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CONTENTS:

- FIRST PAGE.**—Gems of Thought: The Practical and the Ideal, by W. J. Colville.
- SECOND PAGE.**—Reincarnation, by Abba L. Helton; The Modern Olympus, by Aleno; Advertisements, etc.
- THIRD PAGE.**—From the Sun Angel's Order of Light: Reply to "Is Materiality a Failure?" by Jennie Wren; Horace Seaver; Professional Cards, etc.
- FOURTH PAGE.**—Editorial: Editorial Fragments: A flying visit; Mr. Colville in Portland; That Elixir; A New School; First Marriage at Summerland; Subscribe for the Golden Gate; Then and Now; Good Suggestions; Whispers from the Lyceum; Circle of Harmony; Fraternity Hall, Oakland; Medium's Meeting.
- FIFTH PAGE.**—Washington Hall, St. George's Hall; St. Andrew's Hall; The Young People's Meeting; Sun-merland; Mimicry of the Stage; Take Care of the Body; From a Grateful Patient; Notice; Advertisements; Professional Cards; Publications, etc.
- SIXTH PAGE.**—"Coming Days at Casagadi": "It was God for us to be There," by Ella L. Merriam; Mrs. Stanford Takes Charge of Five Little Orphans; Eloquent Tribute to Horace Seaver; Publications, etc.
- SEVENTH PAGE.**—Evidence of Immortality, by Henry W. Brown; The Light of the World; Advertisements, etc.
- EIGHTH PAGE.**—(Poetry) Reminiscence; When You Wake Up in the Morning; God: None Lives to Himself; The Practical and the Ideal—continued; Random Thoughts; Advertisements; Professional Cards, etc.

GEMS OF THOUGHT.

The sting of reproach is the truth of it.
A good name keeps its lustre in the dark.
Envy shoots at others and wounds herself.
A forgetful head makes a weary pair of heels.
Vows made in storms are forgotten in calms.
Economy is of itself a great revenue.—
Cicero.
Weigh well your words, lest they be swords.
Better refuse to quarrel than make it up afterward.
What we call time enough always proves little enough.
Life is too short for its possessors to wear long faces.
Little often fills the purse, but haste for riches brings a curse.
He who waits to do a great good at once will seldom do anything at all.
Nature is often hidden, sometimes overcome, seldom extinguished.—*Bacon.*
Fortunes are made by taking opportunities: character is made by making them.
If young men will not believe in themselves no man or woman can believe in them.
Happiness is a perfume you cannot pour on others without getting a few drops yourself.—*Selected.*
There is nothing lower than hypocrisy. To profess friendship and act enmity is a sure proof of total depravity.
It is worth a thousand pounds a year to have the habit of looking on the bright side of things.—*Dr. Johnson.*
There are some men who have so much genius that they can't do anything but sit around all day and think about it.
No man or boy can or should expect to retain a respectable place in society, or the world, who indulges in any recognized vices.
Conscience is like the murmur of a delicate sea-shell. We cannot hear it while our passions are tossing and beating on the shores of life.
The truest help we can render to an afflicted man is, not to take his burden from him, but to call out his best strength, that he may be able to bear the burden.
There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing richer than wisdom; nothing brighter than virtue; nothing more steadfast than faith.—*Day's "Collation."*
Blessings are like birds which hop about us with their wings folded, and we do not see the beauty of their plumage; but when they spread their pinions for flight, then we see all the brilliancy of their color and the ungracefulness of their form.

THE PRACTICAL AND THE IDEAL.

A Study of Cause and Effect in Relation to Impending Spiritual and Social Changes.

[Inspirational lecture delivered by W. J. Colville at Metaphysical College, 106 McAllister street, San Francisco, Sept. 21st, 1889.]

It will probably be universally admitted on all hands, and that without question, that the present age is emphatically and before everything else, what is commonly styled a *practical* age, an age of business, an age of commerce. Such an age certainly has its advantages as it develops talent, affords scope for genius, levels barriers between long antagonistic nations, brings the populations of widely sundered districts into close companionship with each other, perfects mechanical inventions and invites reform in every district where the results of the reform can be made to subserv material uses; but such an age as the present is unfortunately an avaricious, money-grinding, mammon-worshipping age; the golden calf is enthroned on high, a vacillating Aaron is preferred to a strictly conscientious Moses. Where once the Eternal spoke to man in a burning bush and commanded a whole-souled moralist to declare righteousness to the people, insisting upon total abstinence from every species of idolatry, there, as soon as his back was turned and he had retired into privacy to commune with the living God, the people urged his brother to make them a golden divinity which should supersede the Great Unseen in their devotions; the story is one of deep and thrilling interest, and is peculiarly appropriate to the present day; though relating to events that occurred thousands of years ago, it is just as full of instruction for us, and just as graphically illustrates the actual condition of life in all the great modern centers of commercial industry as though it were an allegory of passing events fresh from the pen of some vividly inspired writer now on earth, and completely familiar with the present social, political and industrial crises.

The reader of the story may be somewhat inclined to blame Moses for remaining so long upon the mountain and leaving the people without a leader, or with only that poor substitute for one that Aaron proved to be; Moses was a prophet and Aaron was a priest; under the rule of prophecy peoples grew strong, brave, free, independent; under the dominion of a priesthood they were always demoralized; a prophet carries with him and in him a moral law which overcomes even the most trifling, and gets itself obeyed by sheer force of its superior authority, while priests who, as a class, desire opulence and fame, are far more readily inveigled by hope of gain into becoming the dupes instead of the uplifters of a sensual and idolatrous community. When any nation can wait forth the saddening plaint, we have no more any prophet among us, the doom of that nation is as certain as to-morrow's sunrise, unless a prophetic arise among them and by sheer force of spiritual fervor and power, lift them even in spite of themselves, out of the pit of degradation into which they have fallen.

We are no prophets of evil, we are as you well know, no pessimists looking with eyes dulled with despair upon the fair face of nature, and mourning that everything is as bad as it can well be, going from bad to worse in fact, till evil will at length abolish good; we are, on the contrary, firm believers in the truthfulness of the bright, healthy sentiment of the joyful hymn we sang this morning which declares, "It only needs a goodly heart to know that all is love," but then, though it only needs a goodly heart to know that all is love, without the goodly heart we cannot know it, we cannot feel it, we can look at the universe with no eyes but our own, we can only experience hope, joy, love, peace and every other delightful blessing as these virtues are shed abroad in our hearts and become the governing principles of our lives, and while all things do work together for good to those who love good, those who love evil of necessity find that all things work together for evil to them; not indeed instantly, not always so far as appearances go in this life at all, but assuredly the stream of tendency which ever way it flows must inevitably bear on the nation or individual toward that only destination in the direction of which only that particular stream is flowing. We are no

believers in total depravity, of everlasting condemnation for any spirit, no matter how deeply dyed in iniquity, or steeped in selfishness, but without admitting into our theology Calvin's place of eternal torment for the reprobate, or Dante's unending and unimproving Inferno, or Swedenborg's bells in which certain spirits are likely to remain for eternity confirmed in falsehood and taking no delight in good from a temporal point of view, there certainly is such a thing as a nation as well as an individual getting into such a plight that so far as calculable results are concerned, that nation or individual is hopelessly, irretrievably lost; having spurned the last opportunity for reclamation, judgment has ensued and the result is, nothing can avert the impending doom.

We know, for the pages of history are full of it, that countless tribes and nations have so gone under the flood of ruin that they brought upon themselves that, figuratively speaking; the Messiah has been rejected, the Christ crucified all over the world. First one nation and then another has spurned its spiritual messengers, condemned the innocent and patted the guilty on the back, till not only the solitary instance of a desolated Palestine but the multiple instances of desolated countries all over the earth which meet the eye of the traveler at every turn, prove that ambition over-reaching itself, works the downfall of the ambitious, and that those who are themselves desirous of being greater than their neighbors in the end become the least of all. The present controversy waging in the Boston pulpit and press concerning the rejection of Jesus by the Israelites only needs broadening and elucidating on general principles to be made the basis of a thorough and searching analysis of the reasons why nations rise and fall, and why afflictions befall men anyway.

Hitherto all such discussions have for the most part led to the putting forth of such exceedingly pronounced views on opposite sides of theological arguments that little practical good has resulted from them to the community engaged in them, but we trust and believe that the time has now come when people of differing schools of thought will come far nearer together than ever before, and forgetting the immediate issues at stake in their controversies be prepared to consider on general grounds that which Christian ministers as a rule, have made offensively personal or racial when the Jews have been brought into court.

Now it is sheer absurdity for any minister or anybody else to single out the Jewish people as objects of God's particular displeasure, to accuse them of crucifying Jesus and therefore reaping the awful consequences of exile and oppression which they have endured for many centuries, when history just as clearly proves that other nations have as effectively gone under as the Jewish have and far more effectively, for many and many a powerful nation of antiquity when it lost its territory, died out entirely and has been lost to posterity so that even its name and place of abode are not mentioned in all recorded history; while in the case of the Israelites, the proverbial nine-lived cat is an easily destroyed animal when its tenacity of life is contrasted with the ability of the Jewish people to survive the most cruel and barbaric tortures ever inflicted upon any nation.

In the name of common humanity, we denounce unsparingly and utterly the mendacious charges which Christians have brought against Jews in order to build themselves up on Israel's downfall; at the same time we do not ask you to foolishly extenuate every action of the Jewish people and refuse to take warning from their rejection of that only Messiah which ever has come, will come, or can come, even the light of a higher life, the vision of a more excellent than a self-seeking way, which, when followed, leads to life eternal, but when rejected, causes the spirit to descend even into the darkest shades of Phiton to be there tormented by the dog Cerebus, an impersonation in canine form, of that very besetting sin of avarice, had it not been for which, according to all ancient story, Lucifer would never have fallen from heaven and rebel angels would have been unknown. Tantalus, up to his neck in water, yet consumed with thirst, is an eloquent symbol of those who seek wealth for its own sake on earth, and then either in age or decrepitude in this world or on awakening in another, find them-

selves up to the very throat in the things which they desired above all else, yet all the while most miserable because these sordid unrealities for which they bartered all that was finest and loveliest in life, can ever taunt but never satisfy the cravings of immortal mind. The great question of the day, that of amassing wealth, of accumulating material treasure no matter how, is one that demands a rebuke from all quarters at once; to administer that rebuke is the province of the representatives of every branch of industry and learning, and we care not from what point of view the matter may be regarded, superior culture, more common sense, a nicer balancing of comparative values, and above all moral growth, will be the only triumphant forces in the deadly battle which must soon be waged between personal ambition and the welfare of the race. It is the cry on every hand that wealth must be secured in order to ensure happiness, and happiness is without doubt the natural and legitimate desire of all.

To be happy is to fulfill the end of being; but pure and permanent happiness is only obtainable in a way that involves self-sacrifice so long as self is uppermost and the love of one's neighbor is but small developed. Swedenborg states the whole truth about celestial life in his dissertation upon love; he divides love into three separate kinds; the love of God, the love of neighbor and the love of self; these three loves are alike good, but to produce harmony in any life, they must be rightfully subordinated; the two former must rule and subdue the latter, for when the latter subdues either of the former, man having inverted good becomes a fiend when he might be an angel. Now if happiness is so desirable and good a thing as it is universally admitted to be, it becomes a primary question in ethics, How can we best secure it? What methods will avail most in the search for it? Happiness is surely not a momentary tremor of joy, nor the ecstatic delirium of an instant, which, like the fever-dream of an inebriate who has momentarily drowned his senses and with them his sorrows in a wave of alcohol, lasts but for a moment as a brilliant flash of lightning may illumine a Summer midnight when the thick, oppressive atmosphere hides moon and stars only to make the awful darkness which follows it appear more frightful than before; happiness is a calm, bright, tranquil light which shines perpetually, but whose light is capable of such intensification that in it there is always room for hope and expectation; hope may be lost in love, but only in the sense that love is greater than hope and therefore can contain it; even in a love as perfect as can be conceived, there may be yet unsounded depths which will reveal their glorious wealth of gems hidden within these fathomless mines as the ages roll away, there is no determinate extent of happiness; the seeming determinate is always an indeterminate; there is forever something that doth not yet appear, that will appear some day, and when that for which our eyes of spirit are now looking out shall have been realized, the soul can still look forward, and gazing into a prospective abyss of eternity can still exclaim, It doth not yet appear what we shall be!

A mere feverish ambition for material grandeur when contrasted with such anticipations and delights as these, is but sheer idiocy. No one is blinder to himself, his welfare than he who denies to himself the blessedness of conferring happiness that brings with it the deepest, serenest and most abiding bliss of all; those who live for self only are what Jude calls clouds without rain; they have only a semblance of having; they contain nothing, they are mere inflated balloons ready to burst at any moment, but when they break the world is none the better for their having been; they have given out nothing, and so at last they have found out that they have got nothing from it; the clouds rain down their waters on the earth and sea, and then from both these elements they draw up moisture to enrich themselves, but this they again shower down upon the earth; if they get nothing, they have nothing to give, but if they give nothing, they have nothing to receive; it is true everywhere that unto those who have shall more be given, and from those who have not shall be taken all that they appear to have.

If ever a character was ideal, if ever Quixotism came to a head, if ever idealism and transcendentalism manifested themselves in the fullest possible extent on earth, the embodiment of all these things

was met with in Jesus of Nazareth; he was according to the evangelists, the very sum and substance of idealism; he lived in a hard, crude, literalistic age; he was surrounded by people whose very circumstances tended to foster a natural love of money and of pomp; he was born at a time when messianic expectations all centered in a warlike hero, and continued to increase in this direction so that he was rejected, and Barkokkba, a military messiah who appeared about one hundred and thirty years later accepted, and yet except where the narrative gets mixed with the sayings and doings of this later warrior, the evangelists declare him to have been a man who had the audacity to stand up and tell the whole world, the Jewish nation included, that all the prophecies had been misread by the doctors of the Sanhedrin, and that when Messiah came, no carnal weapons would be employed to recover Judea from Rome, but a spiritual kingdom would be set up which would rule the world by love and not by fear. Jesus may have quoted from Hittel and from all parts of the Talmud; he may have drank from Oriental fountains and interpreted afresh the Hermetic philosophy of Egypt, the Vedic philosophy of Hindostan, the golden rule of Araby and the profound truths embodied in Zoroastrian incantations; but no matter where he quoted from, or whom he followed, or who had visited the earth before him, he set his face like flint against the prevailing materialism of his age; he denounced Mercenaries unsparingly, and according to Luke, not only blessed the meek and lowly in spirit, but the poor in this world's goods; he went to the Esenian extreme of blessing poverty for its own sake and thereby running counter not indeed to the universal experiences of mankind, but only to every rule which governs the transactions of worldly business.

Gospel teachings, when intelligently interpreted, are simply wise estimates of comparative values; they show the deepest and clearest insight into the relative worth of various commodities under discussion. Jesus does not say the raiment and the meat are of no value at all, but only declares them to be of less value than some other things. "Is not the life more than meat and the body more than raiment," cannot by any fair-minded person be interpreted to teach that food and clothing are valueless, but they are of less value than life and the body. No one would dispute you if you should say the human head is more valuable than hair or hats and bonnets which cover it; the toes and fingers are of more value than the nails which grow upon them to protect them; food and raiment are subsidiary to life and the body, and are only of account in so far as they minister to the body.

Now the crazy search for wealth which animates so many business men and business women to-day, perverts life into a long agony, makes the earth a purgatory—almost a hell—and wastes life and the body in the accumulation of goods that cannot possibly afford the slightest satisfaction to any one except while in a physical condition to enjoy them. Luxurious living is often purchased at the cost of every power and sense that can make luxury enjoyable; people rise early and retire late that they may have money enough some day to set a better table than all their neighbors; in nine cases out of ten, all the best years of their lives are spent in a wild, insane race after the money that will enable them to gratify a sordid and vulgar ambition, and with that result? Even when they are successful in reaching their goal of their financial expectations, their health is ruined, they are victims of chronic indigestion or dyspepsia, and all the delicacies of their tables nauseate them, while their physicians condemn them to a diet which could easily be obtained with what a day laborer can afford out of his scanty earnings; is not the life more than meat? Would it not have been wiser to have gone a little slower, to have taken matters easier all along, and never have come into that most pitiable state where the money to buy delicacies only comes when the stomach refuses to digest them; and how is it with fine array; the jewels, silks and satins rare often come only when the body has grown so languid that there is no enjoyment in disposing them and they have often to be laid aside for the slippers and dressing-gown of the sick chamber; the body has been sacrificed for wearing apparel and then it refuses to wear the

Continued on Eighth Page.

[Written for the Golden Gate.]

Reincarnation.

BY ABRAHAM WELTON.

Whitner has said, "You educate the grandmothers properly and the grandchildren will educate themselves; in order to have the right kind of children it is necessary to begin their education one hundred years before they are born." Never was made a wiser remark, and while we can never hope to have the angelic beings that ought to be and can be born we can begin to educate ourselves to be the grandmothers that ought to be.

Who would or could say one word against the grandmothers that has been, when we think of the civilization of one hundred years ago, where to burn a witch, hang a Quaker and banish a Roger Williams was a part of their religion, and where Miles Standish massacred the Indian women and children as calmly as if they were a painted brave, and compelled the people to abide his rule. It is a wonder that we have had the grandmothers and mothers we have had, and are what we are, and not painted savages. Every day in this present time, we look into the public prints, our eyes see some terrible crime of murder and attendant woes gleaming from their pages. If we look at the dates in the lives of these poor wretched beings we will be startled to find that seven out of ten are just of that age to have been born during and shortly after the close of our late civil war. For five long years, husbands, brothers and sons went forth to die, blood drenched the fair earth and souls were swept into eternity with their garments stained in the mortal combat, while mothers, wives and daughters in their hearts' anguish suffered and died at home, and fear, dread, hate, lust and jealousy ragged and stormed our mental sky, and as we sowed, so we are reaping. The sin-sick souls that tell us that in the mighty wave of fearful passions that swept our land they came to make another trial of earth life, never ought to be blamed to the death, but treated in some mental hospital confined from temptation's way.

When we think that: "Over the unborn, our power is that of God, and our responsibility like his towards us; as we acquit ourselves toward them, so let Him deal with us," are evident statements, and if the world would bow to that knowledge and feel compassion but firm restraint alone punish the victim of avatars for all criminal are suffering as the genuine kleptomaniacs suffer, in a greater or less degree of the mortal mind surrounded them in their incarnations.

Now we examine facts—when a good man and woman are joined in wedlock, it seldom or never occurs to him that he is grabbing, as the law says, all of the world's goods in his name, and that it is robbery as well as cruelty, and when the wife has to beg and wheedle and sometimes steal and lie to get her share, she brings her spirit in affinity with all the hypocrites, thieves and liars of the universe, and a sneak, perchance a sin crushed soul claims her as mother.

Spiritualists need never worry about being "periodically awoken back to being the same road. Poor, narrow space of eternity allotted to advancement and a retrograde toward this little speck of earth, the greatest hope to the soul." The road is never travelled twice the same; we have fully realized, and the life that is a failure is renewed, not alone on this speck of earth, but on other earthly specks, until the rounds in the ladder of advancement are high and mighty, then the journeys to the different earths are alone to be helpers, teachers and Saviors.

Theosophy is as much the teachings of Jesus and Judaism, Catholicism and Protestantism as of Buddha and Brahminism. To be a Theosophist and an incarnationist it is not necessary to have ever heard of any man's religious creed; it means, searching and finding out of God. When one stands face to face with their own soul, they will find that earth life is but a day in comparison to time, that is our great teacher, as the earth is our great mother of our earthly tabernacle, and that reincarnation is true.

That from the lowest life in the realm of soul, man has come up step by step, until at times we read such names as Jesus, Brahna and Mahomet, and place them among the gods; such names as Washington and Lincoln, and write them among the saviors; those of Plato, Socrates, Fulton, Morse, Beecher, Parker, Edison, Elizabeth Cady Stanton, and an innumerable host of bright stars who have risen, and who shine upon us as teachers. The mothers of these great souls were women whose hearts throbs with the desire to do great deeds, whose whole existence never narrowed down to the four walls of home, but in spirit they lived in another world and walked in a higher life, and that is why these bright, advanced beings could come and be in the world, and do for the world just what had to be done and ought to be done.

The Roman Catholics worship the Virgin Mary; why should they not? All women ought to be treated as if they were temples for the Holy Ghost, and all women ought to look upon themselves as the creators of the gods of earth, that the buds and bloom from their existence make here either a heaven or a hell. That a wife who lives in constant terror of her husband or in restraint, that quarrel and never speak for days at a time one pleasant word, and only occasionally hold an armistice, a "making up," the bright, pure

angels can never overshadow and bring their blessings, for the weeds of jealousy, envy, avarice and revenge are in such lives, and peace and love therein has no habitation. May all women realize the infinitude of her possibilities by eschewing their evil surroundings, to redeem the world from her crime and present dark and selfish civilization that peruse the mother's column in the GOLDEN GATE. And if an ideal is in view, or a good thought, men will pass quickly the weeks, months, years, a generation, as Whittier puts it, ere a great spirit will find an earthly home and work to do. When did earth's children suffer for a chosen soul to lead them out of the "wilderness" for the call is heard in the celestial spheres and coming to the world, the angel in human form will say "come up higher," or make their life the bridge over a bloody chasm, as our Lincoln did, in his last earth life, leaving a blessing blessed by all.

[Written for the Golden Gate.]

The Modern Olympus.

BY ALBERT.

Theocracy means the rule of God, and whether it could be a good form of government or not depends altogether on the kind of God, and as the people always create their own Gods, or rather, the God is a reflected image of the mind of the worshipper. The best way to improve the Gods and the governments is to improve the character of the people. We have now a Romanist God, a Methodist God, an Episcopal God, a Materialist God, and other gods innumerable, all fighting among one another till, in times past, the garden of the gods has been worse than a bear garden, and even yet is little or any better.

What we need is to create a better and more intelligent class of gods, a more harmonious and gentle, manly lot of gods, a more refined, sympathetic and humanitarian assortment of gods. All gods and devils originate in the minds of men. They are personifications or idealizations of human characteristics. All gods of all nations and ages have been and are ideals representing different phases of character of their worshippers. Rude nations and tribes worship idols which are visible figures or forms of ideals. More advanced nations worship the ideals themselves, omitting the wooden or metal forms. The orthodox theological God of the Christian ecclesiasticism is a horribly perverted and distorted ideal. It is not the likeness of anything in heaven or on earth, except one thing and it is the likeness of that one thing, the mind of Christendom in the aggregate.

It is impossible to create or conceive any ideal or idea of God or devil without clothing that ideal with attributes, originating in the mind of him who forms the conception, and a material god is his ideal god, the image or reflection of the good-ness within himself, and his devil is the image of the evil that is within himself. Thus John Calvin, out of the gloomy depths of his fear-darkened imaginations, created a horrible ideal of God which has cast a chilling and deadly shadow over humanity, making miserable the lives of millions.

Now the way to improve the characters and temperaments of the gods, and at the same time to improve the conditions of humanity is to follow the lines of causation to first principles, and settle down to the serious business of studying human nature in all its aspects so that we may be able to understand, and thereby proceed intelligently to improve our own characters and also the conditions of society. Eliminating selfishness, opinionativeness, prejudice and personal antagonism, assuming and asserting our own individual rights to think for ourselves, and to express our thoughts—assuming and asserting the right of everyone else to do likewise, we attain an attitude of toleration becoming those who aim to treat and be treated with respect. Admitting that the light of the present is the accumulated sum of the light of all the past, and that this light may go on accumulating and increasing, we may well cease to face backwards to the obscurity of the past, and still worship dead records, dead religions, images, forms, rituals or ideals.

Admitting the imperfections and limitations of our physical being, we may safely assume that the Unknown is greater than the known, and putting off the armor of antagonism that blinds us, we may step out of our natural selves, as it were, and look around for truth from all sources, orthodox or otherwise. Having done this we shall see that harmony or order is a law of heaven, and that all harshness and antagonism, all rudeness and recrimination are elements of disorder on the mental plane, elements of discordant mind, whose mental vibrations and reactions work mental and spiritual misery and destruction as war and pestilence on the physical plane.

Acrimonious argument, or even thought, on the mental plane, corresponds to rough fighting and rowdiness on the physical plane. No theological precedent will sanctify the abuse of ethics. When people become sufficiently thoughtful of one another's rights, they can adjust their differences without even arguments, by sensing and anticipating each other's wants and feelings. But where Mammon rules moral and spiritual senses are blunted, and clubs and cruelty are always necessary to preserve such a state of things, and there among the sectarian and inharmonious elements over which he presides.

Human happiness does not result from bodily excellence or from riches, but is founded on uprightness of conduct.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

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 many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters." [Extract from a letter to A. 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 manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

Professor Challis, the Late Plummerian Professor of Astronomy at Cambridge.

"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses."

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

Professors Tornebohm and Edland, the Swedish Physicists.—"Only those who 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 the results to be derived from important results is already made clear to us by the revelations of natural history in all ages."—[Aftonblad (Stockholm), October 30, 1879.]

Professor Gregory, F. R. S. E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I can not say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spirit hypothesis almost certain."

I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spirit hypothesis.

Lord Brougham.—"There is but one question I would ask the author, is the Spiritualism of this work foreign to the materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; these the author addresses himself to. But even in the most clouded 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. R. S.]

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

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

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

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

Dr. Lockhart Robertson.—"The writer (i. e., Dr. L. Robertson), can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the 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. Admittedly these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—[From a letter by Dr. Lockhart Robertson, published in the "Dialectical Society's Report on Spiritualism," p. 24.]

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

ADVERTISEMENTS.

MINUTE ALARM CLOCK.

(Patent applied for.)

Can be set to alarm in any number of minutes, from one to fifty. Will be useful in the kitchen to direct the attention of the cook at the right moment to anything which is a moment's oversight might spoil. This clock will be an indispensable addition to the public schools as a cheap and reliable class room clock, and invaluable in hospitals and the rooms of the sick, to arouse drowsy nurses at the proper time to administer medicines. The alarm is set in the same way as an ordinary alarm, only that this alarm works with the minute hand of the clock instead of with the hour hand. Price, 50c. J. BALL, Jeweler, 516 Sixth Street, San Francisco, sole agent. Agents wanted. Sent prepaid to any address on receipt of price, or C. O. D.

ADVERTISEMENTS.

THE NEW

SPIRITUALIST: COLONY

--OF--

SUMMERLAND!

LOCATED FIVE MILES BELOW THE CITY OF SANTA BARBARA.

The Finest Scenery and Fairest Climate on the Globe.

Building Progressing Rapidly.

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

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

The site constitutes a part of what is known as the Ortega Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. Pure spring water is distributed over the entire tract from an unflagging source, having a pressure of two hundred feet head.

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

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.

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.

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

Reference: Commercial Bank, Santa Barbara.

Send for plat of the town, and for further information, to

ALBERT MORTON, Agent,

210 Stockton Street, San Francisco, or

H. L. WILLIAMS, Prop'r.

SANTA BARBARA, CAL.

GOLDEN GATE.

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SATURDAY, SEPTEMBER 14, 1889.

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TRIAL SUBSCRIPTIONS.

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

J. J. OWEN, Manager.

EDITORIAL FRAGMENTS.

What a mighty power in the land for good would Spiritualism become if the believers therein would only pull together! To this end it is not at all necessary that they should agree upon anything except the essential facts of Spiritualism, which they do already. Differences of opinion concerning the honesty of this medium or dishonesty of that, of the abstractions of reincarnations, or Theosophy, need not at all interfere with the general unification of Spiritualists for general work. With well sustained papers, convenient public halls, fine libraries and reading rooms, schools of mediumship, etc.,—and there should be no disagreement on these points,—with these once established, we should then become a mighty moving force, capable of meeting and overcoming the cohorts of skepticism. Another and very important result would be, we should become respectable, and no one would longer find it necessary to deny his belief to maintain his standing in the church, or society.

"The sweet bye and by!" How many a time and oft have the words, "There's a land that is fairer than day," been sung to the air of "Sweet Bye-and-by," by those who would draw near to the invisible world, while their loved ones on the other side moved aside the veil to greet their idols still on the shores of mortal life. There is a world of comfort in that familiar song, when sung by the true Spiritualist. He knows something of that land so fair, knows that it is a reflex of the beautiful places of earth. He knows, if he makes the best use of himself here, that when the trials and struggles of this life are over, he will pass on to his "dwelling-place there"—a home amid beautiful surroundings, and a landscape as real and tangible to the spirit senses as this earth is to these tenements of clay. Hence, the Spiritualist can sing that song as no one else can, for the words mean something to him. Herein he finds a comfort and a strength that the world knows not of.

If the Spiritualists of San Francisco would only pool their issues, and agree to disagree on non-essentials, what a power might they not become. In the first place, the various societies, by a combination of the means in their hands with other funds that could readily be obtained, could go ahead at once and erect a grand temple, like the one we have foreshadowed in these columns, only more extensive and beautiful, including a grand public hall that would seat at least 1,500 people. Is not this subject worthy the consideration of every thoughtful Spiritualist, and should we not all labor to its accomplishment? "How beautiful a thing it is for brethren to dwell together in unity."

—That was a wise move of our State Prison Directors, the other day, in excluding from the prisons all papers that publish the record of crime. That includes all of our daily papers, that are but little less than reeking cesspools of dark deeds. But it is a good deal like "locking the barn after the horse is stolen." If these educators in crime, the daily papers and illustrated police gazettes, had been denied to these men in their earlier years, but few of them, probably, would now be found behind prison bars. We are waiting for the coming daily newspaper that shall contain no police news, save perhaps a bare reference to prominent of-

fences; no accounts of crime in any shape, no dog or prize fights,—no scandal or nastiness,—in brief, a paper that shall be devoted to the bright side of life, and to the good things that might be said of men and measures. By this we do not mean that they should exclude honest criticism given in a spirit of kindness and fairness. By no means; but that they should be clean and uplifting; that they should be devoted to everything good—commerce, trade, art, agriculture, horticulture, science, the drama, poetry, history, invention—everything beautiful and ennobling. Parents might, for a while, prefer the other kind for themselves, but not so for their children.

A home where love is not—where in the wide world can one find a more dreary place? Hearts that ache for sympathy and find it not—that ask for bread and receive a stone,—God pity them! Better that they go their separate ways, and never more rest under the same roof. And yet, in married life, how many unloved wives, and indifferent and unfaithful husbands, may be found; and children grow up in the atmosphere of such homes, all unbalanced and out of harmony with their own higher natures, to add to the world's woe! It is indeed pitiful. But what can be expected when marriage is made a thing of passionate impulse, as it too often is, and not of those higher spiritual and intellectual attractions, which alone are lasting and permanent. Love, founded in the higher nature, and on mutual attraction of spirit, will survive the disintegrating processes of time, and grow brighter and sweeter with the years. Only those between whom such love exist has God truly joined together.

Every well-informed Spiritualist must admit that a clean and reasonably well conducted paper, devoted to the advocacy of the facts and philosophy of Spiritualism, is a great help to the Cause. It presents each week much more matter—lectures, letters, essays, accounts of meetings, incidents, experiences, editorials, etc.,—than could possibly be given in several lectures, and to a vastly larger audience. A good Spiritualist paper sometimes goes the round of the neighborhood where it is taken until it is actually worn out. Is not such a paper worthy of the support of all Spiritualists? and instead of borrowing it to read, ought not every Spiritualist have a copy of his own, and thereby help to sustain such a grand means for intelligent work in the good Cause? Now, we do not propose to complain, or find fault—as that would not accord with our philosophy,—but we would kindly urge upon all Spiritualists "to whom these presents may come," to put forth some extra personal efforts just now to increase the circulation of the GOLDEN GATE, or any other good Spiritualist paper they may prefer. A queer Fragment, this isn't it?

Life, with many, is a constant struggle; and yet is not that very struggle just the kind of experience needed to bring forth the richest fruits of the spirit? As bodily exercise makes the muscles strong, so does the push and effort necessary to overcome obstacles in material things give to the spirit the vigor and strength it needs. Some people think because they have not prospered in worldly ways—have not accumulated wealth, or may even have failed in business,—that they are necessarily failures as men and women; when the fact may be that they have won grand victories over themselves—that they have come off conquerors over many things, and have made for themselves a karma that shall be white and lustrous with the glow of divine love and light in the "world beyond the river." Human judgment is fallible—our plans, in worldly matters, may fail, and our ships return to us empty laden; but what of that? Are we to be blamed because the harvest we hoped to reap was blighted, or the worthy venture upon which we risked our all proved a failure? There is a fruition richer by far than argosies of treasure, and it is the harvest of soul.

A FLYING VISIT.

W. J. Colville's flying visit to San Francisco last week, was made the occasion of three delightful gatherings at College Hall, 106 McAllister street, which beautiful auditorium, having been completely renovated, presents a charming appearance. Mr. Colville lectured on the great issues of the day, chiefly in reply to questions from persons in attendance, on Wednesday and Thursday September 4th and 5th at 8 P. M., and on Friday September 6th, at 10 A. M. The platform was profusely adorned with lovely flowers, and sweet music was discoursed by Mrs. Chandler and Mme. Bishop, vocalist, Miss Lang and Mrs. Shipley (pianists), and Master Abraham Whiteblossom (violinist). On the evening of September 5th W. J. Colville's birthday was celebrated by many of his friends, by whom he was presented with handsome and useful gifts; on that occasion a collation was served to over one hundred persons after the platform exercises by the ladies constituting the new board of College Directors.

Mr. Colville left for Portland, Friday at 7 P. M., and commenced his work in that city on Sunday last at 2:30 P. M. All communications for him till further notice should be sent to the Post Office, Portland, Oregon, in which city he will act as special agent for the GOLDEN GATE.

GOLDEN GATE.

MR. COLVILLE IN PORTLAND.

On Sunday September 8th, W. J. Colville commenced his work in Portland, Oregon, by lecturing before two large audiences on "Truth Knocking at the Door," and "Woman's Mission and Position in the New Era." Impromptu poems followed the lectures, which were greatly appreciated by all who were present. On Monday September 9th, a special course of lectures on Theosophy opened in the Tabernacle, 10th and Morrison streets, at 7:45 P. M., and on Tuesday September 10th, in the same place, a very large class met for instruction in the spiritual science of health and healing, at 2:30 P. M.

The Tabernacle is an immense building, if anything rather too large except for mass meetings; the acoustics are however, excellent, and audiences experience no difficulty in hearing any speaker whose voice is clear and resonant. From present indications it would appear that Mr. Colville could easily occupy many months in Portland alone, and as he has pressing offers from Seattle and Tacoma and British Columbia, it is doubtful how long it may be before he is again heard in San Francisco, where many warm friends are eagerly awaiting his return.

The weather in Portland is charming at this season, everything is beautifully green; occasional showers prove very refreshing, and there is no extreme heat or cold. The GOLDEN GATE has never been properly introduced in Portland, so its circulation is as yet limited, but now that a great interest is being taken in spiritual matters, an effort is being made to bring it well before the public. Times are comparatively easy, work is plentiful and wages good; the general condition of the place and the people may well be pronounced satisfactory.

THAT ELIXIR.

Since the first man grew old has the world been seeking an antidote for decaying youth. In the long ago one man immortalized his name in giving years of earnest work and confident research after that mysterious something that should bid defiance to the ravages of time upon the form of man, and forever preserve him in youth, health and strength. Nothing, however, was found more rejuvenating or preservative to old and young, than Florida. But there is still a hope, a belief among the human race that age and decay are the result of ignorance, and man is more than willing to experiment upon himself with anything called an "elixir," as is shown by the Brown-Sequard alleged discovery.

Yes, man will take almost anything, simply upon being told that it is good; but it is very difficult to persuade him to abstain from the use of a thing when his every sense tells him it is bad and is killing him. The true and only elixir of life is abstinence—abstinence from every injurious thing. If it were possible to convince men that tobacco, alcohol, and over and untimely eating, and insufficient sleep are killing them, the elixir of life would be found, at least for those who have tolerable birthrights; and for all who could thus be persuaded, there would come a new life, full of peace and hope such as they never imagined. There is nothing repulsive or undesirable in the ripening of a human life any more than there is in the golden harvest. It is the blighted harvest, decay, that is pitiable and repulsive. Natural living brings a glorious fruitage; it is the elixir that sends us young, radiant and joyous to the eternal life beyond.

A NEW SCHOOL.

Man's highest progress should be measured by the advances he makes toward national peace and harmony. It is irreconcilable with his alleged divine origin, that human intelligence has been so largely turned towards the discovery of means and the invention of contrivances by man for the destruction of his fellow mortals. But the world is redeeming itself, and the day of arbitration is surely, if slowly, advancing.

C. Talbot, writing from Tulare to the *Patron*, on the subject of international peace, makes a good suggestion, when he says: "I believe and assert in the face of all that may be said against it, that if an international school were established in which statesmen were educated in the laws, wants and peculiarities of the different localities of the earth, backed by an international Board of Arbitration; then, that if our professors, teachers and ministers, would teach and preach the doctrine of peace and goodwill, that another generation need not pass away before our armies and navies be disbanded and put to work at the real mission of man, which is to subdue the earth. What a vision blessed to contemplate! When the devastating powers of armies and navies are felt and feared no more, and man learns to co-operate with man in his battles with the elements and in reclaiming the waste places of this earth!"

The spiritual philosophy is one of peace. When it prevails wars shall cease. Our military training schools will then be changed to that suggested above, and the whole earth may "blossom as a rose."

FIRST MARRIAGE AT SUMMERLAND.—On Sunday last, at the residence of Mrs. O. K. Smith, by the Rev. P. S. Thatcher, H. L. Williams, proprietor of Summerland, to Mrs. Agnes Strickland Morgan, of Santa Barbara. Mrs. Williams is the grand-niece of Agnes Strickland, the celebrated English historical writer, and cousin to the Earl of Strickland. The occasion was one of rare joy in Summerland. The entire community turned out to gladden the event with beautiful floral decorations. The spirit of harmony and good will prevailed, and unnumbered blessings were invoked upon the heads of the happy pair. The Summerland colony is composed of grand, harmonious souls, who have the utmost confidence in Mr. Williams and the grand work he has inaugurated.

SUBSCRIBE FOR THE GOLDEN GATE. SUBSCRIPTION PRICE \$2.50 PER ANNUM.—Any person subscribing for the GOLDEN GATE through my direct agency, between this date and October 31, 1889, handing me \$3, will receive immediately it issues from the press, a copy of my new work, "Theosophy for the People," handsomely bound, 500 large sized pages, published at \$1.50. Full name and post office address must accompany

each order. If orders are sent through the post, postal notes are particularly requested. Signed, W. J. COLVILLE, 189 Main street, Portland, Oregon.

THEN AND NOW.

Warren Chase, a former resident, for a short time of Santa Barbara, has recently published some articles in *Celestial City*, most disparaging of Summerland and Santa Barbara. He spoke of Summerland as composed of "poor, barren soil," "needing all Summer irrigation for flowers or vegetables," and "decided the country at a great rate." Mr. Chase edited the *Santa Barbara Independent*, in 1879, and had a good deal to say editorially about that county. Nov. 22d of that year he wrote:

South and east of Gaviota Pass and the Coast Range lies Santa Barbara, a most beautiful bay. A more beautiful location for a city of twenty or fifty thousand inhabitants can scarcely be found anywhere. Its only defect is a sufficient quantity of agricultural lands in the vicinity of the city; what there are of these lands lie up and down the coast and are unsurpassed in richness and beauty, including Gaviota, Montecito and Carpinteria. [Summerland lies between these two points last named.—Ed. G. G.] All of which are within fifteen miles of the city. . . . After many years of travel we selected it for the few remaining years of a long life nearly worn out, and have become more and more attached to it since our stay in the dull but delightful city of Santa Barbara. In no place that we know of can a family live cheaper and live as well as in this place, and for this we recommend it to those seeking homes for health and comfort.

On Sept. 22, 1880, he wrote:

We do not like to have our neighbor of the *Ventura Free Press* misrepresent our county to his own people what it is not, superior to Santa Barbara in any respect. . . . It should be remembered that our county produced 1,200,000 cents (2,000,000 bushels) of wheat this season and Ventura about 450,000 cents (750,000 bushels).

And again on the 3d day of November, of the same year, this appeared from his pen:

Ever since we have lived in Santa Barbara county we have wondered that the farmers and gardeners did not hold fairs and bring together and compare the rich products of their lands. We have long been satisfied that few counties in the nation could excel Santa Barbara in variety and richness of both agricultural and horticultural productions. . . . This is also one of the best grazing counties in the State and a very valuable grazing county; we may look forward to the time when its fairs will not be surpassed in the State or by any out of it.

On June 27, 1881, he wrote from Battle Creek, Mich., to the *Independent*:

I have thousands of questions to answer about California and why I settled there, and I can give ample reasons for making it my home. . . . The weather seems to me intensely hot here, it is so far from our delightful climate of Santa Barbara.

What is any man's opinion worth who goes back on himself in that manner?

GOOD SUGGESTIONS.

We heartily concur with the following excellent suggestions from the last issue of the *Carrier Dove*:

Why do Spiritualists not "pool their issues" and work together for the general good of the cause and best interests of each? . . . In this city we have sufficient numbers and capital if united, to erect a magnificent temple, do a large publishing business, send out speakers and mediums as missionaries to spread the glad tidings abroad, publish and support the largest and best journal in the world, in which would be found the best thoughts of our most gifted writers and speakers, the most carefully collected evidences and reports of our phenomena, and all the facts that go to prove the foundation of Spiritualism. Such a combination of power, influence and means, would afford mediumship the protection it deserves, and eliminate from it all that would have a tendency to injure or retard its highest development.

In advocating this co-operative measure we do not expect that all will look at the matter from our standpoint; but, if those who differ with us will unite in one particular, that is, if they will agree to disagree amicably, all will be well. . . . It is not to be expected that the union of Spiritualists for working purposes that any one would be required or expected to lose their individuality, or endorse that which did not appeal to them as true; but it would be expected that all would concede the right of each to think and act for himself or herself, provided the rights of others were respected.

We hope the time is not far distant when the Spiritualists of this city will see the importance of such a movement and set an example to those of other localities by "pooling their issues," uniting their working forces, and pulling together and setting the wheels of reform going with a buzz that will surmise the great outside of which we consider us "dead." The "wise" will be those who take the first practical steps towards inaugurating this grand work.

—There is a hopeful prospect that the Society of Progressive Spiritualists of this city will combine their means with those of the Trustees of the Golden Gate Printing and Publishing Company, and erect one large and elegant building for the uses of Spiritualism. This would be better than to try to erect two buildings, and would insure the completion of the work much sooner. It would also possess an element of strength that will add immeasurably to the influence of Spiritualism for good.

—On account of its great length we are obliged to divide Mr. Colville's lecture commenced in this issue. It will be concluded next week. It is due to Mr. Colville to state that his lecture on "Looking Backward," which will appear soon.

—"Our Question Department," and much other valuable matter, is again carried over. Next week we shall have more room in the paper and shall hope to make up all that deferred matter of importance.

—The G. G. shows the marks of too much Trustee work this week. The editor has been so constantly employed with outside matters that he has had but little time to devote to the paper.

—Mr. Freuder will speak for the free religious congregation assembling at 106 McAllister street, on Sunday, at 11 A. M., for the present. All seats free; collection.

—W. H. Williams, of Summerland, arrived in the city last Thursday, and will remain until the latter part of next week.

—James G. Clark has returned from his Oregon visit and is stopping at the Fauntleroy.

Whispers from the Lyceum.

EDITOR OF GOLDEN GATE:

When the scholars assembled at the Lyceum on last Sunday, they were considerably surprised, and could not have failed to recognize that loving spirits had been studying their pleasure, when stars and stripes floating from the soft clouds had been distributed on both sides of the room to make the group divisions. The two large side standards of color which have lain in a chest for so long time, were also placed on the rostrum, while three vases filled with beautiful blossoms, the lowest thoughts of our Father, given a physical form that we might indulge in like thoughts of our spirits realize the greater pleasure of the being from entertaining the more beautiful ideas of eternal Love who fashioned them—the places between the drooping folds. The effect was pleasing, and the fragrance floating through the room, adding to the tranquility of spirit. An effort was made to group the pupils according to the colors, beneath the different targets, but the undertaking was left incomplete until next Sunday, when it is thought the scholars will join in the spirit of the movement which aims at promoting their greater pleasure, by enabling the directors to give more attention to the teachers, with fewer pupils to each group, so that all may be interested and a greater variety of exercises accomplished in a short time.

The usual words of wisdom furnished by several of the scholars, was agreeably varied by two speeches from little girls. These were Lena Miller and Cora, the former had for her selection, "April Showers," and Cora declaimed, "I Am My Mamma's Little Darling." A gentleman present announced that on next Sunday he would speak from the spirit control of George Powers, the young man who, a short time ago was a member of Liberty group, but whose spirit left its intimate relation with material life less than two weeks ago.

The coming social and entertainment of the Lyceum, which will occur on Saturday, October 5th, is occupying some of the attention of the directors, who are considering how to engage a larger number of the pupils in the program which usually precedes the dancing, in one of the rooms may have the pleasure of active participation. The leaders' meeting that followed the close of the session was interesting, and some measures were adopted that it is believed will promote the greater harmony of all. Among the spectators who were present during the morning, were observed several elderly people who in the association with the more youthful spirits around them revived their own after the cares of the week had been laid aside for one brief day.

W. J. KIRKWOOD.

Circle of Harmony.

EDITOR OF GOLDEN GATE:

The Circle of Harmony in St. George's Hall, 909 Market street, increases in numbers and interest. At 11 A. M. last Sunday, Mrs. Logan, after the invocation and music, said to the audience that the meeting was theirs, as perfect freedom was granted to each and all to express their best thoughts, whether entranced, inspired or in their normal condition. The result was that Mrs. Bigelow, of Oakland, made remarks to the effect that she was always happy to be with us to give in her testimony of the consolation to be derived from a knowledge of truth of the immortal life, and recited a very appropriate poem.

Mr. Temple, of Boston, who accompanied John Slater on a recent trip, made a fine speech, and gave several very convincing tests. Mr. Day always brings the light of the New Dispensation, having been converted to it by the demise of a son. Prof. Ormerod yielded to his guiding control (Suse), to the amusement of the audience. The Muses Hare (sister) rendered a fine duet on the piano. Mr. Brown and Mr. Dean spoke under control, and the little flower medium was permitted to sell tickets, to cents each, for a wreath of paper flowers, to be raffled for the support of her invalid mother. She was called upon to state her own case. She said she could not tell, as she was entranced while making them. All responded liberally in the purchase of the tickets, thus proving the adage true, "that the gods help those who help themselves."

Mrs. Rutter was requested to close the meeting by singing "The Carrier Dove." The beauty of the rendition of it—time and trials—reminds us of the brooding care of angels and their readiness to wait our aspirations to the illimitable realms of infinitude.

Adjusted to meet in the same place at 11 A. M., next Sunday; also at 8 P. M., when Dr. J. M. Temple, also a poem, will give voice tests, and Miss A. M. Henshall will perform music in the dark, on the piano, by spirit control.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The meeting of Progressive Spiritualists was held last Sunday at Fraternity Hall as usual, Dr. MacSoley presiding. The meeting was opened with singing by the congregation, "Sweet Summerland;" afterwards a short speech was made by the President, also a poem was given which was very interesting, afterwards Dr. Dewey of San Francisco, was introduced as the medium of the evening. Dr. Dewey, under control, gave vocal and instrumental music; afterwards, a short invocation was given, and all assembled seemed pleased with the thoughts expressed. The medium then gave a platform test, in giving the names of spirit names, also those in the earth life was given and recognized, indeed, the medium both amused and interested the audience, and all seemed well satisfied with the proceedings. The meeting closed with singing. I am pleased to state that our numbers are increasing from time to time, and proves beyond a doubt that many are investigating the grand cause of Spiritualism. Next Sunday evening Mrs. Nickless will be present and give tests from the platform. We invite all to come and investigate for themselves. Doors open at 7 o'clock. MRS. DAVIS, Secy. Sept. 8, 1889.

Medium's Meeting.

EDITOR OF GOLDEN GATE:

Mr. and Mrs. Perkins resumed their Medium's Meeting last Sunday at 2:30 in the St. Andrew's Hall, 111 Larkin street. There were beautiful floral designs, the offerings of many kind friends, upon the platform; one large and costly piece had "success" in large floral letters interwoven. The exercises were conducted as usual by C. F. Perkins, who read appropriate selections, and the speaking a few moments upon an observation to meeting. Mr. Day responded to an interesting idea speak, by giving practical and interesting ideas upon the questions. There were many voluntary speeches touching upon experiences in mediumship. Mrs. Perkins entertained the audience with remarks, and led in forming circles; Mr. Clements, Mr. Davis, Mrs. Dow and other friends, which proved to be an enjoyable affair.

Washington Hall.

EDITOR OF GOLDEN GATE:

The Progressive Spiritualists at Washington Hall, 35 Eddy street, held an unusually interesting meeting at 2 P. M., consisting of short addresses, tests and other phenomena. The meeting opened by the President with an introductory speech, after which singing by the audience, led by Mrs. Rutter and Cook. Mrs. Alice Henshall gave some beautiful inspirational illustrations music, and has promised to be with us next Sunday. To hear this medium perform will repay any one for coming Sunday afternoon.

Mr. John Temple, a medium just arrived from the East in company with John Slater, gave platform tests in a very satisfactory manner. Mr. Temple also assists at the Library Circles, held Monday evenings at the Library room, 841 Market street, for the benefit of the Free Spiritual Library. All persons who have, or wish to have, the benefit of free reading in this line of literature, should be willing to assist in sustaining this library. Mrs. S. Cowell, one of the best test mediums of Oakland, kindly lent her assistance in making the meeting a success, giving many tests from the platform that were readily recognized. The writer's mother was described so accurately and characteristics given so plainly that a friend present recognized her at once. We hope the Sunday evening Prof. Dawbarn will lecture on the subject, "Hints to Wage-workers," and it will be of benefit for that class of the community especially to hear what he has to say on this subject. Prof. Dawbarn is giving lectures in Oakland, at Odd Fellows' Hall, every Sunday afternoon, and the interest is increasing at every meeting.

The Progressive Society should be sustained in their efforts to give to the Spiritualists of San Francisco such opportunities to hear the best lectures that have ever been given from the rostrum on practical Spiritualism.

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

St. George's Hall.

EDITOR OF GOLDEN GATE:

A general expression of satisfaction prevailed among those attending the spiritual service at St. George's Hall, 909 1/2 Market street, last Sunday, and indeed it could hardly be otherwise, for both afternoon and evening, the best of harmony prevailed, and many received positive evidence of spirit presence.

Mrs. Nickless opened the afternoon service with invocation, and a fine address on "The Soul." Mrs. Jewell, who followed, gave remarks on "Harmony and True Spiritualism," which was very interesting, after which she answered a large number of mental questions very satisfactorily, also giving a number of recognized names and names of places, lecturing about five minutes, all of which were recognized. This ended the afternoon service.

The evening service drew another large audience, and, as usual, was very interesting. After the answering of a number of questions given by the audience, Prof. Ormerod gave another remarkable seance, including twelve psychometric readings, all recognized as correct, and some fifteen tests, giving dates, names and places in a very positive manner, proving beyond a doubt the presence of departed friends. Many hearts were made to rejoice, and expressions of gratitude and satisfaction were heard at both meetings.

The singing, both afternoon and evening, was very good, and the solo by Miss Wilson, the pianist, on both occasions, were rendered in a very fine manner. We must again extend thanks to those who so kindly contributed the flowers for these meetings. Services and tests each Sunday at 2:30 and 8 P. M. All cordially invited to attend.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

The meeting on last Wednesday evening was crowded as usual. The meeting began by the audience singing, "Nearer My God to Thee." Mrs. Scott-Briggs followed with a few remarks about the Children's Lyceum, after which Mr. Nelson of New York, lectured on "Psychology," the subject was well received by the audience. He was followed by Mr. Day, with a few entertaining remarks. Dr. J. M. Temple closed the first hour by an eloquent address, after which an audience was formed into circles, and the following mediums gave a large number of tests: Dr. J. M. Temple, Mrs. Mayo-Steele, Prof. Adrian Ormerod, M. Cowell, Mrs. Parry, Mrs. Jennie and Mrs. White. The meeting closed with singing by the audience. Meeting on next Wednesday evening at 8 o'clock. Good mediums.

M. H. W.

The Young People's Meeting.

EDITOR OF GOLDEN GATE:

There was a very fair attendance at 111 Larkin street, last Sunday evening. The beautiful floral decorations donated by the many kind friends, added much to the harmony of the evening. G. F. Perkins led the congregation in several rousing hymns, and also read two beautiful poems. Miss Nettie Kohn sang a charming song, and Hilda Fogelberg gave a piano solo. Judge Dameron delivered a half hour lecture upon "The Sign of Spiritualism," which bristled all over with pointed facts backed up by the histories of all religions. Mr. Dameron appears to be a walking encyclopedia. He will deliver a short address next Sunday evening. Mrs. Perkins gave character readings, and Mrs. Perkins a large number of striking tests of spirit existence. The evening was heartily enjoyed by all.

The GOLDEN GATE, a paper devoted to the advancement of spiritualism and free thought, has just entered its volume nine and the fifth year of its existence. Though published by a joint stock company; it is

ably edited and managed by that veteran newspaper man J. J. Owen, formerly of the San Jose Mercury. It is a clean, bright sheet full of good thoughts in support of its theory, with well weighed selections as well as original matter. It is in every way a credit to its originators. We wish it continued prosperity and many returns of the occasion.—Valley Review, July 25, 1889.

Summerland.

FRIENDS OF THE GOLDEN GATE.—I

feel that an apology is in order to the society of which I am secretary, for this tardy report of our work. Ever since our baptism by fire, every moment of my time has been occupied in one way or another, and now, after having held business meetings regularly every Sunday in my house, before there were either doors, windows or seats, we find ourselves a legally organized body, wide awake for business in our line of work. We are known as the "Summerland Free Library Association." On last Sunday a unanimous vote was cast for the erection of a building that shall cost two thousand dollars, and, thanks to the untiring energy of Brother Williams, we have sufficient means in the hands of our Treasurer, to warrant a commencement, and the lumber will be on the lots donated by Mr. Williams, next week; and we who are pioneering or making valuable the many lots owned by non-residents by our united labors, feel that we should be willing to contribute liberally toward each valuable improvement. There are many wealthy Spiritualists who are attracted here by this wonderfully grand and beautiful climate, who own lots and are only "waiting for the pioneers to make improvements such as will make it easy and comfortable to migrate and enjoy the luxuries" when the mists have cleared away."

Now my good and loyal brother and sister, it is asking too much of you (who will reap the reward of our labor in the future), that you contribute liberally towards this building fund? The plans are being drawn, lots selected. We are daily receiving valuable contributions to the library. Sister Bushnell's suggestion that an art room be added to this project meets my most hearty approval, and doubtless all will concur. Several of our Santa Barbara Spiritualists who own vacant lots, have contributed fifty dollars each, and it is our intention to publish the names of donors, and the sum donated by each one.

W. J. Colville paid us a flying visit yesterday, and was delighted with everything and expressed a determination to Mr. Williams to build on his lots here in the near future. Mr. Maginnis is erecting a large two-story store building on the site of Mr. Williams' burned building; I understand the upper part to be divided into rooms for rent, to such as wish to come. Mr. Bowley's beautiful residence is being duplicated as rapidly as the skillful contractor, Mr. Morris, can push it. In fact, the battle is fought, the victory won, and Summerland is destined to be all that its most sanguine lovers could wish it. We will very soon have a store, a post office and a passenger depot.

O. K. SMITH, Sec'y F. L. A.
SUMMERLAND, Sept. 4th.

MIMICISMS OF THE STAGE.

What between the aftermath of Admission Day and the continued rush to the Fair, the theatres have been somewhat put upon this week. Yet, the attendance has been by no means discouraging, while in some instances the managers are felicitating themselves on unexpected receipts.

ALCAZAR.—"Kitt" is a play rendered to old play-goers, who witnessed the elder Chanfrau in his "glory's time." It can hardly be expected that the play will step, at once, in the tracks of his illustrious father; but the possibilities are strongly in his favor, and Success waits on the faithful and persistent applicant.

THE BALDWIN, having closed its doors for a brief season, may safely look for a rush when it re-opens. The occasion will be Fanny Davenport, a prime favorite, in "La Tosca," on the 23d inst.

BUSH STREET THEATRE.—The attraction here, "Our Irish Visitors," with Murray & Murphy in the leads, has proved acceptable to the patrons of this house. There are many amusing and really funny situations in the *melange*, and the piece may be said to have "caught on."

THE GRAND OPERA HOUSE will be re-opened early next month, under the management of Mr. John Maguire. Combinations will be the rule, all favorite of San Francisco, Mr. Jay Rial, will be at the helm.

THE ORPHEUM is pushing rapidly to the front as a family resort. This week, "Muldoo's Picnic" is presented by Burns and Donnelly in a very sparkling manner.

Mr. Gottlob, by whom the destinies of the Bush Street is ruled, is one of the most agreeable gentlemen in the profession.

Col. Roberts' stalwart figure is one of the attractive features of the Orpheum. K. P.

Let not thy table exceed the fourth part, of thy revenue; let thy provision be solid and not far-fetched, fuller of substance than art; be wisely frugal in thy preparation, and fully cheerful in thy entertainment; if thy guest, be right it is enough; if not, it is too much; too much is a rarity; enough is a feast.—Quarles.

FORM OF BEQUEST.

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

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

Take Care of the Body.

EDITOR OF GOLDEN GATE.

If the work of spirits is to do all they can for the development and consequently the happiness of our race, thereby enhancing their own, let me proceed at once to give my experiences, being cautious not to waste time or the space of your valuable paper with embellishment and high sounding words.

About twenty-six years ago, while spending the Winter in Boston, I was invited by a friend to attend a public exhibition of gymnastic exercises at the close of the school, or Fall term, of Dr. Dio Lewis' School in Essex street. At this time the institution was quite popular, and had the patronage of some of the people of the highest standing. I saw in the exhibition of the class the adaptability and purpose for the development of muscle, for which the exercises were intended. I purchased a pair of dumb-bells, and from that time no day passed without my using them (unless when traveling), for which I am grateful for my luck in witnessing the feats on that occasion, for by practicing with my dumb-bells I have improved my system much. Before this accidental incident, so beneficial to my health as it was, I had from my early days been a friend to going into the water, as it always paid me in vigorous glow and lively spirits after my ablutions.

About the year 1859, I met in the City of Concord New Hampshire, Dr. Abram Pierce (since departed). Through this wonderful medium I received much valuable information for taking care of my body. Dr. Pierce was the medium who was entranced twenty-one days, and published a book giving his experiences during the trance, called "The Revelator."

The controlling spirit of Dr. Pierce was Dr. La Foe, a French doctor. His advice to me was to bathe in cold water once a day in the Summer, and twice a week in the Winter; and, as he said, "Old age may be kept off many years." From the time this advice was given, I have hardly missed a day since, except a few occasions of necessity; and by obeying the order it has paid well.

About ten years ago, I read in the *Voice of Angels* the following beautiful and most invaluable gem on "Sunlight," from the spirit of old Dr. Ira Warren, former President of the Medical Institution, of Boston (nothing is said in Dr. Warren's large work, "Household Physician," about the uses of sunlight for the curing of disease, as I can find). It was this Dr. Warren who willed his body to the college.

"I find so many who are afraid of pure air and sunlight, that I stand aghast in wonder—not that you have, but are raising up a race of invalids who are so afraid of a ray of sunlight, that natural curative agent which will, if allowed so to do, hunt out all the dark corners of the system, and purify and cleanse them, which will benefit the entire system and eliminate from it all its taint of corruption."

Having resolved some time before my eyes caught this article from the spirit world, that if I made any additional discovery from our friends "over there," for the benefit of health, I would follow instruction in strictness, I took up the duty, bathing myself in a nude state in the sun every morning after water bathing, and soon found the great benefit of this additional agent, for it was quite discernible in my strength and activity. So much for sun-bathing. But at this time I had not thought once that the eyes needed to be the sun's rays, as they were too delicate to allow the strong and penetrating rays to strike them, when I was favored by my friend Dr. Bliss, sending me a number of his valuable paper, *Axe and Keystone*, in which I found the article of Dr. John H. Dix from the spirit side of life. It reads thus:

"I am certain that if mortals would accustom their eyes to the light, and not use every possible means to 'shade' them, the oculists would have very little business. The American Indian, in his natural condition, never shades his eyes from the strongest rays of sunlight, and he can stand and gaze into the sun even at noonday. I make the broad assertion that if mortals would do away with blinds and curtains in their homes, also with sun-shades, visors and hat-rims, that in a very short time they will be able to bear the sharpest rays of the sun without flinching."

From this time I began looking at the sun as often as I used his rays for the body, and soon found my eyes were growing stronger; I could look at it and not flinch, and even read quite well without the use of my glasses.

Now, Mr. Editor, I must here declare that these means—gymnastics, bathing in cold water and sun baths for all parts of the body, are of the greatest benefit. The people should know of it; Pythagoras wrote, "Choose always the best course and custom will soon make it the most happy." I would say, a regular life contributes much to the object; what seems a task at first, will soon be a luxury. Now, my dear friend, my article is done. I have not troubled you with many words, as it may be more wise not to do so.

In my next I wish to give, for the benefit of your readers, some of the fallacies of the medical profession, and perhaps more lengthy. I am yours most sincerely,

RILEY M. ADAMS.

VINELAND, N. J., Aug. 30, 1889.

When a man falls, the people sing and say: "There must have been a woman at

the bottom of it," but they are never just enough to say when a woman sins: "There must have been a man at the bottom of it."—*Atchison Globe*.

FROM A GRATEFUL PATIENT.

DR. A. B. DORSON, Maquoketa, Ia.:—You, without doubt, think me either dead or else without gratitude, or true appreciation of what you have done for me. You, no doubt, remember me as the man given up to die with a combination of diseases from head to foot, that wrote you from Miltonville, Kansas, while you were in Florida, last Winter. Well, I had been suffering with kidney, bladder, lung, head and skin diseases, for nearly six months, and was almost a walking skeleton when I applied to you for help. As the M. D.'s, with their accused drugs, had failed to do anything, except to make me worse, I had given up all hope of recovery. When I received your diagnosis (which was very correct), and the box of remedies, I obeyed implicitly your instructions and began to feel improved within forty-eight hours, and by the time my month's treatment was through all my diseases had vanished. Still I should have taken it longer, for I was quite weak. Do you think I had better send you another month's treatment? I expect to be at the Clinton camp-meeting next Summer, and will see you there. I hope you will be enabled to keep your health good for many years, for such a healer as you are is truly a blessing to humanity. I am most truly thine,

D. C. SEYMOUR.

LIBERAL, MO.

NOTICE.

To the brother and sister Spiritualists who have been blessed with this world's goods, and have a desire to help disseminate the teachings of the angel world, I would call your attention to "Spirit Eona's Legacy to the Wide, Wide World." In the publication of the book, a member of the "Sun Angel Order of Light" advanced the money for its publication. Since then he has met reverses in business that places him in an embarrassed condition, and he appeals to me to assist him to the money invested in the book; this I am unable to do. But to raise the amount, \$2,850, I will assign one half interest in the copyright of the book and the electrotype plates and stock on hand to one person or a committee, who shall have the sale and publication of the book; the proceeds of the sale, less expenses, shall be paid to me for the balance of the book; books on hand, 1,400; price \$2.50 at \$2, \$2,920; total, \$3,799.45. The book will prove a grand success spiritually and financially, in due time. J. B. FAYETTE.

OSWEGO, Aug. 26, 1889.

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[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE

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NOV 25

NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 927 1/2 and 937 1/2 Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 P. M., Washington Hall, 35 Eddy street. All are invited. Admission 1 cent. The Library and Reading Room of this Society is located at 541 Market street, "Carrie Dove" office, and is open every week day from 2 A. M. to 10 P. M. Meetings for Conference and Tests are held Sunday at 2 P. M.

CIRCLE OF HARMONY—MEETS EVERY Sunday at 7:15 A. M. in St. George's Hall, 909 Market street. Mediums and speakers especially invited. All welcome to participate. Mrs. F. A. Logan presiding.

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

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 10:30 o'clock P. M., in Fraternity Hall, Oakland, corner of Seventh and Perilla streets. Everybody is welcome.

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

COUNCIL G. G. OF THE T. S.

SPIRITUAL SERVICES IN MASONIC LODGE Room B. B. Hall, 111 Eddy street, Sunday evening. Lecture and tests by H. W. Abbott and James McCann. Admission, 10 cents.

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

OPEN MEETING—ON AND AFTER SUNDAY, November 17th, at 8 o'clock, a Bible Class will be held at the Home College, 34 Seventh street. All will be welcome.

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 acres. These Lands will be sold in one body, or they can be divided into two fine farms. No better lands, or better location for fruit culture, can be found in this State. The property is located in the far-famed Santa Clara valley, only about one hour's time, by rail, from San Francisco, and six miles from the Leland Stanford Jr. University. This property is offered at the low price of \$200 per acre. For particulars, apply at the office of the GOLDEN GATE.

AMOS ADAMS,
President of Board of Trust.

J. J. OWEN, Secretary. June 29

IF YOU CAN'T RELISH RESTAURANT FOOD you should try

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(Written for the Golden Gate.)

EVIDENCE OF IMMORTALITY.

BY HENRY W. BROWN.

While rambling by a rippling stream
To study nature's pictured page,
Ecstatic fancy found a theme
The muse's pen to faint engage.

As two embryo butterflies
Hard-by me lay upon the ground
Which, in my vision's glad surprise
Discussed a topic quite profound.

Their future state engaged their mind
And each essayed its views to tell,
But yet, alas! like humankind,
One in the ruts of error fell.

One lisped of "lovely fitting forms
Well poised on graceful silken wings
Which Iris' every hue adorns
More gorgeous than the robes of king.

"Whose sphere is in a realm of bliss
Above the dark and dismal clay,
Where golden sunbeams kindly kiss
The blushing buds that wake each day.

"And where each fragrant blossom wells
Within its precious bosom core,
A beverage fit for Nymphs or Elves,
A fount of nectar brimming o'er."

The other wringing truth of earth,
Which ne'er aspired above the clay,
Described the hopes of higher birth,
And skeptically seemed to say:

"Why entertain such fancies wild?
Which deepest research proves untrue?
Poor, erring ones, by hope beguiled!
Hold phantoms up to charm your view?"

"Is not one life enough to live,
And why of nature hope for more,
Since she at present fails to give
The silken wings on which to soar?"

"Poor, darkened one!" the former cried,
"I can at most but pity thee,
Since well I know thy veil of pride
Excludes the light that others see."

"But could thy vision pierce this shell
That binds me down to mother earth,
The scene displayed might break the spell
That bids thee doubt our higher birth."

"For, ripening for the change, I feel
The tender wings are forming here,
Whose beauty I can not reveal
Till raised above this gloomy sphere."

"Because wise nature deems it well
To give me first a low estate,
Shall I against her love rebel
And hence ignore a higher state?"

"Shall I with heartless purpose strive
To shun the truth and think with thee?
Nay! In thy breast I'd fain receive
Some smouldering spark to set thee free."

"Free from the bondage darkness brings,
Aye, free to trust in future gain,
And borrow now the golden wings
Light kindly lends before the change."

"Think not that research proves untrue
A life in flowery fields afar:
To doubt, deny or even abuse,
Does not obscure Truth's dazzling star."

Thus ended Fancy's evening dream
That passed before my spirit's view,
And cast one more enchanting beam
Upon celestial scenes in view.

Then rousing from my musing spell
Deep thoughts of life still pressed my mind,
Like messengers from heaven, to tell
Of bliss in store for humankind.

How like the butterfly I pass
By changes ever higher on,
Until the soul has reached at last
The "land beyond the setting sun."

The fetus in a membrane robed
Has cast it off at mundane birth,
Likewise to reach the next abode
The spirit leaves "this shell" to earth.

Our "tender wings are forming here,"
Forming of love and wisdom true!
What brighter index to that sphere
Could heaven present to mortal's view.

But evidence to those who seek
Is visible on every hand,
All nature to the soul doth speak:
"Truly, thou art immortal, man!"

The bees lay up their winter's store
Without the aid of reason's guide;
The birds in Autumn homeward soar,
And tiny ants their treasures hide.

The carrier dove, o'er unknown lands,
Can wing its way to native bowers,
And camel, o'er the trackless sands,
Find wells by nature's innate powers.

Since life in all its lower forms
Is guided by an instinct true,
Shall man dispute the glowing charms
Which intuition paints in view?

Ah! shall we quench this soul-felt fire
Which like a beacon burns within,
To light us on to worlds still higher,
Where friends we feel shall greet us in?

Why should the spirit cease its flight,
And vanish as a transient ray,
The past, appears eternal night,
Its balance should be endless day.

We may not comprehend, 'tis true,
An impalpable world or invisible sphere,
Nor can we apprehend or view
Most powerful agents round us here.

Analogy we must confess,
Sees many brilliant lines converge
To prove a state of happiness,
When from the present we emerge.

The needle pointing to the pole,
Guides travelers over deserts drear,
So unseen powers attract the soul
To point us to a Higher Sphere.

The fumes of extensive caves
To darkness seem for aye consigned,
So long their species dwell in shade,
They're now by nature's law born blind.

Alas! how soon the spirit sight,
Lost in materialistic ways,
Ignores the bliss of Heavenly light,
And for the realm of darkness craves.

Those blind from birth must grope their way,
Or trust their friends with vision keen,
Till, struggling through their gloom may stray
A spark from truth's Celestial sheen.

Our earth was flat to savage eyes,
But science now has proved it round,
So truth may yet create surprise,
And wisdom still the wise confound.

False doctrine oft—by threats or pains—
Sublimest truths obscure by terror,
And "Oh we find that famous names
Are held as strongholds for an error."

But Moral Courage dares to stand
Unprejudiced by spurious lore,
And grasp each golden grain of sand
That aids his philosophic store.

Man cannot, from one point of view,
Observe both sides of any sphere,
But may deduce from one, the cue
Of what the other may appear.

Then pray, our philosophic friends
Who wait, on that bright spot to stand
Where God a clearer vision lends
A few to view the Promised Land.

Reach forth your staffs, ye blind indeed,
And feel the truths extant and firm,
But let untrammeled reason lead
Where prejudice would scorn to turn.

The telescope on science' tower
Has failed to reach a boundless line;
The microscope of wondrous power,
To knowledge adds a boundless mine.

So, with the lens of human brain,
It concentrates the reason's rays,
And peers beyond the normal plane,
To Eternal Realms where naught decays.

Between the cradle and the grave
Our lesson is a constant one,
And knowledge at the end we crave,
As if our days were just begun.

And who shall say it is not so,
Though some—devoid of visual powers—
May scorn the facts that others know,
And doubt the Great Creator's powers.

Those mortals born in spirit blind,
Who study nature's wondrous page,
See wisdom penned in every line,
And progress traced through every age.

She lays her vast foundations low,
But far beyond the clouds of time!
So antecedent actions show
Her apex towers to heights sublime.

She does not lavish labors on
Some works she aims not to mature,
Though counteracting forces impure
A counterpoise to things impure.

Then why should man—her master-work
And lord of all below his sphere,
Be forced to drink death's bitter cup
When best prepared for dwelling here?

Unless some brighter home on high
Awaits his more ethereal form
Where all his purest treasures lie
To yield him bliss above the storm?

Is earth experience all in vain?
Is knowledge gained but for a day?
Is death to break love's golden chain,
And wisdom perish with the clay?

Ah! not the intellect of man
Oh! shines at death as in life's noon;
The body letters it a "span,"
But cannot chain it to the tomb.

The Author of the human soul—
Though matter must succumb to time—
In tracing out the spirit's role,
Has not displayed a vanishing line.

GLENDALF, MONTANA.

The Light of the World.

(Cora L. V. Richmond.)

The real light, the real strength is like that which comes unto the soul, bursting the barriers of the senses, when encompassed by a great love; what is there one would not do for the beloved? what is there one would not dare? The beloved is humanity; the earth is naught, but those who walk the earth are the beloved of God, of Christ, and of the soul. The light ye bear unto them ye bear unto the world; the joy ye bestow unto them ye bestow unto the world; the tears ye have wiped away from any eyes ye have wiped away from the eyes of all; the poverty and want which you have assuaged in any heart or in any life you have assuaged in the hearts of all. For that gift that is bestowed, or that light which illumines any dwelling is so much light and love added unto the treasure house of the world. Ah, but the hearts that are waiting for this light; the lives that are turning toward the false splendor of earthly science to find it! Turn within; there are the harbingers of light, there are the messengers of glory at your doors. Turn to the long neglected altars and hearth stones, not swept and garnished; the unfrequented doorway, ah! the Christ stands there! the visible Light of the world, the Christ of Love! Heal the sick; pour out balm upon the misery and suffering of the individual heart; cure the criminal by that which is opposite to crime, the glory of that love that can do no wrong.

Why will the world not see it? why will the world not understand? Let those who do see it, live it, until the Christ life shall no longer be afar off and mysterious, but a living presence and possession; until the light of angels shall no longer be obscured, but in the light of your own souls their presence may be revealed always; until God's love and light shall no longer be seen through the shadow of flaming suns and moving worlds, but shall flash out from within the soul, where the sublime cathedral, and altar of His own fashioning make sacred the chosen place of worship from within the spirit.

Weak minds have a vast opinion of the knowledge of those who pretend to be familiar with truths that appear mysterious. —The Beacon.

The true test of civilization is, not the census, nor the size of cities, nor the crops, —no, but the kind of man the country turns out.—Emerson.

EIGHT RULES BY WHICH DEVELOPING CIRCLES SHOULD BE GOVERNED.

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

1. Let the room be of a comfortable temperature, but cool rather than warm; let such arrangements be made that no body shall enter it, and that there shall be no interruption for an hour, or during the sitting of the circle.

2. Let the circle consist of four or more persons, about the same number of each sex. Sit around an uncovered wooden table, with the palms of the hands on its surface. Any table will do (except a marble top, or one heavily varnished), if large enough to accommodate the sitters.

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

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

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

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

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

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

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

To all who would investigate and know of the phenomena of Spiritualism, we, as teachers (speaking through the hand of our medium), may 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 material influences of the earth.

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

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

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

Every man or woman during his or her earth probation, prepares a home "where 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

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

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