



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

VOL. IX.

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Flood Building, Market Street.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 24, 1889.

{ TERMS (In Advance): \$2.50 per annum; }
\$1.25 for six months.

NO. 6.

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GEMS OF THOUGHT.

To cast ridicule on a person you love is to nip with frost a flower in your garden.
A drop of water has the same properties of the sea, but cannot exhibit a storm.—Emerson.

Towers are measured by their shadows and great men by their calumnies.—Ottoman proverb.

Strive to be, and not to seem:
One is truth, the other dream.
It is as dangerous to interfere between a philanthropist and his philanthropy as between a dog and its bone.

The taste of beauty and the relish of what is decent, just and amiable perfects the character of a gentleman.

True politeness, says Pope, consists in being easy one's self and in making everybody about as easy as one can.

A house is no home unless it contains food and fire for the mind as well as the body.—Margaret Fuller Ossoli.

A man's own observation on what he finds good of and what he finds hurt of is the best physic to preserve health.

Why, oh, why must I wander ever?
Goodness compasseth us round:
Learn that happiness is never
Far and always to be found.
—Goethe.

Let us, if we must have great actions, make our own. All action is of infinite elasticity, and the least admittance of being inflated with celestial air, until it eclipses the sun and moon.—Emerson.

Whether the memory shall be a beautiful chamber of peace or a torture chamber of despair will depend upon the soul's obedience or disobedience to the admonition: "Remember thy Creator."—Christian Leader.

The wheels of Nature are not made to roll backward, for everything presses on towards eternity. From the birth of time an impetuous current has set in, which bears all the sons of men to that interminable ocean.

Faith in human nature is not merely faith in what it is, but still more faith in what it is to be. Compare Christianity with Christ, and you will see the difference between the Christianity of the present and that of the future.—C. C. Everett.

Friendship has a noble effect on all states and conditions. It relieves our cares, raises our hopes and abates our fears. A friend who relates his success takes himself into a new pleasure, and, by opening his misfortunes, leaves part of them behind him.

The reformer of practical abuses first begins to be wise when he allows for the absolute vitality of human error and human folly, and is willing to believe that those who cannot see in precisely the same way that he does are not themselves necessarily bad men.

What we make others do for us selfishly at one period of our lifetime, we will have to do so for others at some other period. It is the law of compensation. Parents should therefore be careful and not take advantage of their children because it happens to be in their power to exert psychological sway over them. Love is always conscientious.

[Written Especially for the Golden Gate.]

Onesimus Toole;

OR, FROM SHADOW TO SUNSHINE.

A Psychological Romance by W. J. Colville.

CHAPTER XX.

THE NEW GOSPEL IN THE OLD PULPIT.

[CONCLUDED.]

No more need sorrow drape the soul
At prospect of unending doom,
The universe is filled with love,
Death disappears, and lo! the tomb
Once freighted with most dark despair,
Now seems a silent, placid bed,
Whereon the wearied members lie;
While from the arching blue o'erhead,
Bright angels with sweet voices chant
Songs of new life which ne'er shall end,
Warbling their carols beautiful
Concerning time, whose stream doth bend
Toward the fair circle of that heaven,
Where all God's children find a home,
However widely they have strayed,
Beneath the blue of heaven's broad day;
God knows no lost and sees no dead,
All live by His true spirit led.
—Clavering Macomber Pierce.

Once more it was Sunday morning, the bell was ringing in the belfry of the Sadderock Baptist church, when nigh on 10:30 o'clock, a crowd was pouring in through the wide opened doors, to the already well-filled edifice. Choice flowers and evergreens, together with an extremely attractive musical program, had been provided to add beauty to the occasion when a devoted circle of friends welcomed back its beloved pastor from his summer tour in Europe, and at the same time extended its warmest greeting to his fair young bride. Mr. and Mrs. Toole looked very impressive and earnest as they entered the church together; the minister appeared deeply impressed with a new sense of intense obligation to withhold nothing from his hearers of the new light which had been vouchsafed to him; his wife was a trifle tremulous at thought of the new life of work and responsibility which lay before her; they were both grave, but serenely happy; not only were they more than contented with and in each other; they could see far beyond the narrow horizon of domestic bliss, and scanned the broad fields of universal helpfulness to humanity, now stretching distantly before them.

Sadderock was, on the whole, a conservative and somewhat benighted place; its people, with few exceptions, read little and reasoned less, though some minds of more than average brightness were to be found twice each Sunday in the Baptist church, as well as in the literary and debating society which assembled in the vestry every Wednesday evening after the prayer-meeting. The greatest obstacle in the way of religion in the neighborhood, was the pastor of the adjoining township, the Rev. Veeshus Mewle, a man of hardly more intelligence or moral excellence than Mr. Dycemorthy, the Lutheran pastor whom Marie Corelli has drawn with such a faithful hand in her magnificent production, "Thelma." This conceited but utterly unprincipled wolf in sheep's clothing had taken advantage of Mr. Toole's absence to berate him, and malign his character to the members of his church, and all under the assumed pretext of "duty, painful, sad duty, but duty for all that."

Having resorted to the lowest cunning in his efforts to steal a march on Mr. Toole and place his nephew in the Sadderock pulpit, this "pious, elect, and godly" man had announced, "Wolves in the clothing of sheep," as the topic of his discourse the previous Sunday evening, and to secure an audience, he had engaged the brass band of the village "at great expense," to play for nothing and accompany the fine vocal efforts of six young ladies who had studied in Milan for three years, under the best masters, without ever having left America. The tricks of a nefarious trade were, in Mr. Mewle's opinion, "glorifying God and hastening the salvation of souls." Had it not been for his recent experiences in Paris, and his consequent knowledge of the utter folly and even wrong of recognizing evil sufficiently to let it trouble us, Mr. Toole, who was by inheritance from his mother very sensitive, notwithstanding

his depth and determination of character, would have been pained and grieved at the knowledge of such hostility manifested by a brother minister. As it was, he saw in Mr. Mewle the representative of a mendacious theology, as well as of a dishonest social practice; feeling he could no longer fraternize either with the man or his opinions, and that the time had come for him to strike out boldly in opposition to the theories he had once blindly advocated, it was with a firm, uncompromising tread he ascended the pulpit stairs, and after conducting the devotional exercises with far more than his old time earnestness and simplicity, preached a grand, simple, eloquent sermon (if so friendly and conversational a style of delivery could be said to resemble preaching), from the text, "What went ye out for to see, a reed shaken by the wind?"

Taking his start from the comparative degree of truth revealed to the world by John the Baptist, and the superlative measure of enlightenment dispensed by Jesus, Mr. Toole compared the twilight glimmerings of the old theology with the glorious blaze of heavenly radiance now bursting upon the world, though entirely unsuspected by the multitude, and but poorly understood or even anticipated by the foremost workers in the vineyards of reform. How many are there, even among social and religious agitators, who have the least conception of what the new industrial order will be? The present state of the world is everywhere tottering to its fall, but a new earth is about to be evolved, in which righteousness will abide and be made manifest, and toward this new era of universal peace and good will every effort of the most ignorant and misguided is being directed by a power holding the reins behind the veil, and in a manner beyond present human ken.

As no village in America, and scarcely one in Europe to-day, can be so utterly behind the times as to feel nothing of the impending mental revolution, Mr. Toole knew he would be striking a responsive echo in the intellects and hearts of his auditors, many of whom were working men and their families, if he gave them a brief outline of Prof. de Montmarie's management of his property in the south of France. As he expatiated upon the blessedness of co-operation and the cursedness of monopoly and competition, many of his hearers longed to depart from the time-honored decorum of a place of worship, and applaud lustily. As it was, not daring to kick over the traces of ecclesiastical decency, they gave their minister that animated, whole-souled attention, expressed in illuminated countenances and rapt interest which makes a speaker's duty one of the most delightful upon earth.

Passing from this topic to themes more transcendental, he gave some little account of the marvels he had witnessed in Paris; then spoke of London; related the incident of Signorina Ferrantini, bringing Miss Carroll to the front after she had been snubbed by snobs and dismissed by a truckling manager, and then warmed up with kindly allusions to the work of Mr. Martindale Fisher-Bennett, the son of the orthodox pastor who was his predecessor in the place where they were then assembled.

The discourse was a wonderful mosaic of narrative and argument, intensely alive with the warmest and truest sentiment. Mr. Toole never used to preach in that strain. He delivered didactic homilies or moral essays, always used notes, and sometimes read from manuscript; but, since his wonderful Parisian experience, he spoke quite impromptu and from inspiration.

As the large congregation slowly left the church, many were the comments upon the preacher's change of style. All agreed that he was marvelously eloquent and thrillingly impressive. Every broad, liberal-minded one among them was delighted, both with his sentiment and oratory. There were, of course, some of the old stagers who were fearful lest he was on the high road to Unitarianism or Spiritualism, and felt it to be their "painful duty" to construct labored notes during the afternoon to hand to him before every service, imploring him not to depart from the old standards.

Two or three of Mr. Mewle's particular friends could scarcely walk quickly enough in their eager earnestness to discuss Mr. Toole's blasphemy with that "dear man of God," with whom they regularly partook of cold mutton and pie every Sunday at 1 P. M. Mr. Mewle's face beamed

with satisfaction, and he chuckled all over as he was assured by his intimates that the Baptist Union would expel Mr. Toole ignominiously—that all that was necessary to "kick him out of the church of God" was to persuade him to have some of his discourses published and revised by his own hand. These heretical documents, which he would acknowledge as thoroughly authentic, would be more than enough to remove the blasphemer, and install the Rev. Tarantulus Mewle (nephew of the Rev. Veeshus Mewle) in his stead. With these "pious" ends in view they schemed and plotted through the peaceful hours of a lovely Sabbath afternoon, completely ignorant of the fact that their Sabbath-breaking was an offense infinitely more heinous in the sight of heaven than even the bull fights at Seville, which, disgraced to relate, occur on Sunday afternoons in the open square in front of the Cathedral, and that in a country professedly Christian and Catholic.

By 7 o'clock in the evening Mr. Toole's church was again crowded, more so than the morning. His sermon had created a sensation, and many who looked upon orthodox religion as a humbug were very anxious to hear him on "The Old Fetters and the New Faith," which he had announced at the close of his morning discourse as his topic for the evening. The church was thronged almost to suffocation. Companies of workmen, who never attended a place of worship, were present with their wives and elder children; and numerous visitors from surrounding hamlets availed themselves of the moonlight evening to hear a prophet who had been reared among them, but only just achieved notoriety. The lights and flowers, the inspiring music and exquisitely touching prayer, all prepared the minds of the throng to appreciate what the minister was about to say before he uttered it, so that when he came to the delivery of his discourse every mind, with scarcely an exception, was prepared to drink in some of the copious instruction which fell so finely from his evidently inspired lips.

Fixing his expressive eyes upon the sea of upturned faces, without apparently regarding any one in particular, the preacher commenced in firm, well-modulated accents:

"My friends, this day is indeed an auspicious one in my history. I have resolved to leave the Baptist Union, as though I am a firmer believer in divine revelation than when I addressed you three months ago, I cannot longer remain as a representative of a denomination whose avowed tenets are not in accordance with the findings of my soul. I trust I am still a Christian, but I am no longer a Baptist, nor can I leave one sect to join another, as all sectarianism now appears to me as a dwarfing of the soul's liberty, and a protest against the true catholicity, which is the infallible seal of the church of God. Do not think from these words that I am on the threshold of Rome, Greece or England; for, though I believe in apostolic succession, and in one Lord, one faith, and one baptism, my eyes have been opened to the inner meaning of things, the outer form of which previously appeared to me their all. We are, I am convinced, at the commencement of a mighty revolution—not like that of France in the last century, when the deposition of religion and enthroning of vaunted reason coincided with beligerent cruelty of the most astounding and horrible type, but a revolution to be effected solely through the operation of the spiritual element in man—a force which uses moral suasion and intellectual appeal as its only weapons. I have been thinking deeply of late on the subject of divine revelation, and I can no longer believe that it is intermittent or exclusive. The Scriptures teach me plainly that inspiration is free as air and sunshine to all who will receive it. If we remain in darkness it is on account of willful blindness on our part.

"You may wonder what I think of the hundreds of millions of heathen, as we have been disposed to call the great bulk of Asiatics and Africans, for whose conversion to technical Christianity we have many of us expended much time, means and labor. My present conviction is that they are as safe as we, in the embrace of an all-embracing divine love. Christ to me is no longer a restricted Savior, dwarfed in his abilities by the extent of our contributions or the zeal of our missionaries. The Holy Spirit appears to me now as an all-persuasive emanation of

divine love and wisdom, breathing with the sovereignty ascribed to it by Calvin, but with all the impartiality for which the Universalists of a century ago contended so manfully. Were this church nominally Universalist, I might remain its pastor and preach my convictions; but even then I should feel the bondage of a sect, though an unusually broad one. As it is, I must be free to speak and write as I feel, for there is, in my estimation, a greater crime, if not so great, as compromise with conscience.

"My dear young wife, who comes among you as my companion and helpmeet in all things, is one with me in all my sentiments and ambitions; she and I, together with my dear mother, have resolved to form the nucleus of an unsectarian society here in Sadderock, so, though I resign my pastorate of this church, I hope to remain and work with you.

"Let the Baptist church of this place choose a minister according to its will—one whose views harmonize with the confession of faith—and, though he and I cannot agree theologically, if he will allow it, we can co-operate philanthropically. Henceforth I belong to humanity, and not to any sect. I feel that those who would reach the masses of the great unchurched must carry a gospel to the people unhampered with the dogmas of any body of people who place uniformity of belief before the practice of virtue. I am not among those who see nothing but error in the sects, nor am I one who anticipates a decadence of faith or dearth of religious life in the next generation. Religion has been under a cloud, from which it is now rapidly emerging; and, while man's faith in God will grow brighter, his opinions about God must radically change. Evolution, to my mind, is not inconsistent with the most fervid piety and simple trust in omniscient, omnipotent goodness; but evolution cuts the ground finally from under the old view of man's full and subsequent redemption. Jesus is more to me now than he ever was before, not as an atoning sacrifice, but a spiritual power, leading men to righteousness by the mighty power of his boundless love and wisdom. I cannot advocate uncertain dogmas, nor can I care what creed a man professes if he be sincere—at the same time, agnosticism to me is no gospel. Affirmative spiritual truth is the joy of my life, the satisfaction of my intellect, the object of my inmost affection. I believe in miracles now more than I ever did, but I have learned to refer them to the operation of unchanging law, not to its suspension; and by law I do not mean a blind, self-existent necessity, but, on the contrary, the immutable order of the Universe, expressive of God's changeless power.

Proceeding in this strain for fully an hour, taking up, point by point, the leading doctrines of the Christian religion, Mr. Toole led his hearers by a series of logically successive steps to the crown of his argument, which burst upon them as a thoroughly rational, though deeply spiritual, view of the atonement. His words on this subject were as follows:

"And now, my friends, we reach the apex of our pyramid, the foundation of which is the perfect square of absolute divine equity. How blindly and foolishly have men been prating through the centuries of an opposition between the attributes of the Almighty. God's attributes are distinct the one from the other, but never can one be opposed to another, or God himself would cease to be; for, whatsoever is at variance with itself, by what variance is brought to destruction.

"Mercy and justice are eternally inseparable; God is love and wisdom, the divine love is recognized by us when we are confronted with mercy in the scheme of providence; wisdom is displayed to us when justice meets our view. Justice and mercy are in truth, as man and wife, when the two are no more twin, but one spirit; this sublime virtue however, is inconceivable by us until through inward purity, purity of affection, desire, aspiration or will, we attain to the beautified condition of those who see the eternal Jesus as a perfect, living, breathing, working exponent of the divine character, as he traveled over the earth, perpetually emanated virtue as a flower emits fragrance; this elixir of life, potent to heal all disorders of man's moral, mental and physical condition was the power by which he brought sinners to repentance, cast out unclean demons, and healed all manner

Continued on Eighth Page.

[Written for the Golden Gate.]

Problems in Life-Sufferings.

BY GEO. A. DELERRE.

"Awake from thy bondage, oh, suffering soul, bright angel teachers are awaiting control; Oh, give them conditions and learn how to live, Then life's highest missions will be thine to give."

God through nature's laws tells mankind to be happy. Yet, he is the divinest man whose heart is in the deepest sympathy with the unceasing work of humanity. A delicate touch of heartfelt sympathy urge the spirit of man to manifold duties, and thus becomes one in harmonious action with the sufferer. A despised man may be in himself worth as much in real value as many who hold themselves high—in pride and arrogance, pity and forgiveness, rises the soul to a true unfoldment of our higher natures. *It is nothing to live.* But to live that the world may be benefited by your having lived in it is the true unfoldment of your soul. He who sheds tears of sympathy, because of others' sorrows, knows the true value of life. Many are in life apparently happy, and seem to enjoy the fruits of their ambition; yet the few that are called to the heroic task of martyrdom realize within themselves the beauties beyond the world's control. Great trials elevate or crush the sufferer, and are often the starting-point of a new and successful career. Each soul thinks his or her lot in life the hardest; yet, if we would look at our sufferings correctly, and place ourselves in the position of the insane, the orphan, the over-worked needle-woman, the half-paid miner, or the deformed ones, we would hesitate to change positions, and have to face the martyrdom they are compelled to realize. Then, take individual martyrs, whose spiritual natures are bound up in hate, jealousy, bad tempers, selfish pride, untempered in marriage, haughty and arrogant, we would find that life is not all sunshine, yet many suffer needlessly. Suffering is inevitable as long as ignorance holds the sway. We find too much to grieve about, and too little to find happiness in. Many have fretted and groaned all their happiness away. Those see no good in anything, no benefit in living. Ignorance of life is the basis of all our misfortunes. As we look back, and turn over the pages of our griefs, we find each lesson beneficial to our higher unfoldment. Humanity all like to be humored a little, and, as we find our motives for good rightly appreciated, it gives joy and encouragement to go forward in like pursuits again.

"Be proud, O soul, that thou hast lived, Earth's lessons here to know; For by the power of growth we give A triumph in all we show."

Nature is always in harmony with herself, and, when understood by humanity, brings harmonious conditions to each aspiring soul. The spiritual portion of man teaches soul unfoldment; his intuitive powers are always susceptible to higher teachings of selfhood, and he thus learns of higher progress in life through his spiritual unfoldment, and soon finds the road of communication with the unseen world of spirit. Thus, the soul unto soul, and the response is echoed in his intuitive nature. Angels often visit us, and we only know of their presence and visits when they are gone; yet, their higher knowledge of life makes them consistent, and, although they fail at first, they keep trying until they accomplish their purpose. Can we ever atone for their affection, when we close our hearts to their presence, and through superstition and bigotry call them dead, and refuse to believe their ability to reach their loved ones yet in the flesh through nature's laws of love?

Yet when we look back over our past history, and see the defects we have overcome and outgrown, we can feel that in their higher altitude of spirit, they know and feel a sympathy for our ignorance of life. Material nature must grow into a spiritual knowledge of themselves, to drive away dull care. The world and its glittering gems must only be appreciated as they are, only for temporary use; loaned to us to be beneficial in our unfoldment and growth, and then pass to the next needy scholar. Through this means, and this only, can we look for spiritual advancement. While we hug phantoms to our hearts, we cannot expect to entertain angels. To receive love, we must make ourselves lovable. Angels cannot take on all our lower conditions, to meet and greet us in love, but with longing hearts, await our aspirations for higher aims in life. The most painful experience in life comes through separation from those we love. Their lives and ours become entwined together, and separation brings that outflow of grief that seems unendurable; hence death is looked upon as a monster.

What a misunderstanding of life and its progressive pursuits! What excarnated spirit would care to come back again and live over their earth life? We have not found such a spirit, thus proving that their conditions are bettered by so-called death. Then death is a friend, not an enemy; and when we look into life spiritually, we find all our sufferings are spiritually good for our unfolding souls. Tears wash out the dross in our natures, and make the higher elements within us rise to the emergency of the situation. Grief is the soul's unfoldment. The heart is often too heavy for common demonstrations of civility. Then only, angels can bring sympathetic love to soothe our troubled heart. To know those we love exist, and are in a happier condition of life, would bring the

sunshine to any grieving heart. Yet we live on in ignorance, and thus grieve needlessly.

Grief is but a shadow born Into life, soul to adorn; For as its message is made plain, No more can it sting, or cause us pain.

All that nature has prescribed must be good; there is no cause for alarm; nature prescribes an antidote for all her chastisements, just as the mother takes her darling to her heart after the trials of punishment are over, and its lesson learned by the child. So Mother Nature treats her children, and as we learn her laws, and obey their precepts, we too, are benefited by their application. Let us learn through life the preventives for grief, and then we can banish suffering, and thus unfold our spiritual natures. Man's life begins in discord, and harmony is its destiny, although the journey is long and tiresome; yet the summit will be reached and happiness triumph in the end. Thus suffering will cease, and spiritual education will supplant ignorance and grief.

Ransomed oh, soul, thy suffering o'er, Ascended in beauty to spirit's bright shore, Thy earth mission over, thy spirit is free, Thy home in its beauty, throughout Eternity.

Go tell to poor sufferers wandering on earth, Thy spirit's immortal, and hence doth receive The fruits of its labor while wandering below, And here in its beauty will immortality know!

Awake, ye of earth, no more need ye grieve, Thy spirit's immortal, and hence doth receive The fruits of its labor while wandering below, And here in its beauty will immortality know!

Children's Rights.

EDITOR OF GOLDEN GATE.

The world is full of thought, of science, of literature, for the adult mind, but for the child there seems to be a serious want. The fact seems to be overlooked or not allowed to take root in the minds of parents and teachers to any great extent, that by planting the choicest seed in the child's mind, and then by careful and judicious guiding and pruning a bountiful harvest of good, would be the result. The children are the fathers and mothers of the race. Education in its truest sense should mean something more than memorizing and repeating, parrot-like, the sayings of others. Thought, the soul within, should be allowed to unfold as the flower or as the tree, branch, by branch, leaf by leaf, until a form of symmetry and beauty is completed.

The child contains within itself all the attributes of God, a microcosm within the universal macrocosm, and the planet earth is a school through which it must pass. Great care should be taken, that the teaching be such as to give strength to the root, the underlying foundation, that when its unfoldment it experiences the storms of adversity, trial and temptation, it shall know that the power is within itself of overcoming and of holding it firm and unmoved.

What greater boon can be given to the child, the man, the woman, than liberty to think? Yet the thought of the child should be directed so that of the two roads it may choose the better. The highest, purest and best thought, leads to liberty—to noblest deeds. The highest pinnacle of attainment in the earth-life, is sacrifice—for the good of others. To attune our lives in harmony with the Divine is to forget self.

The child should be reared in a home where the atmosphere it breathes, the elements which are a part of its life, conduce to the growth of its better nature, the strengthening of the higher faculties, the rounding out of the physical, the intellectual and the spiritual; as he leaves the fire-side and steps upon the threshold, he may go forth incased, as it were, in an armor of light, that no shaft coming from corners of darkness and error, could possibly penetrate.

Our sons and daughters need more home education; it cannot begin too early, nor would it ever end—its influence would be felt through succeeding ages. If there were more such homes how long would it be before peace, good will, and universal brotherhood would be ours?

Let liberty be our motto, but without prejudice, without injustice, without license. Let us have faith in, and, above all, let us trust our children. Who that pauses to listen to the still-voice of the soul, can ever break a mother's trust? No command, however strong, can equal the potency of confiding trust. It is a bulwark of self-defense which age can not wholly undermine.

It is not strange, even at this age of the world, that so many people believe they are afraid of God. How else could it be, when from their earliest remembrance the rod of fear was held over them, or they were thrust into some dark room or cellar, with threats of vengeance, until every nerve quivered with fear? Their lives are spent in terror, and at last, in fear of eternal doom, they endeavor to propitiate what they suppose to be the governing power.

I believe in "children's rights"; a right to the best pre-natal conditions; a right to be guided by the highest wisdom, love and justice, that the study of truth can reveal to parents and teachers. Then from the loving father, mother and brotherhood, they will be led to the loving God, Father and Mother, the ALL, the Universal Good, when after many pilgrimages, the soul—like the returned prodigal—will find peace and rest; rest from fear and anxiety; rest at being in harmony with itself and God.

H. BLUE.

SAN FRANCISCO, July 14, 1889.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (83) and my exemption from the contrivances of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a letter to A. Russell Wallace.]

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

Professor Challis, the Late Plummerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses."

In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts of human testimony must be given up."—[Clerical Journal, June, 1862.]

Professors Tornebohm and Edland, the Swedish Physicists.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."—[Aftonblad (Stockholm), October 30, 1879.]

Professor Gregory, F. R. S. E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I can not say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."—[Preface by Lord Brougham, in "The Book of Nature." By C. O. Groom Napier, F. C. S.]

The London Dialectical Committee reported.—"(1) That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. (2) That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. (3) That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. R. S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception." He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer and Member of the Academie Francaise.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man, who declares the phenomena denominated 'magnetic,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by preconceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disapprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—[Miracles and Modern Spiritualism.]

Dr. Lockhart Robertson.—"The writer (i. e., Dr. L. Robertson), can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legend, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he can not doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.—From a letter by Dr. Lockhart Robertson, published in the "Dialectical Society's Report on Spiritualism," p. 24.

Baron Carl du Prel (Munich) in *Nord und Sud*.—"One thing is clear—that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on this Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

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

The site constitutes a part of what is known as the Ortega Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. 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.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30.00, \$2.50 of which is donated to the Colony. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., securing a front and rear entrance.

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Orders for lots in Summerland will be received, entered and selected by the undersigned where parties can not be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the ground.

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SANTA BARBARA, CAL.

From the Sun Angels' Order of Light.

[Written for the Golden Gate, by Saidie, Leader of the Oriental Band, through Mrs. E. S. Fox, Scribe for the Sun Angel Order of Light.]

Children in earthland, bound to the messengers and guides by ties that have their birth in the heart of Deity, Saidie greets each one again with a love that knows no bound. She comes on the day when mankind assemble for worship in their temples. E'en as she indites the words her children look forward with expectation; the sound of voices reaches her ear, wafted thither by the breath of the zephyrs that waft to each soul sweet inspiring thoughts from the angel world. Children, when we come into your atmosphere unseen, we come with the sweet influences of our home pervading us. Around our spirit forms shines the light of the world from whence we wend our way.

We stand by the side of those through whom we would speak to mankind. We lay spirit hands upon brows where we would inspire the brain; we throw o'er the being the magnetism of our presence, and thus free the brain of its own thoughts that we may fill it with our own. Music ever comes to our inmost soul, and as our instrument listens to the melodies that float to the ear, we listen and hear. We hear the songs that are sung in worship and praise, listen to the chanted prayer of nun and priest, the hymns of choir and congregation; all thought expressed therein clusters around man's sin and its atonement. Then we look back o'er the history of the race and remember the war and strife religious differences have engendered; and, children, in all ages is shown only the working of the law of cause and effect. Religions are the effect of cause, and are, as all else, overshadowed by the Law of Progress, that will continually assert its sway o'er the opinions of men, until one after another the old land-marks are obliterated by the hand of Omnipotent Love, and shining ones are left upon the sands of time, not to be washed away, but to be painted with more shining tints of reality, until mystical thought and blind faith have given place to grand realities, which are the abiding rocks on which mankind may rest securely here and through uncounted eternities.

Angels love the harmonies of the sphere; they dwell where is harmony with the All Good in happiness and light. They listen with rapture as they sing the songs of the higher heavens, set to music, transcending any the choirs can sing in the temples to-day, and they long to inspire earth hearts therewith. There is music you on earth have never heard. There are melodies yet to be given whose grand harmony, rhythm and melody you on earth have but faintly conceived. Saidie sees among those with whom she mingles the masters of music—those who have come to earth in the past with a deeper knowledge thereof than they were able to express. These lived in a thought-world of their own. They lived in an atmosphere of harmony, the faintest echoes of which they might express in song and melody, but the soul was still unexpressed. The unfolding of earth-land could not receive the deeper soulful harmonies which thrilled and vibrated within the inner sanctuary of their being, and they carried with them into the higher life unwritten song, unexpressed music. There they could give forth freely as the birds of the air. Among the harmonies of the higher life they live and are happy. They yet will give through the power of inspiration that which thrills through their souls with untold happiness. The day is not so far distant when this can and will be done. The angel world ask their instruments to fit themselves for a grander, deeper work. You ask of us—we ask of you. Make yourselves receptive to the higher, the better. Live in harmony with the holy, true and pure, and thus the forces unseen can make their power felt for good to humanity.

Mankind are learning that intellectual life is not spirituality. There is a something more to be attained than mere earth culture: that once attained culture is assured. Then the angels can sing with you as they sing together in the halls of light. Then, from the world that is far away, can the light and knowledge reach the land that waits now the full born day of higher reason, and the reaching forth of earth hearts to receive. Then will melody and music ring forth from the heart and soul, the rhythm and thought expressed cluster around Truth, and mankind will sing no more the words superstition has caused to be given as hymns of praise to a god of whom they are deplorably ignorant. Saidie and the angels listen and hear the melody of voices, but turn a deaf ear to the meaningless words. We would be glad if our loved ones who welcome us ever could sing the more beautiful and perfect airs that will fall as inspirations from those who have become worthy to be called Masters of Song. But we wish the expressed thoughts that flow from the heart in song, to be expressions of enduring truth; and while these are but simply expressed we will be content, knowing the time will come when our loved ones will join with us in singing songs that now come to them as faintest echoes of possibility.

And, children, when you take your places among the inspirers of the race, it will be with an added knowledge and greater wisdom. You will leave a shining

land-mark upon the shores of time, that will remain, not only during centuries but for ages untold. Saidie counsels each one to reach for the highest and holiest, that when you return you may look back o'er all the past with feelings of great joy and satisfaction; glad you were light-bearers to a needy world. Peace be with you.

SAIDIE.

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

OSWEGO, N. Y., July 21, 1889.

Costly Funerals.

EDITOR OF GOLDEN GATE:

Apropos to your late article, I will add, that many years ago, when in the zenith of his prosperity, John M. Keyser, a prominent Spiritualist of New York, at his private hospital in New York City, instituted twenty-five dollar funerals as an example, and for the benefit of the poor. In Vineland, New Jersey, they have an association obligated to limit the cost to \$25. In Newark, New Jersey, they have lately formed a similar association, graduating from \$35 up, as per order, but all at fair prices, thus saving two or three hundred per cent, which goes into the pockets of the undertakers, for a little unnecessary display. This raised a storm of indignation among the beneficiaries of costly funerals. The professionals met, orated, resolutely their indignation, and subsided.

It has come to such a pass that a poor man cannot afford to die; and, I may add that poor people cannot afford to have children. The professionals tuck on their taxes at both ends of life. I see no remedy but to unite defensively and boycott the cormorants. There is another item in the funeral bills which may be added as unnecessary, and that is costly mourning fixtures. This, too, has become a burden as great or greater, than that of the undertaker, and of no use whatever, beside being largely fashionable, and calculated to display grief ostentatiously. External mourning trappings are no proof of sincere sorrow. If we must mourn, let it be in the privacy of our own souls, and not in the eyes of our neighbors. When a young man (eighteen), and a church member, I refused to wear mourning for my dead, and have refrained until now—seventy-three, and nearing the border-land.

Now that we have come to look upon death as an angel of light, and decorate the dead with a wreath of flowers (too often extravagantly), there is something incongruous in the contrast of gloomy mourning paraphernalia. Especially is it inappropriate for Spiritualists who, on principle, are bound, as well as by consistency, to set the example of putting away all external signs of grief, which are so contradictory of our teachings with regard to the uses of death, and the condition and requirements of the departed. We teach that our grief holds back and pains our risen friends.

Then, why should we unnecessarily grieve over that which is inevitable, proper in itself, and of great advantage to the subject; or why put on apparel to nurse and display that grief to the world, which cannot enter into our sorrows? Has thou ever thought that this grief is mostly selfish? That we sorrow, not because our friend has lost life and its possible joys, but because we have lost a friend in whom we had pleasure, and there is an aching void within ourselves?

There is one other point in this dying and dead business which I will present and then decline. Every genuine Spiritualist should provide, by will or otherwise, that his funeral shall be an attestation of his life convictions. Through neglect or moral cowardice while living, too many of our people are buried with religious services, which are insults and outrages upon the life of the departed. If Spiritualism is worth living by, it is worth acknowledging in *articulo mortui*. The Spiritualism that lacks the courage of its conviction cannot be of much use to its owner.

We owe it to the worlds of spirits and mortals as well as to ourselves to attest in the last extremity and degree our sincerity and appreciation of the truth which has set us free. I will not attend the funeral, personally or officially, of Spiritualists, who, for the sake of popularity, or the feelings of friends, even, so far forget and forfeit their obligations, as to fail to provide that their death services shall not belie their living convictions. I hold that survivors who do not respect the faith of the departed are not entitled to have their feelings and opinions respected.

JOHN B. WOLFE.

A correspondent of the Philadelphia Record vouches for the wonderful efficacy of the common cat-tail as a remedy for burns. He says: Take the down, and with just enough lard to hold it together, make a plaster and lay upon any burn, and it soothes and heals so soon that it seems a miracle. Put upon a fresh burn, and in less than half an hour the smart is gone; if it is an old burn, the healing will commence in twenty-four hours. "Cat-tail" is also the Indian remedy for scrofulous sores or ulcers. Age does not destroy its healing virtues. It can be laid away and kept for years without losing any of its remedial properties.

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

EIGHT RULES BY WHICH DEVELOPING CIRCLES SHOULD BE GOVERNED.

Inquirers into Spiritualism should begin by forming circles for investigation in their own homes; for one or more persons possessing medial powers without knowing it, are to be found in every household:

1. Let the room be of a comfortable temperature, but cool rather than warm; let such arrangements be made that no body shall enter it, and that there shall be no interruption for an hour, or during the sitting of the circle.
2. Let the circle consist of four or more persons, about the same number of each sex. Sit around an uncovered wooden table, with the palms of the hands on its surface. Any table will do (except a marble top, or one heavily varnished), if large enough to accommodate the sitters.

The removal of a hand from the table for a few moments does no harm; but sitters should not break the circle by leaving the table without spirit permission, as it breaks the conditions and delays manifestations.

3. Choose an evening hour convenient for all, and then strive to be punctual in attendance, and before the sitting begins, place a few pointed lead pencils, and sheets of clean paper on the table, on which to write any communication that may be obtained.

4. Persons who do not like each other should not sit in the same circle, for personal animosity destroys harmony, and prevents manifestations. Belief or unbelief has no influence on the manifestations, but an acid feeling against them is a weakening influence.

5. Let the circle be opened with music, vocal or instrumental, or both, and an invocation to spirit friends. An earnest, but cheerful feeling among the members of the circle, gives to the higher spirits more power to manifest, and makes it more difficult for the lower, or undeveloped spirits to interfere; but they should be welcomed, taught, and be helped toward progression's path, "for as ye do unto these," even so will you receive when you return to homes on Earth from homes in Spiritland.

6. The first symptom of the invisible power at work is often a feeling like a nice, cool wind sweeping over the hands; and the first manifestations will probably be table-tippings or raps. If the table tips, or raps are heard, avoid confusion. Let the person who has been chosen to conduct the meetings, speak, and talk to the table as to an intelligent being. Let him, or her, tell the table that three tilts or raps mean "yes," one means "no," and two mean "doubtful or don't know," and ask if the arrangement is understood. If three signals be given in answer, then say: "If I speak the letters of the alphabet slowly will you signal when I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Communication established, the question should be put: "Are we sitting in the right order to make the best conditions, and get good and true manifestations?" Probably some members of the circle will be told to change seats with each other, and the signals will be afterward strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to any one present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body, and show them in the same manner.

8. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and is very sensitive to mesmeric and other influences. The majority of media are ladies, as they are more sensitive and more readily influenced, being of a more spiritual nature by reason of home surroundings, than men.

To all who would investigate and know of the phenomena of Spiritualism, we, as teachers (speaking through the hand of our medium), will say: That experience proves that the best manifestations are given when the medium and all the members of the circle are bound together by affection and are thoroughly comfortable and happy. The manifestations are born of the spirit, and shrink somewhat from the lower mental influence of the earth.

Family circles, with no strangers present, are usually the best for development and for manifestations.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily. If the contrary be the case, perseverance will be necessary.

Be honest and truthful in all your actions, and thereby draw to your circles developed spirit-guides, who can instruct and lead you in the path of life, and fit you to become instructors to the millions of *creed-bound* souls, who now make (as it were) a wall of darkness between your Earth and the higher spheres of Spiritland.

Every man or woman during his or her earth probation, prepares a home "over there," and whether in the brighter spheres above, or down in the darker circles of the first sphere, each one will desire to return and visit the home on earth, and commune with their relatives and friends. With this purpose in view, you must learn how to control a medium; and the more of circle experience gained while

*From Jas. H. Young's "Rules and Advice for those desiring to Form Circles." For sale at this office. Price, 25 cents.

in the body, the easier and sooner will the desired knowledge be gained. While you are seeking to gain *knowledge* for yourself, be not chary of that learned, but communicate with your friends, and invite all with whom you can sit in harmony to share your blessings. Freely have you received; freely give. We, humanity's spirit-friends, desire that all of these *creed-bound* spirits be instructed and released from their thralldom, for then, and *not until then*, can the long wished for Millennium-day come to MAN.

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Published every Saturday by the "GOLDEN GATE PUBLISHING AND PRINTING COMPANY," at

Flood Building, Market St., San Francisco, Cal.

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SATURDAY, AUGUST 24, 1889.

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EDITORIAL FRAGMENTS.

We believe in a paternal and maternal government—a government that cares for and protects the weaklings of the great family. The parent shields the child from danger, and guards and protects its interests. What is man but a child "a little older grown"? Thousands of our people are no more fitted to care for themselves than are children. They become the prey of the greedy and dishonest in many ways. They yield to temptations of vice and intemperance, and become burdens upon the thrifty and virtuous. Why should they not be protected, just as the wise father would protect his child, for their own good, and the good of the rest of the family. We make laws to restrain man in certain matters, thereby recognizing the inability of some to respect the rights of others. Why should any be left to go to destruction? What sort of a government is it that tempts any of its citizens to destruction, as our weak ones are tempted by the thousands of liquor saloons that defile all of our great cities? When man becomes wise enough to be safely allowed to be a law unto himself, then he will need no other protection than that of his own unfolded soul. But the average man is yet far from that millennial condition.

When trouble and misfortune come—when the realization of great losses sweep over the soul—when the infirmities of age settle down upon the worn-out form—what is there so comforting as the fact of that spiritual knowledge that gives one the conscious assurance that his loved ones on the other side of life are tenderly near to sympathize with him in his troubles. How it buoy up the spirit, and gives to the stricken soul strength to bear the burden of life's ills to the end. He who has come to the knowledge of spirit communion, and learned to shape his life in harmony therewith, has truly found the "pearl of great price." For him there is no cloud so dense that he cannot see its silver lining—no grief so profound that he cannot catch a glimpse of the joy and happiness beyond. Duty, however irksome or unpleasant, henceforth becomes to him a pathway strewn with flowers. He feels that there is a useful lesson in his sorrows, and that they are only for a little while at most. Where others would yield to despair, he would rise in the strength and panoply of a power that the world knows not of. He would rejoice and be glad in his afflictions, and, taking up his scrip and staff, would journey on with a light heart to the river's brink.

There comes a time in the life of every person when he must realize that his brief day of existence is drawing to a close—when the eye loses its lustre, the step its elasticity, and he must feel that he is nearing the inevitable change that comes to all. Have you reached that time, dear reader? If so, you must know that there is not much more of this earth life for you. You must know that the shadows you see in the distance are the mists that hang over the river, beyond which stretch away into infinity the "land of the leal"—the home of the immortal soul. Isn't it about time,—if you have not done so already,—that you began to put yourself in readiness for the long journey? You will need some things to take with you. What have you among your assets that you will want, or that will be of any use to you "over there"? Surely nothing of a temporal character. That you must dispose of, or make a proper use of, before you go, or it will weigh you down. Then what have you left that will be of real worth to you when you shall cross over and awaken to the new life on the other shore? Is not the subject worthy of your thought? And would it not be well for us all, occasionally, to close the doors of our souls to the world for a little while, take an account of stock, and see just where we stand?

"As ye sow so also shall ye reap." There was never a truer maxim. Whether it be of good thoughts and kind acts, or their opposites. If ye sow idleness and dissipation, ye reap poverty, disease and early death. If ye sow dishonesty, ye reap its sure harvest of shame. This is the law, founded in the constitution of man. It is the code of the moral universe, whose penalties none can escape. The right way is marked by finger posts at every point of deviation; there are guide boards at every pitfall. Therefore, why should any err? Yet, notwithstanding all precautions and warnings, many there be whose footsteps are sure to wander from the straight and beaten path. Hence, the wrecks of humanity that strew the shores of time—the "frightful examples" to warn others of the dangers of wrongdoing—a mighty multitude moving down to the gates of death. O, it is pitiable!

"For sweet charity's sake!" There are many needy ones in the world—men and women sick and friendless, and helpless orphans—who find it a hard struggle to live. A little judicious help, kindly bestowed, will aid the giver as well as the receiver. It will bring comfort to the one, and an enlarged spiritual nature to the other. God pity the man or woman who never gives "for sweet charity's sake." It indicates that his nature is hard and selfish—that he has no sympathy for his suffering fellow-mortals. Who would like to carry such a spirit into the other life, where, we doubt not, he will find the greatest need for sympathy for himself? Give, though your means may be limited and the amount small. It is not the gift so much as the spirit of it that benefits the giver. If you have nothing of this world's worth to give, then give a kind word of sympathy. There is nothing like it to draw the spirit nearer to the great loving Soul of the Universe.

Physical courage, when exercised in a worthy cause, is something to be commended—to be desired. But, when it is backed up by no moral courage, there is no more merit in it than there is in the courage of the bull dog or hyena. The physical bravery of the man that whips his wife, or that assaults old age, or that attacks an inferior in physical strength, is not true courage, but cowardice. Neither is it a commendable courage that prompts one to be tyrannical or overbearing, or quick to resent an insult with a blow, or ever ready to submit moral questions to the arbitrament of physical strength or skill. If the true test of merit in man or woman is found in the bull-dog side of his or her nature, then Sullivan is a better man than Daniel Webster, and Big Bertha a better woman than Sarah Cooper. These are the standards of barbarism—of a false chivalry—that makes heroes of bullies and blackguards. The courage to dare and do in a good cause has nothing in common with that courage that has no sound backing in moral principle.

It is well for the world that all men do not devote their lives to the pursuits of trade. For the truest good of all there must be dreamers. There must be poets, inventors, artists. There must be thinkers and teachers in all the ways and abstractions of life. There must be many men and women who have but little time to plan and think for themselves: their thought is for the welfare of humanity—for the millions who do not think either for themselves or for others. What would wealth be without its adornments of art? What would the world be without its noble army of philosophers, and dreamers, too, if you please; for is not all speculative thought an impulse from the soul realm—the land of dreams. It takes all kinds of thinkers and workers to make a world worth living in. Therefore should all recognize the fact, that each honest toiler, as well as he of great intellectual and executive powers, is essential to the symmetry of the social structure of which all are a part. The more numerous and better enlightened the workers, the more enduring the structure.

—Mr. Williams has given the Summerland Library Association four lots in block 21, for a library building, and it is expected that the lumber for the erection of a building to cost about \$500, will be on the ground next week. Several residents of Santa Barbara and vicinity, some of whom are not Spiritualists, have contributed \$50 each toward the building fund, and quite a respectable nucleus for a library is now ready. The residents of Summerland are enthusiastic in their appreciation of the delightful location, and several permanent residents have moved to the colony within the present month.

—If success is a reliable standard of judgment as to the merits of a medium, then does Mrs. J. J. Whitney rank among the first mediums in the world. She is kept busy from morning till night with private seances, seldom sitting for less than twenty on any day. A stranger whom we recommended to visit her, the other day, assured us afterwards that she was the first medium who ever gave him positive evidence of spirit communion, and he said he had visited many. She cannot bring the positive proof to all; no medium living can; but we are as certain of her genuineness as a medium, and one, too, of great power, as we are of our own existence.

A THIRD MOTION.

It has been said that no idea is conceivable that has not a foundation in fact. Those who believe this to be true will be most tolerant and charitable of others' opinions and convictions.

It took the race a long time to be convinced that the earth moved at all; it did not learn at the same time that it had two motions, therefore it may not be considered strange if it has taken centuries more for man to discover that our planet has a *third* motion, which Marshal Wheeler claims it has, and which is made to account for the several changes of zone known to have occurred but not heretofore explained. Mr. Wheeler says that at certain regular periods the earth reverses its position so that the equator becomes the poles, and the poles the equator. At each of these turns the waters are thrown over the earth, and the nations and continents disappear in certain parts of the earth, while new continents and nations rise, in the march of ages, where the oceans of former periods rolled. The last turn brought the continents that now exist up out of the great waters, and at the next turn, where we now live and the great American Republic flourishes, the oceans will again roll; the great ice fields of the poles will be thawed out and run down over the land under the torrid zone, and the present tropics will become solid ice in their new position as the poles, thus accounting for the vast quantities of the remains of tropical animals and plants found frozen up in Alaska and Siberia, and the tracts of ice glaciers in the torrid zone.

Mr. Wheeler also claims that the earth is not a temporary body but a permanent part of the universe that has always existed, and never will end, and has been washed over and created anew at regular periods throughout countless millions of years; and man and all its other productions having been swept off, leaving only enough for seed, and their locations changed at each turn, and that this process will go on forever—a new earth washed clean, and a new deal at regular periods throughout eternity.

We are of the opinion that most persons would rather be drowned than struck by a comet, therefore Ignatius Donnelly had better be looking after his laurels, won for original conception, for it appears at once that Mr. Wheeler has given the more probable explanation of the changes and destruction which the rocks tell has been wrought upon our globe.

A RATIONAL CURE.

Looking at nature, we may think it is the multiplicity of forms that pleases and charms us, and in which we most see design. It is not form, however, but *color*, which works the spell upon our senses and bewilders us in contemplation. All colors become harmonious blended by white, but separately they are subject to individual preference. Now, why should this color adaptation be but mentally considered? The choice and liking of colors in apparel is something more than a mere eye-fancy and sense of fitness. It is based in a physical, aye, a spiritual, law of our being, and may not be violated without inharmonious and suffering.

Science recognizes the effect and power of colors on the mind, but not on the body, and some time ago they were used in the treatment of the insane in Italy. Wonderful reports of recent date from Alexandria, show that the color cure is likely to supercede all others in the near future in the treatment of mental and nervous disorders. In the hospital there for the insane, special rooms are provided in various colors of glass and paint. Blue is found to be a soothing nerve tonic, one violent patient being cured in an hour under its effect; another was restored to mental calmness and peace by passing through a violet room. Red is found to be a specific for melancholy and a disinclination for food. Three hours under the influence of this color restored cheerfulness and a desire for nourishment. These are useful suggestions thrown out by isolated experiments, but none the less valuable. But it is a mistake to regard these cures and benefits as wrought through the eye. Were it so, any other diversion would answer just as well.

Color is of a chemical nature, and certain colors affinitize with certain temperaments, and the various shades and degrees of color with mixed temperaments, but with exceptions and variations. Mediums are sensitive to colors, blue, white and red being the more harmonious. Mental and spiritual harmony are so dependent upon colors that no time is lost in studying them.

"POVERTY SOCIETY."

We of this country have an "Anti-Poverty Society," while Russia has a "Poverty Society," the last place in the world one would suppose any attempt would or could be made to reconcile the poor to their condition of life. The avowed object of this before unheard-of institution, is "to popularize poverty among the poor, and teach them that their lot is not one to be repined over, since the first pleasures of life can be enjoyed independently of money."

It is perfectly safe to assert that this scheme of harmony in Russia was hatched in the brains of those who have never had a want ungratified, and who have more of this world's goods than is good for them, or else they would take more practical means of increasing the contentment and pleasures of the poor. We like our own society better. We do not think that poverty should ever be regarded as an unalterable condition, but fought against and mitigated at all points. About nine-tenths of our world's population are poor, comparatively speaking; so far as worldly possessions constitute poverty; for this great majority to settle down resolutely to their state as inevitable, would be to belittle their souls and become the bond slaves of the moneyed few. In such a state capital might ultimately want the earth, and pass laws making poverty a high crime, as that "those not possessed of a thousand dollars" should be decapitated for the offense," as a thoughtful writer suggests, would be a ready and

sure means of ridding the world of its poor. We don't believe in resignation to any miserable condition, and those who attempt such reconciliation for others, never knew misery themselves.

MEDICAL ART.

It is a little singular that our useful sciences and arts may be traced back to so-called heathen origin, and to-day in our wonderfully perfected knowledge, we send missionaries and teachers to those heathen who suggested in past ages much that makes us great and humane to-day.

The ancient mind was fruitful in theory and idea, but it lacked executive ability as the material world then lacked mechanical inventions. Dr. Hopkins, of New York, says: "The Brahmins were the originators of the practice of 'medicine.' Like all other nations, then and now, they believed in the existence of an elixir of life subject to Brahma for its disclosure, therefore was not made a thing of research and investigation.

With us, medical treatment of animals is comparatively new, while the ancient Hindoos had hospitals for beasts as well as man. Strange, is it not, that while those for man have vanished in the ages, those for animals still remain. One of these latter institutions is described near Surat, as being over two thousand years old. These humane refuges for animals are sustained in accordance with the edicts of a great ancient ruler, Asoka, and are said to be cut on the rocks near Gazaret.

The Brahmins evidently believed in man's ability and progressive intelligence to carry him beyond and above the need of second-hand medical aid, in allowing the hospitals for his kind to die out. And there is no reason, except when surgical skill is required, that each should not be a physician unto himself. The true elixir of life is a thorough knowledge of those laws that give health and sustain our mortal being unto ripeness.

AN ATTACK IN THE REAR

We wonder if those misguided enthusiasts, who are endeavoring to force a recognition of the Christian religion and the Christian Sabbath into the Constitution and laws of the country, are aware that there is a mighty and increasing army of thinkers, who are assailing the fundamental claims of Christianity in all of its strongholds?

No intelligent scientist to-day accepts the literal statement of the Mosaic account of creation; and but comparatively few are willing to admit a belief in the Christian dogmas of infallibility of the Bible, the fall of man, the trinity, the vicarious atonement and endless punishment. These essential claims of Christianity are fast losing their hold on all intelligent minds. All that is of any good in Christianity—such as brotherly love, charity, good will, etc.—is the common property of humanity, irrespective of any religious creed. Spiritualist, infidel, atheist, pagan, Mohammedan, Jew—all possess these virtues to a greater or less extent, and all are entitled to them.

All classes are willing to recognize the Christian Sabbath, in a certain sense; that is, as a day of cessation from all unnecessary labor—a day of rest and social recreation. Man needs, at least, one day in seven for this purpose, and all should be protected in their right to enjoy this day in any harmless way they may choose. But, to force an observance of Sunday on the unbelieving world, on the sectarian ground of a peculiar sanctity attaching to the day, that means resistance. It cannot be done, and Christians are very short-sighted that they do not see it.

The "soldiers of the Cross" on the outposts, who are pressing this claim, should be called home; they are needed to defend the citadel of Christianity from the mighty horde of unbelievers, who are pressing upon it from both front and rear.

When we shall have a Christianity freed from the fungus growth of senseless dogmas that the church has fostered and encouraged, then it will be found to be but another name for pure Spiritualism.

THE MARECHAL NIEL.

San Francisco is justly noted for its fine restaurant and hotel system. Perhaps no city in the Union of its size, is better provided with caravansaries than our own; but another private hotel has been added to the already large number—the Marechal Niel, situated at the corner of Jones and Ellis streets. It was opened August 15th, under the proprietorship of Mrs. E. L. Foss, a lady of acknowledged skill and ability in this line. The furnishing throughout of the Marechal Niel is a triumph of art, of which Mrs. Foss may well feel proud. It is the only hotel we know of in the city, where every room is carpeted with velvet and corresponding draperies and furniture. The opening dinner was served to some eighty guests or more. The soft, melodious strains of the orchestra in the main hallway at six o'clock, was the signal for assembling in the dining-room. This room had been especially ornamented for the occasion with smilax and roses, the Marechal Niel rose predominating. A floral offering was laid at each plate, and the tables fairly glistened with their new crystal and silver-ware. The menu was prepared and served to the satisfaction of the most fastidious epicurean. Mrs. Foss received many congratulations for so grand a success, and The Marechal Niel could not have started under fairer auspices. After dinner, dancing was indulged in the remainder of the evening.

Mrs. Foss' new house is favorably located; it is in easy access to the business center, and yet just far enough removed to be outside the disagreeable features of business populace. The Ellis street cable line, which is nearing completion, will pass the door. The Marechal Niel is destined, under Mrs. Foss' efficient supervision, to be one of the most popular and delightful family hotels in the city; a quiet retreat amidst elegance and refinement. Although so recently opened, the house is now well-nigh filled.

EDITORIAL NOTES.

—Our "Question Department" is unavoidably crowded out, this week.

—A Solano subscriber writes: "I would not miss your paper for anything. I would rather live on one meal per day than be deprived of 'the GOLDEN GATE.'"

—Madame De Roth, the medium for whom we appealed for assistance in a recent issue of the GATE, has passed on to test the realities of spirit-life. She leaves two children to the mercy of the world.

—Horace Seaver, editor of the *Boston Investigator*, died Aug. 21st, aged 78 years. R. G. Ingersoll will deliver a memorial address to his memory in Raine Memorial Hall, Boston, on Sunday, Aug. 25th.

—Send your orders for business and visiting cards, letter-heads, bill-heads, monthly statements, programs, and all kinds of small printing, to office of GOLDEN GATE, Suite 43, Flood Building, San Francisco.

—The symbolic painting of the "Golden Gate," by Prof. Howard A. Streight, now on exhibition at this office, attracts great admiration. Hundreds of people have seen it, and all admit it as a remarkable work of art.

—One of the best things in this week's GOLDEN GATE is the Rev. Mr. Toole's discourse before his Baptist Congregation, as contained in the last chapter of W. J. Colville's story, "Onesimus Toole." Many of our readers will regret to part company with the good pastor.

—A religious craze among the Negroes of Georgia is just now raging disastrously. One after another of the leaders have been arrested, but immediately some new messiah takes his place, and the folly is borne along. Several have gone raving mad, and over 300 have had their minds unbalanced.

—At the International Congress of Magnetism, to be held in Paris from the 21st to the 27th of October, the subject of Animal Magnetism will be discussed by some of the leading minds of the nation, especially in its bearing on disease. Upon this subject some of our French physicians are exceedingly well posted.

—One of the officers of the Southern California Spiritual Association, is visiting Summerland to arrange for holding the camp-meeting of that society there the coming fall. For that purpose the location is unsurpassed, as tenting can be enjoyed in that climate without endangering health, twelve months in a year.

—The arrest of John L. Sullivan, the brutal prize-fighter, and taking him back to Mississippi, the State where he recently set the law at defiance, for trial, entitles the Governor of that State to the thanks of an outraged people. And more so the Court that tried him and sentenced him to one year's imprisonment. Well done, Mississippi.

—The Twenty-fourth Industrial Exhibition of the Mechanics' Institute will open on Tuesday next, at the great Pavilion. These exhibitions are always a study—always instructive and entertaining. That of this year will contain many new features over former exhibitions, and will be entirely worthy of the largest possible patronage. See advertisement.

—Mrs. Lena Strong, writing from Summerland, Aug. 18th, says: "I came here four days 'after the fire, thinking I should be quite home-sick, but I was very much disappointed, for 'everything looks very cheerful and pleasant to me, and I have met with very congenial, social and pleasant friends. I have had the impression 'ever since I came to Summerland, that it will 'be one of the brightest and most prosperous 'seaside resorts in California.'"

—The editor of this journal is often asked why he does not attend and take part in the Sunday spiritual meetings. For this reason, good friends, that Sunday is his day for editorial work. It is the only day in the week when he can conclude himself from the world, and become passive and susceptible to those higher and better influences and thoughts, which he endeavors to express through the editorial columns of the GOLDEN GATE. There are others who can run the Sunday meetings; our work is elsewhere.

—The *Freethinker's Magazine* for September will be a Bruno number. It will contain a page illustration of the Bruno monument, George Jacob Holyoake will furnish an original article on "The Murder of a Philosopher," T. B. Wake-man one on "Giordano Bruno in the Past, Present and Future;" there will be an original poem on Bruno by Lydia R. Chase, a sketch of the life of Bruno by Prof. Thomas Davidson, also an article on Bruno by Karl Blind, from the *Nineteenth Century*, and much other valuable and interesting matter.

Circle of Harmony.

EDITOR OF GOLDEN GATE:

Circle of Harmony in St. George's Hall, 999 Market street, at 11 A. M., last Sunday, was largely attended, and the usual interest manifested. After the opening exercises, invocation and music, Dr. Dean Clark was welcomed back to this coast by the audience, from his long, extended tour through the Atlantic States. He gave us an elaborate and scientific speech on "Materialization," in response to the subject proposed by the audience, which received a round of applause. Mrs. Dr. Wingell asked questions which had already been answered, and challenged him for a discussion on the *modus operandi* of materialization, but as the Circle of Harmony was not instituted for a debating club altogether, Mrs. Logan called on Mrs. Hendee, the veteran pioneer Spiritualistic medium, whose remarks were appropriate and well received. Mr. Day and Prof. Ormerod added to the interest of the meeting, and the sweet song, "Heaven is My Home," so finely rendered by Mesdames Rutter and Cook, closed the exercises. To be continued next Sunday at 11 o'clock in the same place.

F. A. L.

Encouraging Words.

DEAR BRO. OWEN: (That is strictly orthodox, you know.) I am "impressed" to gladden your soul, this bright morning, with a bit of news not of "the earth earthy." Somewhere in a canyon of the Loma Prieta range is a camping spot,—a very elysium to tired San Franciscans. A friend of mine went on a pilgrimage thither last week, returning more invigorated by her communion with nature than if she had taken gallons of the Brown-Sequard elixir. She "poured out her soul" to me last night in a torrent of enthusiasm. I extracted a few drops. Analyzed, they contained charity, hope, humility and common sense. The fountain from which she drew was a man: Uncle —; rugged, tawny fellow, all untrained to society-laws, and unlettered, but a Christian gentleman of the highest type, withal, and as grand in his own way as is the peerless Gladstone in his. "I have found God here; right here," he said, "and I am richer than Solomon in the possession. All is mine, now, and I am His. Ever heard of a paper called the GOLDEN GATE? I was trapping one day—a wanted a wad—had none. Saw a loose fragment of newspaper—half a sheet—captured it." My attention was arrested by something under the head of "Editorial Fragments." I read, and read, like a starving man eats. Dear God! It was just what I wanted! The very food my soul was sick for! I knew it was God's truth. Something in me said so. The trees took it up and said, "sure," the rocks were covered with it and said, "sure," also. I saw it in the blue sky overhead, and felt it in the piney air. It made me a Christian. I am the happiest man alive to-day. Never saw the paper? Look it up; that's all!

There, Brother, take courage, and pen your inspirations right along, for who can tell what soul they may have been sent to feed.

Yours, in haste, for an editorial sanctum is not the place in which to linger.

Yours,
PENELOPE.

Progressive Lyceum.

EDITOR OF GOLDEN GATE:

Through an oversight in last week's GOLDEN GATE, it was made to appear that the Progressive Lyceum would meet on Sunday evening at their hall, 909 1-2 Market street, whereas the Lyceum meets each Sunday morning at 10:30 o'clock, and never in the evening.

On last Sunday morning, several of the scholars gave evidence of the fact that they had been thinking upon the topic, "What Influence has Tobacco on the Human System?" This had been selected for consideration, by presenting some facts they had gleaned from various sources, and the array of evidence contributed by the leaders, was, in some respects, most interesting. The result of careful investigation by physicians, members of medical colleges, and scientific experiments. It was thought advisable to give the scholars a further opportunity to present more facts upon this question, should they feel sufficiently interested to do so, on next Sunday morning, when other performers will add to the pleasure of the occasion. Among the contributions upon the tobacco question, was an essay by Frederick Perry, who resides at Eureka, California, but who was formerly a Lyceum pupil, and remembered its influence kindly, by going to considerable effort to prepare a well-written essay. The closing exercise was a piano solo by Miss Eva Ballou, who had been a pupil of the Lyceum some years ago. Her selection was, "The Sentinel and I," which occupied a few minutes with the music of voice and instrument.

The new books that were received recently, have attracted the scholars very much, so that groups of the Lyceum pupils, with some new visitors, were observed in different portions of the room, eagerly glancing over their words in studying the illustrations. The books have a somewhat wide scope of subjects, including fiction, works of travel, biographies, and histories of various countries in one syllable, so their influence will be felt in many directions within a short time.

Note From Mrs. Whitney.

EDITOR OF GOLDEN GATE:

While Mr. Whitney and I were on our Eastern trip, my guides came to my very early one morning, accompanied by five Indians, who told me they wanted Mr. Whitney and me to go with them. I asked where, and the guides said, "Follow, and we will show you what to do." They took me to a place and showed me different leaves they wished me to gather, then had my husband dig roots. We got all we could that morning. They told us we must take all we could get, for I was to make medicine to cure diseases—that mortals must have what would keep them well and strong in body, before the spirit could control them. There were several other things they told us to do, all of which we have done. The Indians told Mr. Whitney the roots and leaves would make pale faces strong, and I should see all the diseased organs in the body and cure them. I have proved this in many cases thus far.

I was afraid it would detract from my power of seeing and hearing, but the guide said no, I would have stronger power to see clairvoyantly, and I find it true. They told me I must arrange a cabinet to sit life not to be made of black material, but some fabric that is light and pretty. I have done just as they advised me to do, and am ready to help, through Mr. Whitney's control and my own, to cure the sick and suffering. Those who have tried others in vain, will find our guides will not fail. I find my East has added great strength and power. I feel as if the spirits are good to me, for I never ask them for any power; all I get is given without seeking for it. I thank all my angel helpers.

MRS. J. J. WHITNEY.

St. George's Hall.

EDITOR OF GOLDEN GATE:

The spiritual meetings at St. George's Hall Sunday last were very interesting, both afternoon and evening, large and refined audiences being present. In the afternoon invocation and address was given by the guides of Mrs. Edith E. R. Nickless, who held the closest attention of the audience for some forty minutes, much thought being expressed of a pure spiritual nature. A large number of mental questions, much satisfaction being expressed at the answers obtained. A number of mediums were present—Mrs. West and Mrs. Maxwell among others—who had kindly consented to hold circles at this service, but the crowded condition of the hall made it necessary to dispense with this method. After congregational singing the audience was dismissed, all

feeling that they had indeed attended a spiritual meeting.

In the evening the guides of Prof. Ormerod delivered a short address, after which some twelve psychometric readings were given by this medium, all but two being fully recognized. Time of these meetings is at 2:30 and 8 P. M. Sunday, at 909-1-2 Market street. All cordially invited.

Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

An interesting meeting was held at 2 P. M. After singing by the audience, and introductory remarks by John A. Collins, the President, Mrs. M. Miller, occupied nearly an hour with a most interesting talk on Spiritualism, during which she gave many tests to persons in the audience. Mrs. Ellis has promised to give some experiences and tests next Sunday afternoon; all mediums are invited to come and help make these afternoon meetings a power for good. In the evening Prof. Charles Dawbarn lectured to a large and appreciative audience, the subject being "Spiritualism in India." We cannot, in this report, give a synopsis of his lecture; all should hear for themselves.

Next Sunday evening, Mr. Dawbarn will give the first of three lectures on "Sickness and Health," and being so connected no one should omit hearing the first in order to have a full understanding of the matter as presented. Excellent singing was given by Mrs. Eugenia Clark, also instrumental music.

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

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The usual meeting of the Progressive Spiritualists of Oakland, was held last Sunday, Mrs. Cowell presiding. An invocation was given both afternoon and evening, by Mrs. Cowell. Dr. McSorley gave a few remarks on different subjects. The audience was large and very attentive; also, Mr. Shepherd said a few words on the departure of the spirit into higher life, of Madame DeRoth, and the necessary assistance for the benefit of the children. A collection was immediately taken up, and subscriptions offered to the amount of sixty dollars, which they have received, wishing me to extend their sincere thanks to the friends for their timely assistance.

Next Sunday evening the usual monthly entertainment will be given, consisting of songs, recitations, vocal and instrumental music by the children of the lyceum; afterwards Mrs. Finnegan will give tests from the platform. We invite all to come to our meetings. Doors open at 7 o'clock.

MRS. DAVIS, Sec'y.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

The regular meeting of the Union Spiritualists was held at 8 P. M. on last Wednesday evening, in this hall, and the hall was full. The meeting was opened by singing by the audience, followed by Dr. Dean Clark, who spoke on the truths of Spiritualism, followed by Dr. Smith, who recited a spiritual poem; after a few remarks by Mrs. Cowell of Oakland, the audience was formed into circles, and a great many tests given by the following mediums: Prof. Adrian Ormerod, Mrs. Edna Smith, Mr. Parry, Mrs. White, Mrs. Maxwell. A collection was taken up for the children of the deceased medium, Madame DeRoth; the amount collected was \$16. After singing by the audience, the meeting closed. Meeting every Wednesday evening at 7:45 P. M. All invited.

M. H. W.

[Written for the Golden Gate.]

Anchored at Summerland.

BY A. C. DOANE.

Yes, brothers and sisters, you that have been sailing on life's tempestuous sea, and would find a harbor to anchor your life-boat in while you recuperate your inspirational powers, come and anchor your life-boat at Summerland, and receive a new baptism of the spirit—for Summerland is dedicated for such a purpose by those that organized it and called it Summerland. Although it has been pictured by some as being barren, and by others as the barren fig tree we read of in the ancient legend, nevertheless, if the minds of those visiting Summerland are not barren as the fabled fig tree of old, they can feast on manna from heaven; for spiritual blessing is ever ready to fall on all those that have prepared their minds to receive it, for the same divine laws of nature are omnipotent, and the minds of humanity are something like the soil of Summerland—by cultivating it you can grow all kinds of fruit and beautiful flower gardens; and, if the mind is left without cultivation, it will become weeds in the place of fruit and flowers, and will be necessary to pass through some kind of baptism, the same as Summerland has recently, to destroy the weeds.

As fire is a figure to represent the cleansing power of the Spirit of all good, so, what the fire has done to cleansing the weeds in Summerland, we need the spiritual fire of good to burn out all impure things out of the minds of those coming to settle in Summerland, and then we will have a Summerland indeed, with a flower garden in the mind, as well as the out-door garden, and that will cause beautiful angels to visit our Summerland gardens—and this is what Summerland was dedicated to be—and the angels will assist mortals to carry out the plan for which it was dedicated. Come, anchor your life-boat in our Summerland harbor, and receive spiritual baptisms.

SUMMERLAND, August 20, 1889.

FORM OF BEQUEST.

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

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated November 23, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

DR. A. B. DOBSON VS. OLD SCHOOL PRACTICE.

OMERAL, HOLT CO., NEB.

DR. A. B. DOBSON—Dear Sir:—You have, no doubt, recognized my handwriting in the numerous letters sent you by Mrs. Judith Binkerd, of this place. She and her husband are neighbors of mine, and her husband, Mr. John Binkerd, Sen., is a minister. Mrs. Binkerd asked me before I wrote to you for her if I knew of a magnetic healer or spiritual doctor that I could recommend. I directed her to you and your Spirit Band, and she requested me to write for her. The diagnosis was so truthful that both she and her husband believed that your Band could cure her; but when the first prescription came she was suffering so that it was thought she was dying, and no use to take the medicine; but her husband urged her to take it, and she did, with the happiest result. Mrs. Binkerd has had a house full nearly all the time since she has been taking your remedies, and she says she feels as well as she did when she was a girl; she is now over 70 years of age. She has recommended your treatment to all, and we hear the best kind of reports from those that are taking your medicine according to the direction of your Spirit Band.

Truly and kindly yours,
A. C. BARNES.

HICKORY STATION, Montgomery Co., Ark.

DEAR BROTHER—I feel it a duty I owe you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than I have for many years. I must say I have been in the eclectic practice of physic in this country for more than twenty years, and must say again that I know but little about the practice compared to yours. I will ask a question: "Can I be made a recipient of spirit influence so as to enable me to see into these things?"

Spiritually yours for more truth,
BENJ. JOHNSON, JR., M. D.

LE GOLDEN GATE de San Francisco, grand journal spirituel hebdomadaire de huit pages, a fait rapidement son chemin sous l'habile direction de M. J.-J. Owen. Le journal possède maintenant sa propre imprimerie et est installé depuis peu dans un beau local Floor Building Market street, grace aux libéralités de quelques frères en croyance. Dans son numéro du 1^{er} juin, M. Owen annonce que le GOLDEN GATE, Printing and Publishing, company a reçu un nouveau legs de quarante mille dollars, legs constitué de son vivant par la donatrice M^{me} Eunice S. Sleeper. Puisse cet exemple trouver des imitateurs!—*Le Message (Paris.)*

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The Trustees of the Sleeper Trust hereby offer for sale a tract of Choice Fruit Land, located at Mountain View, in Santa Clara county, containing about 137 acres. These Lands will be sold in one body, or they can be divided into two fine farms. No better lands, or better location for fruit culture, can be found in this State. The property is located in the far-famed Santa Clara valley, only about one hour's time, by rail, from San Francisco, and six miles from the Leland Stanford Jr. University. This property is offered at the low price of \$200 per acre.

For particulars, apply at the office of the GOLDEN GATE.

AMOS ADAMS,
President of Board of Trust.

J. J. OWEN, Secretary. jun29

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[TITLE PAGE.]

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NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 902 1/2 and 913 1/2 Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 P. M., Washington Hall, 35 Eddy street. All are invited. Admission 1 cent. The Library and Reading Room of this Society is located at 84 1/2 Market street, "Carrier Dove" office, and is open every week day from 9 a. m. to 5 p. m.

CIRCLE OF HARMONY—MEETS EVERY SUNDAY at 11 A. M. in St. George's Hall, 209 Market street. Mediums by J. J. Owen, especially invited. All welcome to participate. Mrs. F. A. Logan presiding.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening at 7:45 o'clock, at St. Andrew's Hall, No. 111, Larkin street. Good speakers and test mediums will be in attendance every evening.

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

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106 McAllister street, at 1:30. Earnest inquirers cordially invited.

COUNCIL G. G. OF THE T. S.

SPIRITUAL SERVICES IN MASONIC LODGE Room B, B. Hall, 121 Eddy street, Sunday evening. Lecture and tests by W. W. Abbott and James McCann. Admission, 10 cents.

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

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

Books for Sale at this Office. (*)

The New Education: Moral, Intellectual, Hygienic, Intellectual. By J. R. BUCHANAN, M. D.,	PRICE
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*When ordered by mail, eight per cent added for postage.

Louis, Mo. Fifty cents a year.

BY JOHN WETTERBERG.

I wanted once a poetical quotation as a crutch for an article I had in my mind to write. Not finding the quotation I wanted, I began to write a few lines, and continued to write on until I concluded that a poetic effort was better than the article would be that I was proposing to write. When done it was to my liking all but the beginning, that was ragged and needed improvement. I wrote then a new beginning, and did so a great many times, but nothing I wrote would hitch on to the main production without showing a break; and I wasted a whole evening trying to tie eight or ten lines as a commencement, but, not succeeding, I went to bed dazed and sleepy.

Men of thought, without suspecting it, govern the world; and men in power, also without suspecting it, are governed by the world.

BY MAURITZ S. LIDEN.

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