, Thursday, 2:45 P. M.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 10:45 o'clock, at 1350, E. Market street. Cordially invited.

COUNCIL G. G. OF THE T. S.

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

OAKLAND SYNAGOGUE, THIRTEENTH AND Clay streets. W. J. Colville lectures every Sunday at 2 P. M. Class instruction every Tuesday, at 2:45 P. M., and Thursday, at 7:45 P. M.

OPEN MEETING—ON AND AFTER SUNDAY, November 11th, at 2 o'clock, a Bible Class will be held at the Home College, 344 Seventeenth street. All will be welcome.

## ANNUAL MEETING.

Office of the Golden Gate Printing and Publishing Company, Suite 43, Flood Building.

SAN FRANCISCO, Nov. 7th, 1889.  
 The Regular Annual meeting of the Stockholders of the Golden Gate Printing and Publishing Company will be held at the office of said Company as above, on Saturday, Dec. 7, 1889, at 2 o'clock P. M. Said meeting is hereby called for the purpose of electing five Trustees for said Company, and for the transaction of such other business as may be necessary.

MATTIE P. OWEN, Secretary.



## Wonderful Phenomena.

Continued from First Page.

the hall below. They came down in this way two or three different times this same evening. In falling, one of them hit the wall of the staircase, and left several slight black streaks on the plastering.

There were five gentlemen from outside in the house this evening, and the testimony of each is taken. One says, "I came down here about nine o'clock; we were sitting in this room (the dining-room). Of course we were talking the things over, and we heard a noise as of something coming down stairs. The hall-door was open and I stepped near the door in time to see the chair land at the foot of the stairs. I saw it while it was still coming down the stairs. When I went upstairs I saw where the chair had been standing. Mrs. Clarke pointed it out to me; it was in the recess up there, and there was a large shawl that they said was lying in the chair—we saw it along right on the stairs and then we immediately traced on the wall a couple of little black streaks that were made as though the chair had turned right over and went down stairs."

Another of these gentlemen testifies: "When I looked up I saw the chair strike the wall on the opposite side, and then turn down; I saw the shawl drop on the fourth or fifth step. The shawl fell lengthwise—the chair came down to the foot of the stairs."

Another person: "We found two fresh marks on the wall, which we had not observed before. We had previously been looking for marks."—"I was sitting where I could see."

It is unnecessary here to give other testimony, as it all agrees with this.

These gentlemen were about to leave the house, when the upholstered chair at the head of the stairs must have gone through a similar resolution to the one we saw in the early part of the evening.

These gentlemen saw this chair, and the testimony is perfectly clear; that it raised from the floor, and fell over onto its side. The position of the chair had been examined by them before this time, and was also very carefully examined immediately after this event; there were no suggestions at the time that it "might have been done with a string," as the committee suggested afterwards. The chair was black walnut, and it had an upholstered back and seat; its weight must have been at least thirteen to twenty pounds.

A gentleman standing at the foot of the stairs at the time testifies: "The noise before it started, was just enough to attract my attention; I turned my eye rapidly up—I saw the chair while it was in the air before it fell over."—"It must have come about two feet before it fell."

Another witness testifies to this demonstration: "I rushed to the baluster and looked up, and looked up, and saw the upholstered parlor chair which I had previously seen sitting in the hall at the end of the bureau; it must have moved two and a half feet. I saw it thrown over, or I saw it as it was falling over and thrown upon the floor over towards the stairs. It struck the floor, and its motion seemed to cease instantaneously without the least vibration. It fell over on its face."

This last fact is a noticeable feature of the entire proceeding, and is made note of by each separate witness."

The evening of Dec. 25, 1874, quite a number of gentlemen came in to see and talk over this very remarkable affair. Many of them were friends, but there were several strangers to us, who had asked permission to come into the house. The rooms were all lighted, and the conversation was quietly going on in the different parts of the house.

The members of our own family were all tired and exceedingly annoyed and mortified by the fact that this affair, whatever it was, had by the merest accident reached the ears of a daily newspaper reporter and been made public in the morning papers. The announcement had brought many of our personal friends to enquire what it meant, and hundreds of curious people to our door and about the premises.

About eight o'clock this evening I was seated on a sofa in the dining-room talking with some one, when we heard some heavy raps upon the floor. We paid very little attention to this sound until some one came in from the other room and asked if we heard that noise. We began to talk about there being some one under the house, but my father said that was impossible because he had that day securely fastened the only opening through which any one might crawl under the house. Soon after this I went out into the parlor, and while there a bell rang. This bell I heard distinctly while in the parlor, but it appeared to me that it rang in the dining-room.

Some of the others were not satisfied

\*NOTE.—I have written this article from my own observation and remembrance, which essentially coincides with the bulk of the testimony taken by a committee of the time, and accurately made note of by a shorthand reporter. There are slight contradictions in this testimony regarding the position of a light, an individual or a sound, at the moment of the occurrences, but the important details as factors to a complete issue agree accurately. All of the testimony here given is taken verbatim et literatim from the written testimony, taken in the Spring of 1874, from the different gentlemen outside of our own household. These witnesses are men of high respectable positions and command the respect of the community in San Francisco and Oakland; men whose word is above suspicion, men trained intellectually and capable of accurate observation and reliable judgment.

that they heard it. A gentleman whom I had never met until this evening came with me to the dining-room. "Did you hear that bell?" he asked me, "I am not sure if I heard it or not." I perfectly recollect his asking me this question, and it is so written in the testimony. The gentleman went to the door of the china closet in the dining-room, from which direction this sound seemed to come, and I believed it to be the small table bell standing in this closet. He put his hand on the knob, and I think he opened the door and examined the bell. In his testimony he says, "Miss Clarke was near me and she said, 'Hear that bell.' It was a very quiet almost imperceptible sound of a bell. I could not say where it was; but that sound came to my ear. I said, 'Where is that bell?' She said, 'That is the table-bell in the closet.' I came to the closet and opened it and took the bell out. It was all still. After a little I went to the hall and the other door, Mr. — was in that room (the parlor) and was having some conversation with him when I heard the bell again. I said, 'Mr. — there is that bell again.' I came right back; there was only Miss Clarke here at this time; it sounded indistinct to me. I heard it the second time."

About this time a small chair came down the stairs and landed at the foot of the stairs in the hall. I did not see this, but heard it. The testimony given here in regard to this chair is a very important testimony for two reasons; first, because of the character and ability of the person to give a perfectly accurate fact regardless of opinion; second, because at the time it occurred neither of the two gentlemen who were members of our family at the time were at home.

"I stood in the hall near the newel post, and just then I saw a chair come over the end of the banister, bent around. I saw nothing of it until I saw it coming over as a passing object, arrested my attention, and came over the banister; I should think perhaps eighteen inches from the end of the banisters, and right down into space. The chair did not follow the ordinary law of projectiles in the matter of momentum. Instead of coming in a line and striking the wall, it came over the banister and right down into space, about one-half of the distance to the door. Then as it struck, it struck right on the stair and landed over into the inclined plane. It didn't move from there. I don't think it took more than five or six seconds before I had it in my hand. I ran up to catch it, but it stood there. It made an unusual noise, it seemed to me, as it fell. I put it back in the place from which it fell. That is all that I saw (this and the bell ringing). I was here only half an hour."

Soon after this chair came down we heard another bell ring; this time the sound was louder, and it came from the kitchen. This kitchen opened into the dining-room through a single door. We opened this door, and saw several going into the room; but when we reached the bell and the wire attached to it was perfectly still. There was not a moment between the sound and the time of looking at the bell, and there was actually not the slightest vibration.

This bell had not been in use since we occupied the house, the wire had originally connected under the house with the front door. There was no way of getting under the house at this time, and besides this the wire was cut. There was a gong-bell on the front door. I was sitting in the parlor later on; there were several in the parlor at the time. Mr. — was sitting in a heavy upholstered chair near the table reading, and he held his book or paper with both hands, his two feet square upon the floor. A student-lamp was burning on the table at the time.

The table stood against the wall between the two front windows. Mr. M.—'s chair was at one side of this table near the window to the left, and not far from the door opening into the hall, which was open. I was sitting across this room a distance of ten or twelve feet diagonal and opposite to where Mr. — sat. Everything was very quiet; the conversation, if any, was very low; I was looking directly towards Mr. —; there was nothing whatever between my range of vision and this chair with Mr. — sitting in it at the moment it raised from the floor. The first knowledge I had of anything remarkable I saw the four feet of the chair raised two or three inches from the floor. The chair had the castors on it. Mr. — sprang quickly from the chair and the chair came directly, squarely down onto its four legs, and was perfectly still. I saw this demonstration at its inception. The man and the chair rose together, and the fact of his springing from the chair did not tip or change the momentum of the chair in any manner whatever. The movement was perpendicular and instantaneous. I saw plainly the four legs of the chair, and after they came evenly the space and carpet underneath them."

Mr. —'s testimony of this elevation of the chair is as follows: "A peculiar sensation came over me, that seemed to me like a suspension of vitality of the lower portion of the body; that is, the hips and thighs. I arose suddenly and made a spring into the center of the room. Then I thought the chair had risen with me. The chair dropped back, and instead of going back and striking, I found it had dropped flat on the floor, both fore and hind legs of the chair taking the floor at

\*NOTE.—In selecting this testimony it has been my object to give the most direct relating to the circumstance mentioned.

the same time." The question was asked: "Are you positive that the chair did actually rise?" And Mr. —'s answer is: "Well I experienced it as closely as if any body would raise the chair under me in that way two or three inches. I didn't see it off the floor, but the impression of its following me was strong. It certainly was off the floor, because I heard the sound of it again reaching the floor. I heard that sound distinctly. In rising I did nothing to raise it."

After this, there was a tremendous noise in the hall. We went to the foot of the stairs, and found lying on the floor in the lower hall a tray, several toilet articles, a glove box, the contents scattered on the different stairs. These had all been in a bureau standing at the head of the stairs.

We have no reason to believe that they had, for any cause, been removed; they were in the same room; they had been there for months. I heard some of the gentlemen remark: "It is queer that was not broken?"—and looking up, saw the bureau lying against the banister, the marble slab was pushed forward; it was very heavy. I asked if the glass was broken and they said "No." This was a very heavy old fashioned mahogany bureau, with a glass on it. The drawers were packed full of folded linen and clothing. The testimony I give in regard to this is that of a clear headed business man: "I had said to Mr. Clarke, How do you know but that that old bureau will come next?" He said there was no danger. I occasionally took my eyes from the bureau, but not often. The movement of the bureau, and the crash was so instantaneous, that it seemed to me that there was not a moment of space between the movement of the bureau and the sounds. All of a sudden, it seemed to be buried with great violence right against the banister.

I saw it move on the instant, but can't swear I saw it when it started. The crash and movement seemed instantaneous. It came down with great violence, and the lower drawers were thrown out flush with the banister; the ripper ones not so much out. The mirror was not broken, but the slab was moved out of its place a little, and had left a terrible dent in the banister. "I don't believe it is possible for any two men to have got under that bureau, and then to have it thrown against those banisters without some little preparatory noise or movement. That could not have been done, because I had my eyes that way, and I should have detected anything of that sort."—"It was very heavy packed with clothing folded up."

Quite a number of chairs and boxes went through a series of revolutions after this, were seen, commented upon, and picked up by those present. We could hear them talking about it from our room upstairs, and I desire to see them. We heard a man say, "That has been the first thing that has been broken."—"Quiet reigned once again, we were all awake, speaking from time to time to each other. There were lights in three of the rooms up stairs. Mr. —'s door was open into the hall."

When I came into our rooms twenty minutes or half an hour before, this next occurrence came; the hall door into Mr. —'s room was shut; there was no one in the room; no one had come up the stairs, and there had not been the slightest sound.

Suddenly there was a tremendous racket. I remember saying, "The bureau has gone to the bottom this time." Quicker than it is possible for me to write it, I was in the hall. When I stepped into the hall, I remember seeing, that the door into Mr. —'s room was closed. Of course I did not analyze this fact then, but I know that I did see that door shut then just as I saw that the door opposite to ours was open, and the room light. When I looked up into the stairs to see what was happening there, Mr. — standing at the foot of the stairs, and they were trying to help him lift his heavy trunk up onto his shoulder. This trunk had always stood in Mr. —'s room in a narrow space between the foot of the bed and the wall, with a lap robe lying over it; this robe hung on the banisters now. I was awake at this moment; I had not been asleep; we were not talking. I was dressed and lying across the foot of a couch; I sprang up and was instantly in the hall. I should have heard a foot-step or the opening of a door; there was not a sound up there; this trunk struck the floor in the lower hall."

It is well to state that every witness agrees with this statement; this is one of them:—"Suddenly without any premonitory sound whatever that I could hear, and to my strained attention, out of a dead stillness, a large trunk shot down the stairway, striking the wall, rebounding to the balustrade, and breaking out a baluster, then stopping at the foot of the stairway, half on the last step, and half on the floor. As I was looking up the stairway at the time, I saw it before it struck the wall, and noticed its peculiar motion. Like the chair and the paper box, it seemed to come with peculiar velocity, more as a free flung missile, than as a thing dropped or shoved off. That, however, might have been the force of my imagination; I can't think of, for none of the previous exercises or even this had been a startled sensation. The subsidence of its motion after the striking did not impress me as peculiar. As it struck and before I stepped forward to see it, I looked at my watch. It was two minutes after twelve o'clock. It was only two steps to the trunk. Mr. — ex-

claimed that it was his and that he had just before left it in his room with the door closed. I rushed upstairs and saw that his door was closed. Mr. —'s door was open and the ladies' door more than half open. Returning immediately I found Mr. — examining the contents of the trunk, and the others grouped around him. Lifting up one end of it, I judged its weight to be from eighty to one hundred pounds. As men burdened by a man in the house could have carried it a short distance after shouldering it, but, I should think not noiselessly. It would almost surely weigh ten or twenty, if not stagger, his walking. From the point where I stood, almost touching the stairs and seeing nearly the whole course, watching every second for sight or noise, I do not think it likely that any one could have opened Mr. —'s door, come out with that heavy trunk weighing his steps, closed Mr. —'s door, rested the trunk on the railing where we afterwards found marks of its bottom nails, shoved it over with such great force as must have been exerted, and have escaped through or out any of the upstairs rooms. My attention had been concentrated for some time on the stairway and the small passage way at the head, which was small range of vision."

This testimony is particularly interesting, as he is very exact as to the positions of the trunk when they replaced it, the rug and the various details connected with it. It is the written testimony of a scientific gentleman, a stranger to our family, who came with the intention of ascertaining which of our family was skillfully practicing the tricks of the trained magician upon an innocent and unsuspecting family. He very honestly testified to the truth he saw, or explain as simple trickery what was marvelous to every one in the house at the time.

We were too tired after this to sleep, but every one in the house was very quiet. The conversation was very low; it was getting serious; yet, I think none of us were really afraid, although it was rather an unusual entertainment, and a little would go a long way.

It was, I believe, about two o'clock when the whole house seemed suddenly to be lighted as by a flash of lightning. Every one in the house felt it; every one heard it. It was momentary, but it was lasting. No one who heard that voice will ever speak slightly of these events or pass them off as trickery. One witness testified: "It appeared to me as the last will of despair from the regions of hell itself. Every one of us were on our feet instantly, and white with horror at the sound of this voice." Two people in that house saw a face with this voice; it was a woman's face—the author and editor. Others may have seen it—I do not know. The next day our family was broken up; there was no pleasure to remain in a house where such a sound had been heard.

When I began writing this article I said it was with the same feeling I have experienced when coming from the perfection of the woods on a clear autumn day, having the green sprays of winter green in my hands.

Fifteen years ago the incidents here recorded were as fresh, and different from my present knowledge as the bright leaves and red berries of checker-berry are different from its surroundings in the deep forest.

These facts are the clear-cut truth which sprang up from amid a forest of revelation. I give them as I saw them then, coming out from underneath the accumulation of ages of theological and scientific research.

It is for others to decide whether the sunshine of to-day is given for the dry leaves covering these facts, or for the fresh, living fruit which grows out from its mother earth, sheltered by the strong branches of the pine, protected by the huge rock of everlasting truth.

The following fragments are culled from the writings of Emerson: Practice is nineteenth. Discontent is infirmity of will. Insist on yourself; never imitate. Stick to one business, young man. Life only avails, not the having lived. Concentration is the secret of strength. Always scorn appearances and you always may. Trust itself; every heart vibrates to the iron string. Your goodness must have some edge to it—else it is none. Nothing is at last sacred but the integrity of your own mind. Let a man know his worth and keep things under his feet. A true man belongs to no other time or place, but is the center of things. It is as easy for the strong man to be strong as it is for the weak to be weak.

Wit undirected by benevolence generally falls into personal satire, the keenest instrument of unkindness. It is easy to laugh at the expense of our friends and neighbors—they furnish such ready materials for our wit—that all the moral forces should be arrayed against the propensity, and its earliest indications checked.

There is but one secret of contentment, and that is to take your present circumstances as a boundary that for a moment cannot be past and abide quietly within it.

There is no greater weakness than that of letting our happiness depend too much upon the opinions of others.

No man can afford to set his chronometer by anything except the sun.—Henry Ward Beecher.

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DR. A. B. DOBSON,  
Magnoketa, Iowa



[Written for the Golden Gate.]

## Cui Bono?

BY MERRILL C. BUCK.

What will it avail me to know it at this world,  
Through which I have wandered with unnoticed tears,  
From the tempest-torn breast of a parent was hurled  
At some measured time in the march of the years?

Will it serve me to know that my work has been done  
Above classified strata of stone and of clay,  
Counting the cycles that Time and the sun  
Were evolving the globe that we toil on to-day?

Will it make the breath of the wild rose more sweet  
To know it was formed by Geometry's rule?  
Will the heart of true lovers with more fervor beat  
When its motions are gauged in the scientist's school?

Does the child looking up to a bountiful air,  
Care to know that the bumble bee gave him was round,  
And for ages unknown, from a mist-cloud to fire,  
Has grown to a splendor of flower-circled ground?

Does it matter to one whom the sad years have buried  
Downward and backward with blow after blow,  
With, ever, the enigma of happiness furled,  
To be told that new suns in the star-spaces glow?

How will it be the soul of a toiler require,  
To whom no sweet prophecies ever have come,  
To know that for every rainbow so bright,  
A ray from each prism must blend with the sum?

When your loved have gone down where the sea-gardens be,  
Will it calm you to know that the green waves have rolled  
For eons unknown, and have cast on the sea  
Their white sands unnumbered, in light upon fold?

Oh, yes, did I know that the beautiful dream  
We have cherished so long, will at last be fulfilled,  
When the banners of nations, united shall gleam,  
While the Brotherhood of Nations Truth's new temples build,

Yes, that would gild over the rust of the years,  
Make all worlds, all symbols, with new lustre shine,  
When at one, all earth's children, attuned to the spheres,  
Each glad heart will ring in an anthem divine.  
BELLWOOD, Butter Co., Neb.

[Written for the Golden Gate.]

## Omniscience.

BY JULIA P. CHURCHILL.

If man would learn to comprehend his source,  
If he would find the key to perfect good,  
He must divine the cause of psychic force,  
Whose light unveils all Truth not understood.

In seeking for this knowledge high and pure,  
He needs no written word wherein to find  
His own soul's verity scarce and sure,  
En rapport with the universal mind.

He needs no mortal teacher of God's word  
To thrill his soul with Infinite desire,  
In voiceless silence is the spirit stirred  
With conscious presence of celestial fire.

If he would feel this holy thrill of joy,  
If he would call the flower of perfect truth,  
If he would taste the love without alloy,  
Which holds the secret of immortal youth,

Then must he gird his soul with pure desire,  
And bind his feet in sandals clean and white;  
Forever guarding them from lustful mire,  
That fleetly they may climb Life's love-lit height.

And he must have desire for good of all!  
Not for some favored few, low's mission lies;  
Man was perfect 'ere the Scriptural fall;  
He's perfect still, when perfect love is his!

That soul is God-like in desire and aim,  
Who for the human race would sacrifice  
All selfish pride of honor, wealth and fame,  
To lead them, one by one, to Paradise.

The love which crowns the soul with perfect light,  
Is all unselfish in its fervent glow;  
It owns its priceless jewels, pure and white,  
O'er all humanity that good may flow.

It is aches of patience, charity and peace,  
I feel compassion for God's humblest child;  
It seeks to spread the day when sin shall cease,  
And universal love flow undefiled.

It holds Omniscience cradled in its heart,  
It knows that Life and Love are inseparable;  
The cross and passion, 'ere the veil can part,  
Revealing Life's Transcendent Ultimate.

[Written for the Golden Gate.]

## Does it Matter?

Does it matter what doctrine or dogma or creed  
Man may cling to or nourish as a part of his need?  
Does it matter what nation or color or race  
He may claim, if true charity shine in his face?

Does it matter what business in life he pursues  
Does his soul adjust warm, kind, gentle and true?

Should he be a good Methodist, Baptist or Jew,  
Presbyterian or Catholic, no matter if true,  
Universalists, Unitarians, Swedenborgians, if good,  
So be Buddhists and Brahmins, whomever understood;

Spiritualists, Theosophists, even Infidels, will do,  
If their hearts are all warm, kind, gentle and true.

What though a man work with his hands in the field,  
Making God's vineyard blossom the vines grow and yield  
The ripe, luscious grapes, or the field yield the corn  
Is he not a nobleman, well-learned and born?

Though a merchant, a lawyer, a banker, or a man,  
All are needed and useful if their hearts-beat as true.

Man makes the profession, not profession the man,  
And all that are good help on the great plan;  
Though man was first innocent he was ignorant as well,  
And would never be strong if he never had fell;

Though be stumble and fall, make mistakes when he's  
through,  
He will find by challenges his soul was made true.

Education and character, both must be made  
By burdens and stripes on our own shoulders laid;  
It can not be given or taken by others,  
But comes by our own mighty efforts, dear brothers;

Our creed will be right and our doctrine be true,  
If we've done with our might what our hands found to do.

Let us look well within for there's all the light,  
Do we think God is angry and spoiling for fight?  
Do we think God can hate, be jealous or vain,  
Let us look well within for there's all the light;

From our own life and pattern, by the path we have trod  
We have all made our own individual God.

## Ebb and Flood.

Leaving its foam, its dellwood on the sand,  
The weary tide retreats—receding slow,  
As though it would resist the Almighty hand  
That draws it from the land.

Deep rest has fallen round me; but I know  
That in that far hollow clefts and caves  
The tuning waters have begun to flow  
With surge and murmur low.

So with the tide of years that pass or ebb  
The sands of life, our life, the waves we wade,  
Have ebbed, flow upon another shore,  
But there shall ebb no more.

—ACADEMY.

DR. SCOTT'S  
Electric Insoles

## GIVEN AWAY EVERYBODY KNOWS prevention of Disease SAVES many valuable lives and much pain, suffering, expense and anxiety, hence

Thousands of persons are now  
withering in diseases which were  
started by catching a cold from  
Damp or Cold Feet. "Keep the  
feet warm and the head cold" is an  
axiom as old as the hills, and it is  
as true to-day as it was then.

Always wear our Insoles when using our Electric  
Plasters. Dr. Scott's Electric Insoles  
keep the feet at one temperature all the  
year round (30 cents per pair). They are light and persons  
wearing them feel a pleasant glow of warmth.

In connection with Dr. Scott's Electric  
Plasters, Dr. Scott's Electric Insoles  
will prevent and assist in CURING  
almost every form of Disease, including:

Rheumatism,  
Neuralgia,  
Cold Feet,  
Kidney Complaint,  
Gout,  
Catarrh,  
Heart Disease,  
Nervous Prostration,  
General Debility.

and help in the treatment of all forms of dis-  
eases resulting from Over-work, etc.

If you will send and get that very  
valuable book entitled, "THE DR'S  
STORY" you will see it gives an  
outline of the law of heat which  
explains the reason why Dr. Scott's

## ELECTRIC INSOLES

keep the feet warm and at one temperature all  
the year round, or why you can stand

On Ice all Day and Yet Have Warm FEET.

They are light and despite the layers of differ-  
ent material needed to produce the effect, per-  
sons wearing them cannot distinguish anything  
but a pleasant glow of warmth.

Persons whose Feet Perspire will find a  
ready cure in Dr. Scott's Electric Insoles.  
Indispensable to sufferers from Gout, Absence  
of Circulation, and fatigue after walking or exercise.

The CHEAPEST CURE ever OFFERED in the World.

with much pleasure and confidence we offer to  
Insoles. We do this in order to introduce quickly into  
every neighborhood Dr. Scott's celebrated remedial

## ELECTRIC PLASTERS

They are a wonderful discovery, as they combine with Elec-  
tro-Magnetism the best qualities of porous plasters made.

DR. SCOTT'S ELECTRIC PLASTER  
Is a really wonderful remedy CURING Colds, Coughs Chest Pains,  
Nervous, Muscular and Neuralgic Pains, Stomach, Kidney and  
Liver Pains, Dyspepsia, Malarial and other Pains, Rheumatism,  
Gout and inflammation IN ONE TO THREE MINUTES.



To quickly introduce Dr. Scott's remarkable Electric Plasters to  
those families who cannot obtain them at their Drug Store, The  
Pall Mall Electric Association of London & New York have decided  
for a short period to MAKE A PRESENT of a pair of Scott's Electric  
Insoles as you will read below

To Get Dr. Scott's  
ELECTRIC  
INSOLES FREE

NO RISK! IF NOT SATISFACTORY  
MONEY RETURNED EVERY TIME

We want everyone to keep our Plasters on hand, as  
we know the great benefits to be derived from using them,  
and how very important to have a few in the house, ready  
for prompt use in an emergency. Hence for 30 days this  
liberal offer to give away our Electric Insoles. Mention  
this paper and remit \$1.00 in Draft, Post-office Money  
Order, Stamps or Currency in Registered Letter payable  
to DR. SCOTT, 842 Broadway, New York City.

AGENTS WANTED.

## Materialization.

EDITOR OF GOLDEN GATE:

At this time when there is so many  
opinions regarding the ability of spirits  
who have passed to a higher life, to cre-  
ate for a short time a solid body in appear-  
ance, very like the one they lived in dur-  
ing their earth life, it is a duty we owe  
ourselves, to make public such evidence of  
the earth, as it is our privilege to be in  
possession of. A seance at my residence  
at Alameda on the ninth of September  
last, is worthy of mention.

A common clothes closet with a cloth  
across the doorway, was used as a cabinet  
and in a common chair was seated the  
medium. In a minute a voice of rare  
richness, in a deep rare tone and fine ar-  
ticulation said: "Good evening, friends."  
And after a few words of advice and in-  
struction, the curtain over an aperture  
about two feet square and elevated at a  
convenient distance from the floor was  
moved aside, and the face of a man ap-  
peared in the opening. At first I did not  
know who it was, but in a moment I  
recognized Lieutenant Sam Berry, who  
was shot by my side at a charge at Peters-  
burg, Va.

Now, while he had been a comrade and  
friend in the long ago, I had not thought  
of him for a long time, but there he was.  
Greeting me as an old comrade, and then  
referring to our service and the last "roll  
call," he bade me good-night.

His place was once more filled by a  
form more familiar. Captain C. Kendall,  
of the Signal Corps, whom I knew at  
once; he had been for years unable to  
speak, a helpless paralytic, the result of  
Libby Prison escape, and exposure. He  
called my attention to the fact that he  
could now speak freely; many others came  
to us, and what they said, and what they  
did would make this letter too long.

What I wish is to impress others with  
my convictions so strong as to move them  
to examine this matter as I have, not for  
the purpose of advertising the medium,  
but that the occult evidence of a continual  
life beyond this stage of existence, may  
be more general, and too, that our friends  
can, and do come to us with good advice  
and tender care.

AGUSTUS HATCH,  
44 Twelfth St., S. F.

The Connecticut Supreme Court has  
declared void the part of the will of the  
late Capt. John Brooks of Bridgeport,  
conveying an estate valued at about  
\$100,000 to the First Presbyterian Church  
in that city. This has caused much con-  
fusion, as the church was already in pos-  
session, and had sold the Brooks' home-  
stead to the Young Men's Christian Asso-  
ciation. This was to be used as a site for  
the new building, and Dr. I. DeVer Warner  
had given a deed for \$20,000 for the prop-  
erty and is still responsible for the amount.  
A large number of subscriptions, how-  
ever, will probably be lost. The church  
has used part of the inheritance to  
build a Sunday School building and a  
new parsonage.

I take it to be the principal rule of life  
not to be too much addicted to any one  
thing.—Terence.

How many soever you may find or fancy  
your faults to be, there are only two that  
are of real consequence—idleness and  
cruelty. Unless you are deliberately kind  
to every creature, you will often be cruel  
to many.—Ruskin.

## ADVERTISEMENTS

Grangers' Bank,  
OF CALIFORNIA,  
SAN FRANCISCO, : CALIFORNIA.

Authorized Capital, \$1,000,000.  
In 10,000 Shares of \$100 each.

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

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

LOANS ON WHOLESALE AND COUNTRY PRODUCE A SPECIALLY  
OFFICERS.  
A. D. LOGAN . . . . . President  
I. C. STEELE . . . . . Vice-President  
A. MONTPELLIER . . . . . Cashier and Manager  
FRANK MULLEN . . . . . Secretary

DIRECTORS.  
A. D. LOGAN, President . . . . . Colusa County  
J. H. GARDNER . . . . . Rio Vista  
T. E. TYMAN . . . . . Stanislaus County  
URIAH WOOD . . . . . Santa Clara County  
DANIEL MEYER . . . . . San Francisco  
H. M. LARUE . . . . . Yolo County  
I. C. STEELE . . . . . San Mateo County  
THOS. MCCONNELL . . . . . Sacramento County  
C. J. CRESSEY . . . . . Merced County  
SENECA EWER . . . . . Napa County  
H. J. LEWELLING . . . . . Napa County

CURRENT ACCOUNTS are opened and conducted in  
the usual way, bank books balanced up, and statements  
of accounts rendered every month.

LOANS ON WHEAT and Country Produce a specialty.  
COLLECTIONS throughout the country are made  
promptly, and proceeds remitted as directed.

CERTIFICATES OF DEPOSIT issued, payable on  
demand.

BILLS OF EXCHANGE on the Atlantic States bought  
and sold.

ALBERT MONTPELLIER,  
July-1st Cashier and Manager.

## FRED EVANS'

MAGNETIZED

## DEVELOPING SLATES



FRED EVANS,  
THE  
WONDERFUL  
SLATE WRITER  
AND  
AUTOMATIC  
WRITER  
Having returned from  
Australia, has been  
instructed by his  
Guides to announce  
Persons raising a distance can send for MR. EVANS'  
Magnetized Developing Slates, with instructions  
of how to use. Send ten cents in stamps for circular, stat-  
ing age, sex, etc., in your hand-writing, to  
FRED EVANS,  
424 1/2 Haight Street, San Francisco, Cal.

## ADVERTISEMENTS.

## DR. R. P. FELLOWS



Stands aloof from the old and new schools of practice,  
by adopting an original system of treatment which is so  
successful for the diseases treated, that it has brought him  
business not only from all parts of this country but from  
foreign shores. The Doctor treats all such peculiar  
diseases of young and middle-aged men such as Sper-  
matophoria, Impotency, Varicose, Wasting away of the  
Private Parts, etc., resulting from indolence and igno-  
rance of youth.

Those who are alling should send for his book—  
"Private Counselor," setting forth an External Applica-  
tion—A Positive Cure. The Book is worth many times its  
cost and should be read by the Young for instruction, and  
the Afflicted for relief. As Dr. Fellows is an outspoken  
Spiritualist, the Freshthinkers of the land should give him  
their patronage. All communications strictly confidential.  
Plain envelopes used. The Book sent sealed. Ad-  
dress: Dr. R. P. Fellows, Vineland, New Jersey. [Say  
where you saw this advertisement.]

[FROM THE GOLDEN GATE.]

"Dr. Fellows, of Vineland, N. J., avails himself of  
the columns of the Golden Gate to offer his valuable services  
to all those in need of a kind, sympathetic and skillful physi-  
cian. Similar advertisements are frequently made by the press,  
but Dr. Fellows stands foremost in his profession, and the  
evidence is shown upon him publicly as well as in pri-  
vate are flattering evidences of the high appreciation and  
confidence his long and conscientious devotion to his speci-  
ality has justly merited for him, and  
IT IS SAFE TO TRUST HIM."

## GOLDEN GATE

## JOB : PRINTING : OFFICE

43 Flood Building, San Francisco.

Fine Work! Low Prices!

By means of this New Inven-  
tion continuous pressure applied directly to  
the printing press, the most perfect  
results are obtained in all cases. For  
further particulars, send stamp for  
Circular to J. H. Widner, 3rd and  
Market Streets, San Francisco.  
Dr. Pierce's Electric Insoles are  
sold by all druggists and mail order  
houses within the United States. Price of the Insoles, 50c.

## FORM OF REQUEST.

To those who may be disposed to contribute by  
will to the spread of the gospel of Spiritualism  
through the GOLDEN GATE, the following form  
of request is suggested:

I give and bequeath to the GOLDEN GATE  
Printing and Publishing Company, of San Fran-  
cisco, incorporated November 28, 1885, in trust,  
for the uses and dissemination of the cause of  
Spiritualism, — dollars.

For Cold Feet, Chills, etc., use the above. Send  
size of shoe worn. Price (by mail) \$1.00 per pair.

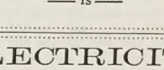
## ADVERTISEMENTS.

## THE ONLY TRUE

## "ELIXIR OF LIFE"

— IS —

## ELECTRICITY



Physicians may continue to experiment till the  
end of time with drugs and nauseous animal and  
mineral compounds, seeking to find the "Elixir  
of Life," but the cold fact remains that more peo-  
ple die under the prevailing methods of treatment  
than recover, and it is an open question with  
many persons, whether the world at large would  
not be better off if there were not an ounce of  
drugs to be found in it. The only force or sub-  
stance ever discovered that bears a close resem-  
blance to life, or the living principle in man, is  
ELECTRICITY, and experiments have demon-  
strated beyond a reasonable doubt that this won-  
derful agent is the only thing that will supply new  
life to a debilitated, or broken-down man or  
woman. Unlike medicine, it goes directly to the  
seat of disease in all cases, and, when a suit-  
able instrument for its application is employed,  
never does the slightest injury, even in the most  
delicate constitution. It is, in fact, the only re-  
liable "Elixir of Life" known to science to-day,  
and thousands of men and women who pre-  
vious to its use were weak, nervous and nat-  
urally "drugged to death," have now the most con-  
vincing proof of its value as a restorative and life-  
renewer.

For a 2-cent stamp we will send by mail  
(sealed) our free Illustrated Pamphlet No. 2, de-  
scribing "Dr. Pierce's Galvanic Chain Belt," the  
most perfect electrical battery ever invented.

Address,  
MAGNETIC ELASTIC TRUSS CO.,  
704 Sacramento St., San Francisco, Cal.

Also to the Editor of J. H. WIDNER, corner of  
Third and Market Streets, San Francisco.

CAUTION—Beware of peddlers, selling inferior  
goods.

## RUPTURE

"DR. PIERCE'S  
MAGNETIC ELASTIC  
TRUSS" is the only  
Truss in the world. No Iron Hoops or Steel  
Springs! It is a Truss that has relieved  
thousands of patients. It is a Truss that is  
sent to all parts of the world. For descriptive  
literature, send stamp for Circular to J. H. WIDNER,  
704 Sacramento St., San Francisco, Cal. or to  
J. H. WIDNER, 3rd and Market Streets, San Francisco.  
Dr. Pierce's Electric Insoles are sold by all  
druggists and mail order houses within the United States. Price of the Insoles, 50c.

## GALENA APPLIER FOR PILES

By means of this New Inven-  
tion continuous pressure applied directly to  
the printing press, the most perfect  
results are obtained in all cases. For  
further particulars, send stamp for  
Circular to J. H. WIDNER, 3rd and  
Market Streets, San Francisco.  
Dr. Pierce's Electric Insoles are  
sold by all druggists and mail order  
houses within the United States. Price of the Insoles, 50c.

## ELECTRIC INSOLES

For Cold Feet, Chills, etc., use the above. Send  
size of shoe worn. Price (by mail) \$1.00 per pair.