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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.—

Towers are measured by their shadows d great men by their calumniators.—
ttoman 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 be-tween 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 every-body 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 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 so. All action is of infinite elasticity, and the least admits of being inflated with celestial air, until it eclipses the sun and moon.—Emerson.

Onesimus Toole:

OR. FROM SHADOW TO SUNSHINE.

A Psychological Romance by W.J. Colville

CHAPTER XX.

THE NEW GOSPEL IN THE OLD PULPIT.

[CONCLEDED]

No more need sorrow drape the soul At prospect of unending doom,
The universe is filled with love,
Death disappears, and lot 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,
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.

Once more it was Sunday morning, the bell was ringing in the belfry of the Sad-dlerock Baptist church, when nigh on through the wide opened doors, to the al-ready well-filled edifice. Choice flowers and evergreens, together with an extremely attractive musical program, had been pro-vided to add beauty to the occasion when a devoted circle of friends welcomed back 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 owork 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. ive and earnest as they entered the church

mestic bliss, and scanned the broad fields of universal helpfulness to humanity, now stretching distantly before them.

Saddlerock 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." Idea with celestial air, until it celipses 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 obedience or disobedience to the admonition, "Remember thy Creator,"—Christian Leader.

The wheels of Nature are not made to foll backward, for everything presses on interesting. The birth of time an impetuous current has set in, which bears all the sons of men to that internia able ocean.

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

Friendship has a noble effect upon all states and conditions. It relieves our cares. raises our hopes and abates our fears. A friend who relates his success talks himself.

The reformer of practical abuses first begins to be wise when he allows for the absolute viality of 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 chers at some other period. It is the law of company the fine vector and the content of them behind it of the content of them behind it of the content of them behind it of the content of the con

his depth and determination of character,

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 enlightemment 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 twail, 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 audit

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 *heir* Sabbath-breaking was an offense infinitely more heinous in the sight of heaven than even the bull fights at Seville, which, disgraceful 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 or thodox 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 awaled 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

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, 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 affected solely through the operation of the spiritual element in man—a force which uses moral sussion 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 dispoved to call the great bulk of Astatics 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

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 not, in my estimation, a greater crime, if one so great, as compromise with conscience.

be free to speak and write as I feel, for there is not, in my estimation, a greater crime, if one so great, as compromise with conscience.

"My dear young wife, who comes among you as my companion and helpment 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 Saddlerock, 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 on 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 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 oper

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 toolishly 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 such 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 twain, but one spirit; this sublime verity 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 conders of man's moral, mental and physical condition was the power by which he brought sinners to repentance, ast out

Problems in Life-Sufferings.

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

God through nature's laws tells n kind to be happy. Yet, he is the divinest man whose heart is in the deepest sympathy with the unceasing woe of humanity.

A delicate touch of heartfelt sympathy A delicate touch of heartfelt sympathy urge the spirit of mau 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, unmated 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 proad, 0 urge the spirit of man to manifold duties, and thus becomes one in harmonious ac-

"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 sommunication 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 to un 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 it ou 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, wo cannot expect to entertain angels. To receive love, we must make ourselves loveable. Angels cannot take on all our lower conditions, to meet and tgreet 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 upo

and growth, and then pass to the next needy scholar. Through this means, and this only, can we look for spiritnal advancement. While we hug phantoms to our hearts, wo cannot expect to entertain angels. To receive love, we must make ourselves loveable. 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 grafe 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

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. 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 prepties, 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.

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 ascended, immortal its birth; No more will it wander or suffer in pain, It triumphs in beauty, with loved ones again.

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

Children's Rights.

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

Gren are the faults and the 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.

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

Great care should be taken, that the teaching be such as to give strength to the root, the underlying foundation, that when inits unfoldment it experiences the storms of adversity, trial and temptation, it shall know that the power is within tiself of overcoming and of holding it firm and unmoved.

know that the power is when itself or 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 uature, the
strengthening of the higher faculties, the
rounding out of the physical, the intellectual and the spiritual; as he leaves the fireside 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

Our sons and daughters need mo Our sons and daughters need more home education; it cannot begin too early, nor would it ever end—its influence would be feit 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, better the true fruit our children. Who that pauses

WHAT IS SAID OF PSYCHICAL PHE-NOMENA.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (83) and my exemption from the controversies 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

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 imporframe of human opinion on many impor-tant matters."—[Extract from a letter to A. Russel 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 on 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."

1862.

Professors Tornebom 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. 30, 1879

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 altuded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory. 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.—"Twen-

simple coue or signats, answer questions and spell out coherent communications."

Cromwell F. Varley, F. R. S.—"Twenty-five years ago I was a hard-headed unble-leiver. . Spiritual phenomena, however, suddenly and quite unexpectedly, ewere 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 ot 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 courred, 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,' 'somnambulic,' 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 biinded 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

ity of the facts alluded to."

Alfred Russel Wallace, F. G. S.—" M position, therefore, is that the phenomen of Spritualism in their entirety do not require further confirmation. They ar proved, quite as well as any facts ar proved in other sciences, and it is not de nial or quibbling that can disapprove an of them, but only fresh facts and accurat deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of it advocates; and when they can discove and show in detail, either how the phenomena are produced or how the man agency than those given in the work in question."

Professor Challis, the Late Plumerian Professor Challis, the Late Plumerian 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 Tornebom and Edland Swedish Physicists

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 legerdemain, 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 and Sada.—"One thing is clear—that is,

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 spemade. These beings
though 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
thands, the hands seen are of human form
and
countenance. . Spiritualism must
be investigated by science. I should look These beings are therefore, al-invisible, of human nature or specountenance. . . . 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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Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequaled climate of Santa Barbara, and but five miles from that most beautiful city, a spot overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now 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 Ortego 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 back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. Pure spring water is distributed over the entire tract from an unfailing source, having a pressure of two hundred feet head.

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front and rear entrance.

The object of this Colony is to

ADVANCE THE CAUSE OF SPIRITUALISM,

And not to make money selling lots, as the price received does not equal the price adjoining land was sold for by the acre, said lands not being as good.

acre, said lands not being as good.

The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

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SANTA BARBARA, CAL.

From the Sun Angels' Order of Light.

n for the Golden Gate, by Saidie, Leader of the Sand, through Mrs. E. S. Fox. Scribe for the Sui der 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, wasted thither by the breath of the zephyrs that wast to each soul sweet inspiring thoughts from the angel world. Children, when we come into your atmosohere unseen, we come with the sweet influences of our home pervading us. Around our spirit forms shines the light of the orld 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 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 is 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 Omniscient 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

counted 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, rythm 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 unfoldment 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 unwritter 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 forth freely as the birds of the air. Among the harmonies of the higher life they live and are happy. They yet will 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 great good to humanity.

Mankind are learning that intellectuality is not spirituality. There is a something more to be attained than mere earth culture: that once attained than mere earth culture: that once attained than mere earth culture is not spirituality. There is a something more to be attained than mere earth culture: that once attained than mere eart

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. Saidle 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.

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, insti-tuted twenty-five dollar funerals as an exam-ple, 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 indigna-tion among the beneficiaries of costly

the undertakers, for a little unnecessary display. This raised a storm of indignation among the beneficiaries of costly funerals. The professionals met, orated, resoluted 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 relrained 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 inappropriate for Spiritualists who, on principle, are bound, as well as by constency, to set the example of putting away all external signs of grief, which are scontradictory 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? Hast 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

nad pleasure, and there is an aching void within ourselves?

cause 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 mortuus. 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 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

that their death services 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 WOLFF.

A correspondent of the Philadelphia 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 scrof-ulous 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.

sessing 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.

ters 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 acrid feeling against them is aweakening 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 your 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 means "yes," one means "no," 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.

bet 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 taachers (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

trary 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 wail of darkness between your Earth and the higher spheres of Spiritland.

land.

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

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:

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EDITORIAL FRAGMENTS

We believe in a paternal and maternal govern nt-a government that cares for and protects the weaklings of the great family. The parent child from danger, and guards and protects its interests. What is man but a child "a little older grown?" Thousands of our peo ple 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. W make laws to restrain man in certain matters, thereby recognizing the inability of so spect 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 great cities? When man becomes wise enough then he will need no other protection than that n unfolded soul. But the average man is yet far from that millennial condition.

When trouble and misfortune come realization of great losses sweep over the so when the infirmities of age settle down upon the out form-what is there so comforting as the fact of that spiritual knowledge that gives one surance that his loved the other side of life are tenderly near to sympathize with him in his troubles. How it buoys up the spirit, and gives to the stricken soul strength ar the burden of life's ills to the end. who has come to the knowledge of spirit com and learned to shape his life in harmon therewith, has truly found the "pearl of great price." For him there is no cloud so dense he cannot see its silver lining-no grief so pro nd that he cannot catch a glimpse of the joy and happiness beyond. Duty, however irksom or unpleasant, henceforth bec or unpleasant, henceforth becomes to him a path-way 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

There comes a time in the life of every pe when he must realize that his brief day of existence is drawing to a close-when the eye loses it 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 e, -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 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? ally, to close the doors of our souls to the world for a little while, take an account of stock, and see gent 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. ye sow idleness and dissipation, ye reap poverty, disease and early death. If ye sow dishonor, 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 consteps 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 wrong--a mighty multitude moving down to the gates of death. O, it is pitiable!

**

"For sweet charity's sake!" There are man 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 ature is hard and selfish—that he has no sympathy for his suffering fellow-mortals. like to carry such a spirit into the other life, where, we doubt not, he will find the great-est 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 world of sympathy. There is nothing like it to draw the spirit nearer to the great loving Soul of the

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 ourage, there is no more merit in it than ther 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 of overbearing, or quick to resent an insult with a blow, or ever ready to submit moral questio the arbitrament of physical strength or skill. 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 ese are the standards of barbarism—of a false chivalry-that makes heroes of bullies and black guards. 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 de vote their lives to the pursuits of trade. For the truest good of all there must be dreamers There must be poets, inventors, artists. must be thinkers and teachers in all the ways and abstractions of life. men and women who have but little time to plan and think for themselves: their thought is fo the welfare of humanity-for the millions who do What would wealth be without its adornments o art? What would the world be without its nobl army of philosophers, and dreamers, too, if you oulse from the soul realm—the land of dreams It takes all kinds of thinkers and workers t 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 ential to the symmetry of the social powers, is es structure of which all are a part. The more nu merous and better enlightened the workers, the more enduring the structure.

—Mr. Williams has given the Summerland Li-brary Association four lots in block 21, for a library building, and it is expected that the lum-ber for the erection of a building to cost about \$1500, will be on the ground next week. Severa residents of Santa Barbara and vicinity, some of residents of Santa baroara and veininy, some 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

within the present month.

—It 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 can not 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.

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 cach of these turns the waters are thrown over the earth, and the nations and continents disappear in the great oceans, with only a few exceptions 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 frozon up in Alaska and Siberia, and the tracts of ice glaciers in the torrid zone.

Mr. Wheeler also claims that the earth is not

Alaska and Siberia, and the tracts of ice glac in the torrid zone. Mr. Wheeler also claims that the earth is a temporary body but a permanent part of universe that has always existed, and never end, and has been washed over and created a at regular periods throughout countless mill of years; man and all its other productions ing been swept off, leaving only enough for s and their locations changed at each turn, that this process will go on forever—a new e washed clean, and a new deal at regular per throughout eternity.

washed clean, and a new deal at regular period throughout eternity.

We are of the opinion that most persons woult rather be drowned than struck by a comet, there fore 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 wrough the contract of the changes and destruction which the rocks tell has been wrough the contract of the changes and destruction which the rocks tell has been wrough the contract of the changes are changed.

A RATIONAL CURE

A RATIONAL OURE.

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 be wilders 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 inharmony and suffering.

Science recognizes the effect and power of

mony 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 ffect; another was restored to and peace by passing through a violet room Red is found to be a specific for melancholy an a disinclination for food. Three hours under th influence of this color restored cheerfulness and a

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 "upopularize 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 en"joyed independently of money."

It is pefectly safe to assert that this scheme of harmony in Russia was hatched in the brains of

It is pefectly 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 on, but fought against and mitigated at all clints. About nine-tenths of our world's population are poor, comparatively speaking, so far as orldly possessions constitute poverty; for this fact as inevitable, would be to belittle their souls id become the bond slaves of the moneyed few. such a state capital might ultimately want the rith, and pass laws making poverty a high crime, that ''those not possessed of a thousand dollars should be decapitated for the offense," as a oughtful writer suggests, would be a ready and points. About nine-tenths of our world's popula-tion are poor, comparatively speaking, so far as worldly possessions constitute poverty; for this great majority to settle down reposedly to their state as inevitable, would be to belitte 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 dol-"lars should be decapitated for the offense," as a boundyful witer suppersts, would be a ready and

sure means of ridding the world of its poor. We don't believe in resignation to any miserable conbelieve in resignation to any mise, and those who attempt such rec rs. never knew misery themse

MEDICAL ART.

It is a little singular that our use

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 Brah" mins were the originators of the practice of "medicine." Like all order nations, then and now, they believed in the existence of an elixir of "mins were the originators of the p
"medicine." Like all orber nations,
now, they believed in the existence of a
life subject to Brahma for its disclosure,
was not made a thing of research and

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

The Brahmins evidently believed in m The Brahmins evidently believed in mans 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 ripe-

AN ATTACK IN THE REAR

We wonder if those misguided enthusiasts, 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 fundament claims of Christianity in all of its strongholds?

claims of Christianity in all of its strongholds?

No intelligent scientist to-day accepts the litteral 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 regious creed. Spiritualist, infidel, athesist, 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 shortsighted that they do not see it. sighted that they do not see it.

The "soldiers of the Cross" on the o

who are pressing this claim, should be called home; they are needed to defend the citidel of Christianity from the mighty horde of unbeliev

When we shall have a Christianity freed from When we shall have a cliffshally feed 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 Spirit-

THE MARECHAL NIEL

San Francisco is justly noted for its fine res 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 the city, where every room is carpeted with velvet 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 congratulatins for so grand a secreceived many congratulatians for so grand a sec-cess, and The Marcehal Niel could not have started under fairer auspices. After dinner, dancing was indulged in the remainder of the

EDITORIAL NOTES.

-Our "Question Department" is una

—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 a appealed for assistance in a recent issue of t GATE, has passed on to test the realities of spir life. She leaves two children to the mercy of

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

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

—The symbolical 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 admire 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 arrestad, 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 Solution Association, is visiting Summerland to arrange for holding the camp-meeting of that so-ciety there the coming fall. For that purpose the location is unsurpassed, as tenting can be en-joyed 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 enter-taining. That of this year will contain many new features over former exhibitions, and will be entirely worthy of the largest possible patronage. See advertisement.

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 take part in the Sunday piritual meetings. For this reason, good friends that Sunday is his day for editorial work. It is the only day in the week when himself from the world, and become ek when he can seclud the only day in the week when he can seelud himself from the world, and become passive an susceptible to those higher and better influence and thoughts, which he endeavors to exprethrough the editorial columns of the Golder GATE. There are others who can run the Sur day meetings; our work is elsewhere.

-The Freethinker's Magazine for September will be a Bruno number. It will contain a page 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. Wakeman one on "Giordano Bruno in the Fast, 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. teresting matte

Circle of Harmony.

EDITOR OF GOLDEN GATE:

Circle of Harmony in St. George's Hall, 909
Market street, at II 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 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 medius operantis 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 Mesdama Ratter and Cook, closed the exercises. To be continued next Sunday at 11 o'clock in the same place. F. A. Lu.

Encouraging Words.

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, exturning 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 countain from which she drew was a man: Uncle—; rugged, tawny fellow, all unused to so-iety-ways, and unlettered, but a Christian gentleman of the highest type, withal, and as grand in Air own way as so our percless 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. Even heard of apaper called the Golden Ka. Ever Learn deputed 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 saidso. The trees took it up 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, 'sver's aw the paper?' Look it up; that's all."

There, Brother, take courage, and pen your inspirations right along, for who can tell what

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.

Yen,

FENELOFE.

Progressive Lyceum.

EDITOR OF GOLDEN GATE:

Through an oversight in last week's GOLDEN
GALE, 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 ch Sunday morning at 10:30 o'clock, and

Lyceum would meet on Sunday evening at the mall, 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 somewhat startling. Much of it was the result of careful investigation by physicians, members of medical colleges, and scientific experiments. It was thought adviable 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 chaculation of the characteristic at Eureka, Californic and the Characteristic at Eureka, Californic that 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 glanning over their words in studying the illustrations. The books have as somewhat wide scope of subjects, including fettion, 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.

OF GOLDEN GATE:

EDITION OF GLIDBIN GATE:

While Mr. Whitney and I were on our Eastern trip, my guides came to me very early one morning, accompanied by five Indians, who told me they wanted Mr. Whitneyand 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.

se to a place and showed me different leaves sey wished me to gather, then had my husband ge roots. We got all we could that morning, hey told us we must take all we could get, for I as to make medicine to cure diseases—that cortals must have what would keep them well as strong in body, before the spirit could control them. There were several other things the old us to do, all of which we have done. The indians told Mr. Whitney the roots and leaves ould make pale faces strong, and I should see II the diseased organs in the body and cure me. I have proved this in many cases thus far. I was afraid it would detract from my power of reing and hearing, but the guide said no, I ould have stronger power to see clairvoyanily, and I find it true. They told me I must arrange cabinet to sit in; not to be made of black marrial, but some fabric that is light and pretty. have done just as they advised me to do, and meady to help, through Mr. Whitney's conol and my own, to cure the sick and suffering, hose who have tried others in vain, will find reguides will not fail. I find my trip East has died great strength and power. I feel as if the irits are good to the for I never ask them for power; all I get is given without seeking for. I thank all my angel helpers.

MRS. J. WHITNEY.

St. George's Hall.

St. George's Hall.

Entrox or Golden Gath:

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
solo by Miss Wilson was followed by Prof.
Cornerod, who gave a number of tests in his normai condition, which were recognized, after which
"Sunflower," the test control of Mrs. Nickless,
came and gave a number of very fine tests, all
being recognized. Mrs. Jennie of Oakland, and
who is also well known here, then answered a
large number of mental questions, much satisfaction being expressed at the answers obtained. An
unmber of mental questions, much satisfaction being expressed at the snewers obtained. A
number of mediums were present—Mrs. West
and Mrs. Maxwell among others—who had kinely
consented to bold circles at this service, but the
crowded condition of the hall made it necessary
to dispense with this method. After convergers.

meeting.

In the evening the guides of Prof. Ormer delivered a short address, after which some twell psychometric readings were given by this midium, all but two being fully recognized. Tin of these meetings is at 2:30 and 8 P. M. Sunda 1999-12 Market street. All cordially invite

Progressive Spiritualists.

Progressive Spiritualists.

Editor of Golden Gatri:

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.

Next Sunday evening, Mr. Dawbarn will give.

Select. Sunday evening, Mr. Dawharn 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.

OR OF GOLDEN GATE:

EDITION 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 sub-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:

EDITOR OF GOLDEM 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.

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 lifeboat in while you recuperate your inspira-tional 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 being barren, and by others as the barren fig tree we read of in the ancient a legory, nevertheless, if the minds of those visiting Summerland are not barren as the fabled fig tree of old was, they can feast on manua 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, and then we will have a 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 dedicared to the carry out the plan for which it was dedicared to the carry out the plan for which it was dedicared to the carry out the plan for which it was dedicared to the carry out the plan for which it was dedicared to the carry out the plan for which it was dedicared to the carry out the plan for which it was dedicared to the carry out the plan for which it was dedicared to the carry out the plan for which it was dedicared to the carry out the plan for which it was dedicared to the carry out the plan for which it was dedicared to the carry out the plan for which it was dedicared to the carry out the plan for which it was dedicared to th fig tree we read of in the ancient a legory,

be—and the angels will assist mortals to carry out the plan for which it was dedi-cated. Come, anchor your life-boat in our Summerland harbor, and receive spir-itual 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

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

feeling that they had indeed attended a spiritual DR. A. B. DOBSON VS. OLD SCHOOL

OMERAL, HOLT CO., NEB

DR. A. B. DOBSON—Dear Sir:—You have, no loubt, recognized my handwriting in the numerous letters sent you by Mrs. Judith Binkerd, on his place. She and her husband are neighbor this place. 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 ber; 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. ine, and her husband, Mr. John Binkerd,

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 celectic 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. HICKORY STATION, Montgomery Co., Ark.

LE GOLDEN GATE de San Francisco, grand journal spiritualiste 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 at est installé depuis peu dans un beau local Flood Building Market street, grace aux libéralités de quelques frères en croyance. Dans son numéro du 1° juin, M. Owen annonce que le GOLDEN GATE, Printing and Pulshing, company a reçu un nouveau legs de quarante mille dollars, legs constitué de son vivant par la denatrice Mme Eunice S. Sleeper. Puisse cet exemple trouver des imitateurs!—Le Message (Paris.) grand journal spiritualiste hebdomadaire

A governess capable of teaching good English, drawing and music. To the right person a good situation assured. Inquire at this office. Aug. 10 tf.

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For further particulars inquire at this office.

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Together with a Declaration of Principles and Belief, and Hymns and Songs for Circles and Social Singing Compiled by JaMes H. VOUNG. Fourth thousant; revised and enlarged. Publi hed by the Onset Publishing Co., Oaset, Mass. Price, so cents; postare free, The book is now ready, and can be had at this office.

MONEY made easy Manufacturing Rubber Star Soud f r Price List of Outlies, to J. . . Dorman, No. 217 East German Str

ADVERTISEMENTS.

CHOICE

FRUIT LANDS FOR SALE!

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 These Lands will be sold in one body, or they can be divided into two fine farms. No better lands, or better locaion 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 Stan-ford 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. junzq

Choice Residence For Sale

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

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Owen, Secretary. PROFESSIONAL CARDS.

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ORGANS. The Scientific Administration of Ozone and Anzesth
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aug24:tf

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IOHN B. FAYETTE.

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ound its way to England and Germany, and is o

NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM
will meet every Sunday at 10:30 a. M., in Fraternity
Hall, Pythian Castle Building, Nos. 90:9½ and 913½
Market street, between Fifth and Sixth. The hall is commodition and well arranged for this purpose. Strangers and
all those interested are respectfully invited to attend.

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

UNION SPIRITUAL SOCIETY MEETS EV Wednesday evening, at 7:45 o'clock, at St. An Hall, No. vtv. Larkin street. Good speakers an mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LY-ceum meets every Sunday at 1130 o'clock F. M., at Fraternity Hall, Oaklard, 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

COUNCIL G. G. OF THE T. S.

FIRST PROGRESSIVE SPIRITUAL ASSOCIA-tion of Oakland, meets every Sunday at Fraternity 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, 324 Seventeenth street. All will

Books for Sale at this Office.(*)

The New Education: Moral, Industrial, Hygienic, Intellectual. By J. Rodres Buchanan, M. D., \$ 1 56 Leaflets of Truth; or, Light from the Shadow Land. By M. KARL, Our Sunday Talks; or, Gleanings in Various Fields of Thought. By J. J. Ownn. The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. Loveland, Spiritism; the Origin of all Religions. By J. P. DAMERON,

DAMERON;
The Watseka Wonder. By E. W. STEVENS,
Beyond. (Interesting Experiences in Spirit Life,)
Experiences of the Spirits Eon and Eona in Earth
Life and Spirit Spheres,

The Independent Voice in Grand Rapids, Mich. By H. W. Boozer Review of the Seybert Commissioners' Report. By Hon. A. B. Richmand,

By Hon. A. B. Richrynd,
Lifting the Veil: Or, Interior Experiences and
Manifestations. By SUSAN J. and ANDREW
A. FRICY. (Including postage.)
Temperance and Problibition: By Dr. STOCKHAM,
Within the Vall. By W. J. COUTLLE
Rues and Advice for these Desiring to Form
Circles. By James H. Young
Psychic Studies. By Hudson Tuttle,

MRS. F. A. LOGAN ASKS PERMISSION state through the columns of the GOLDEN GATE Dreams, in addition to Healing and Poetical Citons. Will hold Developing Circles every even 23, 64t Market street, San Francisco, Persons at will please write out the dream and enclose 5: c an answer, Address, Mss. F. A. Los illsoft & Address & Address & Address, Mss. F. A. Los illsoft & Address & Addre

Spiritualistic Items and Etchings.

Reading, as I do, each week your cellent and well-thought-out editorials, so free from bombast, egotism and malice, and so instructive withal in the line of Spiritualism, and that Spiritualism, too, which is based upon well-attested and scientifically - demonstrated phenomena, scientifically - demonstrated phenomena, and made so spiritually palatable by your facile pen, I feel to say, "God and good angels bless you!" But, how do you manage, with all your other duties, to write so much editorial matter? There certainly must be unseen heads and hearts above inspiring you. It was taught in those long-ago palmy days of Greece that the "gods help those who help themselves."

HERMAN SNOW.

HERMAN SNOW.

For a long time a quiet worker in the For a long time a quiet worker in the cause of Spiritualism, and for some seventeen years a Spiritualist bookseller in San Francisco, perhaps no Spiritualist is better known on the Pacific Coast than the Rev. Herman Snow. It is over a quarter of a century since I first met him. He was then a Unitarian preacher in Rockford, Ill., and is still connected with the demomination. Our acquaintance at that time ripened into friendship and a permanent, kindly fellow-feeling, and not a jar has ever disturbed it. He became a Spiritualist through his own personal mediumship. Clairvoyance, clairaudience and writing-mediumship were among his gifts; hence, spirit-communing is to him not a matter of belief, but of positive knowledge. He recently followed the earthly remains of his companion to the grave, and has now come to spend the remainder of his days with myself and family. It is quite needless to say that Father Snow is one of the most amiable, sincere and conscientious men of our times, and, though nearly eighty years of age, his mind is strong and clear as a crystal.

DR. GEORGE SEXTON.

You have certain yrad scientist's page.

You have certainly read some of this noted theologian's and scientist's pamphlets in defense of Spiritualism. Something like a dozen years ago he was the editor of the London Spiritual Magazine. His history is an interesting one. After his university graduation he "took orders" in the English church, preaching awhile; but, becoming skeptical touching theological dogmas, he turned his attention to science and the study of medicine, practicing the latter and at the same time editing a medical magazine. He also became the compeer of Bradlaugh, Holyoake, and others, in the advocacy of materialism and atheism. As a scientist he attained a high position, and is a fellow of many of the learned societies of England and the continent. You have certainly read some of this

position, and is a fellow of many of the learned societies of England and the continent.

Not satisfied with atheism and the death-and-all theory of scoffing materialists, he began the investigation of mesmerism, psychology, biology, and the invisible occult forces of the mind—all of which, with unmistakable and astonishing psychic phenomena in his own family, resulted in his conversion to Spiritualism. He wrote pamphlets, essays, and delivered lectures, also, in behalf of Spiritualism; but, not being financially sustained, he left the spiritual field, as did William Brunten, Cephas B. Lynn, and many others, returning to the ministry—Congregationalism, rather than Episcopalianism—and to lecturing upon scientific subjects. He has recently been my guest for two weeks, lecturing in the different churches upon the "Folly of Atheism," etc., and preaching Sundays. He positively and publicly awowed his firm belief, in one of our churches, in the phenomena of Spiritualism, relating some marvelous spiritual manifestations. He is now on a visit to England. He returns in September to assume his pastoral duties. In my travels last winter I met several preachers and one bishop who were firm believers in Spiritualism. No truth ever perished.

DR. ADAM MILLER.

A remarkabie man is this, now about

DR. ADAM MILLER.

A remarkable man is this, now about eighty years of age, residing in Chicago, and author of "Life in Other Worlds," "The Mysteries of Doctors," etc. Meeting him a number of years ago, and corresponding with him more or less since, I have been proud of the friendship. Relative to health, memory, mental activity and discoveries in science, he is seemingly a prodigy. Like Leigh Hunt of England, he might be called the "immortal boy." His person is so filled with an invisible, subtle fluid, that he reminds one of an over-charged electric battery. If he pass his hand over a sheet of paper, and then apply it to the under side of his desk, or the side of the wall, it will require a very strong force to pull it off. In a similar way he suspends an apple in mid-air—"electricity overcoming gravitation." He contends that the whole world is held together, moved and governed by the law of magnetic attraction and repulsion. That the sun is the center and solar sphere for electricity, and that all the celestial bodies move in accordance with, not the law of gravity, but the law of magnetic attraction. When engaged in conducting his scientific experiments, his whole being seems a-fire with this substantial force — electricity. He expects to be engaged the coming winter in some astonishing exhibitions and demonstrations of this electric force, enlarging the field of science. But from whence this force? From whence these demonstrations in the line of science? Do not the following lines in one of his recent letters to me, offer the key? "This recent letters to me, of

power and these things come to me from some source that I cannot explain or com-prehend." Is not Edison, is not every genius a medium, though unconscious of it?

prehend." Is not Edison, is not every genius a medium, though unconscious of it?

PROF. D. S. MARTIN.

Among the fixed and flourishing institutions located along the Atlantic coast, is the Summer School at Key East, New Jersey, and known as the American Institute of Christian Philosophy. This institute of the property of the country. Be this so or not, the most of their lecturers are professors in colleges and universities. Listening to and reading their lectures, one is delightfully surprised at their liberality of thought, and the breadth of their religious convictions. Occasionally they touch upon the ministry of angels and spirits. To wt, Mr. Martins, in his able and critical address, says: "If we turn to Revelations we find a world of spiritual beings higher than ourselves, around us and above us; angels and archangels, thrones and dominions, principalities and powers in heavenly placespeeding through the universe, executing the Divine government—ministering unto men in this life, serving and rejoicing forever." We need not "turn" to past revelations to find that "spiritual beings" minister to man in this life. Present revelations and communications demonstrate its truth. Spiritualism, under some name, has always been in the world, having, like other movements, its evenings of decline, speedily followed by brighter resurrection mornings. The Spiritualism of to-day differs from that of 3000 years ago, only in the better understanding of its philosophy, the general concession of its naturalness, and its wider dissemination through the different grades of society. It has been in the past and is to-day, God's visible seal of love to all climes, races and ago.

M. Peebles, M. D. Hammonton, New Jersey. races and ages.

J. M. PEEBLES, M. D. HAMMONTON, New Jersey.

SPEAKERS.—Our movement, unhappily, offers little encouragement to men of education, culture, and ability, to become its advocates. There are many who could become exponents of its glorious truths who are deterred from openly avowing themselves because of the necessity to toil for the bread which perishes. Were it possible for them to devote their time and talents to the promulgation of the spiritual truth, and become missionaries of the glad gospel of immortality, by the generous support of Spiritualists they could do a great and good work. But no; such able workers, men and women, would not meet with recognition or remuneration sufficient for their bodily needs, the requirements of their families, and the possible provision for old age; and, therefore, their services are lost to the cause. Spiritualists, are the workers to be supported or starved? How much do you love the truth of immortality? How much is that love worth in the shape of financial assistance? The spirit world gives freely of your worldly means to sustain their instruments? A grudging spirit injures him who harbors it—it is, indeed, more blessed to give than to receive. Some can give their services, some can give sympathy, some can give money; but all would benefit by giving ungrudgingly according to their love of truth.—The Two Worlds.

DRAW YOUR OWN CONCLUSION.—The eloquent Patrick Henry said: "We can Speakers.—Our movement, unhappily, offers little encouragement to men of edu

their love of truth.—*The Two Worlds*.

Draw Your Own Conclusion.—The eloquent Patrick Henry said: "We can judge the future by the past." Look at the past.—When Egypt went down three per cent. of her population owned ninety seven per cent. of her population went down two per cent. of the population owned all the wealth. The people were starved to death. When Parsia went down per cent. of the population owned all the one land. When Rome went down 1800 men owned all the known world. For the last twenty years the United States has rapidly followed in the steps of those old nations. Here are the figures: In 1850 capitalists owned 37½ per cent. of the nation's wealth. In 1870 they owned 63 per cent.—*Boston Progress*.

We are what we are. We cannot truly

We are what we are. We cannot truly be other than ourselves. We reach per-fection not by copying, much less by aim-ing at originality, but by consistently and steadily working out the life, which is common to us all, according to the char-acter which God has given us.

Notes from Casadaga.

The Spiritualists at Lily Dale are now olding their annual meeting with an unually large attendance, and consequently ith much enthusiasm. Each succeeding the prince in the consequence of the consequence holding with much enthusiasm. Each succeeding day brings in scores of new faces, and many hearty handshakes and bright smiles many hearty handshakes and bright smiles are exchanged as old friends greet one another after a year's separation. The grounds are well laid out, and many beds of beautiful flowers are seen here and there adding their sweetness and fragrance to the enchantment of the scene. A large number of tents can be seen occupied by people who are here for a part of the season, while the cottages and dwellings contain the major portion of those who are to spend the season with us. Twenty-one spend the season with us. Twenty-one new cottages have been erected during the

new cottages have been erected during the past year, and several others are now in process of building. Many of these cottages are built for permanent homes, for during the past year thirty families lived upon these grounds, and this number will be largely increased the coming year. Some of these homes have been erected at considerable cost, ranging from a few hundred to several thousand dollars. Particularly worthy of notice are the homes of T. J. Skidmore, C. B. Turner, Dr. Hyde, resident physician, Dr. M. M. Tousey, H. S. Powell, Mrs. H. Mc. Chase, Daniel E. Bailey, Mrs. Mattison, J. R. Lord, and others. Signs of improvement are everywhere visible,—indications of the strong faith our people have in the future of our beloved Casadaga.

The Grand Hotel has been refitted and refurnished and a sidewalk laid from the station to the entrance gates. Everything possible is being done for the comfort of the visiting guests, and many are the praises bestowed upon our camp by even those who are not in sympathy with our movement. Changes in the auditorium have been made, especially in regard to the decorations.

Our immortal banner, the glorious red, white and blue, can be seen here and there among the evergreens, while immediately over the front of the platform hang two large flags handsomely festooned in a most artistic manner. The floral decorations are beautiful and reflect much credit upon the young ladies who have the matter in charge. Upon the platform can be seen many pictures of the leading men in literature, in the anti-slavery movement, and in the cause of Spiritualism. The kindly face of John G. Whittier, the gentle Quaker poet, the manly countenance of J. R. Howell, the philosophical scholar, William Denton, a noble type of the spiritualistic worker, Lucretia Mott, Theodore Parker, Charles Sumner, and the rationalist, Thomas Paine, their pictures are all there to indicate the lives of thought which Spiritualism represents. Several paintings, also, hang upon the walls, of considerable merit, while a crayon p

People are present from many sections of the country, reaching from Maine on the East to Colorado on the West, proving that Casadaga's fame has gone abroad and possesses attractions sufficient to draw people from all quarters into this haven of

people from all quarters into this haven of rest.

Too much can not be said in praise of Casadaga as a health resort. The air and water are the best and purest, and possess an invigorating power strong enough to restore the invalid to their wonted health and strength. Food can be obtained at reasonable rates, of the very best quality, and the visitor is able, at a nominal expense, to enjoy the benefits of metropolitan life. The hotel is run upon regular city principles, and the proprietor, Mr. C. H. Gregory, receives many encomiums of praise for his excellent management and courteous considerations for the welfare of his guests. His tables are loaded with good things to tempt the appetite of the inner man, and the supply is exhaustless.

The leasures have thus far been well

the inner man, and the supply is exhaustless.

The lectures have thus far been well attended, and the speakers, Walter Howell, Mrs. R. S. Lillie, Lyman C. Howe, and Hon. Sidney Dean, rank among the ablest of the workers now upon our platform. Some good test mediums are located here, comprising several phases of mediumship. P. L. O. A. Keeler and W. A. Mansfield, the well-known slate-writing mediums, have their time fully occupied by those who are seeking positive proof of spirit communion.

by those who are seeking positive preserve spirit communion.

Next week Mrs. Lucy A. Slosson, of Chicago, will be present. This lady is an excellent trance and test medium, whose power to convince is attested by not a few. Dr. A. W. S. Rothermel, of Brooklyn, N. Y., is here, and also many other physicians and healers, each one of which is onthusiastically endorsed by a coterie of is enthusiastically endorsed by a coterie of friends. Dr. J. C. Stred, of Boston, makes an excellent chairman, and is kept

by a pneumonic drill. This class is well attended and heartily endorsed by those who are interested in such topics.

Among the many visitors of note may be mentioned the Rev. E. P. Adams, pastor of the Independent Congregational church, at Dunkirk, N. Y., Rev. Mr. Keyes, of the Baptist Church, in the same city, and the Rev. Solon Lawer, of the Unitarian church, Mulford, New Hampshire, all of whom seem deeply interested in the good things they hear at the camp. Hon. A. B. Richmond, of Meadville, Pennsylvania, and Judge McCormick are welcome speakers at our conference, and their experiences in Spiritualism furnish an ever interesting conversation for many listeners. Rev. Samuel Nelson, of Memphis, Tennessee, Hon. F. H. Bemis, Meadville, Pennsylvania, are with us. Hon. H. D. Tucker, Judge Stuart, of Rochester, and Capt. Vail, of St. Augustine, Florida, are here on their annual pilgrimage.

PUBLICATIONS.

CTUDIES OF THE OUTLYING FIELDS

PSYCHIC SCIENCE.

A work with the above title has just been published by HUDSON TUTTLE, an author and original thinker, whose previous works have been important contributions in

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time very seductive and unsubstantial a Divine Revelation.
"Bookseller"—This author has been long given to the investigation of the occulate, and has done much to attract attention to the claims of Modern Spiritualism.
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"Detroit Tribuna"—Sender.

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"All are Waiting Over There, "

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Written for the Golden Gate.

Dreams and Visions.

"Such stuff as dreams are made of," is an expression found in Shakspeare; that however, is only a hint, not a definition; and then again, there are dreams, and dreams. Let us draw from our memory some experiences. A cause of one may be very material and yet a spiritual solution " catch on," that gives a sublime aspect to its low cause.

I was very much troubled once when a clerk, because my cash was short one hundred dollars; and after long and tire-

I was very much troubled once when a clerk, because my cash was short one hundred dollars; and after long and tiresome hunting, found myself out that much. Our transactions were many and large, and I spent many hours going over them and ticking them off, was many hours about it, but there was just that deficiency. I carried my anxiety home with me. I however, ate a late supper and retired to sleep, and it seems also, to dream, for I dreamed I was still at my cash, and looking into a large green wallet with partitions, which was in another drawer, I found a hundred-dollar bank note, which made my cash right, and I was happy. Awaking, I found it but a dream, and I was all at sea again. I remembered the large and familiar green wallet, but that was no place for money.

When at the counting-room in the morning, and thinking of the dream, I looked into the wallet in another drawer, and to my surprise and joy, there was the hundred-dollar bill that I saw in my sleep or dream! The putting it there was none of my doing, I had never used that wallet or drawer for money. It seems my employer, when I was out, received the hundred dollars, and credited it, and put it in that green wallet, but forgot to speak of it to me. Now this was an intelligent act in my dream on a transaction that was not in my mind, and could not have been under any circumstances, I not having had occasion to touch the green wallet in that other drawer during the day, or even for a week. Now, where did that occult information come from? It would seem then, that a late supper may cause a dream on which a foreign spirit, as I said, an "catch on." Oliver Wendell Holmes says, "We all of us have a double that is wiser than we are, that puts thoughts into our minds;" well, that may be so, but it seems as if the poet strained a little in attributing such influences to our double; that is, to ourselves. Why did he not say our guardian spirit, or a spirit, as I said, can "catch on." Oliver Wendell Holmes says, "We all of us have a double that is wiser than we

mind, and in no way could nave been, thus in our dreams as in our madness, there is sometimes method.

When my sister died in Providence, the corpse was sent in a casket to Boston, where her funeral was to be, and I accompanied it and was at the depot long before light, so as not to miss the night train from New York. There was a man there also waiting to go in the same train, and we naturally got into conversation and grew sociable, but still it seemed a long, tedious while that we had waited; over an hour, and seemed like three hours, and as if the train never would come, and nodding now and then, I finally lost myself in sleep, and was dreaming I was on a journey to England; had started from East Boston in a Cunard steamer, saw it get under way, and passengers parting with friends; saw it steam out of Boston, which city was soon out of sight and we on the broad ocean. Day after day passed, and finally the English shore was reached, and in my dream found myself returning in the same ship, and it seemed like many days, or weeks, and in due time the good old city of Boston was in sight in the distance and getting nearer, we reached it, and nearing the wharf the bell rang out the fact, which on awaking, was the bell of the engine of the New York train which then stopped in the depot. The man's voice with whom I had been talking, I heard saying, "Well, here we are," and being then awake myself, I said to him: "How long have I been asleep?" "You asleep? I guess not; a second or two ago you were saying, where in thunder is that train, I am getting tired and sleepy;" And I remembered saying it, but living in my dream, it seemed as if it had been weeks or months ago that I had spoken that. Now, the queer thing in the circumstance is this: All this which takes quite a while to relate, and seemingly to live, occurred in a few seconds. I just lost myself a fraction, seemingly lived and traveled weeks. How little we know what time is.

I wanted once a poetical quotation as a starter 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 the 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 write eight or ten lines as a commencement, but, not succeeding, I went to bed tired and sleepy.

Along towards morning I dreamed that I had a pencil in my hand and paper on the table before me, and was still trying to compose the right thing, and finally succeeded and got something that suited me, and was pleased, and was reading it over, and said to myself approvingly, "That will do"; and I seemed to be aware then that I was dreaming. "What a pity," says I, "that I cannot remember this when I awake." I remembered, also, that many times I had done things in my sleep that I could not remember when I awoke. "And now," says I, "what a pity that these few lines, which are just what I want, will be beyond my reach when I wake up." And, with pencil in hand, pointing forcibly at each word, I read them slowly and carefully over, so as to see if I could not remember them when I awoke, and, pressing hard with my pencil on the last word, found I was pressing the pillow under my head, and was awake, but had hold mentally of that last word, which was "company," and jumped out of bed; and, having that last word in my mental grip, hauled in the stanza, and wrote down the words that I had composed in my sleep. It was no great affair, but I do not feel as if it was my composition, and it has a hint of reincarnation in the which I would hardly have written, as I am not inclined to favor that Karakekian tidea, so I am inclined to think some influence worked me to that end. The lines are:

I am not what I seem. Within me dwells and older entire. Whith at shells.

Shadows.

To ask if you know of a thoroughly happy man would be absurd. But, we all know of individuals who have never been seen to lose the serenity of their temper, and who always wear a smiling front; but, could you clairvoyantly look over their life history, you would find that they do have and have had shadows, but, perhaps, they are so happily constituted that they can throw off moody conditions; or, perhaps, they are adepts at concealment.

what I want, well occupied when I was a seried to move of the could not remember the when I a sock, and, pressing hand with my good the pilow out of the pilow

men who would scorn to utter one word against such laudable enterprise, but with the culimitative force of age, poverty, and prejudice; and then being in the hands of men whose whole life has been naught but a constant study how to raise self, no matter who suffers, or what tools they use. Knowing these facts, we should look upon them in the true light of our philosophy, and say, "we forgive them for they know not what they do,"

Let us drop controversy, and instead co-operate for the welfare of humanity, to fight institutions that degrade men, not the men who have been trained in fear and trembling. To elevate humanity, not steeples; to first found a place where we can prepare teachers to cope with the scientific materialism and agnosticism of the age. To first prepare the way in the heart of man by precept and example; next, to plant the seed of truth to grow and flourish. To learn that the gentle way is the best; that you cannot convince man by knock-down argument, of any fact in any philosophy, unless he be prepared to receive it. To know that you cannot convert every one by telling them that they are ignorant, and that they are living a life. But by living a life nearer to right and justice than those who are sanctified, you will eventually convince the most hard headed, that a system of philosophy or religion that will enable you to do so, must be superior to one of hypocrisy. And last, to remember that beautiful sentuent of Andrew Jackson Davis, his magic staff: "Under all circumstances keep an even mind," and shadows will from you fee.

MILWAUKEE, Or., Aug. 15, 1889.

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[When a man dies the people ask, "What property has he left behind him?" But the angels, as they bend over bis grave inquire, "What good deeds has thou sent before thee?"—MONAMMED.

** — Nationamero.

Abijah Dunn I Abijah Dunn I Were art thou this bright Summer men Awake and greet the siring sun, Wrose rays both earth and sky adorn.

Beneath his porch, since roddling child, I oft had lingered for a while, Charmed by his glance, as woman's mild, And more than woman's sweetest smile.

And more than woman's sweetest s

'Abijah Dunn! Abijah Dunn!'
So shot a summons through the air
Long hours before my later one
To see the sun's bright rising glare.
'Abijah Dunn!' This summoned hir
To greater glory than the sun's,
Spilled over the horizon's rim
As up the sky he glowing runs.
'Abijah Dunn!' The michight habi

As up the say be glowing runs,

*Abijah Durn !" The midnight bleak
\$tood still a moment as the Voice
Came down the old man's soul to seek,
And bear to realism where all rejoice,

"Abijah Dunn !" The hovel dark
Brite moments surged with spirit light,
And then, forever, cares that cark
Were drowned in blisses that require.

Were drowned in blisses that requite.

Abijah Dunn I come higher up!

This earthly house meets not thy needs;
Dire want has filled thine earthly cup,
But beaven's o'erflow with souls of deeds
Thine earthly hut possessions built,
Of which, alas! but poor thy part;
Thy heavenly house, with richest gilt
Adorned, is built of what thon art.

Abounce, is our or weat nou art.

Abijah, great Jehovah's son!—

For such thy name's significance—
Thy Father, here, Aljah Duon,
Hath kept thee an inheritance,
And taken from thy life below
A thought or act, as love did warm,
Its walls to deck; as thou didst grow,
Its shape enlarged to grander form.

Abijah Dunn! Abijah Dunn!

That window toward morn's brightest ski
The glass like diamonds in the sun,
Came when thou bidst one bopeless rise,
And turn his gaze to glory's realm;
And yon bright room, so sweet within,
Grew like Ahadoin's when life's helm
Thou seized, and steered from shoals of si

"Abijah Duns Jedes them, see

"Abijah Dunn! dost thou reads of similar Manageria."
A smile that dried a poor child' stears?
That amile, a picture on the wall.
Will sing of sunshine through long years.
Rememberest thou a fallen one,
Long since returned to kindly dust,
With whom thou shared, Abijah Dunn,
When others sneered, thise only crust?

When others sneered, thise only crust ?

"From tears of thankfulness she shed
Grew trees whose fruits like pearls catch light,
And o'er the walks that thou wilt tread
Dispel forever aught like night,
And throw their gleam to towers that grew
When aspiration with thee dwelt,
And windows catching heaven's blue
When eyes looked whence the suppliant knelt.

When eyes looked whence the suppliant I Abijah Dunn I thy home is here,

'Not made with hands,' but builded, lo I Above earth's labors, year by year,
As thou didat towards fulfillment grow."
Alt blest at last whose lives be true!
And sad those lost in earthly rust!
Those "builded better than they knew,"
And these find but decay and dust.

—EARL MARBLE, in "Boston Congregation."

[Written for the Golden Gate.]

Dewdrops

We breathe in the life of the flowers,
We list to the notes of a bird,
We gather the sunshine of bourse,;
When scarcely our nature is stirred;
We go and we come with the days,
We drift on the tide of the years,
With no flongolf s of the purpose of life,
With no cure for its sighs and its tears.

With no cure for its signs and its eeas We meet and we part in a day, We weep and we laugh at a song, We oft catch a glimpse of a face That bolds us from ont some wast thr We bury thoughts deep in the breast Where only the eye of God sees, And we who might quaff the sweets Drink the bitter of life to the lees.

But life has a purpose so grand,
"Tis fraught with the magic of pow
"Its a time for heart, head and hand,
Its bright future home to endower;
To sow all waters beside,
That the harvest may bring hundre
To walk with unfaltering feet,
The path to the "City of Gold."

The pain to the "City of Good.

And then, as a dewdrop at morn,
Reflects the bright tints of the skies,
So we, our life purpose born,
In beauteous colors arise;
And blending in one with that light,
That lighteth all men through earth's day,
Make a rainbow of glory above,
Whose halo can ne'er pass away.

Why. Itt., 180, 180, 180.

MOLINE, ILL., July, 1889.

"Indifference.

'Is it nothing to you, all ye that pass by?''
Nothing to you that your sisters fall
Through the pressure of wat into Satan's thrall;
Stricken and sorrowful, lost and van,
Shunned of woman and scorned of man—
Say, is this naught that ye pass it by?

** Is it nothing to you, all ye that pass by?

Nothing to you, that they toil and slave

For a scanty wage, and an early grave?

Weary their life, and dull and gray,

Newer a pause or a boliday;

Say, is this naught that you pass it by?

The yearning heart of the Love Divine
That stooped of old from His kingly throne
To raise from the mire of sin His own,
Patiently selbiding the Jast to save,
Endured to the uttermost Cross and Graw
That such as these like the stars might shine.

"Is it nothing to you, all ye that pass by?"

Nothing to you, that the sorrowful life
Of the drunkard's child and the drunka d's wife
Will never cause you to stop and think
What your cut is in the war against drink;—
Say, is to is naught, that ye pass it by?

Say, is the naught, that ye pask it by !

It it nothing to you, all ye that pask by ?"

"Nothing to us," you will answert "we dwell
Is the region of cains, between Heaven and hell;
Stellom, indeed, are our thoughts allowed
To dwell at hength on the volgar crowd;—
It is nothing to us, so we pass it by,"

It is nothing to us, so we pass it by."
Ye pess it by lightly, yet One above
Who notes in His book of remembrance drea.
The widow's sigh and the orphan's tar,
"Inasmuch," He will say, "as ye did it not,
Inasmuch as ye reckoned that God forgot,
Strat gers ye are to Me and My lovs!"

Onesimus Toole; Or, From Shadow to Sunshina.

Continuació from Jaria Page.

of bodily infirmities, but what shall we any of those who, while professing to teach in his name, revoke his express decision, the devile to charlatanism, delusion or spritual power akin to the pleatation of spritual concentury, and that the age of unical can influences should be confined to one century, and that the age of unical can influences should be confined to son shocked at the records of great of the confined to son shocked at the records of great of the confined to son shocked and disposess the mind of unclean influences should be confined to son shocked at the records of great studied ecclesiastical that a form of the spritual should be confined to son shocked and enouncing all idea of the should be confined to so shocked at the records of the spritual should be confined to so shocked at the records of the spritual should be confined to so shocked at the records of the spritual should be confined to so shocked at the records of the spritual should be spritual s

society, which can meet for worship, praise and exhoration in our commodious Town Hall."

As may be expected, such sentiments could not fail to excite great and varied comment when expressed by a man whose orthodoxy had formerly been sound, and who was still the duly installed pastor of a Baptist society; nevertheless, so progressive is the general trend of modern religious thought, that quite a considerable number of the members declared there was nothing whatever to which they intended to take exception in Mr. Toole's position. The almost unanimous verdict was that he was a far better preacher than formerly, that his young wife was a jewel of a woman, and they were not going to unsettle their minister and run the risk of breaking up their congregation and getting a most undesirable occupant for the pulpit, because Mr. Toole's views had exhanded and he no longer could preach the weird old doctrines of infinite wrath and everlasting damnation. The trustees and deaconsheld a private, special meeting that very evening in the vestry, and with one exception, voted to relue Mr. Toole's proffered resignation, and as to the Baptist Union, it it expelled them as a congregation, they owned their church property and could worship God better perhapy, outside sectarian limits than within the pale of an exclusive denomination.

Mr. Mewle was furious; his denunciations of Mr. Toole became so acrid and ungentlemanly, that even his own friends began to take sides against him, and then when he began to wail and whimper and appropriate to hisself the blessing promised to those who are persecuted for rightecourses sake, the mask fell completely off in the presence of many of his on the presence of many of his on the presence of many of his on the presence of the

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