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

VOL.V.

[J. J. OWEN, EDITOR AND MANAGER,]

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GEMS OF THOUGHT.

Let thy great deeds be thy prayers to God.

The morning hour hath gold in its

Those are the most honorable who are the most useful.

Gold is either the fortune or the ruin of mankind, according to its use.

To cultivate kindness is a valuable part of the business of life.—Johnson.

Duties and rights are inseparable—can not be delegated without the other.

A man is rich in proportion to the num ber of things he can afford to let alone.

CONFUCIANISM AND CHRISTIANITY.

Their Practical Merits and Influence on Humanity.

[Reported for the Golden Gate by Chas. H. Heath.] An article in the August number of the North American Review entitled, "Why Am I a Heathen?" from the pen of an educated Chinaman, Wong Chin Foo, has suggested the train of thought we bring before you this evening. The afore-said article has been read and commented upon, we may almost say by millions of people all over the United States, and its circulation has been by no means con-fined to America. The article itself, though deeply interesting, is by no means remarkable from a literary point of view. The writer evinces no profound acquaintance with his subject. His reasons for remaining a "heathen" are quite commonplace; they are, nevertheless, of such a character as to deeply impress the average reader, and without discussing the actual literary merits of this singular effusion, we can not restrain an expression of gratitude to the writer for the very concise and definite manner in which he has stated his reasons for upholding Confucianism and objecting to become a Christian. It may possibly be a surprise to some people to be told that Chinamen, as class, are neither atheists nor idolaters, but believers in one Infinite God, in the immortality of the human soul, and in future rewards and punishments proportioned to the merits of all who receive them. To the unenlightened and untaveled American or Euopean the Chinaman is an idolater, paying homage to switnessed in a josh house, and certainly the aspect of Chinatown and the Chinese in California is not always likely to dispel this illusion; but then, what can be said of the illiterate Roman Catholic peasantry of Europe, and their forms of devotion—of the adoration paid to wayside crosses and images of saints often appearing like childrens' tawdry dolls? The priests do not inculcate idolatry, and the most ignorant Romanist would indignantly repet the charge of idolatry if brought against him; but appearances, all must confess, foster rather than dispel the opinion of the uninstructed stranger. The Chinese religion sanctions idolatry no more than does the Christian. Confucius worshiped idols no more than Jesus, and though his day was five or six centuries earlier than that of Jesus, his teachings were in many instances identical in spirit with those of Legeat Galilean master. It may be interesting, before proceeding further, to briefly review the life and teachings of Confucius and contrast them with those of Jesus before undertaking to specially argue the comparative merits of the systems claiming these wonderful men as their respective founders.

The time when Confucius was born was one of those

tended to adden its founder, and in after family. It is well to note he process of infamily. It is well to note he process of infamily. It is well to note he process of infamily. It is well to make the process of infamily. It is well to more the process of infamily. It is well to more the process of infamily. It is well to more the process of infamily. It is well to more the process of infamily. It is well to more the process of infamily. It is well to more the process of infamily. It is well to more the process of infamily, the well to more the process of infamily. It is more special susually been marked by some special susually been marked by the process of the control of the process of the conformation and the process of the control of the process of the pro

A man is find in proporting to the member of things he can afford to let alone.

The virtue of propertity is temperature, and the stress of the stress of a possible property is temperature, and the stress of the stress of a possible property is temperature, and the stress of the st

into requisition one hour a day, or one day a week, while all the rest of the time can be devoted to purely material endeavors.

Religion, rightly defined, is the science of righteous living; and as rectitude is as necessary in the holder of a civil as an ecclesiastical office, a true philosophy must needs be theological (as was that of Plato), if theology be defined, as it is by able etymologists, to mean first and last the knowledge of divine truth. As all religious concepts have a more or less direct bearing on the affairs of every-day life, a sound politician or man of business needs to be fully as religious as one whose profession permits him to style himself a reverend minister of the gospel.

The mind of Confucius turning as it did into moral philosophy, and the supreme object of his life being the reduction of moral theory to practice as a safeguard and savior of the nation, he early abandoned his political and business career and devoted his time and strength solely to the interests of philosophy. Like many another hero of the old world, though he had a glorious ideal before him, he was always directing his own gaze and that of others to an ideal past. History informs him of a time long ago when the government was purer and the people holier than in his day; and forgetful of the proverb, "Distance lends enchantment to the view," he permitted his mind to revert too frequently to olden days. This tinged his thought with sadness. It fostered deep regret and often hindered the advancement of the very cause in which all his energies and sympathies were enlisted.

Being of an artistic turn of mind, refined in his tastes almost to the verge of fastidiousness, he would frequently with away delighted him. He also took great interest in literary style and matters of et-iquette, and of the use of arms he was not ignorant. His relations with the unseen world were very intimate, but some of his sayings give rise to the opinion that he was more of a Positivist than a Spiritualist.

The best followers of Augus'e Comp

of his sayings give rise to the opinion that he was more of a Positivist than a Spiritualist.

The best followers of Augus'e Compte could heartily sympathize with such exclamations as "The world is open to me; what am I fitted for? What is my place? Shall I live for time or for the long future—for the common weal, or for my own narrow good?" He decided for the latter, as all noble souls decide. The remonstrances of friends, who told him he was throwing himself away on philosophy and reformatory projects, difficult if not impossible to realize, weighed nothing with him. The most brilliant offers failed to entice him; he was desirous of sinking every personal ambition in unwearied labor for the general good. The "Ancient Doctrine" was his text. All his discourses were from the text, "Choose the old paths and walk in them," and aseulogists are apt to overestimate the characters of whom they speak, so Confucius threw a glamor of glory round the heads of the nation's ancestors and held up these halocrowned worthes as though they were in effect almost more than mortals.

We notice a tendency in many reverent and grateful minds to dwell exclusively upon the virtues of the past, totally ignoring its vices. In biblical exegesis this is too frequently the case; it is an error of the gravest type, as it supports pessimism more than all arguments combined. The grand old Hebrew Bible gives us no encouragementin this direction, as it proves its truthfulness, the wisdom and foresight of its authors in no way so forcibly as in the artitude of impartial criticism it assumes toward patriarchs and sages are not represented as perfect beings by any means. Their vices and frailties, even their crimes are fully recorded, so we rise from a diligent perusal of Jewish Scripture, far more ready to thank God for the happy times in (Continued on Third Page.

"Bothered."

Such is the heading of an editorial in your number of September 3d. The item caused a hitch in the flow of reading and I re-read it. The advice was good and the article suggestive, and the outcome of

the article suggestive, and the outcome of it is what I may now write. Perhaps I can say something in the same line of thought. As is well known by the readers of spiritualist papers, I am absolutely certain of the fact of independent intelligence. The sun is now brightly shining this eleventh day of September. I am just as sure of the fact of what we call disembodied intelligence as I am of sunlight. I have sensuous proof of both. I am as sure of the one as I am of the other; that admitted, the central claim of Modern Spiritualism is logically proved.

The fact then of independent intelligence, which settles logically the whole matter affirmatively, is far more conclusive, a thousand times better proved than that the intelligence is what it purports to be. There is where the "bother" comes in. Intelligence, you know, is good or bad, reliable or unreliable, wise or foolish, valuable or useless, a truth or a lie. It is intelligence just the same, and intelligence, as I have said, esttles the question.

A question is answered, or a message is written on a slate; that question or message is intelligence, whether true or false, and is necessarily the mental or mechanical work of a human being. If, as in the case of the phenomena of Mr. Evans, and I have had, settles the question.

He case of the phenomena of Mr. Evans, and I have had similar experience through others, where the slate has been new and guarded, the medium having no command or contact with the slate, and it being physically impossible for them to have been the mechanical factors of such a writing or messages, then the factor must have a "departed" spirit, or God, man, or the devil. Herbert Spencer says, "God is unknowable," and Renan says, "unprovable," so it is safe to count Him out. He or nature can make the trees grow, but we can not suppose him to write on slates in any occult way. True, Moses says he wrote the decalogue on his tables of stone, but the modern world has been inclined to doubt that, but spirit manifestations have throw a luster of t tions generally, they claim to be from the spirits of men and women who were once dwellers on earth. The intelligence is what settles the fact. Prove beyond a question that the medium did not write it or obtain it surreptitiously, then a departed spirit is proved. A traveler from that bourne has returned, and Shakspeare has

spirit is proved. A traveler from that bourne has returned, and Shakspeare has nodded.

Now comes the "bother," not in the fact, that is settled, but in the details. A spirit may claim to be St. Paul, but he may be St. Judas; he may be a pirate or an apostle; he may be my friend or he may be an alias. This "bother" has nothing to do with the principle; the fact of intt lligence, as I have said, settles that, but it has a great deal to do with the practical working of the fact, both with regard to the value of the intelligence and to its modus operandi.

Epes Sargent and myself proved beyond all question, by a series of crucial tests, the fact that departed spirits were the factors of independent slate-writing, and in some few cases identified the spirits, so I speak with some knowledge, and the editor of the GOLDEN GATE has testified to the fact, and his experiences are among the strongest evidences of the truth of the phase that we have ever had. I do not wonder that the Rev. Joseph Cook exclaimed in Epes Sargent's house at what he witnessed, "The backbone of materialism is broken." Independent slate-writing broke it.

I am inclined to think that will power is the great factor in the economy of nature, divine and human. Great here, greater hereafter. That in spirit life will power is what mechanical power is in this life, and I am inclined to think that the messages and pictures on slates are executed by the will rather than mechanical.

life, and I am inclined to think that the messages and pictures on slates are executed by the will rather than mechanically. The scratching and the sound of the pencil being but an illusion; this may not always be so, but is so often and generally. For instance, I took two clean slates, laid them together like a double slate and held them in my right hand at arm's length as far back of me as I could; the medium, Watkins, sitting on the opposite side of the table. He had not touched the slates, and as I held them they were fully six feet from him. In a very quick time, only a few seconds, some taps on the slates I held signified done. There was on each of the inside surfaces of the two slates I had held a long message. They were both radically different in substance and chirography, and from two different friends of mine. The handwritings of each were good approximations to the handwritings of the parties they claimed to be from. They were done at the same moment in one operation, and one during the process must have been a mechanical impossibility to anybody, spirit or mortal.

We know but very little of the powers in the I and the principle. The explanation of the dease. I was younger by a score or more of east was so to met as se stated to a teach expect a and so it was to me as se stated to ease. I was younger by a score or more of years than I am now, and though I ight so the as younger by a score or more of years than I am now, and though messages and pictures on slates are exe-cuted by the will rather than mechani-

of the human mind. Thought transference, mind reading, the invisible impression one sometimes makes upon another, suggesting the proverb, "the devil is near when speaking of him," and I have no question that oftener than otherwise the spirits or controls of the medium read the mind of the sitter and give him tests which are no tests. I am perfectly aware that when such things occur, it is not what the honorable world calls square, nor do I see how the spirit world can so-call it either. A sitter also has his guides and controls as well as the medium; why should they allow any imposition? Perhaps they do not; the assumption of their names may be with their consent. The mind reading also may be one flight up. All this does not affect the fact itself. A bogus spirit is a spirit manifestation just as much as the real person would be. I think the main thing we want to settle is, are we dealing with spirits? and that is settled no matter who the spirits are. Recognitions—identifications—are indeed "angles' visits, few and far between," but they are of secondary importance.

I guess it is a wise thing that there is this "bother." If we could know as definitely of the other life as we can know of this life, if the communications from over the river could be relied on, as we can rely on the communications from distant points and distant friends in this world, and the latter are nothing to brag of, I question whether it would be a good thing for mankind. There has been great progress in this world. I question if the would have been so if our fathers and elder hrothers over there could be as a reachable as those are that are here. We have got to do our own sums, whether we are marked high or low; stumble over our mistakes as best we can if we want to be good mathematicians.

I think there is a great deal of truth in what Wm. Stainton Moses says, and he creatinly has my endorsement from experience. "Spirits who are able to deal with gross matter so as to produce physical manifestations are beings who are not possessed of h

lied on, as judged by the laws of human-integrity."

I think the mission of Modern Spiritualism is to prove to the world, in its eclipse of faith, that the man does not die when he shuffles off the mortal coil, and a disembodied human intelligence proves that fact. If one human being survives death, and is conscious of the fact, and he must be by a natural law, that will cover the human race. I am inclined to think whatever is is right; and although, if I were a spirit, I would not do what spirits often do, they ought to know better than I now do. When I get there I may not prove to be superior to many of my fellows who have preceded me.

I was "bothered" once with a message that came to me from my father who was "the terms of the control of the

to many of my letions and the ceded me.

I was "bothered" once with a message that came to me from my father who was a living man in the form. The message was from a spirit, who lied, by saying he was my once earthly but now spirit father, giving his name in full. I went in my "bothered" condition to Emma Hardinge, (now Britten) who said to me she was converted to Spiritualism by a fraud. A brother came to her, she said, through that most excellent medium, Ada Hoyt, (now Mrs. Foye) and told her things that nobody but he and she knew. Some years afterwards she met that medium, and after she had gone she talked with her brother audibly, who said he had never met this medium, and was reminded that he once communicated through her and was the means of converting her to Spiritualism. He said he never did, and gave her a long and satisfactory explanation of the matter in its dynamics. I will very briefly give the idea.

The spirit brother said mediums and everybody else have guides, controls or bands who are interested in them and in the cause also. Miss Ada Hoyt's control got the facts by reading Emma's mind, and gave them as tests that converted her, doing therefore a good thing both for the medium and the cause. And such was the fact; it was a benefit to Miss Hoyt and the cause, for Emma Hardinge—Britten has proved to be one of our brightest lights.

and the cause, to the control and the cause, to the has proved to be one of our brightest lights.

The end in this case may have justified the means, but I am "bothered" with the principle. The explanation of the spirit brother was satisfactory to herself, and so it was to me as she stated the case. I was younger by a score or more of years than I am now, and though I do not doubt but it may be all right, still I am "bothered" about it, and I certainly can conceive of a more excellent way, but I will not draw any conclusions, but wait until I am "over there," for independent intelligence proves there is an "over there," even if the intelligence is often a "bother;" so let me close with the words of an ancestor of mine, or words I attributed to him at the close of an attempt at poetry. The verse reads:
"Now thoughtfully our footfalls homeward bound, the caternal light;"

Mental Medicine"

BY ABBA L. H

Evans has used the above words as itle to one of his works, and they strike ne as words that can be applied to nearly every act and thought in one's life, so appropriate them to head this article.

A child goes to school to receive what:
"Mental medicine;" so we are but grown-"Mental medicine;" so we are but grown-up children, and all our ills and fancied woes are but "mental medicine." But, some one says, "My woes are not fancied; they are real and tangible sufferfancied; they are real and tangible suffering." My reply will have to be, "You will have to suffer until as a little child you have learned God's will. You will have to learn to say, as John Burroughs says in his poem, "Waiting."

"Serene, I fold my hands and wait, Nor care for wind, or tide, or seas; I rave no more 'gainst time or fate, For lot my own shall come to me.

"I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face."

One can be quite willing to learn to be a philosopher, and all that sort of a thing, when life is all sunshine. but when pain racks the body and crushes the mental energies, what is one going to do, is an-other query. In the first place we are told to discover what caused so much pain and suffering, not by looking at what we have eaten, or what work we have performed, but what thoughts we have been formed, but what thoughts we have been thinking. Nine times out of ten we will find we have been angry, or worrying about that almighty dollar that Dowd says "the world is going mad over;" or we have had some mental strain that needs some "mental medicine," and when we have settled in our mind just what is wrong, then we can think about curing the pain.

have settled in our money wrong, then we can think about curing the pain.

Now I will describe my experience with mental pathology, that seems almost like a miracle. For two months I had been suffering with what the dentist called ulcerated teeth. The teeth, however, were sound, but there were ulcers in the mucous membrane surrounding them. After suffering untold agony, and losing a number, and finding no relief, a lady friend told me to go to Mrs. Harrison, who resided at 202 Hyde street, and that I would be helped. Nearer dead than alive I sought her home and was informed by a lady, who attended the door, that Mrs. Harrison was not treating any one that day. I replied, "I am dying with pain; I must have relief." Mrs. Harrison came inmediately to me, and, smiling r said: "I always treat dying people; will take you to my own room, away from company and confusion, and you will be

said: "I always treat dying people; I will take you to my own room, away from company and confusion, and you will be free from pain in a short time."

In a half hour all pain had left my face, and I was in a quiet sleep; resting, for an hour, after the treatment, I was able to say, "I am without pain." The best of all, the ulcers were cured, and the pain has never returned since that one mental treatment. The teeth the dentist was to null the next day, are happily resting in treatment. The teeth the dentist was to pull the next day, are happily resting in healthy sockets, and the "mental medicine" Mrs. Harrison administered has obliterated the disease in my mind that caused the inflammation of the trifacial merves.

Mrs. Harrison has had a great many

obliterated the disease in my mind that caused the inflammation of the trifacial nerves.

Mrs. Harrison has had a great many patients, and performed some very remarkable cures. Among the number, which have come to my knowledge, are the following: A Mr. Strobridge, from Arizona, was so disabled by rheumatism that he had lost the use of his right arm and his lower limbs. His money had been exhausted in being treated by the regular physicians of this city. His case seemed to be one of the hopeless, as well-as the helpless ones, when he sought the services of this lady, and without money and without price she healed him of his infirmities in two treatments, and he went his way rejoicing in vigorous health.

A Mr. English, of San Francisco, that had been afflicted by a cancer on his lower lip, and upon being cured of that, had the disease, so the M. D.'s and oculists informed him, attack his eyes. He was so blind the blaze of a lighted match held close to his face could not be seen by him, and the only way he would know the match was lighted was by its burning his fingers. He consulted the best oculist in the city, and without relief. His whole system was crushed with the thought of the terrible blindness that was enveloping his whole life, and when he was led to the home of Mrs. Harrison he came as one that knew there was nothing but night to him in this world. After the third treatment he began to have a glimmer of hope, as the light had commenced not only to faintly dawn upon his vision again, but mentally he was receiving an uplifting of the soul toward God and spiritual truths. Seven times was he led to her home, and after that he came by himself. When he had received fourteen treatments his cure was perfect, so much so he could attend to the duties of the meeting, by gaslight and without glasses, in a fine and strange handwriting, and he now attends to his daily work without any inconvenience or weakness of the eyes.

But the most remarkable case is the following, that is as beautiful as it is pathetic: Mrs. H

the house of a friend, and after lunch the hostess invited her guests to go with her to grandma's room, saying, "if she couldn't hear anything they said she could see them, and it would give her pleasure." Shortly after greeting the octogenarian, and while talking among themselves, the old lady said: "I wish that dear soul would give me a treatment for my hearing so I could know what you all are saying." Mrs. Harrison replied: "You dear old soul, I will treat you," getting up and going to grandma and siting down on the arm of her chair, clasping her arms about her neck and grandma resting her head on Mrs. Harrison's breast. The ladies present bowed their heads, and the silent prayer ascended for help for the dear old lady. Immediately after the treatment, grandma sobbed, and cried out: "God bless you, my child, I've got my hearing; I'm living in another world." After thirty years of deafness she could hear as well as ever she could. Her grandson, returning home soon after, came up to her shouting as usual, and she rebuked him for being so noisy, claiming she could hear as well as any one. He retired into the farther corner of the room and in an ordinary tone of voice spoke to her, and she repeated the words he said and answered him accordingly. This cure was witnessed by Mrs. Roberts and Mrs. Cram of San Francisco.

Can we doubt the power of mind over matter when such cures have been performed right here in San Francisco? These are not the only cures Mrs. Harrison has performed; her whole life is devoted to the cause of uplifting the suffering of earth's children, and she not only heals their infirmities of the physical nature, but she administers spiritual medicine that uplifts the soul to face the trials of life with new hopes and newer purposes. SAN FRANCISCO, Sept. 10, 1887.

San Francisco, Sept. 10, 1887

Methods of Treating Disease.

BY DR. JOHN ALLYN.

Talmage, in his celebrated sermon on Employments in Heaven," says: "Phy-icians will practice medicine in heaven for there will be diseases enough on earth to keep them employed." In corroboration of this extreme spiritual statement, he mentions cases where patients have re-covered after having been given up by the best medical talent, and adds: "Perhaps Abercrombis touched them." The writer of the above, adds: "Perhaps the clair-voyant ministrations of Dr. Tusker in the Talmage family will account for this com plete change of opinion.'

I have been asked, by an intelligent skeptic, on what principle the cure, described by me in the last GOLDEN GATE. I answered to this effect The theory is that a company of physicians in spirit-life, generally made up of those who were successful physicians in those who were successful physicians in earth-life, still make it their business, not for coin, but for such blessings as come of successful philanthropic work, to treat diseases. For this purpose they seek the best medium they can find, and train him, or her, for the work. They are able to control certain essences and subtle elements wholly unknown to our sciences, which are healing and life-giving in their character. These remedial agencies, through the organism of their medium, they are able to apply to the suffering, and cure what our physicians can not. Those who have experienced the e-static pleasure of finding a new means of relieving suffering, or healing disease, need no explanation as to the interest such a band can take in such philanthropic work, independent of the incidental fees others may receive to meet the necessities

others may receive to meet the necessities of physical life.

Undoubtedly Christ was a medium for of physical life.
Undoubtedly Christ was a medium for curing diseases. Allowing a wide margin for exaggerations in the accounts of the instantaneous cure of chronic cases,—raising the dead, putting a paste of clay, wet with spittle, on sore eyes, and the like,—still, in the light of modern cases we have a right to believe that he effected cures that were truly miraculous. He did not seem to regard this power as out of the common course of things, or peculiar to himself. "For," he said, "these signs shall follow them that believe." If any claim that this passage is spurious, they must settle that obscure matter with our orthodox friends.

If it is asked why can not such spirits bring their healing elements directly to bear upon a sufferer without the aid of a medium? I answer, they can and do where the sufferer is sufficiently mediumistic to enable them to do it effectually. The writer has known of a case where the recipient lived for twenty years after being given up to die by physicians, and enjoyed a comfortable degree of health, and was enabled to perform a fair amount of earth-life work. I do not think these cases are very rare, but with the majority a medium is necessary.

Spiritualism comes much nearer primi-

a medium is necessary.

Spiritualism comes much nearer primi-

Spiritualism comes much nearer primitive Christianity, in its essential elements, its methods, and its beneficent work, that it is painful to see the lives and money that is wasted in carrying this "gospel" to savages when it will not case when the same ships often carry also alcohol, opium or tobacco.

and higher classes will cor proximity with the middle class hard the proximity with the middle class hard to fit the whole. So courage. Light is dawning, it wash" at home. Especially is this the case when the same ships often carry also alcohol, opium or tobacco.

Liberal Education I have lately come in contact with influ-I have lately come in contact with influences which have developed a train of thought which seems to me to be of interest to the world at large, and so this morning I should like to speak on the subject of the refining influences of liberal education. That is not new you may say. Certainly not the theme, but the interest of the property in differences of the property of the property in the property to me. say. Certainly not the theme, but the in-fluences which brought it directly to my fluences which orought it directly to my attention were new to me.

The subject is one of deep interest to all, for it means in its ultimatum the millennium. That will not appear for long years yet, but everything that tends toward it is a help. The youths of the present generation whose lives are opening out

generation whose lives are opening our into the atmosphere of progressive thought that envelops and pervades the thinking world, have unparalleled means at their command for enlarging and promulgating this truth that will instill drop by drop the essence of liberal Christianity with liberal education. The two go hand in hand, and the influences obtained by their means can not be overestimated.

Liberal education means light, the light that is as irresistible a power (to burst asunder the bonds of ignorance and bigotry) as that of the most powerful explosive known. It means progression, greater breadth of thought, greater refinement of life, greater height of knowledge, pertaining not only to the mutable knowledge of mortal life but the higher knowledge of the life beyond mortality, the beginning really of unhampered life—not that all are free to pursue wholly their will when mortality has been land aside. There are conditions attached to our pursuits here as unalterable as the laws of the Medes and Persians, but not when advancement is the object in view. Desire for larger growth brings with it advantages for its attainments, and when that desire is felt and partially gratified by liberal education of the subject as far as means will allow in earth life, then the Rubicon is passed when the new birth takes place, and the spirit finds itself in condition and position to continue that education which seemingly has no end. Endowed with seemingly has no end. Endowed with seemingly no end. Endowed with seemingly has no end. Endowed with seingly presents itself, to certain which seem and courage, the spirit will earty on the work begun in mortal life; actuated by noble sentiments, return, whenever opportunity presents itself, to certain the whill leave its lasting impression when they, too, have "shuffed off this mortal coil." Sow the seed of liberality broadcast; what though some fall in stony places or among thorns, much will fall into the ground prepared to receive it, and its glorious harvest will be ample recompe

Imbue your children with a deady, only to be well educated themselves, (by which I do not mean simply a book education, but that which comes from liberal thought, charity and purity) but to do all in their power to help others to obtain and use all the advantages that come within their grasp, to show, by example, the force of what they preach.

Live your education, practice what you preach, and carry on the good work by all the means at your command.

W. G. CLAYTON.

en for the Golden Gar More Light.

BY MRS. MARY E. BARKER

Those who drink from the fountain of nature see sublime truths, ever grand and glorious, and are in advance of the ignor-ant and bigoted minds that try to supersede science. God's or nature's ways are mysterious, but not past finding out. Nature's laws are immaculate, therefore with-out blemish, and only need careful study and investigation to prove this to mortal man, and that he can be unfolded to man, and that he can be unioned to grasp these grand principles of truth that would lift him from the cold material plain of life out into the broad fields of spirtuality.

There are grand souls ever working to

lift him from the cold material plain of life out into the broad fields of spirituality. There are grand souls ever working to enlighten humanity, that this knowledge may take the place of the errors of the past. That man is developing broader intelligence and his soul felt the inspiration that quickens his spiritual nature is manifest in the great call for more light. Give us more light is heard in almost every corner of the globe, and is perceptible in the day laborer who toils early and late, as well as in the millionaire who sits down to his sumptuous repast from which the two extremes have brought a concussion of the brain, that will be in time utilized for the good of both. The lower and higher classes will come in closer proximity with the middle class, and more harmony prevail through the natural laws of their spiritual being, and all will cooperate for the whole. So let us take courage. Light is dawning, north, south, east and west, and a way is being prepared through the harmony of nature's laws that will save our people from the curses that exist.

San Iose, Sept. 17, 1887.

W. J. Colville's Discourse.

Continued from First Page

which we live, and for our manifold blesshigh than to sigh over a forfeited paradise
in which purity and wisdom blazed in dazing brightness, and ruled with undisjung brightness, and ruled with undisjung brightness, and ruled with undisjung brightness and the state of the popmodels he held up as examples to the popmodels he held up as examples to the popmodels he near the state of the popdiace. The ancients, as he pictured
ulace. The ancients, as he pictured
ulace. The ancients are almost matchless.
Supposing they were almost matchless.
Supposing they were in some instances romantic personages to some extent, even if
they were evolved from the fertile fancy of
Confucius himself, they were samples
of the highest excellence, and in an exemplar we want to see virtue itself exhibitied even though as in a romace lay figures may be introduced. Still the Confacin ideal of judicial administration was
not perfect. Certain of his maxims we
had better avoid. Those we should avoid
are indeed very few compared with those
we would do well to adopt; but as he
supports the theory of capital punishment
as nescessary for traitors, in order that
social welfare be preserved, we can see at
least one serious flaw in an otherwise alanost perfect philosophy.
Speaking of office holders he says, if
they are inefficient or indifferent remove
them at once, but if dishonest morally or
inancially execute them as traitors. Here
we find one of the greatest blots in the
recommendations of Confucius. His endosement of capital punishment shows
there is a rotten timber somewhere in his
platform of principles. True, the professged Christian can not take exception to
this, for nowhere are executions more
common than in avowedly Christian lands.
The Christian church has always advocated and supported hanging for nuurder,
and only recently we read of a horrid sensisten in the support of hanging for nuider,
and only recently we read of a horrid sensisten in the support of hanging for horrid senprosent part of the

Wise of Cincinnati, President of a between university Jesus, like Confucius, was a political reformer as well as a moralist. He was by no means the miracle worker many people suppose him to have been, neither was he an illiterate man as many suppose. Though the secret source of his "letters" and anystery to his countrymen, he displayed remarkable evidences of learning on many occasions, and when a man created as much astonishment among the

and the dark by brown to more the "criminary development of the human intelligence, and the condition of the

secretaries of the maximum and a sequent. The future of the world will wishest the shorece of the control of the preservation of the preservation

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General Agen

All letters should be addressed: "Golden Gate, No. 734 Montgomery Street, San Francisco, Cal."

SATURDAY, SEPTEMBER 24, 1887

A LITTLE HOME TALK

The hope of humanity lies in the eternal striv ing for better things. When one ceases to look forward to something better in his own life and surroundings he may be considered as no longer erable value to himself or to the world

We may be pardoned for making a personal application of this truism, especially as several hundred new subscribers have been added to our list since we last had anything to say of elves, and who would doubtless like to know something of our plans and prospects

First, then, the Golden Gate Printing and Publishing Company, by which this paper is published, is regularly incorporated under the State laws, with fifty years to run. It has a capital stock of \$15,000, about one-half of which has been subscribed for and paid in. Its Board of Directors consists of several prominent and experienced business men, with an editor manager who has had over a quarter of a century tween the Board of Directors and their Manager there is the most perfect unity of purpose as entire harmony of action.

With such an organization, it must be app to every believer in our philosophy, and every searcher after truth, that this Company is in a It is yet but in its infancy, "sailing close to the wind," until the paper shall become firmly established, and wholly self-sustaining. But that there is a vastly larger field of usefulness before us is a moral certainty. There is no good reason why our Company, in the years to come, should not become the almoner of untold blessings to the world.

We are hopefully looking forward to the tin when the GOLDEN GATE shall have a home of its own, or at least the control of such an office as it needs. Cramped as we are in a badly appointed and ill-favored place, with no su conveniences for carrying on our business, we are hampered with many difficulties, which we confidently trust will disappear in the not remot

We want a larger printing establishment, in a better locality, with facilities for book and job work. We want a private editorial room, sep om the business office. We want a goo library of spiritual books. We want a free reading-room, supplied with all the spiritual ex changes, and with conveniences for corres ence, where Spiritualists, visiting our city, can come and feel at home. We want a public seance-room for experimental work. We want means at our disposal to enable us to place the worthy persons who are unable to pay for it.

To supply all, or the more pressing of thes would only be necessary for friends o the cause to take and pay for the balance of our old stock. What are a few thousand dollars to the scores of wealthy Spiritualists upon this Coast, compared with the good we might accomplish if we had the means at our disposal?

The time will come, we doubt not, when the paper will earn its way to these advantages; its stock will then be regarded as a safe and judicious But we are anxious to hasten th

This is your work, friends, as well as o you, whose lives have been blessed with plenty Can you serve humanity to a better purpose than to place at the disposal of this Company the means necessary to carry out the plans herein suggested? The shades of evening are already gathering around many of you. A few more years at most and you will have no use for earth's treasures. Have you not more than you need for your happiness and comfort here-more than you would care to leave for your heirs to wrangle over? Hence, may we not hope for that help at your hands that will enable us to accomplish the good to which we aspire?

We are pleased to learn that the Spiritualists —We are pleased to learn that the Spiritualists of Los Angeles are about to re-open their meetings. There is a work for good mediums and speakers all through Southern California. There are many Spiritualists in Los Angeles, San Diego, Santa Barbara, and other towns, and many more who are just waiting for the proof. There is much pioneer work to be done. Let none come who expect to repose on "flowery beds of case." They must be prepared for hard work. Success awaits all such.

Success awaits all such.

The strong man, full of life and ambition, whose busy years in worldly ways may have left him no time for spiritual culture, or meditation, needs a discipline, often, that can be had only brough suffering. He needs to be schooled in the virtue of patience, and made to realize his own weakness and dependence, as a child of the Infinite One; and this schooling can come to him only through the avenues of pain, and the ent incident thereto.

We know a weak woman, who has been an almost hopeless invalid for years, and whose every waking moment is one of suffering; and yet her patient spirit is so gentle and and there is such a wealth of sunshine in her nature, that it radiates in beams of gladness all around her. What a lesson this to one who has never known sickness, and who frets and worries himselt most unpleasantly if confined to his bed for a single day.

The necessity for this discipline may not be apparent, nor indeed necessary to all; but to whomsoever it does come there must be the needed lesson, else nature would be unjust in her operations, and that would be impossible. It is only because we can not see clearly through the mists of our earthly conditions that we are unable to realize the ultimate good there is in many things that seem to us unnecessary ills.

It is no doubt true that whatever of affliction of misfortune, of disappointment and bitter experience, may be one's portion in this life, it is just the kind of discipline needed for that spirit, or it would not have been.

If this life were all there is of conscious existence, there would be no purpose in it worthy the end attained. There is no justice in suffer ing what is not brought upon one by his ow misdeeds. The pains that come to infancy and the woes to the worthy, would be a monumental evidence of wrong and injustice in the creative plan worthy only an infinite spirit of evil at th helm of the universe.

But we must ever remember that life is tinuous and unending, and that our brief stay here is simply a preparatory stage for another and, if we will, a higher and better life beyond. Then may we not see and realize a divine use in affliction; and in the light of the teachings of this higher philosophy, may we not school ourselves to accept our lot in life, whatever it may be, as the very best that possibly could be for us

That which seems wrong and unjust to u here, will no doubt seem all right in the clearer light of the unfolded spiritual state, when th cales shall fall from our eyes and we shall draw nearer to the seat of Infinite Justice, There is a world of meaning in the words of one of old who said that "these brief afflictions which are but for a monent work out for us a far more exceeding and eternal weight of glory."

exceeding and eternal weight of glory."

Then let us cultivate those graces of spirit whose serenity and gentleness no ill can disturb, ever trusting in the Eternal Good, of which we are in expression, and in which we are ever

SECRET OF MR. COLVILLE'S POWER.

It is a generally conceded fact that there is a subtle power, or charm, in Mr. Colville's teach ngs that captures nearly all who come within his influence. It is not his profound erudition, nor his eloquence, nor his manner, all of which may pe open to criticism; nor his treatment of his themes, which sometimes are marked by great lack of conciseness,—it is from nothing peculiar in his lectures, and yet there is an indescribable charm about them that people never tire of.

We have considered the matter well and cor clude that the secret of his power lies in his broad catholicity of spirit, his great, loving, charitable nature, and the high spirituality that characterizes all of his utterances. He is so full of gentleness and kindness himself that he can only the good in others; hence it is that he draws large numbers from the churches to hear him who would never attend the meetings of other spiritual lecturers.

Mr. Colville is a faithful attendant at some Jewish synagogue every Saturday, and usually upon the early morning services of some Catholic their creeds; indeed it would be quite impossible to reconcile the one with the other; but he finds something in each that feeds his spiritual naturesomething in the grand music, and in the air of quiet sanctity that pervades the buildings, that he enjoys.

When one reflects that, without notes, or a moment's preparation, Mr. Colville speaks from two to three times a day, often for weeks at a audiences, and all without fatigue, or the least it is said, he as readily loses at games of farco, apparent effort—when these facts are considered, one is forced to admit that he is a most wonderful instrument of some unseen power.

That Mr. Colville is doing a grand work in the doubless develop into something more definite.

THE LESSON OF SUFFERING.

The true philosophy of life is to accept whatever ill that comes to one which can not be avoided, and make the best of it.

The strong way for the strong way

GRAVEYARDS OF SPIRITUAL PAPERS
There has hitherto been no field of journalism quite so unprofitable as that devoted to Spiritualism. There is scarcely a city of any considerable size on this continent that has not its graveyard of spiritual papers—papers that came to fill "a long-felt want," but which, after a brief struggle for existence, died for lack of nutrition.

Some of these papers deserved a better fate, others lived longer than their merits justly entitled them to live. With the latter class we can well dispense. They have been the creations of

They have been the creations of persons, usually, with a single idea, and that at variance with the ideas of everybody else. They variance with the ideas of everybody else. They have been filled with vituperation, or coarsenss, or uncharitableness, or lacked in the affirmation of correct principles and pure Spiritualism, and their publishers soon discovered that those for whom they wrote failed to appreciate their efforts, and left them to "browse on the pale buds of

despair."

But the fatality that has attended so many of But the fatality that has attended so many of our papers is not at all surprising. It is a condition of things naturally incident to a movement working such marvelous innovations in the thoughts of humanity as that of a belief in the demonstration of a future existence. In the demonstration of a future existence. In the demonderful development of this fact, men and women, upon a low plane of life, thought the time had come to remove the bars of wholesome restraint and permit every individual to become a law unto himself. There were not wanting journalistic free lances to take up the defense of this and all manner of vagaries, soon to be consired of their mistake in the deeply-roted conservatism, the outgrowth of ages of civilization and social order, which sternly resisted their encoachments. They were forced to retire, and

and social order, which sternly resisted their encroachments. They were forced to retire, and
quietly collapsed into chaos.

But a new order of things is upon us. Our
facts have been more clearly established and tabulated. Our philosophy has assumed a more
beautiful and unobjectionable shape. Men of
broader and more liberal views have come to the
front, and undertaken the now less difficult task
of conducting spiritual journals; and so order is
coming out of chaos.

And then the rapid spread of Spiritualism

And then the rapid spread of Spiritualism And then the rapid spread of Spiritualism among the people, and especially among the more intelligent classes, has vastly enlarged the circle of readers of spiritual literature, thus making the burden of the publisher less onerous than for-merly; so now there is reasonable encouragement for such journals as are free from the defects of their defunct predecessors. In the light of this fact we behold a brighter day dawning for Spirit-ualism

MUSICAL ATTRACTIONS

It is but simply stating the unvarnished truth when we say that the music at Mr. Colville's meetings is by far the finest ever heard at any polytitualistic service in this city; in fact we do not believe such an array of talent can be found not believe such an array of talent can be found in any church in the place. Mme. Bishop, who is director and soprano, is an artist in the truest sense of the word; she ranks among the first singers of the musical world in the East and in many cities of Europe where she has sung. Miss E. Beresford Joy is well known in San Francisco, where she never fails to attract by her clare, fresh notes which are as sweet and melodious as any bird's. any bird's.

To hear either of the ladies is worth double

To hear either of the ladies is worth double the fee of admission. But these are not all, for Mr. Maguire, too, always elicits the warmest approval from his hearers, and his full, grand tones are not a whit behind those of the ladies. The music is superb throughout, and we understand a new voice, equal in quality to the present irrio, will be added shortly. It is not to be wondered with all the attractions that these meetings are increasing in number every Sunday. There is no sure; indication of interest than to meetings are increasing in number every Sunday. There is no surer indication of interest than to note the receipts which have been larger each succeeding meeting. Both Dr. Morton and Mr. Colville are to be congratulated on their success and the great good these meetings are doing. It really does one good to' see the new faces which are scattered among the audiences each time—faces which have never been in attendance at spiritual places of worship before. Dr. Morton the meanager invincible, who knows no such ton, the manager invincible, who knows no such word as fail when acting under the guidance of his heavenly host of guides and advisers, is carrying the present meetings on a plane which shall eclipse all former efforts of his in behalf of the public; and the public are not slow in their appreciation of the same.

A PECULIAR GIFT.—These latter days have produced, or rather developed, many strange phases of embodiment of spiritual perception. All the common qualities that characterize me-All the common qualities that characterize me-diumistic persons to-day—and both qualities and persons are great in number,—these would a few years ago, have stamped the individuals as insane, for they would not have been under-stood, and incomprehensibility is always pro-nounced insanty. While clairvoyance and psynounced insantty. While clairvoyance and psychometry are held to be natural gifts, their development depends upon a knowledge of spiritual things, since they are gifts of the soul and not of the temporal acquirement. However, there is reported to be a man living in Leadville, Col., who is a peculiar mineral sensitive. He detects bodies of ore in walking over the ground by a tingling sensation in the fingers, but it is not stated whether these sensations vary with different mentals by which he might be able to tell one from another. But his power for detecting minerals in general in the manner above ecting minerals in general in the manner above stated has won him large sums of money, which,

PRISON PAPERS

The design of prisons is to reform, but gen-tally speaking they have not fulfilled their mis-on. The last fifty years of their history, how-wer, shows a great improvement in the matter f giving their inmattes employment, but the loation of their inhabitants from the outside rorld, while it may be a benefit to the world, sit to the prisoners, yet the world says, "The reatest good to the greatest number," forgetting he macient word that declares there is greater ejoicing in heaven over one sinner that re-ented than over the ninety-nine who never inned.

sinned.

All prisons are supplied with books and papers, which is simply hearing without being heard; to be heard, every reformatory institution should have a paper of its own printing and composition; every such institution has talent and scholarly qualifications capable of producing a good weekly journal.

The penal institution of Stillwater, Minnesota, is the first of its kind, we believe, to issue a paper, which appears under the name of The Prison Mirror. The editor, in his introductory says, "It is the first important step to prison reform," and who does not believe it? The paper, with its impress of human feeling, carries with it all that enters into the heart and soul of the beings shut up in a miniature world of their own. It will carry conviction of the resolves, ambitions, aspirations, and struggles for a better life, of its contributors; and it will tell to the thoughtless world the secrets of their missteps and downfalls, the temptations that beset their natures already inclined to the weaker side by hereditary taint—matter that courts of justice take no note of in their dealings with offenders. In turn, these honest and impelled confessions will reach the hearts of the sympathetic and charitable, who will lend their aid to took on prisons, who by kindness and conthetic and charitable, who will lend their aid to those in prisons, who, by kindness and con-fidence thus awakened, will be fortified in their fidence thus awakened, will be fortified in t good resolves and endeavors, and when one they come forth as free men, they may truly be reformed men, and the world sh receive them as such, throwing aside all suspi because of past transgressions.

HELPING RESISTANCE

A great many good and wise things are being set down to the credit of our rich men of to-day, and in whatever field they choose to exercise their influence none are more powerful than they with their millions, and these, it is most pleasing to learn, do not always imbue their owners with greed, but, in the majority, with the purest philanthropy and true Christian charity. Mr. C. Vanderbilt recently refused to let a

Mr. C. Vanderbilt recently refused to let a room in a large building near Forty-second street station, New York City, for a saloon, the rental of which would have been several thousand dollars monthly. The son is but following the good principles of his father, who once reduced the rent of one of his tenants from five thousand dollars to one thousand, on condition that he sell no liquors. The man kept an eating house near a railroad station, and Mr. V. saw the danger to train men, but he doubtless saw, too, that there was a good chance to curtail the sale and drinking of liquors on a large scale, and he was willwas a good chance to curtail the sale and drink-ing of liquors on a large scale, and he was will-ing to pay for it. Four thousand dollars a year is a good income, but it is drunk up as fast as it is carned by not a few men with increasing family obligations. There is no doubt that the tempta-tion to drink could and would be more often re-sisted if the stuff was not at hand when the devil promuts. devil prompts.

On this ground, Mr. V.'s four thousand dollar would do an infinite amount of good in strength-ening resistence to evil, which, once overcome, is forever weakened. If all landlords were as conforever weakened. If all landlords were as con-scientious, much good temperance work might be done that would be more effective than wordy arguments, which are too apt to arouse antag-onism. Quiet example, that one may set without any ado, is especially in the power of the monied classes, and they should not be blind to it.

classes, and they should not be blind to it.

THE GNOSTIC SCHOOL.—The regular meeting of the Gnostic Society, Sept. 14th, at 324 Seventeenth street, was one of unusual interest and gratification to all on account of the presence of W. J. Colville, who is a fellow Gnostic, and most highly esteemed by that fraternity. He was cordially welcomed by the members into the sacred circle of friendship and brotherhood. Mr. Colville sang a solo, playing his own accompaniment on the piano, which was followed by an address of welcome by the Vice-President, Mrs. F. Sage, M. D., which was given in a maner that carried conviction to all, and, like all Mrs. F. Sage, M. D., which was given in a man-ner that carried conviction to all, and, like all expressions coming from that noble sister, was characterized for its purity of thought and sub-limity of purpose. She chose "The Order of Ancient Gnostics" as the subject for discussion. Mrs. Wilson, Mrs. N. Alysworth and Mrs. Seip each made some very pleasing and appropriate remarks, after which Mr. Colville spoke and remarks, after whiten Mr. Coville spoke and answered questions in his usual happy and fluent style. Mmc. Bishop, that sweet singer, very graciously responded to an invitation to give a vocal solo, rendering in an artistic and inspiring manner, "Nearer, My God, to Thee." The Gnostics, with all lovers of the art of song, welcome Mmc. Bishop amongst us. The come Mmc. Bishop amongst us. The come Mmc. Bishop amongst us. come Mme. Bishop amongst us. There were number of visitors of more or less note present The Gnostics have every reason to feel encouraged at the progress made in their march onward and their divine search for truth and wisdom.

METAPHYSICS .- Mrs. M. E. Cramer and Mrs J. R. Wilson are meeting with success in every way; classes are larger and continue to increase; many respond to the teachings in a truly enmany respond to the teachings in a truly encouraging manner. Deafness, and indeed all "the ills that flesh is heir to," are treated by these ladies with marked success. A number have been treated at a distance and restored to harmony in one treatment, although seven treatments are usually given. This fact has give them confidence to solicit patients from a distance. All letters will be promptly answered, by sending to No. 324 Seventeenth street, inclosing

a postage stamp. These teachers and healers, believing as they do that "as a man thinketh, so he is," endeavor to correct errors of thought and teach their patients to overcome erroneous habits by right thinking, which naturally necessitates right doing. They invite all to come to their class and hear for themselves, as any one interested will be admitted to one lesson free of charge. The time of lessons and hours for healing will be found by consulting their card in the advertising columns.

AT ODD FELLOWS' HALL.

On Sunday last, Sept. 18th, at Odd Fellows Hall, W. J. Colville lectured at 10:45 A. M. on "Homes and Communities in Spirit Life." Special reference was made to the transition of Governor Bartlett, who was characterized as one

Governor Bartlett, who was characterized as one of nature's true noblemen. The drift of the lecture was to the effect that so-called natural affection is only a temporary instinct in human beings as in animals, but as love of the truest and highest type often exists between persons who are in no way related by blood, so, in the spirit world, homes, as well as communities, are tormed in response to the demands of affection. Much instructive advice was giver for the improvement of the social order on earth, and though some old hopes and ideas, regarding the future state, may have been denied, all real grounds of happiness in spirits were left unassailed, and indeed strengthened by the wider range of spiritual prospect presented to the mental gaze.

tal gaze.

At 2:45 P. M. numerous questions were duly answered. These afternoon meetings are of peculiar interest and value to inquirers, as all sorts of queries are presented bearing on the spiritual philosophy and its relation to the live

sorts of queries are presented on the live issues of our day.

At 7;30 P. M. a grand musical service was rendered by a full choir, led by Mme. Fries-Bishop, Among the selections given were, "Mighty Jehovah," quartet solo and chorus, by Mendelssohn, rendered by full choir; "As the Heart Panteth, duet also by Mendelssohn, finely rendered by Miss Joy and Mr. Maguire; "Rejoice Greatly," by Handel, exquisitely sung by Mme. Fries-Bishop; "Peace on the Deep," by Boeckel, very impressively executed by J., W. Maguire, W. J. Colville's inspirational lecture was on "Scientific Evolution as Related to Spiritual Truth." As no abstract could give our readers an adequate idea of this masterly effort, we will only say it was listened to with great attention by a very large audience, and warmly commended by many experienced thinkers.

On Sunday next, Sept. 25th, W. J. Colville's third lecture in the series on "Real Life in the Spirit World," will be given at Tot45 A. M. Special topic, "Government in Spirit Life." Special attention is called to the lecture on 'Ingersoll's Creed," to be delivered at 7;30 P. M.

THE GRANDEST TRUTH.

THE GRANDEST TRUTH.

THE GRANDEST TRUTH.

When the electric telegraph was a demonstrated success, there was a feeling of general rejoicing among men that the thoughts, deeds, and designs of mankind could be told to the world in a few seconds, the ocean cables soon coming to complete the connection of the different countries. For a time the dead clicking of the telegraphic apparatus was listened to with joy, then the desire for direct speech between man and man, over the same distance spanned by the vibrating wires, arose, and the telephone was suggested and sprang into existence almost with the thought. A few successful lines between principal cities, and, we now have the project of an ocean telephonic communication between the Old and the New World. How we are growing,—coming out into the light of science and Spiritualism!

This last proposed scheme of communication seems, and is, a wonderful material undertaking, though demonstrated to be perfectly and easily practicable. Without the aid of wires or machinery of any kind, we have held direct speech with the denicens of "the other world," by which is generally understood to be the land beyond the grave, and the fact, stupendous as it is, has not created as much interest and excitement as did our first telephone. True, the fact of spirit communion with mortals has had to win its way step by step, as a popularly declared delusion, only an occasional honest, scientific mind giving it investigation. But time is near when this interchange of thought between mortals and immortals will be held to be the grandest demonstration of the ages, and all will proclaim its truth. This last proposed scheme of communication truth

Nor so High.-There seems to be not the Nor so Hight.—There seems to be not the least sense in the recent balloon experiments carried on in France, the object being to ascertain the greatest altitude at which animal life can be sustained. Neither man nor beast will ever be called upon to live In the upper regions, encumbered by their corporeal bodies; the necessities of life are supplied in all latitudes and altitudes where animal life is found, but there are man-made conditions that it the are supplied in all latitudes and altitudes where animal life is found, but there are manmade conditions that in a great many cases render it all but impossible for man and beast to procure the sustenance of life. The least amount of food and fuel by which the vital spark can be kept alive, is the daily problem that thousands are daily called upon to solve. Now, if aeronauts, who are willing to suffocate for the purpose of proving that they can't breathe five miles above the earth, would just stay down on terra firma, and set about investigating the number of their fellow beings who are perishing for lack of proper food and clothing, they would, or should, receive more credit for their pains. Then, too, a great deal might be done by way of improving the quality of the air the life of the blood depends upon. Yes, the air is a good thing to study, but the best for experimenting upon is that at the earth's surface, and five feet upward.

—Mrs. J. J. Whitney, the wonderful platform

—Mrs. J. J. Whitney, the wonderful platform test medium, will re-open her meetings at Irving Hall, on Post street, (between Kearny and Dupont streets) on Sunday evening, Oct. 2d.

EDITORIAL NOTES.

d the beautiful original poem our 8th Eliza A. Pittsinger

Mrs. May Mozart wishes to inform her friends that she will be at home on Thursdays at her residence, 534 Eddy street.

-Lovers of good music will find something remarkably fine at the Mechanics' Institute Fair. The band is the best ever secured for such an exthis State

take pictures of your spirit photographer, will take pictures of your spirit friends at 515 Seventh street, Ozkland, on Monday and Wednesday of each week, until further notice. Mrs. Carter, the spirit photographer, will

—Any one desiring information concerning real estate in San Jose or Santa Clara county, California, will find Messra. Clark, Collins & Battner, whose card appears in our columns, entirely reliable.

—Mrs. S. SEIP, Psychometrist, announces to her friends and the public that she will rest from her public work for a time, giving psychometric readings by letter only. All seeming disease diagnosed and treated. Residence, 512 Jones St.

-A large number of San Francisco Spiritual-—A large number of San Francisco Spiritualists are delighted with the Sunday lectures of Mr. J. J. Morse, at Metropolitan Temple. He will answer questions to morrow (Sunday, Sept. 25th) at 11 A. M., and lecture in the evening as

—Hon. I. C. Steele, of Pescadero, one of the Directors of the Golden Gate Printing and Pablishing Company, and of several other equally mentrorious corporate bodies, dropped in upor us one day last week. His presence is always of the property of the prop

-The editor of the G. G. has been "pulled" upon the U. S. Grand Jury, much to his disgust. And yet, no doubt, he ought to accept the annoyance gracefully, as one of the duties of citizenship. In the "good time coming "there will be no use for juries—nor lawyers—nor

—We will gladly publish, without charge, all notices of spiritual meetings, if parties immediately interested will kindly advise us of the same. Our paper has several thousand readers in San Francisco and Oakland; hence, there is no better avenue of communication with those who would highly the charge of the same. be likely to attend such meetings.

—W. J. Colville's subjects at Odd Fellows' Hall next Sunday, Sept. 25th, will be, 10:45 A. M., "Government in spirit Life;" 245 P. M., Answers to Questions; 7:30 P. M., "Coloningersoll's Creed—Can We Accept R?" [This creed was published in the GOLDEN GATE, Sept. 16th, and will well repay thoughtful consideration."

—The Facts Publishing Company of Boston, Mass., have just issued a sample copy edition of the Facts monthly magazine. It contains a number of statements of phenomena which will interest all persons who are students of psychical effects. They offer to send it free to any person who will send a list of the names of persons interestal in these publicates.

—Mrs. H. F. Michener, assistant conductor of the Children's Progressive Lyceum, urgenty in-vites all persons interested, from all the various spiritual societies, to meet at Metropolitan Tem-ple on Sunday, Sept. 25th, at 12:30 P. M., for the purpose of re-organizing the Children's Pro-gressive Lyceum. The Lyceum does not belong to any of the societies, so all can meet in a spirit of brotherly love for a common work.

of Brotherly love for a common work.

—As many requests have been made for a course of lectures on Theosophy, W. J. Colville has arranged to treat that interesting theme is its various branches for thirteen, consecutive Saturdays in Friendship Hall, Odd Fellows Building, Terms, \$5 for full course. Person baving taken a course in Spiritual Science, \$2.50 Single admission, fifty cents. Exercises commence precisely at \$ r. M. and are over at 10.

On Wednesday evening last the Union Spiritual Society held another one of their very pleasant meetings. Mrs. Babbit related some of ber earlier experiences as a medium; the incidents were full of interest, suggesting much food for reflection. A lady who has just returned from Europe, and is well informed concerning stom Europe, and is well informed concerning spiritual doings there, gave a very interesting ac-count of the spiritual aspect in the various coun-tries. The circles were unusually large and con-tinued until very late. There is a treat in store for the visitors at the next meeting.

for the visitors at the next meeting.

—Arrangements are being made for W. J. Colville to instruct a class in spiritual science in San
Jose every Wednesday. The intention is to hire
a pleasant hall of moderate size and have two
sessions, one at 3 F. M., and the other at 8 F. M.,
so as to accommodate persons wishing to attend at different hours. The terms will be \$5 for
the full course. A ticket actually admits on
twenty-four occasions; single ticket, fifty cents,
admits twice on the same day only. Full particulars next week. Business manager, Chas. H.
Heath, 111 Mason street, San Francisco.

PRACTICAL METAPHYSICS.

Miss M. J. Barnett has recently issued a neatly bound volume of ninety pages, entitled, "Practical Metaphysics," in which is most ably presented the salient principles involved in the practice of metaphysical healing. Miss Barnett could not head of the practice of metaphysical healing. Miss Barnett could not heave of the practice of metaphysical healing. Miss Barnett could not heave metaphysics practically set forth and in a clear and concise manner. On the practicability of this divine science of mind and matter, she says in the first chapter: "No king is more practical than real meta-"physics, which teaches the true relation of that "something in us beyond the physical—the immortal part of us—to God, who created us," and to the universe in which we are placed. "As we are every moment the creature of God, "we are every moment the creature of God, "we are every moment in need of the knowledge of our true relation to him. As we are every moment in the universe, we are every moment in a say style, unmarred by any of the unreasonable caps style, unmarred by any of the unreasonable vagaries which have been so marked in much of vagaries which have been so marked in much of he literature that has recently been cats a float on metaphysics. She is far more universal in spirit than Mrs. Eddy, Mrs. Hopkins and other writers, and seems to have grasped the subject from a broader plane of thought. We most heartily recommend it to persons desirous of learning the truths therein taught. Miss Barnett gives instruction in the science, and can be consulted regarding the same at 1711 Van Ness avenue, this city. Miss M. J. Barnett has recently is

If it was not his Wife, what was it?

What, in Spiritual parlance, is called Materialization, is held, if not as a delu-sion or fraud, at least at a discount, by many conscientious and intelligent Spirit-

Less than forty years ago what is called "the spirit rap" was criticised quite as uncharitably as materialization now is. Though apparently less wonderful and imposing, it remains a phenomenon quite as inexplicable, by virtue of laws recognized by scientists, as the creation of human forms of flesh and bones apparently from nothing, as Orthodoxy claims that the worlds were made.

that the worlds were made.

We cannot conceive how this materiality, endowed with the moral and intellectual attributes of humanity, can be extemporized in a hermetically sealed room, in which we feel that we know there was no living organism but the medium and ourselves one minute before their appearance, and no possible chance for the ingress of confederates. We very naturally and reasonably regard it as a physical impossibility.

confederates. We very naturally and reasonably regard it as a physical impossibility.

But may I not inquire whether we are not too prone to estimate possibilities by our experience, and make our conceptions the limits of our belief. Only a few generations ago our ancestors believed, from experience and analogy, that every substance must have a foundation to stand upon; that the earth had for its foundation a rock, supported by another rock, or held in statu gao by Omnipotence, or some power unthinkable; and when one of the believers in this theory was asked by his better educated son what the last named rock stood upon, the disgusted granger replied, "There's rocks all the way down, you fool!" This pretty clearly illustrates our present ignorance of the laws which govern mediumship; but an apple may yet fall which will enable some Spiritual Newton to solve the mysteries that now embarrass research after Spiritual truth. The solution must come by a regular process of development. "Rome was not built in a day."

When Sir Isaac Newton had demonstrated that the luminous bodies of the sidereal heavens, so remote, no less than our neighboring planets of the solar system, are held at their respective distances by universal gravitation, philosophical enthusiasts sang, with less truth than poetry: "Nature and all her laws lay hid in night; God said," Let Newton be!" and all was light."

"Nature and all her laws lay hid in night; God said, 'Let Newton be!' and all was light."

But all was not brought to light. Fur-er investigation compelled the admis-

"Much we discover, but allow That more remains unseen than art can show.

That more remains unseen than art can show."

The vast field of the imponderable was unexplored, the realm of mind was still in darkness, and the "gate" between man and the demonstration of his immortality was not, at least in a scientific series, even aiar, until it was unlocked by the key furnished by the advent of Modern Spiritu-

admits twice on the same day only. Fall particulars next week. Business manager, Chas. H.
Heath, ITI Mason street, San Francisco.

Welcome Home.—Mr. and Mrs. Mozart have teturned to this city after an extensive tour of the British Isles and continenta Europe. Mrs. M., during her sojourn abroad, delivered about one hundred lectures upon Spiritualism. The Spiritualists of London gave them a monster reception. All through England Mrs. Mozart was contially received, her illustrated lectures receiving special comment from the secular press of London and provinces. In the principal historical cities of Europe Mr. Mozart had special views taken to use in his oxylydrogen apparatus, which is will project views to a large disc. With this collection, auxiliaried by a number of views illustrating the facts and phenomena of Spiritualism. Mrs. M. has a most interesting supersize. We welcome them back to San Francisco.

pitable to a belief in the crowning climax of spiritual phenomena, materialization, and believe it possible for the "dead" and living to intercommunicate, as Dr. N. B. Wolfe, in his "Startling Facts," certifies to have witnessed years ago, and in amanner still more amazing recently, as published in a Cincinnati secular newspaper.

a manner still more amazing recently, as published in a Cincinnati secular newspaper.

But, after being compelled by the evidence of his own senses to believe the above is not the work of mortals, he visits at midday a materializing medium. Seated by a little, table in the center of a thoroughly searched room, the door locked and sealed, holding one of the medium's hands in one of his, his friend, the only other person in the room, holding the other, a strong, masculine voice comes from near the medium, instructing and directing. A white handkerchief, spread upon the carpet, is seen to ascend and a gauzy form to fill the space between it and the floor. Soon it assumes the appearance of a small female who takes the handkerchief from her head, extends as if to show it to the two spectators, the walks to and seats herself on the lap of once of them, calling him father—he had once lost a daughter by death. The other visitor finds himself meantime, fondled and caressed by a female form, a far simile of his beloved wife in the happy days of their honeymoon. He holds her firmly by the hand till apparently exausted, when se sinks to the floor carfondled and caressed by a female form, a fac simile of his beloved wife in the happy days of their honeymoon. He holds her firmly by the hand till apparently exhausted, when she sinks to the floor carrying his hand down with hers which appeared to follow the head and arms through the floor, or rather, mel or dissolve into it. Ten minutes later she returns, and it is noteworthy that her hand was smaller, her forearm shorter than before, but all else the same except that this time she walked a distance away before fading out. And I now repeat: If it was not his wife, what was it?

A learned priest of this city, profoundly skilled in the rules of evidence, after witnessing substantially a duplicate of the above, frankly admist hat fraud, trickery nor confederacy can be charged, and yet he is not satisfied that those spectral forms represent the bodies, minds and affections of buman beings who were once denizes of carth.

of human beings who were once denizens of earth.

That a philosophical materialist, who has long schooled himself in the belie that mind is the outcome of matter, and that consequently "death ends all, should deny the possibility of the re-appearance in bodily form, or in any other way, of any who have suffered natural death, is not strange; but it is strange to find Christians who firmly believe a hand was seen writing on the wall at Belshazar's feast; who believe the story of Abraham, Lot and the angels, and above all, who believe the appearance of the "Son

ham, Lot and the angels, and above all, who believe the appearance of the "Son of Man" on the way to Emmaus, and his "vanishing" at that place, denying the probability of a repetition of those miracles, so called at the present aday. It is not only inconsistent but absurb.

The materialist may claim that as the discovery of atmospheric laws of condensation, refraction and reflection solved the mystery of the Spectre of the Brocken, the discovery of undeveloped natural law may yet explain the mystery of materialization without the aid of the supermundane, but in this we have five senses to deal with instead of one.

EXPLANATION.

OF GOLDEN GATE

EUTON OF GOLDEN GATE:

I had my attention called to an article in you paper of Sept. 10th. As I am a Spiritualist obt two years growth, and have never seen any of the phenomena of Spiritualism, and yet a firm of the phenomena of Spiritualism, and yet a firm called the phenomena of Spiritualism, and ont a doubter, raider, not adulti-finder, I thought you could explain the adulti-finder, I thought you could explain the supplies of said article on page 5th, of that issue, cises of said article on page 5th, of that issue, cises of said article on page 5th, of that issue, including the said article on page 5th, of that issue, cises of said article on page 5th, of that issue, cises of said article on page 6th, of that issue, cises of said article on page 7th, of that issue, cises of said article on page 7th, of the said of the s

The only explanation is, that the printer probably made a mistake in the figures of the date. If you were a printer you would doubtless wonder that there are not more mistakes of that kind in our papers than there are.

MANAGER'S NOTICE.

W. J. Colville's Sunday Services are held in Odd Fellows Hall, MarketStreet. Entrance on

Md Fellows Hall, MarketStreet. Entrance on isswenth Sure 1055 A. M. and 7:30 F. M. Answers of execution at 224 F. M. 10 oseph W. Maguire, Reader, and Baritone Soloist; Mere. Marie Bhasie, Reader, and Baritone Soloist; Mere. Marie Bhasie, Beresord Joy, Soloist and Organist. Glasses in Spiritual Science—embracing the tallent principles in Metaphysical and Mental Healing, Mind, Prayer, and Faith Cure, and Christian Science—will be held in Encampment Hall, Mondays and Thursdays, at 8 F. M., and Tuesdays and Thursdays, at 8 F. M., and Sureson St. M. Elevator Lawrence and Christian Science—will be held in Encampment The Science St. Science

Fees for a course of incince, \$5.
Single admission tickets to classes, 50 cents.
Admission to Sunday services 10 cents; reserv ats 25 cents. Monthly tickets, with reserv

\$1. embership in Classes and reserved seats for lay Services can be secured on application, erson or by letter, at 210 Stockton Street, Francisco.

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J. W. Fletcher, 6 Beacon Street, Bosto Mass., gives diagnosis of disease from lock hair; also business advice. Terms, \$2.

Do you wish to develop as a medium, con-ult, by letter, J. W. Fletcher, the Clairvoyant, Beacon Street, Boston, Mass. Six questions flowed. Terms, \$2.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:
"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, —— dollars."

NOTICES OF MEETINGS.

W. J. COLVILLE, THE CELERRATED INSPI-vices in Odd Fellows Hall, Market Street; entrance on Sevents Street. J. W. Maguire, Reader, Chorister and Bartione. Mmc Marie Bishop, Soloist. Miss E. Beres-ford Joy, Soloist and Organist. Lectures at 10 45 A. M. and 730 F. M. Answers to questions at 244 F. M.

SPIRITUAL PHILOSOPHICAL SERVICES Metropolitan Temple, by the Golden Gate Relig

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 1 r. m., in Washington Hall, 35 Enter of Cood speakers upon all live subjects pertaining to Spiritualism and humanity. A free Spiritual Library, of 700 volumes, open every Sunday from 1 to 5 p. m. All are invited.

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The I more and evening.

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OFFICE OF COMMENCED, 1919, 291, 1897.

AND COMMENCED, 1919, 291, 1897.

November last, 1 Tood all night; no Shata county, on the outside of the stage, in a very severe, froxy night, reaching the chill resulted in the inflammation of one to many that, in three days, an occulis decided that I was in limit that, in three days, an occulis decided that I was in limit end good one of the stage. that, is three easy, and the search against the control and the search dealer of losing the search dealer sufficiently blind. From one eye I could not see objects sufficiently distinct to recognise the faces of my ferinas. Local applications of the search dealer of the search deale

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Spiritualists' Directory. By G. W. KATES, Spiritism, the Origin of all Religions. By J. P. Dameron, The History of the Origin of All Things. By L. M.

The Spiritual Science of Health and Healing. By Beyond. (Interesting Experiences in Spirit Life,) . Experiences of the Spirits Eon and Eoua in Earth Life and Spirit Spheres.

The Independent Voice in Grand Rapids, Mich. By H. W. Boozer The Career of the Stolen Boy Charlie. By Mrs. Caroline Oakley and Willie Fern.

Many years ago I was a member of the Methodist Episcopal church, and did not believe in Spiritualism at all. I thought the all humbug, still did not know but it might be true. One day a gentleman came into my office while I was out. Upon my return I asked him who and

what he was; he informed me that he was a magnetic healer; he was very illiterate. Said I: "What can you do?" He stepped to my office table, and putting one hand upon it, he said: "Is my drunmer here?" Three distinct raps for yes were immediately given. "Will you drum?" "Yes." The gentleman then began whistling "Yankee Doodle," and the raps upon the table kept perfect time. I was surprised, and had it been the medium's table I should have looked for some electric battery, but it was my table. I said to him: "What else can you do?" This time he took his pocket handkerchief, and standing a little way from the table touched one corner of it to the table, and again came the raps. "What else can you do?" He then put his hands on the table and asked that it be lifted clear of the floor, and it was done. I had in my office a slate, on the frame of which I had in my leisure moments carved my name. The medium asked me to clean it; I did so; he then took it and held it under the table, and on it was a message for me, with the name of a friend signed. I then asked if I might hold the slate; this request was granted, the medium resting his hand on my shoulder. The message received was seven lines in length, and a friend's name signed.

My skepticism was going, and fast too. Turning to him I said: "Are you the devil?" "Yes." I looked at him, then said: "You are the man I want to see; God bless you." "I can get somethin, and a friend's name signed.

My skepticism was going, and fast too. Turning to him I said: "Are you the devil?" "Yes." I looked at him, then said: "You are the man I want to see; God bless you." "I can get somethin was then prepared; we sewed his coat collar together in front, his coat sleeves sewed through his undershirt and sewed the floor. He was then securely time the hard seven sewed through his undershirt and sewed the floor. He was then securely when two bare arms came through the aperture, then two small ones, as though belonging to a child not more than six or seven years old. I began to tremble, fo nstantly after going out three hands were

the medium as we had lett him. Almost the instantly after going out three hands were shown.

Some time after I went to Des Moines, Iowa, one hundred and fifty miles from home, to see a test medium. When I called for my sitting I told her that I desired not to tell my name. She seemed to think this all right, and as we sat together in the room she said to me: "There is a young man standing by your side; he died when very young, and has grown in spirit life." I asked his name. She answered: "It is Henry." I had lost a brother sixteen months old, and his name was Henry. "Another man stands by you, rather short, light hair and blue eyes; it is your cousin, and his name is George; but the last name I can not pronounce." I said: "Is it Deffenbaugh?" She immediately answered that it was. "Another comes, tall, commanding in appearance, and he looks like a minister; it is your father, and he has a Bible in his hand." I told her that my father was not a minister but a strict Methodist, and just before he passed away he asked me to read to him from the Bible, which I did. She then passed into the trance state, and in a loud voice said: "How do you do doctor? I plastered your house in Rome, Iowa." I asked for his name, and he answered: "It is Marsh." True, a man by that name had plastered my house in that place.

She then came to herself, but the one.

that name had plastered my house in that place.

She then came to herself, but the one that my heart was aching, yea, breaking, for had not come. She then said: "Oh, go away," I importuned her to allow the spirit to control her, but she said: "No. I see a young man with light hair; I see water, a boat, and hear the report of a gun; he falls back and is dead; he was shot while getting into the boat." That was true. A friend, my son and myself had gone out duck hunting and had killed some, and my son had gone up the stream a little way to get the boat so as to procure the birds we had shot. I heard the report of his gun, but supposed he had shot more ducks, so did not feel alarmed, but after waiting some little time I began to fear that perhaps all dwas not right, and my friend went to look after him, I following. Upon arriving where the boat was we found him in the water dead, shot while stepping into the boat. And had it not been for a little Sate Journal.

That the onflowing lide of life's setting ray Might still illumine earth's short day. Might still illumine earth's short day. The highly high till illumine earth's short day. Might still illumine earth's short day. The highly high till illumine earth's short day. The high pown, down upon the heads of men, bown, down upon, down upon, down upon, down upon, down upon, down upon, down upo

A Methodist's First Experiences with Spiritual Phenomena.

[Dr. Batdorf, Jackson, Mich., in Facts.] I knowledge of Spiritualism, I do not know as I could have borne up under the shock but I felt my son was with me, and with that thought I was somewhat reconciled

[Given through a private medication GATE.]

I await, I await my beauteous bride; I call to the shore of the fast ebbling tide— The tide that shall bear thee to my soul's embrace. The tide that shall waft thee to the soul's dwelling place.

The gleam and the glint of the sun's setting ray Illumines thy course o'er the beautiful way; Already the light from the beautiful home Beckens my bride to come, oh, to come.

Thy bridgeroom awaits in the soul's bright array, and calls his beloved, "Away! away! Away flow the cares and clanging strife; Away from things of the lesser life; Away from things of the lesser life; Ly to the angels in their beautiful place, Lit by the lamp of God's infinite grace."

And you are coming with winged feet; You are nearing the beauty of the spirits' seat, Where the supernal song of the angel band Stall greet my love from mortal land.

The heavenly air of this soulful place Is laden with fragrance of sweetest grace And the musical rythm of the spirit spher Throbs through the pulses of coming year

Vibrating chords of the spirit's release Resound through courts of perfect peace— Through hals of jasper and purest gold, Through portals of silver that ne'er grow old, And the heavens re-echo with the glad spring-tide Of the soul's release from the yonder side.

Like the surcharged air of exotic bloom Is the song which is given, is the song which is sun By angels who greet you, by angels who meet yo From love's fairest realm, from love's fairest home

O, drink from this fountain of heaven's deep wells O, drink from this fountain which musically swell Into love's rippling waters, into love's rippling tid Of glory immortal, thou dear spirit-bride.

Fain would they keep my darling there: Fain would they have her tarry where The spirit nestled ere its upward flight To mansions of glory beyond the night.

My boat waits here, but the tide takes it not; For love, dear love, I treasure the spot Where your sweet image rests; And I leave it not; I leave it not.

The glistening beach, pearl-strewn and opaled, Awaits the bright jewel of all its rare setting— Awaits the light gleaming of her fair flowing gar ments— Awaits the bright beaming of her far-reaching smile.

I long for the perfume of thy presence most sacre I long for the bliss, now free from the hatred Ot earth's lightest breath. Oh, why wait longer for the incoming tide? Oh, why do you linger, my own spirit-bride? Oh, why do you linger, my own spirit-bride? Oh, why not Death, in his strong embrace, Bear you on with him now to the soul's restinglace?

My boat glides far, far out in the stream, To the tide that shall bear me away from the dr Of the bliss and the glory of love Back to the realms of light above.

Sandalphon, the angel of prayer, [death Has conquered the angel of glory—the angel And he glides far away from earth's lightest breat Back to the angels and the home over there.

Back to the glory, the beauty, the light, Back to the mansions that never know nigh Back to the mansions that never know Back to the glorified, purified throng, Back to the angels and beauty and song

You have had as your guest-the angel of glory— The angel of death that men call hoary— The angel of form, fair, radiant and glistening, The angel for whom all mortals are listening.

The angel for whom all mortals are listening.

He came to your side to claim from your hand
The bride of earth, now ready to tread the immortal sand,
Of heaven's high birth.
But with him came the angel of truth the angel or
beauty—
Sandalphon, the angel of prayer—
And he wrestled hard with this gleaming one,
That the sands of life might yet freely run—
That the onflowing tide of life's setting ray
Might still illumine earth's short day.

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iterary hinh. To make the control of the control
iterary hinh. To make the control of the control
as the former had no education in early life, and has
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BY LUPA.

John G. Saxe has said: Of all amusements for the mind, From logic down to fishing. There isn't one that you can fine So very cheap as wishing."

If there are any among the learned or meaned, the supposed-to-be wise or sim-nle, either in the flesh or out of it, who have found a straight path through this briery tangle of varying opinions, each delivered as a truth, I do wish they would set up guide posts and save the rest of a vast amount of time and anxthe world a vast amount of time and anx-tety and the smart of many a scratch. Now as to spirit communications. The

number seems to be constantly increasing

only as we think and make it so. The panoramic vision of the drowning may have the same cause. Does any one know? Who? What? How? When? Where and what for? I wish we could know more.

What is Death?

I have been reading in your paper several articles entitled, "What is Death?" a question that has interested many human

a question that has interested many human beings since the days of Adam, and no doubt will interest many in years to come. If you will allow me to express my idea of the subject, perhaps I can make it so plain that some who have been in the dark may think differently about it.

Let us go back to our army life. A wounded soldier has just been brought in from the field of battle: One of his legs is badly wounded. The surgeon comes in, examines the wound, makes a note in his book, passes on to others; soon two men come in with a stretcher; the soldier is carried to an adjoining room; there he is given chloroform; soon the limb is amputated; the soldier is carried back to his cot, and others are carried in. Soon the soldier recovers his senses; he is not aware of what has taken place; he asks what they are going to do about taking off his leg; it feels better, only it is cold; he asks one of his comrades to throw an extra blanket over it; he doesn't think the wound will amount to much, as he can move his foot all right.

blanket over it; he doesn't come his foot all right.

Now, my friends, right there is a point I wish to make: Man is composed of four parts. First, the mortal, which goes back to dust from whence it came. Second, an immortal body, which is molded in shape and form the same as the mortal body. (If they separate in childhood the immortal body will be only so far developed, but should they continue together ountil old age, and then separate, he immortal body would have the full proportions of the phytical body. Third, the mind to cause the muscles of used by the mind to cause the muscles of used by the mind to cause the muscles of used.

see and to feel an unsatified longing for he sight of a bright face in the darkness, the sound of a vanished hand in the silicent of the control of a vanished hand in the silicent of the control in gittering generalities and boetic symplectic of them, and that word often given in gittering generalities and boetic symplectic of the control of the con

Dreaming Life's Dream.

Are we dreamers on the turbulent sea of life, or are the stormy tempests and huge billows stern realities?

Do life moments ever exist as we dream them? For a time our blinding fancy will carry us gently o'er the huge billows, and life will seem a gentle sailing; ere long, we are tossed by a side wave and long, we are tossed by a stock wave and life's slight bark again adrift upon destiny's sea. Time, the sweet peacemaker, soon calms the troubled waters and we are again allowed to rest our oars and to float for a time on the dreamer's summer sea. Stern, indeed, would be life were it not for these peaceful floatings.

Dreamers we are on the sea of life, Floating gently with the ebbing tide, Quickly, calmly, peaceful moments glide, Ere we're adrift on the sea of strife.

Each age has its accompanying dream.
The waking dream of the tiny little one is
—"When I am a big boy." To the big
boy—"Manhood" is his day dream.
Manhood dreams of "When the children are grown and hard labor ceases."

Dreams of the setting sun When life's work is well done.

Grace the white locks of maturity, as life's twilight dreams of heaven, and with sweet face toward the setting sun, murmurs—"Thy will be done."

ANNIE SMITH WILLITS.
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How Women Begin to Drink.—Out of an examination of two hundred and four inebriate women I have found that one hundred and twenty-eight began their drinking by the use of beer, thirty-seven by drinking whiskey (as punch at first, usually), twenty began with wine, eight with gin, and eleven could not remember what beverage was first used. These young girls, mill and shop girls largely, began by going to some so-called refreshment saloon with their friends, and the debutante usually began by sipping a little tonic (made of hops, sugar and water, charged with carbonic acid gas and colored with burnt sugar); beer soon followed, and soon rioting, other kinds of Intoxicants, recklessness and crime; and what was an innocent, toolish girl yesterday is to-day a branded criminal, and all for a glass of beer.—Godey's Lady Book. four inebriate women I have found that

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(Written for the Golden Gate.)
Apostrophe to the Midnight Moon

PV BLADA, PRYTHINGER.

Then full-orbed moon, with circle all complete,
How waster then sheddess on my said thy balm:
Like some lowed friend who seemeth move to great
One some lowed friend who seemeth move to great
One some speaked by suited alone have power to chann!
As at and saidth their in their glossing cas,
As through the spaces its off aurent beauty speeds,
Until that seeming life, into thems afts,
This durier one to its bright summit leads!

Into darker one to its bright summit leaded I shi and watch these through the eilent night, For nought in life so southing as the rays. That seem to chap me in their arms of light And bear me upward to they placid blaze I view below the dinny clinatery to the Jacob That man has planned to suit his narrow need: Above I gaze-how every fife truly and the Andrew I gaze-how every fife truly and the summit of t

Full many a dotted air the winds move sign—
Ab me! to listen to that hone refrain,
Ab in enchanted reverse I wing
The seas of gloden when, while the strain
Sweeps andly on how and that distant mean—
That song of seeming sorrow and of woe!
It thrills me! list no incarnated groat
That weeps and walk above the world below!

All human life, perchance, is humbed in sleep! Ah, who can rend the will of night and scan The shattered hopes and broken threads that keep Their silent councils in the soul of man?

Oh, who can rend the mystic shroud, and bind To joy and life those sewered chords again, Or fathout the deep mysteries that swind Their tangled webs around the human ken?

The latence shall be the sweet of the sweet of the sweet of the shall be the sweet of the sw

Tis almost midnight; and my soul is rapt
Wikhin the glory of thy crystal beams—
Far hence I watch the hills with grandeur capt,
While nature hills me in her sweetest dreams.
Yis almost midnight; and I linger still
Beneath the placid beauty of thy spell,
Like one o'ernmatered with new joys until
My thoughts spring forth, and into rapture swell.

Tis almost midnight, and they call me hence— Those sleep-enticing graces with their wands But wrapt within a vision most intense, To their enchantments will I nor respond! They call me hence; in vain their witching spells. Neath thy mygnetic rays I have no thought Save that which upward soars and fondly dwells Upon the charm by thy resplendence wrought!

Upon the charm by thy resplendence wrought! Thou midsight moon, most soothing, chim and blar Oh, tell to me what silent mysteries like. Between they learns and that Directing Hand Between they learns and that Directing Hand I was the state of the state

en for the Golden Gate.j

The Mountain Torrent.

The Mountain Torrent.

BY LAURA A. BAKER.

Rushing and roaring
In wild outpouring.
Illowed outpouring.
Illowed outpouring.
Illowed outpouring.
In the second outpouring.
I will not wait,
For the mountain gate
teps in its turrets and high.
I spring to the bead
Of my rocky bed
of I bear the fall of the mountain rain.
And gathering force
In my downward course,
or the boulders o'er meadow and plain
Rushing and roaring

ter the boulders of er meadow and plain.
Rushing and roaning
In downward pouring.
In downward pouring.
Reaching and grasping
In fremised clasping,
we the lone guiches all rocky and bare?

(Written for the Golden Gate.)

Thoughts.

Thoughts.

Thoughts.

BY MPS. L. M. BATES.

Thoughts are angels, good or bad,
To strengthen or cast down—
To lighten all our burdens bere,
And win for us a crown
To guide us in our onward march
To reach the realms of bliss,
Or cast us down into the depths
Of we and selfishness.
So let our thoughts go ever out
To strengthen and to bless,
And lift the curse from all the world
And bring it into rest.

The Music of Birds.

The thrush that cards at the dawn of day
From the green steeples of the piny wood;
The ordee in the elm; the noohy say,
Jargoning like a foreigner at his food;
The blush tild halanced on some topmost spray,
Flooding with melody the neighborhood;
Linear and meadov-lank, and all the throng
That dwell in nests and have the gift of song—

That twent in neces and nave use give to some You slay them all! and wherefore? For the gain of a scant handfull, more or less, of wheat, Orrye, or barley, or some other grain, Scratched up at random by industrious feet Searching for worm or wevil after rain!

Or a few berries that are not so sweet As a ret the songs these untrivited guests Sing at their feast with comfortable breasts.

Sing at their feast win comornance treases.

Do you ne'er think what wonfrous beings these?

Do you ne'er think who made them, and who taugh

The dialact they peansk, where melody's

Alone the interpreter of thought?

Whose homshedd words are songs in many keys

Sweeter than instruments of man e'er caught!

Whose habitations in the tree-tops in the trease where

the half-way houses on the road to heaven.

Are half-way houses on the road to neaven.

Thisk, every mornin, as the sun peeps through The dim, leaf-latticed windows of the grove, How justiant the happy birds remew Their old, metodious madrigals of love I And when you think of this, remember too, "The always morning somewhere, and above The awakening continents, from shore to shore, Somewhere the birds are singing evermore.

Weary Not the Gods,

The gods look half in pity
Each from his shining throne,
On fevered hearts beneath them
On breaking hearts that moan

Unwearied, they will not hasten Their golden fruits to send: They know the time of ripeness, When shower and sunshine bler

Mediumship.

Is it not about time that the established laws of mediumship, for such it would seem there must be, should be better understood? Fixed laws govern the universe. All things are subject to law, but as yet even those most familiar with me diumship can not explain the causes of success or failure, or even the conditions necessary to lead to desirable results. Is caumship can not explain the causes of success or failure, or even the conditions necessary to lead to desirable results. Is it because we are ignorant from necessity, or because we have not yet learned to feel that a science to be established must not only be grounded on facts, but must have for its basis laws to govern it, which will insure it from failure whenever applied and by whomsoever seeking its better acquaintance. A preconceived knowledge of things divine may aid us in some respects to a better understanding of the soul uplifting in some phases which govern the higher kinds of mediumship, but why some persons should possess this power and others equally worthy be denied it, is still a mystery. Why some are brought constantly en rapport, as it were, with higher illuminating influence, and some never, we can not tell. All brain is plastic, but all brain is evidently not equally susceptible to the re-production of that divine emanation we call inspirational, nor is all brain susceptible of absorbing and digesting the thought even of that higher truth that falls upon it. How, then, are we going to understand this phase of mediumship, or judge of its value, till we look farther into the underlying law beneath it? And yet, inspirational things are looked upon as holy. The Scriptures of the Old Testament, as well as the gospels of the New, are of sacred origin, notwithstanding to the senses too often they seem fallacious, and notwithstanding the characters of the inspiration. And yet that a medium is a medium to-day is no warrant of his sacred character; on the contrary, he is likely to be questioned, doubted, and even shunned as something almost uncanny by such as, not doubting the infallibility of the Scriptures, are still ready to doubt the modern inspiration so dear to the heart of the Spiritualist, who listeth to the voice of the spirit, though he knows not whence it cometh.

Spiritualist, who listeth to the voice of the spirit, though he knows not whence it cometh.

Shall we ever know more, shall we ever see the light that guides us? or, must we go on waiting and wondering till the other world is fully upon us, and the night of this is spent? Shall we blame mediums, or try to help them understand themselves, to feel the importance of their vocation in eliminating the truth? Trusting to their honor to protect themselves from fraud by attracting the higher, rather than the lower influences of the other life, which they can only do by their own desire, to be of use in truth and good, rather to starve than intentionally to falsify or mislead, and by their earnest aspiration, lead upward the thought of their followers to the highest point possible. Their mediumship will then be of use, and doubt of their rearnestness or integrity no longer admissible. Attraction, the law in the universe best known to us, must serve us in this. Attraction brings about harmony, and harmony in spiritual forces is necessary for results. C. E. S.

Manners.—I have seen manners that make a similar impression with personal beauty; that give the like exhilaration, and refine us like that; and in memorable experiences, they are better than beauty, and make that superfluous and ugly. But they must be marked by fine perception, the acquaintance with real beauty. They must always show self-control; you shall not be facile, apologetic, or leaky, but king over your word; and every gesture and action shall indicate power at rest. Then they must be inspired by the good heart. There is no beautifier of the complexion, or form, or behavior, like the wish to scatter joy, and not pain, around us.—Emerson.

A QUIET LIFE.—For my part, seeing the victims to fast life daily falling around me, I have willingly abandoned the apparent advantages of such a life, and preferred less popularity, less gains, the enjoyment of a sound body, the blessings of a quiet, domestic life, and a more restricted, but not less enjoyable, circle of society. I am now approaching my seventy-fifth year. I can not, indeed, say vigorous as I am, that I have reached this age without the assistance of doctors, for I have had the constant attendance of those four famous ones—Temperance, Exercise, Good Air, and Good Hours.—
Wm. Horeith.

St., Petere—"Who knocks?" Heath-

Wm. Howitt.

St. Peter—"Who knocks?" Heathen—"One whom the missionary has snatched from the burning." St. Peter—"What missionary?" Heathen—"One from Andover, Massachusetts." St. Pet—"Please take a seat for awhile upon the brush heap to the left of the gate. I can't tell until the Andover controversy is settled whether you are saved or damned."

"John," said the heart-broken lady to her sick husband, "the minister is down stairs; would you like to see him?" "I think it would be advisable," responded John, feebly. "And, John, he may suggest that you endow a chapel, or something of that sort." "Don't be alarmed," responded the invalid, reassuringly, "I'm not sick enough for that yet."—Tid-Bits.

THE BISHOP'S ADVICE.—"And don't keep telling about your last appointment," says Bishop Fowler. "I knew a minister who was always telling how the people treated him at Brownsville. It was Brownsville here and Brownsville there—everything was Brownsville. This went on unit everybody got thoroughly tired of hearing Brownsville. One night a good old lady arose in the weekly prayer-meeting to give in her testimony. She was a dear, good soul—one of the saints on earth. She said she had had a hard week. "My soul,' she said, ' has been greatly depressed all the week. I find my faith very weak and my hope very dim. I can no longer see my way to reaching heaven. I may hold out till I get to Brownsville, in the charge after that."—Texas Siftings.

INDEPENDENCE.—He alone enjows inc. THE BISHOP'S ADVICE .- " And don't

charge after that."—Texas Siftings.

INDEFENDENCE.—He alone enjoys independence whose mind is unfettered. In fact, what is freedom? It consists in the power of acting conformably with our desires. And who is he that lives as he wishes? Certainly not he who is compelled to act rightly by fear. But is it not he who is devoted to justice, who adheres to his duty from principle, who prescribes to himself a moral rule of conduct, who delights in propriety because there is nothing so eligible; in short, he who acts without constraint, whose every thought and action is the offspring of a rational purpose; who relies on his own judgment, and forms his own determinations; and who, in the end, is independent of fortune itself?—Cicero.

"Do you—aw—know who—aw—made you, Johnny?" asked the dude, as he drew the head of his cane out of his mouth last Sunday evening and addressed the little brother of the young lady upon whom he had made a call. "Well," slowly replied Johnny, as he took in at a glance the fancy scarf, high collar, and exquisitely fitting suit, "it wasn't a tailor, anyway!"

The little one made a beautiful answer without knowing it. "What! kiss such a homely man as papa?" said the mother, in fun. "Oh! but papa is real pretty in his heart!" was the reply.

LITTLE Arthur had been to church. "How did you like the sermon?" asked his sister. "Pretty well," responded the youthful critic. "The beginning was very good, and so was the end, but it had too much middle!"

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8130 A. 10140 A. 11130 A. 3130 P. 4125 P. 5115 P. 5130 P. 11145 P.	San Mateo, Redwood, and Menlo Park.	6:08 A. 8:10 A. 9:03 A. 10:00 A. 1:35 P. 6:00 P. 17:50 P. 5:15 P.
8130 A. FOL40 A. 3130 P. 4185 P.	Santa Clara, San Jose, and Principal Way Stations.	0103 A. *10007 A. * 5136 P. 6100 P. 1 Bits P.
8: 30A. { • 3:30 P. {	Gilroy. Pajaro, Castroville, Salinas and Monterey	1000 A
8:30 A. 3:30 P.	Watsonville, Camp Goodhall, Aptos, New Brighton, Soquel (Capitola), and Santa Crus.	10000 A. 6200 P.
1 7:50 A.	Monterey and Santa Cruz, (Sunday Excursion)	1 8:55 P.
10140 A. { 9 3130 F. }	Hollister and Tres Pinos.	10100 A
	Soledad, San Ardo and Way Stat'ns.	
*Sundays e:	Morning. FAfternoon	ndays only

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TI.00 17.00
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