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

J. J. OWEN, EDITOR AND MANAGER,

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GEMS OF THOUGHT.

Remembrance is the only paradise out which we cannot be driven.—Richter.

The feeling of distrust is always the set which a great mind acquires.—Ra

Most people would succeed in small things if they did not try to succeed in great ones.

Honor is the sacred tie, the lawings, and the noble mind's distingui

The great secret of happiness is to nrow one's self into the circumstances

Y

I must ever believe that religion sub stantially good which produces an hones life.—Thomas Jefferson.

There are some men who have so menius that they can't do anything sit around all day and think about it.

The superiority of some men is merely ocal. They are great because their associations are little.—Samuel Johnson.

A more glorious victory cannot not be gained over another man than this, tha when the injury began on his part the kindness should begin on ours.

Much as friends add to the happiness and value of life, we must in the main de-pend on ourselves; and every one is his own best friend or worst enemy.

Irresolution on the schemes of life which offer themselves to our choice, and inconstancy in pursuing them, are the greatest causes of all our unhappiness.—Addison.

Speusippus caused the pictures of Joy and Glad to be set round about his school, to signify that the business of education ought to be rendered as pleasant as may be.

"The longer I live, the more I am convinced that half the unhappiness of the world proceeds from little stoppages; from a duct choked up, from food pressing in the wrong place, from a vexed doudenum, or an agitated pylorus.—Sydney Smith.

And, O! all ye Gods, grant me to be beautiful in soul. May all that I possess of outward things be in fiarmony with those within. Teach me to think wisdom the only riches, and give me only so much wealth as a good and holy man could manage and enjoy.—Socrates.

Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often overlook it altogether. So it is with our moral improvement; we wrestle fiercely with a vicous habit, which would have no hold upon us if we ascended into a higher moral atmosphere.—Helps.

Culture opens the sense of beauty. I suffer every day from the want of the perception of beauty in people. They do not know the charm with which all moments and objects can be embellished; the charm of manners, of self-command, of benevolence. Repose and cheerfulness are the badge of a gentleman—repose in energy. A cheerful, intelligent face is the end of culture, and success enough, for it indicates the purpose of nature and wisdom attained.—Emerson.

ANSWERS TO QUESTIONS.

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

aphically Reported in the dark by Geo. H. Hay QUESTION.—Do our strong desires to have our spirit friends with us reach them?

Answer.—Yes. Earnest and sincere desires always reach and are communicated to them.

Q.—Why is it we are told that when we are very anxious our loved can not come to us?

A.—You destroy the bridge you must needs pass over to become conscious of our presence. But we can come to you when you are unconscious, however.

Q.—What is the condition of insane people upon entering spirit life?

upon entering spirit life?

A.—That depends upon what caused the insanity. In the majority of cases they come to us as invalids. We have institutions for their special treatment, but not like yours. We have teachers and caretakers for every sorrow and every ailment. Insanity is frequently caused by inharmony; sometimes by the spirit and the body not being properly adjusted. A person may be ill in spirit because of inharmonious thoughts.

Q.—Have you ever met with spirits from

planets than the earth?

A.—Ves. There are two planets in your system which contain beings more developed than yourselves, but there are many others beneath you in development. If it is your desire you will some time in future inhabit these planets that are in advance of you.

Q.—Is there such a thing as obsession? If so, where is the spirit of the one obsessed while the ody is in possession of the obsessing spirit?

body is in possession of the obsessing spirit?

A.—Obsession is generally caused by
the spirit controlling through the same
laws as those called into operation by the
mesmerist. The mesmeric subject is often
conscious, but finds he is helpless and
must do the bidding of the stronger will.
Others are unconscious, but are breathing
and existing still, and as in natural sleep,
very often the spirit passes into our realm.

Q.—Beyond the gates of death is a person obliged to live if he does not want to?

A.—Yes. You are compelled to be born again into spirit life, as well as to be born upon this planet. According to the highest teachings I have obtained, all are immortal.

Q.—Take, for instance, those fearful savages

Staniey met with in Africa, are such immortal?

A.—Certainly they are. Animals are immortal; nothing is lost; everything is life.

We have with us the birds and the animals and the flowers, but far more beautiful than those you behold.

Q.—Are you satisfied with the manner in which your "Answers to Questions," at our last seance, was presented in the GOLDEN GATE?

A.—I am highly pleased. I only wis I could express myself as positively and in tellectually as I desire.

Q.—Is spirit evolved from matter, or volved by spirit?

A.—Spirit is what I term life, soul, in-telligence. Intelligence evolves spirit from matter. I think it would be proper to de-fine matter as crude spirit.

Q.—Have you ever met with a spirit that has lived long enough to be conscious of a time when matter was not?

A.—No; matter has always existed in some form. I have met a few spirits who lived before this planet was born.

Q.-Do you recognize the theory of re-in

nation?

A.—A great many do. There are many spirits who come so closely en rapport with mortals that it would seem almost like an embodiment; but this, as far as I have observed, only comes under the law of mesmerism. I think it is from this that some spirits get the idea of embodiment. Still, there is a great deal of intelligence that supports it.

Q.—As man exists on this planet, did he down from an angel, or has he come up lower forms of animal life?

A.—The definition of angel is mer ger. I say man came as an angel; but cording to my best knowledge his manifestation upon the planet was no b than the orang outang of to-day. But

much lower in grade was the orang outang at that time? If the same conditions were in existence then, (as I understand they were) that are in operation now, why would not man be evolving today from the animals below him?

A.—Guardian angels watching over the conditions of this planet, that the highest development may be brought about in physical growth, intelligence and spirituality. Not all of these have necessarily been inhabitants of the earth.

A.—Generally in an unhappy condition. It is impossible to get away from one's self. They are greatly pitied, and they sometimes meet with those who understand them better than any one else, who can render them valuable assistance. They are often chained, as it were, to their unhappy condition through mental and spiritual states they are in. It makes a difference whether their act was caused by mental or physical difficulties; sometimes they are in such a condition that they are not really responsible for what they do.

Q.—On your side of life whose teachings are

Q.—On your side of life whose teachings are ralued the most, those of Socrates or Jesus?

A.—Every truth, no matter who may be the instrument through which it comes, must needs appeal to all intelligent and spiritually minded individuals. They each have their worshippers.

Q .- What is your definition of savior

A.—Anything that benefits, uplifts, up-holds and strengthens, saves us. In your day there are a great many saviors; there always have been; there always will be.

Q.—There have been a great many fires and loods the past year—what is the psychic signifiance of it?

noods the past year—what is the psychic significance of it?

A.—All is tending toward greater unity and harmony among all creatures of this planet; there is to be greater equality in every way—in business, in finances, in social life, in spirituality, in everything that is good and necessary for the enlightment and help of humanity. The earth is in a condition to receive a greater spiritual influx than it ever has before. Some of the greatest and grandest individuals the planet has been blessed with have entered-spirit life during the past three or four years, and that must needs tend to enlighten earth's children. Our grand spiritual Congress convenes frequently to aid and guide you.

Q.—Will the time come when materialization

Q.—Will the time come when material an take place in the full light?

A.—It certainly will. The only diffi-culty is that the instruments have not sufficient knowledge of the laws, and have not the physical and the spiritual suffi-ciently attuned to each other, that we can make use of the physical without injury; on this account we dare not attempt too much.

ment than the present?

A.—No. In the production of some articles of great durability, yes. But taking spiritual growth and everything else into comparison, we say no.

Q.—Do the rulers of Russia, who have kept those roads to Siberia thronged with exite, realize when they enter your world the great wrong they have done?

A.—Some most certainly do, and they try to influence others to better deeds. I wish to remark here that the greatest spiritual growth upon this planet is upon the Western hemisphere.

Q.—Are there any spirits from the which we understand to be a dead planet? A.—Yes.

Q .- Will it ever be inhabited again?

A.—It is beginning to be now.

Q.—Will the earth become a dead planet?
A.—For a time, yes.

Q.—Then instead of new worlds being created, the same ones are renewed?

A.—Not necessarily so. Sometimes a world is divided and its particles are used in the construction of other worlds. But nothing is lost.

Q.—Have all the planets of our solar een discovered? A.—No. Q.—Are ye ing children and animals more ed for seeing clairvoyantly than

A.—Yes. Grown people through early teachings are generally more or less superstitious, and they are frequently unfitted to become receptives; young children are free from these difficulties, and usually have no fear, unless they have been taught to fear something.

It must be a source ness to the soul that additions of these sources are to the soul that the source of these sources are to the soul that the source of the

Q.—Do you think it wise to send children to

A.-I cannot see wherein lies the wisdom of teaching children falsehood to make them good or pure or intelligent. For instance, such a falsehood as the "fall of man."

Q .- What is your definition of atonement?

Q.—What is your definition of atonement?

A.—At-one-ment; being at-one-ment with good. In our life we understand it as making restitution for any wrong that a person has committed. No one else can make an atonement for the acts you have committed; you cannot be saved through profession alone or through faith alone; "faith without works is dead."

Q .- If we wrong another is there any way to

A.—No, unless perhaps we may send a essenger. You must make restitution as early as possible for your own peace of messenger. You must make restitution as nearly as possible for your own peace of mind. The only forgiviness of sins is to make restitution as nearly as possible. You may say "I forgive you," and it may bring peace to my soul, but it does not wipe out the knowledge of evil doing, and I will suffer from that knowledge until I have entirely wiped out in a righteous way the wrong inflicted.

Q.—Do spirits assist people in their worldly
affairs, and is it proper and best that we should
ask such assistance?

ask such assistance?

A.—They certainly do. You may consult them on any subject you choose. But in doing this be sure that you are consulting some one whose judgment in the matter you consult upon is superior to your own. Remember that your own judgment is given you to use, and seek no advice upon anything except with a judgment superior to your own. One of our great objects in manifesting to you is to prove beyond a doubt that we are immortal; that to the soul there is no death.

Q.—when do sin first come into the world?

A.—Ignorance is sin; we are all sinners in that sense. Your mistakes through ignorance become your teacher, and you often learn through suffering to advoid sinning in that direction the second time. Always strive to have your friends and acquaintances avoid falling into your errors.

Q.—Can spirits give a pure communication without partaking more or less of the character istics of the medium?

A.—Most positively, yes. Why should the telegraph wire imbibe anything of the operator?

Q.—What sort of homes have you in spiritife, and how are they constructed?

ille, and how are they constructed?

A.—The planet you inhabit is only shadow, only darkness, in comparison to our life; from this you will understand that our homes are far more beautiful and enjoyable than the brighest home of earth. We gather our loved ones around us as you do here, only the affection which unites us is more spiritualized.

Q.—How do you mark time in the spirit orld?

world?

A.—Astronomical changes have something to do with it, but so different from your own that it is difficult to explain it. As we do not have the struggle you do to support the physical, we do not take much note of time. If you had all the physical power you desire, and less bodily suffering, you would not note the lapse of time as closely as you do.

Q.—Is the inharmony that exists in many fam-ies here caused by physical conditions or spir-

A.—It is sometimes both; but more often from the lack of an adjustment of the spiritual or intellectual to the physical.

BENEDICTION.

May your inspirations attract to you the high-st intelligences that will guide you to all that is ure, ennobling and good.

A good man is the best friend, and therefore soonest to be chosen, longest to longest to be retained, and, indeed never to be parted with, unless he ceases to be that for which he is to be chosen.—ferenty Taylor.

In every parting there is an image of eath.—George Eliot.

Evolution.

It must be a source of heartfelt happiness to the soul that can perceive the lo and wisdom of the Infinite Father of all life and motion permeating all things. life and motion permeating all things. It is a consoling thought to realize that this law of progressive evolution is leavening all vitality and surely improving man, and meliorating his hard conditions. This improvement may appear slow, and is, of course, imperfect, bringing some evils while curing others; yet, if we take long reaches of history, the improvement can be clearly seen.

reaches of history, the improvement can be clearly seen.

The greatest Roman statesmen thought it absolutely necessary to the prosperity of Rome that Carthage should be destroyed; yet Rome was on one continent and Carthage on another. Now, it is clearly seen that the prosperity of other nations, by rendering commercial relations profitable, contributes much more to our welfare than their destruction or subjugation could.

A few centuries ago cities had to protect themselves by strong walls, and the strong were seeking to enrich themselves by plundering the weak. Now mark the difference. A flood devastated a valley, destroying many lives, and sweeping away factories, houses, and means of subsistence, and a million of dollars is contributed by the charitable to relieve the sufferens. The suffering by devastating fires is ameliorated in the same way.

The prosperity of Rome was based on military force. By means of her well trained legions, surrounding nations were subdued and laid under contribution.

Mankind seemed then to be actuated by the same instincts that prevail in the poutry yard. Here the cock with the sharpest spurs and greatest strength will continually fight those coming rivals who have not yet got their spurs. He will leave his own dinner to drive them away, and will not permit them to eat with the flock. I have often seen them stand at a distance, wistfully, while others were eating, through lear of the sharp spurs of the boss. I have coften seen them stand at a distance, wistfully, while others were eating, through lear of the sharp spurs of the boss. I have often seen them stand at a distance, wistfully, while others were eating, through lear of the sharp spurs of the boss. I have out the sharp points off with a pruning shears to prevent the boss from killing the weaker ones.

The world is merging from the military stage of evolution to the industrial condition. We do not say Mexico must be destroyed but should rather be fostered that she may develop her productive caapacities, and our commercial

In the man whose childhood has known caresses, there is always a fibre of memory that can be touched to gentle issues.

The wise and active conquer difficulties by daring to attempt them. Sloth and folly shiver and shrink at the sight of toll and hazard, and make the impossibility their fear.

Laziness grows on people; it begins with cobwebs and ends in iron chains. The more husiness a man has to do, the more he is able to accomplish, for he learns to economize his time.—[Sydney Smith.

THE NEW

---OF---

(Written for the Golden Gate Reminiscences of an Old Spiritualist.

In May, 1856, I located in Lafavette Indiana, a city then containing about seventeen thousand inhabitants. My pecuniary resources were very limited, owing to the fact that I had in connection with another physician, invested our means in the purchase of a half interest in a Hydro-pathic Institution, which after five years struggling with adverse circumstances, finally resulted disastrously to all con-

cerned—in a pecuniary point of view.

I was a perfect stranger in a strange

specific characteristic distriction, which after first years of the comparison would to lower the comparison of the comp

ture he could discover to prove its inherent wickedness and depravity, cursed by God, and that all Spiritualists should be shunned as imps of Satan, whose children they were; that all so-called spiritual manifestations were of the devil. On one occasion be denounced me by name, depicting me as one of the vilest of the vile, that I was more depraved than those persons who are guilty of the grossest practices of sexual immorality, worse than a thief and a murderer, and hoped that no person of his congregation would so lower themselves as to countenance me in any way, socially or professionally.

Thus was I ostracized, or in modern parlance "by oycotted," to the full extent of church influence. There were a few liberal minds, however, who did not believe in this persecution for opinion's sake, who upheld me, and by whose patronage and influence I was enabled with the strictest economy, to meet my current exexpenses.

In these early times when Spiritualism

dressing the male faternity, and squaw, for the female. I would then either go to ber, or she would come into the office, where we would have a pleasant chat for half an hour or longer. She had one phase of mediumship, which I have never met with either before or since; she was no musician, neither had she any voice for vocal music. A band of singers formed around her; my sister, who was an exceptionally fine singer when in this life, was one; two or three others represented themselves as opera performers. My sister, who had a voice of extraordinary compass, would sing some of the songs I was accustomed to hear in the long ago, with equal facility as she used to when in the form, my daughter playing the accompanient, often improvising words different from the song, through which she would converse with us. Strange to say, she never could control the medium to speak, except in this way, then the other influences would take possession of her one after the other—the opera performers, singing parts of the different popular operas, Somnambula, etc. The distinction, not only in the style of singing, but in the voice, and also in the expression of the countenance, was very apparent. This was a source of great and frequent enjoyment. We always regretted that the medium would not allow herself to be controlled if strangers were present.

Another phase illustrates how little we realize the intimate relation which exists between this world and the next. I have mentioned above, of another influence, who could control her with equal ease as Shannie; we called him Mate; when at meals, Shannie would often make her presence known; when, if there wera amy oranges on the table, which there was most generally when she controlled; she would thory aside the knife and forty, and reach out for them, which she eat with evident enjoyment, laughing and talking all the time; keeping us in the utmost good humor. When her appetite was satisfied—if I may use that term, in thus alluding to a denison of the other life—she would thory as the t

had as an Indian control, Tecumsee, as he called himself. Whenever he would take possession of her, he would ask for a drink of fire-water—now the medium was a total abstainer,—a good large glass of whisky would be given him, which he would take down at a swallow, and when he would leave her she would not feel the least effect from it, although at other times she could not take the smallest quantity without it affecting her head. It seems strange, too, that not the slightest odor of whisky could be detected in her breath. This is hard to explant. The question is, what became of the whisky? It followed, the natural course, by the esophagus to the stomach. Now, no person can drink even a small quantity of that or any other spirit without the effluvia ascending to the throat and impregnating the breath, and its presence detected for a considerable length of time.

An Appreciative Subscriber,

Dear Sir: I have been reading your grand paper but a few months, but I want to say to you that I am delighted It is very pleasant to be able to find a paper representing our philosophy, and free from all bickerings and jealousies so entirely out of harmo-ny with the higher teachings of the angel world. The communications from the S. A. O. of Light are beautiful, and there wortd. The communications from the S. A. O. of Light are beautiful, and there are many beautiful thoughts in your Editorial Fragments, but the numbers I prize the most are those giving a lecture. I wonder if a large majority of your readers would not prefer a lecture each week, to anything that would occupy the same space. Very few of our people living a way from the cities and larger towns have a chance to listen to a lecture from one year's end to another, and to such it is a great treat to read them. I read my Golden Gate the same day I get it, and then send it out to do missionary duty.

Mrs. Daniels, the medium for the S. A. O. of Light, has been spending a couple of weeks with us, and we were in daily communication with those pure ones who leave their beautiful homes to labor for the good of humanity. What can be a greater incentive to mankind to try and live pure lives, than the presence and counsels of the angel world. We expect Sister Daniels with us again in January, and we hope then to keep her the rest of the winter.

With best wishes for yourself and the

and we note that to stop the winter.

With best wishes for yourself and the cause we so much love, I remain, yours truly,

G. D. Parsons.

COPENHAGEN, N. Y., Dec. 3, 1889.

ADVERTISEMENTS

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

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Here Spiritualists can establish perm nent homes and enjoy social and spiritua communion under the most favorable con ditions for health, pleasure and development. A Railroad Station and Postoffice are now established here, and a Free Public Library will soon be completed.

Tracts of land adjoining Summerland,

containing from five to ten acres each, adapted to the growth of all temperate and semi-tropical products, including ba nanas, oranges, lemons, figs, grapes and nuts, with strawberries and garden products all the year,—can be bought or leased at low prices, and on easy terms. A map of Summerland and the subdivi-

sions of the Rancho, with a pamphlet giving all all particulars, will be mailed to any address.

Summerland faces the south and ocean. sloping to the latter, where fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. Pure spring water is distributed over the entire tract from an unfailing source, having a pressure of two hundred feet head.

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ont and rear entrance.

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by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property up

questionable.

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

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H. L. WILLIAMS, Prop'r.

SUMMERLAND,

SANTA BARBARA Co., CAL.

the allowin of the meaning expressive of the possibility they will reach as an ultimate. "Given of God," "A Cornestone," "Conqueror," and too, "The Soul that Finds Peace," are significations of as many names in the land beyond earth conditions. In other spheres, earth names are used, as not yet have these sought to know the higher and deeper truths that wait to bless all mankind. Wait the opening of mind and heart, wait the baptism from the Heaven of Heavens to fall upon souls made receptive through unfoldment toward the Divine. Each earth child will, in time, receive and know an Angel name. In time, each one will hear the language of higher spheres, and seek to become acquainted therewith.

The very fact that such ruths are come to mankind shows they exist somewhere, and the fact that they appeal to the highest.

and Angel name. In time, receive and know and Angel name. In time, each one will bear the language of higher spheres, and seek to become acquainted therewith.

The very fact that such truths are come to markind shows they exits somewhere, and the fact that they appeal to the highest reason, although they open not the doors of memory, proves their origin Divine. There is a never failing Fountain of Truth and the Father's children are all bidden welcome to partake freely thereofy, none are denied the overfluing countered to the content of the

wavelets will cease. Let each one understand the responsibility they bear, as regards sending forth good, true thought or their reverse, and a better result will be seen.

Dear Members of our Order, in each one rests a responsibility you along the wavelets will be seen.

Dear Members of our Order, in each one rests a responsibility you along the wavelets will be seen.

Dear Members of our Order, in each one rests a responsibility you along the wavelets will be seen.

Dear Members of our Order, in each one rests a responsibility you land there was no probability of promotion, as no boy had been promoted for the wavelet was a possibility. There was nothing about him that was promising. He had not stood high in school, was not a good penman, was not strong hysically; but he went to work with the full determination that he would five the rese sent forth upon a mission of good to the race, but none better than thus. Ramoth would that she had power to turn the tide of thought into the proper to ham.

Children of earth, will you not each one cease building your scafforth their unsightly effects upon the unfortunate and the weak, and the result is seen and felt throughout the length and breadth of the land. There are masses we cannot reach by so much as a single word, but you, the children of Light, have a word way he did everything. In the course of a few months another and the weak, and the result is seen and felt throughout the length and breadth of the land. There are masses we cannot each by so much as a single word, but you, the children of Light, have a word we will not be sort in the weak, and the result is seen and felt throughout the length and breadth of the land. There are masses we cannot each by so much as a single word, but you, the children of Light, have a word way he did everything. In the course of a few months another and the result is seen and felt throughout the length and breadth of the land. There are masses we cannot each of light the proposed of the proposed of the proposed of the proposed of

From the Sun Angels' Order of Light.

|Witten for the Golden Gate, by Rameth, from the world awe men, thought the mediumble of Mare, Ex-Scribe for the Sun Angels' Order of Light.

To each member of our Heaven born Order, Greeting:—

We come to you from the land that is far away, the land whose life and language earth minds may not comprehend or know. You look at the written names we bear and wonder. But know, dear ones, that the name each one bears has a deep significance, expressing the possibility bying within each dual soul. There are those, who, from a certain fitness and adaptability to a certain work, are crowned and chosen for such work; the name they are known by in the land that is fairr than day has a deep meaning expressive of the possibility they will reach as an ultimate. "Given of God," "A Corner Stone," "Conqueror," and too, "The Soul that Finds Peace," are significantly in the world of the possibility they will reach as an ultimate. "Given of God," "A Corner Stone," "Conqueror," and too, "The Soul that Finds Peace," are significantly in the world of the possibility they will reach as an ultimate. "Given of God," "A Corner Stone," "Conqueror," and too, "The Soul that Finds Peace," are significantly and the possibility they will reach as an ultimate. "Given of God," "A Corner Stone," "Conqueror," and too, "The Soul that Finds Peace," are significantly should be are not only the soult that Finds Peace," are significantly should be are not only the soult that Finds Peace, are significantly should be are not only the soult that Finds Peace," are significantly should be are not only the soult that Finds Peace, are significantly should be are not only the soult that Finds Peace, are significantly should be are not only the soult that Finds Peace, are significantly should be are not only the soult that Finds Peace, are significantly should be are not only the should be are not only the soult that Finds Peace, are significantly should be are not only the soult that Finds Peace, are significantly should b God is Love, and throughout all realms His children should dwell in love. May the time speedily come when all over this land a cry for truth shall be heard, when the sin-sick soul shall long for redemption, and every heart shall turn toward the Fountain that now sends forth its spray into material life. When thought sends not forth its images of terror that become tangible realities where they take form and shape, but shall send out its rays like rays of living light which will bless mankind, and make earth a happy place. Thus Ramoth sends forth her thoughts into the world of matter. May they be the spade to uproot, and the Angels will see to it that rose and lily, pure and sweet from the garden of the Eternal, are transplanted in the atmosphere to bloom there, filling with beauty and fragrance the thought world. Angels are watching with a love that knows no bound, and a longing that will give truition to long cherished hopes, and success to our willing endeavors to bring good to the threshold of every heart and home.

We have not unfurled our banner in van. Far and in the future we see it

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SATURDAY, DECEMBER 14, 1889

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TRIAL SUBSCRIPTIONS

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

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"SPIRITUAL FRAGMENTS."

In order to enable us to publish a holiday edition of our "Spiritual Fragments," in book form, the copy of which is now ready for printer, we will furnish the first three hundred copies subscribed for at \$1 per copy. (The ret price will be \$1.50.) The book (which will be a ork of about 275 pages, neatly printed, on fin paper), will contain some seven hundred of ou best "Editorial Fragments," carefully selected and revised, with a view to their spiritual merit, and covering a great variety of topics. This book will be found helpful to all persons seeking for the best in their own lives, and for a clearer understanding of life and duty. To Spiritualists especially it will open up new and profitable veins of thought. There will be nothing like it in our literature. You will want a few copies to send to your friends. Send in your orders at once. P. S,-Since the above was in type, we have concluded to place the copy in the hands of the printer and take the chances of disposing of enough books to help us through with the publication. A number of friends have already scribed for the work-some taking five and ten copies.

LORD OF ALL.

Immortal man semetimes repines in this strain "I am weak above all creatures. The beasts of the field, the fowls of the air, and even the "fishes of the sea have power to prevail over me "The sunshine and the rains, the earth, the air,

"and the fire, are all mine enemies."

In infancy man is the most helpless of all creatures. All that is in him of future use and power, mental and physical, lies dormant. The beast comes into existence with its strength and beast comes into existence with its strength and instincts developed according to its needs, which are partly provided for, and so far supplemented by the parent. But the animal grows only in one direction—in physical proportions, while the infant man has a three-fold nature to develop—a physical, mental and spiritual being. The needs and necessities of these three natures in one, are increasing and crying out for gratification, and unto which the beasts of the field, the fowls of the sir. the creatures of the deep, the earth, air the air, the creatures of the deep, the earth, air and sunshine, all respond. The beauties of the natural world, the sublime mysteries of the boundless universe, feed and nurture his soul, fit-ting him for the reception of spiritual truths, so "he dieth not like the beast of the field," that in all its existence assimilates naught but herbage

and grain.

The body of man is truly but a reed, but the indestructible being that dwells therein works miracles through the frail instrument, transformations and account him and subjugating the miracles through the frail instrument, transforming the world around him and subjugating the elements and powers of nature with untold benefits to his race and protection to the dumb creatures that serve him all their days. All things at last prevail over physical man as over the beast, but with the former "it is not all of life "to live, nor all of death to die;" with one it is the end, with the salts another bertaining. the end, with the other another beginning.

The Holiday Festival of the Elsmere Free dergarten will be held this Saturday afternoon, the 14th inst., at one o'clock, at the rooms on Jessie street, between Fourth and Fifth. There will be inter ifth. There will be interesting and varied es by the children, and a royal distribution exercises by the children, and a royal distribution of gifts from the big Christmas-tree to the little ones. A cordial invitation is extended to the friends and patrons of the School to be present; and it is hoped that the teachers and children will be gladdened by a rousing turn-out of those interested in the noble work being done at this Kindergarten.

THE WRONG END.

The attempt at Sunday legislation by our Leg re is a strong one in one sense, but there is islature is a strong one in one sense, but there is not much sense in it, because morality cannot be legislated into people, though it often succeeds in making them more secretive of their iniquity. Why is there a demand for bull, bear, cock and prize fights? For gambling houses, saloons, barbarous amusements, dance-cellars, melodeons and other demoralizing spectacles and attractions? Simply because those who support them were robbed of their moral and spiritual birthright. Many indeed, are born depraved, and it is a sin that those who commit, will be held responsible for by Divine law. The world suffers the consequences of its ignorance of multiplying and reor by Divine law. The world suffers the conse-quences of its ignorance of multiplying and re-plenishing the earth, and the suffering will con-tinue so long as more care is given to animal than human generation. What good is there in one-day morality, supposing it could be strictly enforced? Not the least; and if God made man, it is blashnemen.

enforced? Not the least; and if God made man, it is blasphemous. The time will doubtless come when we shall have a race of men whose appetites will be normal, and aspirations, pure; men whose hours of leisure and Similary will be spent in contemplation of Nature's wonders and mysteries, in reading, reflection, social gatherings and profitable discussion, and communion with spirits, the source of our moral strength and inspiration, if we seek the good.

source of our moral strength and inspiration, i we seek the good.

A time will come in man's progression here, when be will direct his attention as much to cause as he does now to effect. If it is blessed to "die in the Lord" it is doubly so to be born in spirit and purity. To such all days are San days, for their conduct does not vary; they live justly all the days of their lives. We already have many such in our midst, and we know that the filtest only survive. ttest only survive.

"WHITHER."

Briggs, of the Union Theological Seminary, New Briggs, of the Union Theological Seminary, New York. Its animus is clearly indicated by the following quotation: "The process of dissolution "has gone on long enough. The time has come "for a reconstruction of theology, of polity or "worship, of Christian life and work. The drif "in the Church ought to stop. The barriers be "threat the content and descriptant of the processing of the content o ology, of polity of work. The drift tween the protestant denominations should b removed, and an organic union formed. Ar alliance should be made between Romanism and all other branches of Christendom.' that is new and good theology. We universal church, and how is it to be e We read of a universal church, and how is it to be except by a perfect union of all denominations and the obli-eration of names and creeds? then the word "salvation" should be adapted as significant of the one aim and object of the reconstructed thing known as religion now by so many names. Some one says: "Romanists were never more "alive than now; their priests never labored with "oreater zeal; they were never more successful

"alive than now; their priests never labored with "greater zeal; they were never more successful "than now in perverting souls." Another says: "Spiritualism was never more rampant than "now; never were mediums, those emissaries of "Satan, more successful in leiring souls to hell." Next come the Methodists with similar mention from catholic quarters, then the "poor, blinded "infidel," get a hit from all hands. It is time all this clashing ceased, because it belies the progress of the times.

There is positive spirit revelation to-day, declaring that while it is possible for the souls of erring mortals to undergo great suffering, it is

erring mortals to undergo great suffering, it is quite as impossible that any can be eternally lost or damned. The race has grown to manhood and womanhood; that nursery hobgobblin tales will not answer, the churches all know, and rave rather than reason.

There is nothing in a name as applied to re There is nothing in a name as applied to re ligion, except in effect. We earth-bound travel ers are journeying to the same destination; the competition lines make bigots and hypocrites Consolidation and union is needed, and will com-just so soon as the head managers are willing to sacrifice Mammon to Truth.

SUMMERLAND FREE LIBRARY

The residents of Summerland and vicinity have ontributed over \$1,500 towards the erection of a building suitable for a Free Library and Hall for public meetings at Summerland. Mr. H. L. Williams donated the ground, and work has begun in earnest. Much of the lumber is on the ground, and the crection and completion of the building at an early future day. is beyond question. An Association with a Baard of Trustees to hold and manage the property, has been regularly constituted under the State law, and the machinery of the corporation is in complete running order.

The Association has already several hundred volumes of valuable books as a starter for the Library, most of which were purchased by Mr. Williams and presented to the Library.

But as yet, the cost and furnishing of the building (which will amount to about \$3,000), is far from being revoided for. The residents of Sum-

dent lot-owners, for whose benefit in common with the residents, this valuable improvement was he for the residents, this valuable improvement was he for the residents, this valuable improvement was an augurated, stand in and give the noble project a lift? There are several hundreds of non-reside lift of the residents, the value of whose property will be given at two ordinary of the residents, the value of whose property will be given at two ordinary of the residents, the value of whose property will be given at two ordinary of the first Association of Progressive Spirits McCarty took the solos in the morning admirably. Mr. James G. Clark sang a stirring ballad after the testure in the evening, which furnished the testure in the evening, which furnished the testure in the evening, which furnished the residents of the testure of the architect's skill, and on a national occasion at a contribution from each would complete the building. Don't hang back, friends. Wm. B. Bowley, Teasurer of the Association, is now as a visit to his old home in Melbourne. He will return in the Spring, but the work cannot wait till then; it must go ahead. During Mr. Bowley's absence horse acting Treasurer. He will recept for any funds a contributed, and make faithful report of the same. It must be remembered that Summerland is already an assured success. A railroad station and Post-office have been secured, and many in improvements are now on hand, including a large building for a restaurant and hotel. A good general interpretation of the provision of the morning admirably. Mr. James G. Clark sang a stirring ballad are the testure in the evening, which furnished the testure in the evening, which furnished the rewelling meeting was opened with singing affectives, Dr. Macsonation of Progressive Spirits and contributed as an admirably. The clave of the same, and contributed on a national occasion and post-official between the residents, and the residents, the country of the fail to make the testure in the evening, which furnished the reve from being provided for. The residents of Sum merland and Santa Barbara have certainly con-

variety store has been established, and severa contracts for private residences have been recently made. But all are interested in this Hall and Library Building, and all should lend a hand oward its construction.

THE ELSMERE KINDERGARTEN BAZAR

The social and bazar for the benefit of the Elsmere Free Kindergarten, which was held at the residence of Mrs. John B. Rider, 2513 Fol-som street, last Saturday night, was a big suc-cess, the attendance and the financial outcome much exceeding the most sanguine expectations of the ladies of the Elsmere Club. Notwith-standing the inclement weather, a hundred or more persons were present, and the sales during the evening were lively and continuous.

the evening were lively and continuous.

Noticeable feature of the literary and musical entertainment included a recitation by Mrs. Alice Kingsbury Cowley, the erstwhile popular actress, entitled, "The Little Newsboy," a piano solo by Professor Blue, and a highly diverting and artistic recitation of "Darius Green," by Dr. Thomas L. Hill.

One corner of the bazar room was devoted to a display of some of the loveliest kindergarten work that we have seen in this city, prepared by the pupils of the Elsmere school, under the direction of its principal, Miss Josie Hill, who presided over this department of the bazar.

A large part of the room was taken up with a rich and tempting spread of fancy articles of varied character,—the sales-ladies of this branch being Mrs. Catharine Hill and Miss Libbie Hill. Ice cream and cake were dispensed by Mrs. J. B. Rider and Mrs. Annie Hill, while the candies and sweetmeats were in charge of Mrs. Wallis.

A very large wall-pocket, handsomely painted by Mrs. J. Thomas L. Hill, was disposed of by lot, and a beautiful buggy robe, the handiwork of Mrs. L. D. Wheelock. the President of the Elsof the literary and

oy MIE, Dr. Thomas L. Hill, was disposed of by lot, and a beautiful buggy robe, the handiwork of MIEs. J. D. Wheelock, the President of the Estimate Club, was sold in a similar manner. In each case the tenth number drawn from a hat by a blindfolded boy, obtained the articles. Ticket No, 22, held by Mies Libbie Hill, drew the wall-pocket; and No, 20, held by Dr. T. L. Hill, secured the robe.

ured the robe.

At the close of the social very few articles reasonized unsold. The amount accruing from all he sales was in the neighborhood of one hundred collars,—to be devoted to the purchase of preents for the children at the holiday festival of the

chool, which takes place this Saturday afternoon. Special thanks are due to Mr. L. J. Ewell, who generously donated the milk and cream us the social; and also to Mr. and Mrs. J. B. Ride for their unceasing efforts to make the affair the success it undoubtedly was. Thanks are likewise due to the numerous generous donors of articles for the bazar, and to all the zealous workers who

One may injure himself in many ways, but by none more thoroughly than worrying. Worrying is a hereditary thing, but just when and in whom it originated, is impossible to find out. It is equally impossible to judge as to the mental status of its originator, as it has stained the peace of all classes since time was known to man. Worry is petty, mean and inconsistent for the most part as it is either about worthless matters, or directed owards anticipated events of which we really know nothing, and perhaps may never ha or, if destined to come, beyond our pov

or, it destined to come, beyond our power to control.

Worry is a thief, too. It first steals our peace, then our temper, then our health, then our will-power, leaving us like a broken machine, that is sometimes not worth repairing. If we would get the worth of our living, we must become strong enough to "command our souls in peace." Worst is one of the imps of Satan that we must not trust, even behind us—it must not approach us from any quaster; we do not want to count it among our environments. Emergencies come to all in this life, that require the force of the best developed man and womanhood to meet and withstand. Those who waste their soul and spiritual forces in worrying from day to day, will be overwhelmed and lost in the first strong wave of real sorrow and calamity. The world is coming to know that thought as well as speech is under know that thought as well as speech is under one's control; and more, that thought is just as outent for good or ill as speech is. Our mental outling detarmine Our mental ondition determines the quality of the atmosphere we create around us, which may be felt, if not understood, by all. As we feel, we cause others to feel. Peace, hope and charity within us, will bring us strength and power for any

IMITATION.—There is one thing about us as a people that is most admirable—we never imitate other nations' freaks and fancies. On the con-rary, we are even startling the world by some old and original conceptions, never caring wha other people are doing to attract attention think our Washington monument is about as ar the clouds as practical mortal beings car near the clouds as practical mortal beings can safely go; we shall probably never build nor de-sire to eclipse the Eifel-Tower. But not so with the French. Paris is not content with this great object of interest, but is going to build a corn palace because we did. It would be more be-coming in Paris to build its palace of some other material than orn. The world abounds in count-less common articles that could be glorified by

MR. COLVILLE'S WORK.

On Sunday last, Dec. 8th, W. J. Colville lecured as usual in College Hall, 106 McAlli reet, at 10:45 A. M. and 7:30 P. M. Notwith tanding the heavy rain, the attendance large; in the evening every seat was occupied. The morning lecture was on "Divine Mother-hood the Hope of the Race." In the evening a reply was given to Dr. Voorsanger's Thanksgiving sermon, in which he almost ridiculed Belamy's theory of co-operation, set forth in 'U.coking Backward," and spoke of idealism in general
as unpractical. W. J. Colville's lecture was a
complete relatation of Dr. Voorsanger's position,
the ground taken being, that while competition
is a law of brute nature, and one can see countless illustrations of its working in the animal
world, the glory of man is in being more than
animal, governed by a higher law—the law of
lore. Dr. Schindler, one of the ablest progreswere Rabbis in the Eastern States, takes this
higher ground, and it seems rather anamolous
that in this city of liberal thought and cosmopolitan sentiment, the Rabbi of a congregation, reply was given to Dr. Voorsanger's Thanks that in this city of liberal thought and cosmopol-itan sentiment, the Rabbi of a congregation, claiming to be reformed, and quite opposed to ancient superstitions, should uphold the vilest of all ancient traditions, viz.: that man is so inately vicious that he cannot live without fighting his brother. We certainly do not see an immediate universal response to the highest idealism on the part of the masses, but those who know anything of the deep, strong undercurrent of advanced opinion ever gaining ground among workingmen and women, and who are at the same time toler-ably familiar with the real feelings of capitalists, cannot fail to be aware, that instead of the breach widening, it is really healing, though we may still widening, it is really healing, though of peace has universally dawned Governor Stanford, and other great property

owners, have very recently advocated measures highly conducive to a better state of feeling at large among representatives of different spheres of social life and activity, and one of the most encouraging signs of the times is, that the pulpit and press everywhere is taking up the theme of co-operation in a manner calculated to bring about an amicable solution of present difficulties, despite the pessimists and croakers, who are not all converted yet. "The most hideous view of religion ever presented, or indeed, presentable, is revamped in Dr. Voorsanger's sermon, in which he gives it as his opinion, that the very word of God would become obsolete, and the offices of religion extinct, were Bellamy's "dream" to be realized. If religion can only be maintained at the expense of bloodshed, let it go, say all right-minded people, but such a detestable and infquirous position is utterly unworthy any person save a rampant atheist, who, blindly infuriated at the mere mention of the name of God, insanely attitutes the self-evident results of pride, carmality and selfshness, for what he foolishly styles "refligion." Selfshness, paltry personal ambition, the desire of a few to tyrannize over the many, has ever been the cause of persecution, and until the cankerworm of sefishness is removed entirely from the human mind, vice and wretchedness will continue to abound. But it may be asked, is owners, have very recently advocated measures highly c rom the human mind, vice and wretchedness will ontinue to abound. But it may be asked, is not self-preservation a natural instinct? It is, but selfishness and self-preservation are not at all the same, for the wisest political economists have always clearly seen that the welfare of the entire collectivity must include, of necessity, the individual well-being of each member of the collectivity. The most hatful spirit of all, manifested by the opponents of general co-operation, is the endorsement given to the heinously indecent worship of wealth, no matter how acquired; this diabolical frenzy scarifices thousands of beautiful young women every year to the Moloch of modern artificialization, is the occasion of numberless wretched homes and marriages, to sad to contemplate. not self-preservation a natural instinct? heralization, is the occasion of numberless wreten-ed homes and marriages, too sad to contemplate. If men and women ean listen complacently, in the presence of their children, to sermons, which broadly state that the incentive needed to bring forth the real talent of mankind, is simply thirst or material acquisition, and when these children drink in such pernicious doctrine from those to whom they are taught to look up as to moral, tellectual guides, is it very remarkable if their subsequent career is ignoble?

subsequent career is ignoble?

Money is not the supreme object of human search, even in these mammon-worshipping days; men do love work in many instances, and multi-tudes care vastly more for friendship and genuine esteem than for ducats.

As to equality, Dr. Voorsanger's stale platitudes give evidence that he has either criticized "Looking Backward" without studying it, or he has shut his eyes tightly against whatever would have compelled him, in common fairness. to has shut his eyes tightly against whatever would have compelled him, in common fairness, to modify his pre-determined theories. Read "Looking Backward" carefully and dispassionately, any-body and everybody, and then answer whether or no the incentives to real distinction held out in its pages are not more than sufficient for every human being who rejoices in the possessiom of a nature with which the animal world cannot compete.

P. M. W. J. Colville speaks on Monday and Friday, Mrs. J. A. Root on all other day cial arrongements are in preparation Christmas celebrations. Full details

EDITORIAL NOTES.

—Mrs. M. J. Hendee, the pioneer medium, will leave in a few days for Dixon, Cal., to spend the holidays with relatives.

-Mr. and Mrs. W. H. Yeaw have retustrom Los Angeles where they have been sojing for the last few months. They will spen Winter in this city.

—Send in your orders for "Spiritual Frag-ments," a \$2.00 book for \$1.00, for the first three hundred copies, after which it will be placed on the market for \$1.50 per copy. Even Spiritualist ought to have a copy of this

—Mrs. Jennie Moore, the materializing me-dium, will leave with her husband for Chicago to-morrow, to be absent several months, when as-will again return to this Coast. She has be-kept very busy during her short stay in this city.

—The editor of this journal has been so buy the past week, getting his book, "Spiritan Fragments," ready for the press, that he has been obliged to neglech his editorial columns, where it is quite probable that some of our readers with

ice.

- "Spiritual Fragments" will be printed on fine
in the best style of the art, and will be ready for delivery by the of January. We give all subscribers for the book, for the first 300 copies subscribed benefit of fifty cents reduction on the of the book.

—The Problem of Life, a new monthly be date I annuary, 1890, is now out. It contain pages of solid reading matter for 10 centinual subscription, §1. W. J. Colville is the tor and chief contributor; he is assisted by able writers who sign themselves "Ellen" Frederick."

-W. J. Colville's work in Oakland and Ala —W. J. Colville's work in Oakinao and Au-meda is progressing finely. The Oakland Syna-gogue is always well attended on Sunday and Tuesdays, at 3 F. M., and Thursday at 7-45 F. M., Masonic Hall, Alameda, is very central. The meetings there are on Tuesday evenings and Thursday afternoons.

-W. J. Colville will furnish us next w replies to a short series of timely questions sent to him for public consideration, bearing on the actual condition of our friends in spirit-life, Mme. Blavatsky's "Key to Theosophy" will receive some attention in these answ another view of "Devachan" presenter consideration of thoughtful readers.

—At the Annual Meeting of the Stockholders of the "Golden Gate Printing and Publishing Company," held at the office of the Company, on Saturday last, the following Trustees were elected for the ensuing year: Hon. Amos Adams, I. C. Steele, W. H. Yeaw, E. W. Steele, and J. J. Owen, all re-elected. As a majority of the Trustees were absent, no Board Meeting was held.

We publish this week an interesting re We publish this week an interesting report of another of Mrs. Mary C. Smith's wonderful scances. These scances are given under crucial test conditions in our own parlors, the medium being so secured that it is utterly impossible for her to reach the trumpet. The voices spoken through the trumpet are beyond reasonable ques-tion those of disembodied spirits. They bring with them a beautiful influence.

-A wonderful panorama of the "Battle of — A wonderful in its optical Gettysburg, "— especially wonderful in its optical effects,—was placed on exhibition at the elegan effects,—was placed on exhibition at Tenth Corner Market and Tenth by the famous panorama painter, Mr. E. J. Ass
ten, assisted by a large number of artists. It is
the work of years, and is by far superior to ass
similar work ever before exhibited in this cliOur readers should not fail to take in this may
infecent battle piece.

—Brother

—Brother E. W. Steele sends us a photo of a field of pumpkins upon his ranch in San Leis Obispo county, the actual yield of which is sixty tons to the acre! No one will doubt it who sest the picture. The writer remembers relains, when in the East a number of years ago, the had once seen a field of pumpkins in the Santa Clara Valley, where one could walk across the field stepping from one pumpkin to another, and that each pumpkin would require the strength of two men to lift into a wagon. He was immediately regarded as a first-class liar, and yet it was the blessed truth. Wiser than we, Brother Stele protects his reputation with a photograble. blessed truth. Wiser than we, Brother

Fraternity Hall, Oakland

The First Association of Progressive Spiritt alists met last Sunday to hold their usual exe

Progressive Lyceum,

Progressive Lyceum.

Bedfor of Gelebb Gatts:

At present sunshine does not always prevail in the day, and clouds and rain will exert a depressing influence upon some spirits; but, notwith standing this fact, many who are laboring in the gentle service of Love,—the creator of all—found themselves drawn to the Lyceum room, No. 209 Market street, on last Sunday morning, where they enjoyed its session. The conductor, Mrs. Addie L. Ballou, and Mrs. J. A. Robinson, one of its old companions, were both detained by sickness, the latter being very seriously ill. In the absence of the conductor, the musical director, Mr. C. H. Wadsworth, served in both capacities, and the exercises were conducted with considerable interest shown by the pupils whose department was very good. Words on the following framework of the largest many while the following little women had recitations: Cora White, Mabel Ward and Lena Miller, their selections being respectively, "Little Kitty, Long Time Ago," "Little Members" and "Little Chatterbox."

Later in the day the committee on Constitution and By-Laws held a meeting, and will probably present the result of their work in a form on next Sunday that will infuse greater vigor into the future progress of the Lyceum. The Society in the Progressive Lyceum has advanced so far, that a meeting has been called to be held at the residence of W. F. Muhlner, Jr., No., 20 Fell street, during this week, to give it a firm foundation.

The next entertainment will probably take place during the last week of a port, and will undoubtedly prove as pleasant as any of those preceding it.

Progressive Spiritualists.

Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

Trogressive Spiritualists.

Entroe of Golder Gate:

This society has taken Metropolitan Temple until further notice, and will hold meetings every Sunday at 2 o'clock and evenings at 7;30, the afternoon meetings being for conference and tests, and evening meetings for lectures by Prof. Dawbarn, and platform tests by Mrs. J. J. Whitney. The hall was quite well filled on Sunday, and the afternoon meeting was interesting. The opening speech of the sundary of the speech of the sundary of the some pertinent remarks and closed by giving several tests, which were recognized. After a solo ym. S. Ellis interested the audience with some pertinent remarks and closed by giving several tests, which were recognized. After a solo ym. S. Marter, Mrs. M. Miller made an eloquent speech. A great power seemed to overshadow her and give to her just the words needed to harmonize and chain the attention of the audience. She also gave several tests. The little flower girl was present and the basket of flowers (for which tickets were sold sometime ago), was disposed of, and whoever holds the ticket No. 15, will receive the basket by calling at Miss Wicgand's house, No. 17, Seventh street. In the evening there was a large audient practical lecture on the "Aunulacture of Success;" after which, under the sweet influence of the singing of Mrs. Carrie Minor, Mrs. J. J. Whitney became entranced and gave in rapid succession test upon test, amounting to nearly forty in about thirty minutes. Notwithstanding the unpleasant westher, the meeting was a grand success in every minutes. Notwithstanding the unpleasant westher, the meeting was a grand success in every minutes. Notwithstanding the unpleasant westher, the meeting was a grand success in every minutes. Notwithstanding the unpleasant westher, the meeting was a grand success in every minutes. Notwithstanding the unpleasant westher, the meeting was a grand success in every minutes.

Circle of Harmony.

OLDEN GATE

Circle of Harmony.

Editor of Golims Gate.

Circle of harmony in St. George's Hall, 909
Market street, at 11 A. M. last Sunday, was opened with singing of "The Sweet By and by."
The invocation by Mrs. Logan gave us to feel that all belong in one vast chain of being; that ultimately the lowest and vilest will progress or evolve out of their narrow prescribed spheres into the broad sunlight of Universal love and a puri-element for about half an hour, to interest the audience. Dr. Temple being controlled, spoke upon charity; asserting that even the gift of a piece of silver took the magnetism of the donor with it, the same as magnetized paper, and exhorted all to deeds of charity and benevolence, as well as to the investigation of Spiritualismly.
The audience rising, sung enthusiastically, "All Hall the Power of Jesus "ane", after which Mrs. Miller gave several tests, which were appreciated. Mrs. Churchill acknowledged what she had been been should be a sun of the simple standard of the control of t

St. George's Hall.

The lecture and sham Mormon wedding drew a large andience at St. George's Hall, December Sth. The lecturer, Prof. Seymour, showed why marriage is, to so great an extent, a failure-Marriage and divorce are constantly going on in every department of nature, from the atom to rolling spheres. By this means new creations or ormations are constantly occurring, and thus the central constantly occurring, and thus the energies of nature go on and are expended. Mr. Seymour is a fine seer, clairvoyant and mind-

reader, and describes incidents in the past and fu-ture of persons in the audience; also, at his rooms, 22, 841 Market street. December 15th, next Sunday evening, at 909 1.2 Market street, a release to prenatal laws and what is inherited from one generation to the next. Also platform tests of spirit presence, etc.

St. Andrews' Hall.

R OF GOLDEN GATE.

The Wednesday evening meeting was well at ended on the 11th inst., although the street were in a very bad condition from the heavy ains. The little hall was filled and a very pleas rains. The little hall was filled and a very pleasant evening was spent by those who attended.
The meeting opened with a song by the audience,
followed by a lecture on Spiritualism, by Judge
Collins, which was received with applause. Mrs.
Scott Briggs made a few remarks, calling attention to the meetings of the Single Tax Society, at
8,41 Market street. After a song by Mrs. Sulter,
Prof. Seymour then took the Tostrum and occupied the balance of the time up to 9 o'clock, with
a fine discourse on the subject of "Spiritual Adwancement".

Passed to Spirit Life.

Passed to Spirit Life.

From the city of Chicago, November 14, 1859, Mr. Michael Dayle, a man who, by his own exertions had risen from a poor boy to be one of the most respected citizans of the City by the Lake, He was a race man; his heart was always full to the brim of the milk of human kindness, and his kindly, genial ways won him the respect and esteem of all whom he met, giving him a wide cit-cle of friends, all of whom will be saddened to hear of his transition. Though he was the victim of a slow and painful disease, no murmur or complaint passed his hips during his long illness. Mr. Doyle, though a Catholic by faith, was a treated to be considered to the complaint of the complaint of the complaint was of Spiritualism, but met death calmy, feeling that it was but an angel sent to call him, to a fairer home. The funeral services were conducted by a priest through a service of the Catholic Church, who took for his text, "The Maid is not Dead, but Sleepeth."

Among those present were a number of Spiritualist who were greatly surprised to hear the priest deliver an address full of the beautiful teachings of Spiritualism. He spoke to some length of the fact and blessed assurance we have that our dear ones are not forever parted from us offer with but in our land, in a spiritual body, offer with but in our land, in a spiritual body offer with but in our land than this.

Spirit Charles Murphy, the guide of Mrs. Moore, inspired the priest to comfort those left behind. He left a vacant chair at his home, to fill a brighter one long prepared for him. His reception into spirit-like was grand and beautiful, meeting all his loved ones gone before. Charles Murphy, the guide of Mrs. Moore, inspired the priest and clearyman in the three were more spirits who could and would control or inspire every priest and clearyman in the three were more spirits who could and would control or inspire every priest and clearyman in the men should know and love God's own truth.

Mr. Doyle leaves a wife, son and daughter to mourn the los

land, nout an unexpected of the comparison of th

Well donel thy life on earth is o'er, For there comes no more night. Freed from this wolld of care an 1 pain Thou dwellest now in realms of light. DEW-DROP.

A MIRACLE-DR. A. B. DOBSON AGAIN.

Circle of harmony in St. George's Hall, 909
Market street, at 11 A. M. last Sunday, was spened with singing of "The Sweet By and by."
The invocation by Mrs. Logan gave us to teel that all belong in one wast chain of being; that the street of the street o

"MARY KIMMEL,"

Mr. Kimmel is a prominent clothing merchant, and he and his wife are members of the Presbyterian church of Mason, Ingham, By, Michigan. Hundreds of such cases as this Dr. Dobson and his Band are curing monthly, among them many old school physicians,—Magnebéta Record.

[See adv. in another column.]

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"Render Unto Caesar the Things Which are Caesar's."

Bestore of Golder Gate.

I make no pretentions as a writer for the press, as this will show you, but wishing as an honest man to do what I can to correct an injury that has been done Mr. Williams, and the low, mean misrepresentations that have been sent broadcast over the land in relation to Summerland and his beautiful and Eden-like valley of Santa Barbara, I would, for the first time in life, ask a corner in the GATE to say to some special friends back in my old native State of Virginia, my late home, Texas, and also in Philadelphia and the State of Arkansas, that I have filled my mission to this place. I have walked not only allover the Summerland platted in city lost of about 1,000 acres that has recently been plotted and added to Summerland, what we heard before I left the "States" about this being a salt marsh, burna, unproductive hills amanh, barran, unproductive hills amanh, barran, unproductive hills marsh, barran, unproductive hills and walleys, "unless irrigated, which was difficult to obtain," etc., is just a plain no such thing. There is no place on the Ortega Rancho that a salt marsh could be made for much less than an expenditure of \$10,000, owing to the high bank along the ocean. The land is rich and productive and will grow anything you plant in it. I have been from one end to the other of this beautiful valley, in search of an irrigation ditch, and so far, have found to trace of one.

At the late Fair in Santa Barbara I asked gentlemen from all parts of the county for information about irrigating ditches, and to a man they told me there was none in the county and none, was needed.

I have been here over two months, and all the irrigation I have seen is a little in its own that and the valley is a seried of an information about irrigating ditches, and to a fair of the county for information about irrigating ditches, and to it is equal to the late of the part of the county for information about irrigating ditches, and to the county and none, w

the county and none. was needed.

I have been here over two months, and all the irrigation I have seen is a little in Santa Barbara for lawns and gardens. Two months ago I saw beets here no larger than my little finger, that to-day will weigh more than double some men's skulls, brains and hair all put together—and that too, without rain or irrigation.

What I have seen' I'l know for myself, and not for another," and right here in this valley I have seen corn that made eighty to innety bushels to the acre, two cuttings of fine alfalfa, Irish and sweet potatoes, beets, cabbage, garden stuff generally, and pumpkins and squash, world without end, that have not had a drop of rain or irrigation since the seed was put in the ground. I just wish you could see the growth of clover that now makes green every unsplowed spot of this country. We have had no rain here except since Nowember set in, since last April or May, but the whole county is one bright meadow of beautiful, fresh green clover. Pastures are fine indeed, and our beef and butter will bear inspection anywhere. To make a long story short, somebody, from some cause, has made a mistake, and though our little city does not appear what it will be in the near future, it is all you could ask for as a grand spiritual center, and will be all your fondest hopes can picture. Summerland as plotted, is not unlike the city of Lynchburg, Va., or Austin, Texas, except that Summerland, with her beautiful mountain scenery as a background, and her grand old Pacific and majestic islands in the foreground, makes her sea view far superior to either, and as to climate, Virginia, Florida, France or Italy can boast of no such spot. If you, a Spiritualist, can't find a place here to suit, or a home you would love and can make delightful, then you need further development, and wouldn't feel at home with us the spirit and the spiritualist, can't find a place here to suit, or a home you would sow, the spiritualist, can't find a place here to suit, or a home you would love and can make de

Summerland, Dec. 7, 1889.

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NOTICES OF MEETINGS

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7,45 p. M., Washington Hall, 35 Eddy street. All are invited. Admission z. cents. The Library and Reading Room of this Society is located at 44; Market street, "Carrier Dove" office, and is open every evek day from 9 a. M. to 5 p. m. Meetlings for Conference and Tests are held Sunday at 2 p. m.

THE CHILDREN'S PROGRESSIVE LYCEUM
Tall, "will meet every Sunday at roop a. M., in Fraternley
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COLLEGE HALL, 106 McALLISTER STREET, W. J. Colville, Lecturer. Public meetings every Sunday, at 104 54. M. and 17:30 F. M. All seats free. Collection. W. J. Colville's class in Spiritual Science every Monday and Frday, at 3:30 F M.

THEOSOPHY.—OPEN MEETINGS OF TH rora Lodge of the T. S., for inquirers, are oakland every Sunday at 7,50 F. M., in the Jewish ogue, Corner Clay a id 7,th Streets. All are invite

CIRCLE OF HARMONY-MEETS EVERY SUN day at 11 A. M. in St. George's Hall, 909 Mark street. Mediums and speakers especially invited. A welcome to participate. Mrs. F. A. Logan presiding.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7459 o'clock, at St. Andrews' Hall, No. 111 Larkin street. Good speakers and test mediums will be in attendance every evening. OAKLAND CHILDREN'S PROGRESSIVE commonder very Sueday at 1230 o'clock P.M. Fraternity Hall, Oakla d. comer of Seventh and Perstrets. Everybody receiv sa welcome.

MEDIUMS' ME TINGS-SATURDAY, her and and notice also Documber rath, at at Grand Army Hall, 419 (hirteenth street Doors open at 7 P. M. Allovita).

MASONIC HALL, PARK S REET, CORNER Sarts Clara Avenue, w. J. Colvide lectures on Theosophy every Tuesday, a 17:45 P. M. Causes in Spiritual Science, Thursday, a 45:1-M

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cordially invited.

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MRS, F. S. ADAIR.

ATLANTIC, IOWA, Jan. 6, 1889,
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Dr. E. D. Babbitt's Methods.

DEAR SIR: I thank you for your kindly expressed opinion, relative to Summerland, as to a suitable place for a sanitarium such as I briefly outlined in my private such as I bliefly outside in my phrase letter to you of late. I am, to-day, in receipt of a letter from Dr. Babbitt of New York, Dean, of the College of Magnetics," in that city. He will soon make a visit to our part of the state, with the view of aiding me in constructing that part of a sanitarium in Summerland, em-braced in his especial methods. These are wonderful indeed, and this institution

are wonderful indeed, and this institution will be a great thing for the Summerland Colony, and still greater for invalids, who will flock hither for the cure of human ills.

In a few days I will go up to that delightful location for the purpose of taking the initiative, to put the work under way. The sanitarian then, may, or may not be, connected with the great hotel enterprise on Ortego Hill. At all events, belps for invalids will be found there before long, such, I hope, as have never been offered before.

such, I hope, as have never been offered before.

My interests in the rich mines of this location, will be carried forward by my associate and partner, an experienced mining engineer, through whom I became interested in this great work, added and guided by our blessed ones on the other side of life.

I wish, by this letter, to interest all good people in this movement, in view of Dr. Babbit's coming hither, and encourage invalids to "hope on, hope ever." I have, for years, been interested in Dr. Babbitt's methods, and have used them with our practice, as far as circumstances would permit; the hope of seeing a full set of appliances operated at Summerland, fills me with noble enthusiasm. If predictions and warning, coming from the other side be correct, I shall not be able to do any great service in that line personally, but if I can see this institution.

predictions and warning, coming from the other side be correct, I shall not be able to do any great service in that line personally, but if I can see this institution put in working order, "before I go," I shall feel like old Simeon, as he clasped the infant Jesus in his arms, and said, "Now lettest thou thy servant depart in peace, for mine eyes have seen the salvation of Israel."

Dr. Babbitt informs me that—"Dr. Flower, of Boston, who has the finest Sanitarium in the world, has a full set of all our instruments in use, with a superb solar arrangement."

The philosophy of this treatment is indicated by the following paragraphs, which I copy from his circular; "A wonderful quality of these lenses is, that when hung in the sunlight from one bour upwards the water is converted into the most exquisite, safe, and penetrating, medicine in the world, constituting neclestial, materia medica. The chomo lense, is a hollow, double convex lense, which, when filled with water, concent rates the light by refraction, just as the disa does by reflection.

When filled with water and held with the handle upward, it makes a most complete lense, which, when beld five or six inches

disc does by reflection.

When filled with water and held with the handle upward, it makes a most complete lense, which, when held five or six inches from the body, focuses the light upon any desired part, with great power and with a quality determined by its color."

Experiments that I have made with these lenses, are perfectfully phenominal and convince me that what Dr. B—claims is true. I am sure that the use of these agents, along with the Solar Thermolume, and electro-galvanic, and vital magnetic treatement must cure all diseases that have not destroyed vital organs. His references to the testimony of physicians and patients was marvelous confidence and success. All these shall be engrafted in our Health College, at Summerland, just as soon as developments will permit, and patients be treated at a mere nominal cost, sufficient to cover actual expenses only.

triends interested in these matters, as onnected with Summerland and its pros-

will permit, and patients be treated at a mere nominal cost, sufficient to cover actual expenses only.

Friends interested in these matters, as connected with Summerland Colony's movement be one of the grandest of successes. I think about a dozen, old or young, will gothere in the near future from here.

Yours in all good faith and hope, T. B. TAYLOR, M. D. Selfishness, Man's Savior.

Selfishness, Man's Savior.

Selfishness, Man's Savior.

Nature or God has stamped the principle of selfishness upon the human soul, for a wise and good purpose.

Convince any man that a certain thing is for his interest, and he will strive to obtain it with all the energy of his nature. All the religion of the world has been based upon selfishness not only for a corner-stone, but it really comprises the entire foundation. They know there is strength in union, and through these they can better secure their rights. It is through such organizations as these that the war between labor and capital must be settled and their union secured. Just in proportion as man believes it for his interest and he sees it is attainable, will he strive towork "Looking Backward."

The true import of all moral philosophy is to convince man that his interests are promoted by coming up on to a higher

plane of life. The reason so little success attends these efforts, is because the masses are contented with the enjoyment they find on the sensual plane, not knowing there is a truer bappiness higher up the

find on the sensual plane, not knowing there is a truer happiness higher up the scale.

And so, acting upon their highest ideal of happiness and selfishness, they are contented to remain where they are, and will so remain until they are larger grown. Is it not about time we ceased talking about overcoming selfishness and put all our efforts into learning its true nature, and that which will conduce most to man's highest and best good, and then stimulate all his selfishness to attain it?

Just as a man grows and develops so he can see more happiness in a moral life than in a vicious one, will his selfishness prompt him to greater effort to reach the higher plane.

When anything new is presented the first question asked is, "Is it best?" "Will it bring me happiness in the end?" and his decision in regard to it depends upon his organization and his advancement. Sefshness is the very basis of every argument used, good or bad, by every man upon every subject, whether it be financial, moral, or religious. It is an appeal to man's selfish nature to induce him to act in a certain way for his interest, happiness or eternal salvation, and he will heed you just in proportion as he believes you, and his condition and development will allow.

Fitchburg Mass.

Fitchburg Mass.

Stanley's Remarkable Letter.

Mr. Stanley has sent the following letter. to the editor of the New York Herald:

The Herald's correspondent, who found us during our day's halt at Msuwah, five days from the coast, has made it a point that I should write to you. I beg you to believe that I should be most willing to do so did I know what subject would be particularly gratifying to you, but as the cor-respondent can not suggest a subject you will perhaps consider that it would be scarcely fair to expect me to know matters

our readers would be most interested in I find it then most convenient to im-

I find it then most convenient to imagine you able to tell my friends much that I should like to say to them. First of all, I am in perfect health, and feel like a laborer of a Saturday evening returning home with his week's work done, his week's wages in his pocket, and glad that to-morrow is the Sabbath.

Just about three years ago, while lecturing in New England, a message came from under the sea bidding me to hasten and take a commission to relieve Emin Pasha at Wadelai, but, as people generally do with faithful pack-horses, piling on numbers of little trifles, odds and ends over and above the proper butden, twenty various little commissions were added to the principal one, each requiring due care

various little commissions were added to the principal one, each requiring due care and thought.

Well, looking back over what has been accomplished, I see no reason for any heart's discontent. We can say we shirked no task, and that good will, aided by steady effort, enabled us to complete every little job as well as circumstances permitted. Over and above the happy ending of our appointed duties, we have not been unfortunate in geographical discoveries.

not been unfortunate in geographical discoveries.

The Aruwini is now known from its source to its bourne. The great Congo forest, covering as large an area as France, and the Iberian peninsula we can now certify to be an absolute wilderness. The Mountains of the Moon this time, beyond the least doubt, have been located, and Ruvenzori, the cloud king, robed in eternal snow, has been seen and its flanks explored and some of its shoulders ascended, Mounts Gordon Bennett and Mackinnon cones being but great sentries warding off the approach to the inner area of the approach to the inner area of the cloud king.

our track, they decide to wait at Yambuya, which decision initiates the most awful season any community of men ever endured in Africa or elsewhere.

The results are that three-quarters of their force die of slow poison, their commander is murdered, the second officer dies soon after of sickness and grief, another officer is wasted to a skeleton and obliged to return home, a fourth is sent to wander aimlessly up and down the Congo, and the survivor is found in such a fearful pesthole that we dare not describe its horror.

On the same date, 150 miles away, the

pesthole that we dare not describe its horror.

On the same date, 150 miles away, the officer of the day leads 333 men of the advanced column into the bush, loses the path and all consciousness of his whereabouts, and every step he takes only leads him farther astray. His people become frantic; his white companions, vexed and irritated by the sense of the evil around them, can not devise any expedient to relieve him. They are surrounded by cannibals, and poison-tipped arrows thin their numbers.

Meanwhile I, in command of the river column, am anxiously searching up and down the river in four different directions. Through forests my scouts are seeking for them, but not until the sixth day was I succassful in finding them.

Taking the same month and the same date in 1888, a year later, on August 17th, I listen, horror-struck, to the tale of the last surviving officer of the rear column at Banolya, and am told of nothing but death and disaster, disaster and death. I see nothing but horrible forms of men, smitten with disease, bloated, disfigured

but death a id disaster, disaster and death.

I see nothing but horrible forms of men,
smitten with disease, bloated, disfigured
and scarred, while the scene in camp, infamous for the marder of poor Barttelot,
barely tour weeks before, is simply shockively tour weeks before we were the shockively tour we we were the shockively tour we we we we were the shockively tour we we we we we

lamous for the minder of poor Bartecis, barely lour weeks before, is simply shocking.

On the same day, 400 miles West of this camp, Jamieson, worn out with fattigue, sickness and sorrow, breathes his last. On the next day, August 18th, 600 miles East, Emin Pasha and my officer, Jephson, are suddenly surrounded by infuriated rebels, who menace them with loaded rifles and instant death, but fortunately they relent and only make them prisoners to be delivered to the Mahdists. Having saved Bonny out of the jaws of death, we arrive a second time at Albert Nyanza to find Emin Pasha and Jephson prisoners in daily expectation of their dooms. Jephson's own letters will describe his anxiety. Not until both were in my camp and the Egyptian fugitives under our protection, did I begin to see that I was only carrying out a higher plan than mine.

My own designs were constantly frus-

my camp and the Egyptian fugitives under our protection, did I begin to see that I was only carrying out a higher plan than mine.

My own designs were constantly frustrated by unhappy circumstances. I endeavored to steer my course as direct as possible, but there was an unaccountable influence at the helm. I gave as much good will to my duties as the strictest honor would compel. My faith that the purity of my motive deserved success was firm, but I have been conscious that the issues of every effort were in other hands. Not one officer who was with me will forget the miseries he has endured. Yet every one that started on his home, destined to march with the advance column and share its wonderful adventures, is here to-day, safe, sound, and well.

This is not due to me. Lieutenant Stairs was pierced with a poisoned arrow, like others but the others died, and he lives. The poison tip came out from under his heart after eighteen months after he was pierced. Jephson was four months a prisoner, with guards and loaded rifles around him. That they did not murder him is not due to me. These officers have had to wade through as many as seventeen streams and broad expanses of mud and swamp in a day. They have endured a sun that scorched whatever it touched.

A multitude of impediments have ruffed their tempers and harrassed their hours. They have been maddened with the agonies of fierce fevers. They have lived for months in an attmosphere that medical authority declared to be deadly. They have faced dangers every day, and their diet has been all through what serfs would have declared to be infamous and abominable, and yet they live. This is not due to me any more than the courage with which they have borne all that was imposed upon them by their surroundings, or the cheery energy which they bestowed to beir work, or the hopeful voices which rang in the ears of a deafening multitude of blacks and urged the poor souls on to their goal.

rang in the ears of a deafening multitude of blacks and urged the poor souls on to their goal.

The vulgar will call it luck, unbelievers will call it chance, but deep, deep down in each heart remains the feeling that of a verity there are more things in heaven and earth than are dreamed in common philosophy. I must be brief. Numbers of scenes crowd the memory. Could one but sum them into a picture, it would have a grand interest. The uncomplaining heroism of our dark followers, the brave manhood latent in such uncouth disguise, the tenderness we have seen issuing from nameless entities, the great love animating the ignoble, the sacrifice made by the unfortunate for one more unfortunate, the reverence we have noted in barbarians who, even as ourselves, were inspired with nobleness and incentives to duty—of all these we could speak if we would, but I leave that to the Herald correspondent who, if he has eyes to see, will see much for himself, and who, with his gift of composition, may present a very taking outline of what has been done and is now near ending, thanks be to God, for ever and ever. Yours faithfully,

MSUWAH, November 30th.

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PROFES OF CHEMENT OF COLLEGE

[Written for the Golden Gate.]
The Crowning of King Charles at

BY HELEN MARION WALTON The harpers harped on their golden strings As the brasen gates wife c pin sweng; Slew through the disc cathedral ides Dark priests their holy anothern sang. Pals nuss low knell in robes of white Bearde the shadowy marbie's gloom, And angel hous stooped sore and more To shed their light o'er ripind shafe and t

To shed their light o'er spiral shaft, and tom All tools seemed blunded into encess then, God's glory smate the mixty incensed air, God's glory smate the mixty incensed air, God's glory smate the mixty incensed air, Mar's marked initial damstel floors. Sad human hearts made glad with mortal joy, Breathed solly as the Summer wind outflo And every tongue o'il cry albud, smen, and As mixed pricts the beavenly host arose.

As mired priest the heavenly host arose. Idad blessings founded upword through the cloisters din As cooling rights in the shafowy wold. While king and begare on that golden day Joined with the eager throng when holy mass was to leaded the stately king used grant maid of Arc, And meetly bowed hereif—all doubts had field; the listened to the voice wishin that ever said, The grown of France should sit on Chattes' kingly b

The crown of France should sit of Schries's ungry Ahl come with me rid change the scene of heavy power for the regal splendor of that August day, When Charles, make king, as not his glided throne Amid his retinue of court in pleasure's grand army, Ben fair Joan weigh to to suffer tourte all alone, And so transfigured stood for cume of sacred truth, Bound to the stake by Jupus, coll and sullen rule. Amid the a stry's finne she died in all her precises.

annot the a stryr's finne she died in all her peerless ind where was God when thus at a trood in paid. By all foreaken in her hour of burning flery flood has quarrobed out lift and tendent professional and tendent professional and tendent professional and the strength of the flood of presence time. When priest and prelate held the power to slay home of God's angles wantering down to earth, Who, dying, suffered for the future's lurid highway.

Who, dying, suffered for the future's lund highway. I Reimp, fair leins, whose many steepled towers fet glisten in the morning sunshine all around, our fretted halls still echo fiftal golden things. Whose silence of its bruke by chots of solemns out they your sucient crowns in gilded safety's chance rever more again shall priest or king behold A race of slaves begot in all unshackled France.

n through the mediumsh'p of A. Free

Why not trust your better self
To goide you to the land of peace?
Why bow to dogmas, worship pelf,
And sell your rights and liberties?

Dare you not reason wish your God, When God himself says, Speak to me? Has any priesthood, red with blood, The right to stand twixt God and thee?

Why let these modern pharisees
Still bar to men the gates of heaven?
Thy let them by their forms and creeds,
Still hide the light that God has given?

For love of truth and justice, then, Go break their blood stained alta And never fear the weath of men,— A coward never gained a crown.

Though hard the battle be, and tough, Brave spirits will fight by your side, The road you travel may be rough— You'll never stumble while they guide.

Then will men feel that all are brothers
Each one will find himself a Christ,
And Christ-like try to help the others,
That all may feel love's sacred ties.

True mediums of to-day, we pray you
To basten and not waste your time;
We will he with you, will uphold you,
We will heable you to shine.

To the Wanderer.

My thoughts still they wander away from the isle, Where childhood's bright hours were cheered by a Where o'er the green meadows would joyously roz The friends of my youth, the loved ones at home.

My thoughts wander far o'er the deep rolling sea, To seek out the spot where the wanderer may be! Perhaps in a clime where the orange tree grows, And the tropical sun his mighty; ower shows.

Or his bones, bleached on some wild sandy plai The only and remnant of him that remair; Or do they lie in the dark rolling deep, Where the watery tribe their mute vigils keep?

How vain seem the thoughts that after him road While Hepe often whispers, You'll greet him at Then hush my dark fears, to Hope will I hear, Confiding in her, and thus banishing fear.

Then come, brother, come, to the home of your birth, Where the low'd ones are waiting around the old heart! With a fond, fond embrace, we will welcome you home Then leave while, Mammon, O come, brother, come

But if no'er again we should meet thee below,
May we meet where pure love and harmony flow;
With vo'ee tuned anew we shall join in the strains
Sung only where love unceasingly reigns.
ONSET, MASS.

Written for the Golden Gate

BY HELEN SEYMOUR.

Go rest upon her far-off grave, Where shadows dim will ever lie, Albeit the g'ory of earth's fairest day Beams down from God's blue sky.

I can not hear the wild bird's song Above thy lowly place of rest, Nor soft winds sigh, nor sad refrain, Sobbing above thy gentle breast,

Afar I roam, while the years go by,
With silent, burrying tread,
And ever the clouds hang low in my sky
For a vanished smile, for a dear dream dead.

Be still, my heart! the amaranth bloom.
Upon her brow of snow,
Beyond the moon, beyond the staris,
Where the pure in heart shall go.

Immortelles, rest her grave above!

While the watching stars of love
Will guide us afar o'er the desert way
To celestial fields to her home above.
San Dimo, Oct. v, r889.

Physical Phenomena a Factor of Belief.

Physical phenomena is as important a factor to the belief of the present day, as it was in the days of Jesus of Nazareth. It is the foundation underlying all proof of a spiritual existence. It establishes the fact, that spirit properly understood and intelligently governed, has power to assist, direct and teach mankind.

The mere recognition of the fact, that a heavy weight can be lifted from the

ground, or a glass lantern across the room, without any visible force, is of itself an infinitismal atom of the greater truth it establishes. If we believe that this physical phenomenon really does occur, we strive intelligently to ascertain the cause of its existence. Neither will the earnest or honest investigator stop here. The cause must be predicated by the reason, and the reason satisfied from what the propelling intelligence of the phenomenon arises.

Physical phenomena, then is the fundamental principle of a great scientific and spiritual law. It is not the product, but the producer of an issue.

The first railroad cars were built with clumsy ground wheels so constructed, as to run over rounded wooden rails. Not ingenuity of the intellect has yet devised any arrangement to propel the superbining palaces of to-day without the use of the wheels and the engine. Most men take their religion in a palace car, and ignore the fact that the motor, purer than all spirituality, is developed through the natural physical laws of the universe. These laws begin through the material and develop into the spiritual. Christ recognized this truth, his disciples taught it, but his followers of this Nineteenth Century, many of them have lost sight of the natural laws governing the faith they propose to believe. They run their palace cars without wheels.

You may pluck a rose from a perfect bush and affirm that nothing so exquisite can receive its nourishment through the media of the manure beap. You say the sun and rain and dew must have brought the media of the manure heap. You say the sun and rain and dew must have brought the media of the manure heap. You say the sun and rain and dew must have brought the sun and rain and dew more at the existence of Spiritualism. Prove it. Christ walked upon the waters of Jordan and was healed; Christ made wine of water at the Sea of Galliee, the doors of the prison at Philippi were opened for Paul, Naaman, the Lyman, washed in the waters of Jordan and was healed; Christ made wine of wat

ed with the truths of Christianity through all these 1000 years.

The same laws which then existed are as tangible to-day as then, and it only requires a spirit embodied in the human, powerful and perfect enough to control them. This Jesus was; and believing this to be an unquestionable truth, we believe him to be divine.

Who will Guide Us?

BY A. C. DOANE.

Who will point the way to heaven or happiness—shall we lean on the arm of flesh, or shall we depend on books that were written by man's hands. If we take Paul's advice and search all things, and hold fast to that which is good, or which seems to us to be good, then are we not seems to us to be good, then are we not all following Paul's advice already? But, have we studied ourselves while we have been searching all things, or bave we been so busy searching other things, as to overlook or under-look the main thing that we so busy searching other things, as to overlook or under-look the main thing that we are searching for; is not heaven or happiness the main thing that human beings are looking for? Each one seems to be building a tower of Babel, and would it not be wise for each builder to examine themselves, and see what kind of a foundation they have laid, to build their tower of happiness on. If the workman are all of one language, or of the material plane of thought, they will all work together, no matter what selfish motive they are endeavoring to gain beaven or happiness by, but all motives to gain beaven or happiness by that is being built on the plane of humanty's selfish or material nature, will eventually be confounded, and their air castle will fall short of reaching the desired heaven of happiness, that the selfish or material part of the mind anticipated on; for according to the divine laws of nature, and the evolutionary laws of spirit, he voice of God, will speak from the bigher heavens of humanity's spiritual nature, and confound all the language of the builders on the selfish plane of human nature; such is the mission of the true spiritual philosophy that has come, and is coming to spiritualize humanity, and they that use it for a sensual or selfish motive, will eventually find themselves ship wrecked on life's temptestous sea, and in order to make the steep-ing Christ in their own nature, that he may calm the storm of the selfish natures, they will be compelled to awake the steep-ing Christ in their own nature, that he may calm the storm of the selfish natures RHEUMATISM, NERVOUSNESS, DEBILITY, DISEASES OF THE LIVER, KIDNEY AND

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that have been tossing their life boat on the stormy deep. He will calm the storms, for he only hath power over the lower elements of humanity's selfish nature, for he is the power of God, or good, that has been sleeping in humanity's undeveloped spiritual nature, and they that awake him, and allow him to pilot their life boat, will find the way to the harbor of peace; for behold the kingdom of heaven, or happiness, is within every human being, as the sturdy oak is in the acorn, and they that develop their spiritual nature by good thoughts and good deeds, and charity to all, will find a heaven wherever they go, for they will take it with them.

SUMMERLAND, DEC. 8, 1889.

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