



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, 734 Montgomery St.]

SAN FRANCISCO, CAL., SATURDAY, OCTOBER 1, 1887.

[TERMS (In Advance) \$2.50 per annum; \$1.25 for six months.]

NO. 11.

## CONTENTS:

FIRST PAGE.—Gems of Thought: Miracles of Healing—Their Spiritual Import, by W. J. Colville; From the Beyond, etc.

SECOND PAGE.—A Dream that was More than a Dream: Do Evil Spirits Return? Letter from Mrs. Mayo; The New Education; Glimpse of Fairy Land; An Appreciative Reader.

THIRD PAGE.—Spiritualism and Christianity; Capital and Labor; Facts, etc.

FOURTH PAGE.—Editorials: He Forgave Them; What are We Doing? Let Us Pray; At Odd Fellows Hall; National Christianity; French Justice; Conclusive Evidence; Theosophy; At Home; Hamilton Hall, Oakland; Not to Us; An Offended Author; Mrs. J. J. Whitely.

FIFTH PAGE.—Editorial Notes; Dr. Henry Rogers; Home of the Soul; Advertisements.

SIXTH PAGE.—The Creation, by A. F. Melchers; Re-Insolent. Advertisements, etc.

SEVENTH PAGE.—From the Sun Angel Order of Light; Charity toward False and Perverted Mediumship. Prof. Gustaf Carl.

EIGHTH PAGE.—Poetry: My Baby Sleeps, by Ninetta Eames; Sublimity, by Laura A. Baker; Regret, by Jean Ingelow; A Lover's Triumph, by Maria Upham Drake; Unrevealed, by Helen T. Clark. "Through Different Eyes," a letter concerning the Mediumship of Mrs. Elsie Reynolds. Advertisements.

## GEMS OF THOUGHT.

The good we do is the only joy of life. —Tolstoi.

Modesty and humility are the sobriety of the mind.

None but the contemptible are apprehensive of contempt.

But one thing on earth is better than the wife—that is the mother.

He can never speak well who knows not how to hold his peace. —Plutarch.

Hope diminished burns not the less brightly, like a star of hope. —Carlyle.

'Tis best not to dispute where there is no probability of convincing. —Dickens.

The most effectual way to secure happiness to ourselves is to confer it on others.

No one values goodness as they ought, for every one feels it a reproach to himself. —Tolstoi.

Resolve to perform what you ought; perform without fail what you resolve. —Franklin.

Whichever of us has done what is best and noblest for all times, he is the superior. —Socrates.

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

Recollect with pity, with smiles and tears, however high thou be, the efforts of the meanest man. —Carlyle.

I have begun, I may not go back, neither is it fitting to leave that which I have undertaken. —Thomas a Kempis.

One of the best rules in conversation is never to say anything which one of the company would rather you had left unsaid. —Dean Swift.

High original genius is always ridiculed on its first appearance; most of all by those who have won themselves the highest reputation in working on the established lines. —J. A. Froude.

The affections are the wings by which the intellect launches on the void and is borne across it. Great love is the inventor and expander of the frozen powers, the feathers frozen to our sides. —Emerson.

It is the best gift we human beings have, —the power of giving pleasure that is noble and good and right to the world that is so hungry for pleasure that it will take the wrong sort if the right is not to be had.

It is not what a man thinks or says, but when and where and to whom he thinks and says it. A man with a flint and steel striking sparks over a wet blanket is one thing, and striking them over a tinder-box is another.

Make a rule, and pray to God to help you keep it, never, if possible, to lie down at night without being able to say: "I have made one human being at least a little wiser, or a little happier, or a little better this day." —Charles Kingsley.

## Miracles of Healing—Their Spiritual Import.

[Extract from a recent lecture by W. J. Colville. Published by request of many friends.]

If any one should ask us if we believe in the literal resurrection of Lazarus, we should answer, we can neither prove nor disprove it. A so-called miracle, as the word signifies, is nothing unnatural; it is not necessarily supernatural, but merely a wonderful occurrence which excites the beholders to marvel. Before accepting the story of a bodily resurrection we should however have to be satisfied by sufficient valid testimony, and this is not procurable when events said to have transpired between eighteen hundred and nineteen hundred years ago are up for discussion. But even if we could prove the raising of Lazarus bodily to be a literal historical fact, should we not feel the utter insufficiency of the evidence of immortality with which it furnished us? Would not Martha and Mary have lived, after his resurrection, in perpetual fear that he might die again, and they have to undergo the pangs of separation from their beloved brother a second time? On the other hand, if Jesus never raised Lazarus literally at all, but by some wonderful appeal to the spiritual perceptions of the sisters, opened their spiritual eyes to discern his presence as a deathless being with whom they might commune in the immortal state, and whose spiritual presence might illumine their path while yet they dwelt on earth, how much more glorious must have been the resurrection, not that of a corpse to renewed physical animation, but the perception of his relatives to the truth of immortality, and the knowledge that there is in truth no death and no long interim of unconsciousness between physical dissolution and a day of general resurrection in the dim and distant future. So, also, with Jairus' daughter; if her physical form was raised (and it may have been), if that was all, how meager the consolation, how deeply tinged with fear must have been the joy it inspired in her father's breast.

Spiritual truth alone can offer solid comfort when your hearts are heavy with bereavement; you may indeed be thankful if some great healer can restore to you the bodies of your dear ones in health and beauty after they have been wasted with disease, and brought even to death's door, but he who can go far, far beyond external restoration to health and help you to enjoy perpetual converse with your beloved in a spirit in a manner death can never interrupt, is alone entitled to distinction as a spiritual enlightener and deliverer. Far too much stress is laid upon external cure, and far too little thought bestowed on the far greater work of appealing to the spiritual perceptions of the race.

Spiritual science, while it gladly endorses, and in fact thoroughly includes physical and mental culture, securing to its true disciples intellectual and physical welfare no other persons share to a similar extent, it is first and foremost a spiritual, a moral, an ethical system of education, using the word education as synonymous with true, natural and healthy development of spiritual ability. Jesus on every occasion, when he addressed his disciples prior to taking his leave of them on earth, alluded to the only true and satisfactory communion which can possibly exist between kindred spirits. "So I am with you always," alluded not to any bodily presence, but solely to that enlightened spiritual communion those alone enjoy and understand whose thoughts have been diverted from material shadows and centered on spiritual truth, which is the only changeless reality in all the universe. We must all drop these mortal shadows, but when we realize our friends as alive eternally in spirit, we no longer bury them, but rejoicingly exclaim:

"O death where is thy sting,  
"O grave where is thy victory."

Thanks be to God who giveth us (not death) the victory.

Now as to the use of material remedies by those who profess to follow in the steps of Jesus, some people say: "If you follow in the steps of Jesus you must use material means. You are very inconsistent if you do not put your fingers into people's ears, or use clay to anoint their eyes." These are objections we hear very often. We answer

that Jesus never used any material remedy which people in his day believed was a remedy. He cast aside all the practices of the medical schools of his day. We never hear that Jesus carried about a medicine chest or used instruments. How many people in Judea were foolish enough to believe that a blind man was cured by washing in the pool of Siloam? Couldn't they analyze its water? What curative property was there in it? And what was there in simple clay and saliva to open the eyes of a man born blind? They could all use clay and saliva. Why didn't Jesus use some more mysterious remedy? Didn't Jesus with fine irony turn the tables upon the physical methods of treating the sick? Isn't it plain that his meaning was this: "Do you think spirit is not enough? The voice of the soul not enough? Do you think truth is not enough? Well then, we will use some physical means. There is some clay, and I will use some saliva from my mouth to mix it. So the next time you want your eyes treated you have your remedy at hand, without going to the doctors." The people knew well enough that it was not the clay and saliva that healed; nor the pool of Siloam. Jesus simply turned the tables. Then came that wonderful work of raising the dead; restoring those in whom animation was suspended. This was by the word of command: "Damsel, I say unto thee, arise!" "Lazarus, come forth!" There is no reason for holding to mortal beliefs. We would much rather people should use hot water or cold water, or simple dust with saliva, than experiment with deadly drugs. Jesus took only the simplest material things, but it is that "which cometh by prayer and fasting" that effects the cure. Montgometry says,

"Prayer is the soul's sincere desire,  
Uttered or unexpressed."

Prayer is aspiration. Paul said, "Pray without ceasing." Not kneel down to pray, but do every common thing in the right spirit. Make every act an act of worship. The sacred embraces every thing; the life of prayer means a life of continual aspiration. What is fasting? Not going without something because we are afraid it will injure us. Not fasting on ember days and Fridays. Fasting is the reining in of every lower impulse; abstinence from every lower gratification. We must abstain from all inordinate self-love, pride, passion, everything that separates us from the eternal. Prayer and devotion means the exercise of our spiritual faculties. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was held at a distance, how far did Jesus stretch his hand? Did it go through physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we should extend to all; that kindness which knits us all together. The reining in of our lower nature is fasting. We find these words in the epistle of James, "If any among you are sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in unction for the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of the mortal belief that the physical hands of Jesus accomplished cures. In the case of the Centurion's servant, who was



# A Dream that was More than a Dream.

BY W. VAN WATERS.

I wish to give an account of a most remarkable vision that came to a Seattle lady, who told it to me in person. I regret my inability to present it in the graphic manner in which the lady imparted it to me.

Frank Dushorn is a locomotive engineer on the narrow-gauge coal road leading from Seattle to the adjacent coal mines, and has occupied such position for a number of years. His wife is known among her Seattle acquaintances as a refined, truthful, and intellectual lady. These explanatory remarks are made, as Mrs. Dushorn is the lady who had the vision.

On Sunday, February 7th, 1886, a violent demonstration was made in Seattle against the Chinese residents of that place, in which one man lost his life, and a number of others were wounded. Mr. and Mrs. Dushorn occupied a building situated near the Chinese quarters in the city. There were rumors that the workmen were going to fire the houses of the Mongolians, and hence the Americans occupying adjacent buildings were somewhat alarmed and on the alert. Mr. Dushorn was assured by the police that there was no danger, and, being a man of nerve, retired to his bed at his usual hour. Not so with his wife. She was nervous, and did not seek her husband's side until after midnight. She does not know how long she slept, but during the night she had the following vision. I will let her tell the story as nearly as I can recall her words:

"I found myself standing on the shore of a lake where the foliage was so thick and projecting that I stood with one foot on the sand and the other in the water, clinging to the bushes to balance myself. A short distance to my right was a White-hall boat, pulled slightly upon the beach. My father was a boat-builder, and so I looked at the boat critically. It had once been painted white, but the paint was somewhat discolored with age. The seats and oars were tossed about, indicating that the boat had been left in a hurry. Just beyond it an old, fallen tree projected out into the water. I heard a step in the bushes, and, looking, beheld a short, middle-aged man coming slowly and with difficulty toward me. He had whiskers somewhat gray, and was dressed in dark clothing. He came up to me and in a voice of beseeching earnestness, said, 'Come!' The expression on his face as he uttered this word was very mournful, and my heart was touched with sympathy. Doubting the propriety of thus following a stranger, I did not comply. He then plucked my sleeve, and again, with deeper earnestness, exclaimed 'Come!' I started to go with him when he stooped and bent the bushes down so I could get along easily. He offered to take my hand, but I declined. Proceeding a few steps we came to where the undergrowth was not so thick. Here he stood still and pointing in a direction parallel with the shore, said: 'Look! see that boy. He is dead. We were murdered on Lake Washington!' I could see no one else, and so told him. He stood in a position to see further around a clump of bushes than I did, and as he was pointing to some object behind him I advanced a step and looked cautiously before me. 'See,' he cried, 'there he is! We were murdered on Lake Washington. You will always know the place by that tree that lies in the water.' Advancing a little further I saw the boots of some one who was lying on his back; but they were very large. I said, 'That is no boy; it is a large man.' He replied, 'No, it is a boy and we were murdered on Lake Washington,'—again telling me how to recognize the spot.

"On advancing further I saw the face of the person on the ground. He was very tall, but yet his face was that of a youth about eighteen or nineteen years. He had no visible wounds, but looked as though asleep. I said, 'He is not dead; he is sleeping.' 'No,' the old gentleman said, 'he is dead. We were murdered,' etc. I looked beyond the recumbent body and saw a soft felt hat on the ground with a large round hole in one side of it. I noticed distinctly the features of both parties, and the style and color of their clothing, as well as the texture of the goods. While I stood looking at the body stretched upon the earth, I heard voices proceeding from the woods that surrounded us. I became thoroughly alarmed at the thought of being myself murdered; for discovering the deed, flashed through my mind. I turned and retraced my steps, springing past my strange guide who sought, by a beseeching look and motion of his hand, to arrest my speed. He looked after me, and as I reached the shore he attempted to speak, but some great grief seemed to choke back his utterances and he remained silent, with tears trickling down his cheeks.

"I looked along the shore, but the boat had disappeared. Just beyond the tree I saw a low, rakish-looking boat painted black. A new piece of rope was fastened to the bow, which could be seen stretching up into the bushes. I followed the direction and saw a woman pulling at the rope. She was dressed in dark cloth-

ing, with an old shawl over her head. Her face was turned from me. She was speaking excitedly and hurriedly to some one near her whom I could not see. She pointed out into the lake and walked nervously back and forth, always keeping her face hid from my view. She seemed to fear something. Presently a canoe containing a number of Indians came in sight and went slowly past. One of the occupants was in the extreme bow, on his knees, peering down into the water, as if in search of something. The other Indians were also looking down in the water. The canoe moved off until out of sight, when the woman seemed to grow calmer.

"The scene then changed. I was alone on some other part of the beach. I saw some hats and coats lying on the sand, and a pair of oars that were not mates. The garments were identical with the ones worn by the man and youth I had seen.

"This was the end of my vision. It could not have been long before I awoke. It was not yet daylight. In the morning I related my vision to my husband, but he laughed at me, and said the excitement of the previous evening had affected me. However, I told my experience to some of my neighbors that day.

"I was deeply impressed by this vision, as I had for years been subject to dreams and premonitions that had often truthfully portrayed events that followed. The next day, Tuesday, the 9th, it was rumored that two men had mysteriously disappeared, and suspicion pointed to foul play. I did not hear about it, though, until Thursday. Then I learned that a Mr. Coleman and a young man named Patten had started for Seattle, about 7 o'clock Monday morning, to row across Lake Washington, a large body of fresh water lying about three miles east of Seattle. Mr. Coleman lived on the east bank. They had to row about five miles. They bade good-bye to Mrs. Coleman, and were soon lost to her sight behind Mercer Island. They were never again seen alive. I could not help connecting this disappearance with what I had seen in my sleep, but my husband did not.

"A persistent search was made for the missing men by citizens and officers, but without avail. The white boat was found, but it was where the wind had carried it, miles away from the scene of the murder, for such it proved to be.

"One Sunday, three weeks after my dream, I persuaded my husband to go and search for the bodies. I described the spot exactly as I had seen it. He returned at night unsuccessful. There was a large reward offered, and this, together with my importunities, induced him to try again the following day. He went by railroad to the opposite side of the lake, with a companion, and obtaining a boat began the search. They rowed out around the southern point of Mercer Island, and had proceeded but a little distance along the shore until my husband recognized the spot I had seen in my vision. They found the tree, as I had described it, and going ashore discovered the coats and hats, and mismatched oars on the beach; also some minor articles, such as a pencil-case and watch-key, the property of Mr. Coleman.

"You know the rest, as it was all published in the papers at the time. They did not find the bodies, but returned home bringing the coats, etc., along. I knew then the instant I saw them, readily picking out the young man's from Mr. Coleman's. They tallied with the description I had given exactly, even to the hole in the hat. The news soon spread, and search was made in the vicinity where the coats had been found. The bodies were discovered not thirty feet from the old tree before mentioned. Both had bullet wounds, showing they were murdered."

Thus ends Mrs. Dushorn's account. She went to the undertaker's rooms and declared at once that the bodies laid out were the ones she had seen in her dream, and described, without seeing it, just where the wound was in young Patten's head.

A man named Miller, who had reason to fear Coleman was going to complain of him for illegally obtaining a patent on Government land, was arrested for the crime. He bore a hard name,—was called "Pirate Miller" by all his neighbors. After three trials he was found guilty, as charged, and is now in prison awaiting his execution. It is generally believed, and almost positively proven, that his daughter, Lizzie Miller, assisted him in his murderous work.

Mr. Dushorn was called as a witness in the Miller trial, and when questioned as to how he happened to find the coats, swore that he was directed to the spot by his wife who had seen it in a dream between midnight and daylight on the morning of February 8th.

The whole vision was remarkable for the exactness in which it foretold the events following. The description of the boats tallied precisely with Coleman's and Miller's boats respectively—mismatched oars were found on the beach. The wound in young Patten's head corresponded to the hole the lady saw in the hat. Her account of the texture of clothing, and her description of the two murdered people were very minute.

My explanation of this phenomenon is, that spirits who knew of Miller's plans to slay Coleman, and knew of Patten's intentions to accompany him on the morning he was killed, produced on Mrs. Dushorn the impression of the scene of the murder as near as they could themselves force the movements of all the parties in the tragedy. But if this be so, is it not won-

derful how closely these higher intelligences can reason from cause to effect?

I would like to have the editor of the GOLDEN GATE, or some of the able contributors to this valuable paper, give their explanation of the manner in which Mrs. Dushorn was made acquainted with all the details of this murder three or four hours before its commission.

I made diligent inquiry among Mrs. Dushorn's neighbors and found she had spoken the truth in every particular regarding the time she told them about her vision and the substance of her story.

SAN FRANCISCO, Sept. 14, 1887.

## Do Evil Spirits Return, and do they Ever Control Mediums?

EDITOR OF GOLDEN GATE:

The above question was discussed by the First Society of Spiritualists of Portland last Sunday evening; the writer of this article with others taking the affirmative, holding that from the experience they had had in the investigation of spirit phenomena, such is the case—that spirits themselves returning have so declared.

I well remember an incident which occurred in the mediumship of Dr. A. A. Cleveland, of Astoria. A spirit claimed he had been in the spirit world nearly a hundred years, but had not yet outgrown the sins and follies of his earth life. He had, according to his confession, led the life of a sinner of female virtue. He stated that the nature of his crime cast its shadow forward through many generations, and that he was still suffering the pangs of remorse.

Another case is as follows: The medium resided in Portland, and was then a member of the Episcopal church. A spirit controlled the medium's hand and wrote a communication to a friend of mine in language so vile and bitter that it would not do to publish, and the medium refused to longer sit and be controlled by such vile spirits.

Another incident occurred here a little over a year ago. A spirit controlled a medium, showing such a spirit of bitterness and animosity that it was sometime before we could get rid of its hateful influence.

Many other incidents were stated, all going to prove that men and women, dying, carry into spirit life the characters they have formed in this.

Those advocating the negative side of the question held that as God is good he can not permit an evil spirit to return and molest the innocent and unoffending, forgetting that he suffers the earthquake shock, the ocean storm, war, pestilence, famine, sickness, and the thousand ills that flesh is heir to.

C. A. REED.

PORTLAND, Oregon.

## Letter from Mrs. Mayo.

EDITOR OF GOLDEN GATE:

Having promised to write a few lines for your paper on our safe arrival in the mountains, I will do so very gladly.

After a long and tedious journey we reached our mountain home in safety as the shades of night were closing about us. Rough enough it is here, and very dusty, but we hope to have a pleasant home sometime, and be able to welcome many of our friends from the city who desire a change and a little recreation. We are on the Chouchilla range of mountains, thirty-five miles from the famous Yosemite valley, and about six miles from the Mariposa big trees. The altitude is such that one has to make an effort to breathe if they attempt any very severe exercise.

There is a good deal of up hill work here in every sense of the term. Our settlement is named Pine City, and we have already ten houses as cabins. One grand feature is the absence of all intoxicating liquors, none being sold at our store, and as far as I can learn, the men who are employed here have no desire for any. The men in camp are all American born.

The GOLDEN GATE comes to us a little irregularly, but I think it is the fault of the mail, or the postmaster at Wawona. We welcome it gladly; we look eagerly for all the local news. The issue of September we were especially pleased with. We were glad to hear Mrs. Watson's health permitted her to meet the friends, and regretted much our own absence. We are pleased to know too that Mr. Colville had opened his meetings again, and we wish him success; there is room for all; no need of crowding in such a big State as California.

We hope Mrs. Michener's appeal to Lyceum friends will not fall upon deaf ears. If many of the old workers have ceased to take an active part, their kind wishes and earnest prayers may help some. "In union there is strength," and I do not see any reason why the Spiritualists of all societies can not unite in the Lyceum work for the good of the rising generation.

With many kind greetings to the friends, and many good wishes for the larger circulation of your grand paper, I remain, as ever, true to the faith.

M. A. MAYO.  
PINE CITY, Wawona P. O., Mariposa County, Cal., Sept., 19, 1887.

Adversity is the trial of principle; without it, a man hardly knows whether he is honest or not.—*Fiddling*.

[Written for the Golden Gate.]

## The "New Education."

BY ABRA L. HOLTON.

The present mode of educating the youths of our land, and all lands, we might say, and its signal failure to elevate the social condition of mankind, has awakened in the soul of Dr. Buchanan a train of thought which he has embodied in a new way which unfolds a better way and a new way to cultivate the human mind.

He agrees with Huxley who says: "A knowledge of Greek is no more an indispensable element of a liberal education in the highest sense of the word than is a knowledge of Sanscrit, or of the differential calculus, or of the vertebrate morphology."

In this work on education the doctor has laid down "five indispensable elements" necessary to a liberal education: "First, and most necessary is physiological development of the manly, active, healthy constitution," that the health and joy, success and happiness, triumph and glory of human existence may be expressed in its best and most perfect manner.

The colleges and high schools instead of "making men and women" have impaired and broken them down, so that we often hear mummified men argue against education, especially of women, as "education is dangerous to health."

Thus two thousand years of the system that is called education have at last culminated in this self-evident absurdity, "that education is an injurious process," but the true meaning of the word education, if ever rightly understood, is buried and forgotten, as we can see by that conclusion.

A school that does not develop its pupils intellectually, morally, physically and practically "ought to be abolished as a mistake or a nuisance."

"The second element is training for the business and duties of life—in other words, 'Industrial Education.' If born a hereditary capitalist, the industrial part of education is not such a necessity, but if by any turn of fortune, poverty overtakes such an one, then he has to join the beggars, thieves or swindlers, for such are those who have no industrial occupation. Women have been denied the industrial education, most of people raising their daughters even to think it degrading to do housework or plain sewing, and they have had to accept the crimes of "legal and illegal prostitution" as the alternative.

Colleges and seminaries all over our nation have effectively taught our young men to look upon manual labor as degrading, and only to aspire to the professions, office-holding and the glory of the army and navy. Silently this has grown into body-politic, and wrecks and failures strew the world.

The third element of a liberal education is the medical. A thorough knowledge of anatomy, of the laws of health and the moral duty is implanted that no one has a right to be drunk or to be sick. "By such a medical education, nineteenth of all the disease that ravages society would be annihilated." The time that is devoted to the acquisition of dead languages would be sufficient for such a medical education, and to women, especially, it would be a greater benefit than history, languages, grammar and music.

The fourth element is the moral education, "but these words are so impoverished and enfeebled," says Dr. Buchanan, "by the moral malaria of society that I would willingly drop them, to say that I mean the education of the soul—the education that shall make it truly the temple of the living God."

With the four elements of a liberal education—the physical, the industrial, the medical and the moral—how well the structure has been prepared to receive the fifth and the last, the intellectual. Numerically, the intellectual education takes its place the last and answers as the little finger does on the human hand, the last because the least.

The five elements of an education are like the inter-diffused gases; when permitted to intermingle, they are one, as oxygen and hydrogen producing water, so all the powers of the soul by co-education lead into "ways of pleasantness and paths of peace."

If the intellectual, or "little finger of education," is alone cultivated, you will behold what you now do, disorder, mental and physical wrecks, demoralization and decay.

The illiberal education of women, Dr. Buchanan dwells upon with great force of diction, and appeals to the sound sense of every reader of his book to the deplorably undeveloped condition of the female mind. He says: "Ignorant of her chief maternal duties, of hygiene, physiology and reproduction, she languishes in feeble health and transmits her infirmities to her children, whom she has been taught to rear as ignorantly as she has been reared herself." "The world's welfare demands that woman should be educated to resist evil and to protect herself from the debased classes. First, she should have the industrial education to make her independent and strong in herself to resist. Secondly, she should have the anatomical and hygienic knowledge with the broadest and truest understanding of the laws of reproduction." The science of life, of health and of disease, happiness and misery, virtue and vice,

she should understand, and "above all shining out as glorious sunlight, the endless power she holds in her own organism, the eternal life of the human race on earth."

"The mightiest cause of human degradation, greater than alcohol, is to be found in our false education, customs and laws on this subject." That woman ought to be the sole arbiter of maternity, he fully explains, and that her will, subordinate to the lusts and physical force of another, debases her and ruins the offspring, filling our penal colonies and prison pens with badly born and criminal beings.

Women who are the mothers of the race to-day were children yesterday, and the young whom God has developed to be the mothers of the future generations, Dr. Buchanan thinks philanthropists and teachers must instruct in physiology and hygienic knowledge, not that alone found in text books, but that imparted, born of experience, by wise women, embracing the entire science of health and disease, and the laws of hereditary descent and of moral improvement that looks to the growth and unfolding of healthy offspring and well balanced brains, which means being born a little lower than the angels. He further says: "The establishment of a department of hygiene and maternity in all schools where young ladies are admitted would be a blessing to future ages, which would compare in value with the Protestant Reformation or with the Declaration of American Independence. Our present neglect is cruelty to women and double cruelty to posterity. In this matter we are violating the laws of life and most sacred duties, and the penalties fall upon society without pardon or mercy."

The sphere of woman will never conflict with that of man, and gradually men will come to view the subject in this light, for the reason that the higher a woman is educated the more womanly she will be. And if our boards of education would permit the use of scientific instruction to our boys and girls in our colleges, seminaries and high schools upon the laws of their being, the sooner would the minds of men and women become unfolded to the knowledge that they live not alone for themselves, but "all for each, and each for all," and for the great eternal life that is progressive, beautiful and full of knowledge, and therefore happiness to themselves and millions yet unborn. "So it is wise," as Galen says, "to know thyself."

SAN FRANCISCO, Aug. 30, 1887.

## Glimpse of Fairyland.

BY ANNIE SMITH WILLITS.

Oh, for a raise of the curtain,  
Oh a breeze to whip it aside,  
That tired, heart-broken mortals  
May catch a glimpse of Heaven's side."

Is it a part of the plan of our being, of the unknown never to have a peep, or is it because so earthy we feign could comprehend with a peep?

When in deep thought our minds are soaring heavenward, and a quiet calm pervades our restless longings, methinks, at such peaceful rest and lulling of longings, the curtain is wafted, a peep of across the river is afforded. Longings are natural and quietings are often consequent.

Is it impossible to fancy some dear one is spreading the quieting veil and murmuring softly, "It is well?"

To think such earthly calms of heavenly origin is a hallowed thought, and to soul-weary mortals, speaks volumes of "sweet rest beyond."

DETROIT, Michigan.

## An Appreciative Reader.

EDITOR OF GOLDEN GATE:

I have been receiving the GOLDEN GATE for several weeks, but from whose generosity, I know not, not having any friends on the Pacific that would be likely to send me such a paper. But be assured, it is to me a feast of fat things, more esteemed than a banquet of the choicest viands. The flow of soul and feast of reason in Mr. Morse's utterances are fully appreciated; also in the charitable sentiments of Mr. Colville, I fancy I recognize the inspirations of the ancient Essenes, culling the gems from all religions of which to form a religion of humanity adapted to the brotherhood of man. For if, as Paul says, we are the offspring and sons of God and heirs and joint heirs of Jesus Christ, we have a common inheritance and need a common religion adapted to bind the common brotherhood together in sympathy and good fellowship. I can conceive nothing better adapted than the preaching of the GOLDEN GATE, namely the admiration of the worship (worship) of the sacred principle of equity, fraternal unity and liberality so persistently insisted upon by your correspondents. To one and all I feel indebted for their sentiments and experiences. The GOLDEN GATE sparkles with gems of thought and kind greetings.

By the cultivation of such generous feelings of truth and friendship, we are each building for ourselves monuments of friendly endearments in the undying memories of the good, which will last after monuments of marble and granite shall have crumbled to dust.

CHAS. WHITE.  
ALEXANDRIA, Minn. Sept. 20, 1887.



## SPIRITUALISM AND CHRISTIANITY.

An Address by Dr. Lydia M. Hunt, Given Before the First Spiritual Society of Portland, Sept. 18, 1887.

Christianity, the prevailing religion in civilized countries, and the outgrowth of religions which preceded it, is founded upon blind faith ("things not seen, but hoped for"), belief in supernaturalism, opposition to natural law, while Spiritualism is founded on rational faith, entirely discarding supernatural power. Christianity teaches that man is born totally depraved because of the sins committed by our first parents, who were the finished work of God's hand, and poor humanity is to be cursed or blessed as seems to this Creator best. Spiritualism teaches that man is the outcome of elements below him; that everything good within the reign of law, the lower developing with the higher. It teaches the evolution of inorganic life from the moss that gathers on the mountain side up to the lofty oak; from the lowest forms of animal life up to man, the highest form to which nature aspires; and that the spirit of man has evolved in the same ratio as the development of the material body.

The total depravity doctrine, as taught by the Christian religion, necessitates a hell where two-thirds of God's creatures will writhe in agony forever and ever. Spiritualism teaches that the law of progress will sooner or later carry the most unfortunate creature into spirit perfection. Which belief is the most rational and human?

The Christian religion teaches that the salvation of man depends upon his belief (not his works); that a God-man called Jesus was tortured to death for the sins of man already committed; that to prevent the committing of sin, while Spiritualism teaches that the undeveloped condition of the planet on which we live in ignorance and disobedience of nature's laws, are the cause of sin, and that retribution is sure and also just; that the perfection of the human race depends upon a knowledge and obedience to nature's laws, and that the salvation of the world depends upon the human heart, especially perfected motherhood.

Which of the two religions has the promise of future good for mankind? For eighteen hundred years Christianity tolerated human slavery, and in some parts of the world taught that it was right, and of divine origin. It raised not its voice against intemperance until it became a popular question, made so by the native goodness in the human heart, thus compelling the church to attack it as an evil.

The religion of the Christian Bible, from Genesis to Revelation, teaches that man is subservient to man, and though Jesus said to the woman, "Neither do I condemn thee," the church has not theoretically or practically followed him in this particular. But Spiritualism, from its first budding, opposed human slavery; and Spiritualists were among the most active workers in the liberation of the colored race. Spiritualism teaches temperance in all things, and Spiritualists, with our Quaker friends, were first to espouse the cause of woman, and to place her by the side of man as his equal, financially, socially and politically.

The spiritualistic belief concerning the condition of man in the future state is far more rational than the ideas taught by any other religion. The Bible asserts that man who reformeth, than over ninety-nine righteous men. It teaches that the sinner may be saved at the eleventh hour, and that he can be changed in the twinkling of an eye. The Christian religion teaches that a man may live a strictly moral life, charitable in thought and deed, but can not believe in the atoning blood of Jesus, he will, in the life to come, suffer untold torture forever, while a man who is stamped all over with crime, and whose career is stopped by the hangman's rope, may enjoy eternal bliss in Heaven if he is willing to cast his burden of sin upon Jesus. This cowardly wretch professes repentance, and marches to the scaffold with a crucifix before him, ready to pass through the fiery gates, to rest in the bosom of Abraham. The thought arises, If this man is fitted for Heaven, why not let him live on earth, where good men are so much needed? Although the poor criminal seems happy in the thought of the glories that await him, no doubt he would gladly accept a longer lease of life in this world.

Spiritualism teaches that Heaven is a condition as well as a location, and is gained by good deeds only; thoughts and acts of daily life build the spirit home; that the law of progress is active; that hope stimulates the unfortunate spirit surrounded with gloom, to rise up out of darkness, and that helping hands of loved ones are extended to help them into the sunlight of life. The hell formulated by the Christian religion is void of hope. The souls therein are to mourn in agony forever, and the selfish mother who sacrificed all for the love of her children while on this earth, either is unconscious of their existence, or looks down from Heaven, witnessing their agony, unmoved.

Which of the future states pictured here are the most rational, just and human? Which of the two religions offers consolation to the mother's heart which has been made desolate by the hand of death? Who has not heard the Christian mother,

in her despair, complain of God's injustice in taking from her her only child, when so many who were less promising are spared. Like a dog licking the hand that has whipped it, she kneels, asking the being that has smitten her soul to help her bear the burden.

Spiritualism is ever ready with healing on its wings. The tender caresses of loved ones are still received, and the dear voice is heard, saying: "Grieve not, I am still with you, and love you only a few days and you will be with me, will see me, touch me, and hold me in your arms as you used to do." The Christian's promise of reunion of loved ones at the Judgment Day is too far off to give consolation to the aching heart.

The story of the creation, as taught in Genesis, opposes all science, geology, astronomy, the law of gravitation and evolution, while the philosophy of Spiritualism accepts these and extends its truths, ever ready to grasp more truths that are borne to man. Spiritualism recognizes the germ of soul from the beginning of time. Although this may be to some extent speculative, it is not more rational, more healthful, more elevating to the human family than the Adam and rib story of Genesis? May we not speculate in this way: May not the germ of soul, through an infinite succession of births, lives, deaths, and incarnation in elementary forms of matter, at last result in that final spiritual state from whence it becomes for the last time attached to matter, and is borne into the climax of material existence? Some great writer, speaking of the origin of man, has said:

"Afar down I see the huge first nothing; I know I was there; I waited unseen, and took no harm from the fiery mist and fetid carbon. Faithfully I was rocked in the cradle of time until, surging waters bore me tenderly on their waves. I have lived through the long, slow strata, piled higher and higher; vast vegetation gave me sustenance, and all forces have been steadily employed to complete and delight me, and now I stand upon this spot with my soul."

From whence that vital spark which must have existed before matter became organized? We may say that protoplasm, the first form of matter, which first manifested the phenomenon of life—that spark which will never be permitted to go out, but will perpetually glow on the altar of nature, burning higher and higher until its brightness shadows forth more truths in the glorious future. We may speculate further in thought, and ask, What means the universal law of progress which promises perfection, if there is not a future condition where perfection is made possible? What mean the aspirations which fill the soul, but are never satisfied, in this life, if there is nothing beyond? What hope is there for the trusting, loving hearts whose loves have turned to ashes on their lips, if, in the day of days to come, rest is not found? What recompense is there for the broken-hearted mother, whose hopes are buried beneath slanders, while only the memory of her child remains? When the crowning glory of motherhood will be realized? How can we reconcile the unsatisfied soulful longings with justice, if this existence is all, and ends all?

R. P. Randall reasoned well when he said that faculty in man makes him an immortal being. Faculty is an active power, while capacity is negative. All varieties of organic life have capacity to receive impressions adapted to their uses. Man alone is endowed with capacity to receive the idea of a God, of a soul, of worship, and a hereafter. Man alone conceives abstract thoughts, such as time, space, matter, spirit, form, essence, and these are the groundwork of all philosophy, science, and all that improves one generation for the benefit of the next. In animals below man, nature furnishes means for gratifying all desires. Nature gives to no species instincts or impulses which are not of service to them, and if man, the highest form of organized matter, with his aspiring soul and religious nature, ceases to be when the grave closes him in, he is the only creature who is deceived and disappointed.

Is not nature a truer and wiser teacher than creeds and dogmas? Will not the child who finds God in the tiny blade of grass and in the star flower of the field expand with love and purity? What intelligent spiritualized soul that stand beneath a lofty oak, with its outstretched arms of shelter, without a silent "I thank thee?" Who can stand at the foot of a towering mountain, gazing up at its summit, without the soul expanding at its grandeur? Still we are led to ask, What art thou, O towering mountain, compared with human thought, sensation and love? Who can stand by a running brook as it comes dancing along, merry with song over the bright pebbles beneath, without a spirit of sweet quietude stealing over the soul, baptizing the body anew? Who can gaze on grand ocean waves, as they break on the rocky shore, or spread their mantle of foamy lace over the sandy beach so like the great ocean of life, and whose waves are tossed hither and thither by the waves of circumstances, without the heart growing big with charity for poor unfortunate humanity?

The God of nature teaches a religion which, if obeyed, will save mankind, and a time is coming when all religions will be without formulas or dogmas, and Spiritualism, hand in hand with science, will lead the way.

VIOLET—Ma, how do people know that it's a man in the moon? Mother (sadly)—Because it's always out nights.

## Capital and Labor.

EDITOR OF GOLDEN GATE:

In the issue of August 13th, an article on "Capital and Labor" appeared over the signature of "A Settler." It seems to have moved a brother in Oakland, "A. W.," to a reply, and also one signing himself "Ben Franklin French." That of A. W. is written in a spirit of moderation and earnestness which shows that he really has the public welfare at heart, and in the main we coincide with his views.

In regard to all men being born "equal," it is true in one sense, while in another it is absolutely false. To be strictly true all must be born with equal mental and moral capacity, and with an equal amount of ambition, energy and industry to develop and make the best use of their faculties. To argue that such a fact is a work of supererogation.

Now do not the intellectual powers be bestowed upon any individual below to him as much as his physical strength? To force a man to use the last for any other than his own benefit and profit is tyranny—slavery. Would it be less so to force a man so to use the first?

There would be no capital without the severest mental labor—labor which has wrought forth such drops of sweat as physical toil never knew, and never can know. Those who think it easier to work eight or ten or twelve hours a day with the hands while the mind is left in perfect freedom than to sit at a desk dressed in "store clothes" and bend every energy and faculty of mind and brain to their task for as many hours, and frequently far more, show their complete ignorance of the matter and also their inability to appreciate or understand the difference.

Intellect is the head to plan, manual labor the hands to execute. And they never could execute to work without a head to plan it and show them how to do it. It may be that the head has appropriated somewhat that should belong to the hands. Even so, it is just to take all from the head to give it to the hands?

It seems to us, good brother "A. W.," that these points have not received their fair share of consideration.

In the issue of Sept. 3d, Mr. French makes some severe strictures, and he will allow us to say also very unjust and altogether uncalled for by anything in our article of the 13th. He differs from us in opinion. Certainly, that is his privilege. He has a right to hold his own views, and to express them in a proper manner. But, brother Ben, would not call, dispassionate argument and a fair statement of facts be better than a traffic of temper and calling of names? This is the first time that the idea of being a "thief," a "land shark" or a "wolf" has been presented to our mind. That such opprobrious epithets could be applied to a settler who has hastened Government land, worked hard to improve it and build up a home, and endured all the privations and hardships of a pioneer life, is an entirely new sensation. He does not believe we have thought much on the subject because we can not see that the "whole trouble" is between Capital and Labor lies in unlimited land tenure; i. e., because we can not see exactly as he does. It would consume too much time and space to state our reasons for not seeing this, as we certainly do not. Instead, we refer the gentleman to an able article on "Land Tenure," by Dr. John A. Allen, in the GOLDEN GATE issue of August 27th.

Mr. French says it is to be hoped we will inform ourselves of the principles advocated by Henry George and others, whose main point is to have all lands taxed alike. Mr. F. is certainly himself mistaken in regard to Mr. George's principles, as Dr. Allen has already shown in the article mentioned. Mr. George unequivocally advocates the right of the Government to forcibly dispossess the present owners of the land, who have paid said Government for it, without allowing them any compensation therefor. By what process of reasoning any man can bring himself to believe that such a course would be fair, honest and just beyond our understanding. Mr. French charges us with ignorance and not thinking deeply. Perhaps that is why we can not view things in the same light as he does.

Alluding to our assertion that what a man bought and honestly paid for was his own, Mr. French says that he heard that said forty years ago about the "nigger." Well, and it was true, even about the "nigger." As long as the Government functioned in the name of slaves, and who paid his money for them did own them; and, without doubt, had the impetuosity of the South precipitated the war, the matter would have been adjudged by the Government paying the slave-holders for their property before it was taken from them. And just here, lest brother F. should assume that we are advocating and defending slavery, we will state that no one could abhor the institution more than we, and that we would not boast we might show that we have done and suffered as much for the negro as many others. But should that prevent us from viewing the subject from the Southerner's point of view?

The trouble with Mr. French and many others is simply this: They either can or will not look at the Labor question from any point of view but their own; and will persist in believing that any one who takes a different or more comprehensive view must be either selfish or dishonest. He takes exceptions to our speaking of the

striker's frequenting saloons, and asserts that for every one who does there are ten who do not. More is the pity than that men in their sober senses could be guilty of such brutal excesses as have occurred wherever the strikes have been extensive. How often have they beaten other men who wished to work when they chose to be idle. Even women, young girls and little children have been slapped in the face and their clothing torn. Are these the acts of brave, noble, good men, who are striving in a just cause? Are they showing themselves fit for guides and rulers? Would the world be the better for their dominance? We do not say that all are of this class; but if their leaders and a majority of ten to one are honest, sober, right-thinking men, why do they not suppress these cowardly outbreaks? When and where has a single instance occurred of one of these wretches being tried, punished or expelled by the society to which he belongs? Is it strange that thoughtful persons should view with uneasiness the struggle for power of a class of men who show daily that they care not whose rights they trample on provided they can obtain what they want right or wrong, and who mistake unbridled license for liberty?

Mr. French speaks of those who are huddled in cellars and attics in cities like so many moles in the soil, and that such high prices they can not buy it. Why buy at all when Government will give it to them? We wonder if Brother F. has gone among this class and made himself acquainted with their wishes and feelings on the subject. We have spent some years of our life in a large city, and our labors brought us in contact with this class. Truth compels us to state, as many others have done, that by far the greater number of these people would rather remain in the city as paupers than seek comfort and independence in the country. Now, when people don't want land—will not take it as a gift—would rather starve in the vile slums of a city than live in the isolation of the country—who is to blame?

And what is Mr. French or anybody else going to do about it? Are we to drive them from their cellars and attics, and force them to become idle, hold the land? Would robbing those who have had the force and pluck and self-denial to take up land and work for an honest living—thus reducing them to a state of pauperism—mend the matter in any way? No, Brother F., you must permit me to say, once more, that when people are fit for their rights, they will be able to grasp them; but the torch of the incendiary, the turbulent riot, the drunken brawl, the wanton destruction of property, the warring upon and murdering and maiming of women and children will never help them to these rights. These poor creatures must be educated out of their ignorance, idleness and pauperism.

One point more, kind editor, and we will close. Mr. French says it would be impossible for Government to furnish each adult with 480 acres of land. Well, what does that signify, so long as each adult does not want that amount—no, nor a tithe of it? We have just specified one class who would not take land as a gift. There is, and always will be, a great proportion of the community who would find a farm nothing but a trouble and a burden. They find far more pleasure and profit in other fields. Would Brother Owen, or any other editor—would any lawyer, physician or other professional man—exchange his domain for a few hundred acres of rough mountain land, almost entirely unfit for cultivation, and covered chiefly with rocks, sage brush and chemical? We fear they would laugh at us if we offered to "swap" with them. Then Brother F. overlooks the fact that the quantity of land a man needs is governed by his location, quality of soil, and the purposes for which he intends to use it. One acre of good land near a city is of more value than one hundred acres in a rough and remote region. A man who uses five acres for gardening or fruit-growing, or who has ten or twenty acres in a chicken ranch, may reap far larger profits than a man who has one thousand acres of grazing land.

Though certain parties pretend to ignore these facts, that will not change them. This land matter is a many-sided question. Those who deem it a "cause" are in error. It is only one of the many evil effects of a cause which lies as deep as the foundations of human society—as the life of the race itself. The cause of all troubles lies in the selfishness, depravity and cruelty of human nature; and all these are only other names for *ignorance*. But all this will be trampled. Those who think deeply and truly—who can read intuitively the signs of the times—know that a mighty revolution is at hand. Light will drive away the darkness. Right will triumph over wrong. Spirit will subdue matter. When wisdom dissipates ignorance all the races of the earth will dwell together in unity.

A SETTLER.

PALA, Cal., Sept. 21, 1887.

BADLY MIXED HEATHEN.—Disheartened missionary, returning to his field after years of absence, to one of his backsliding converts—my dear man, you have lapsed into error and darkness and paganism again!" Chief heathen, apologetically: "Well, you see, after you went away, a Catholic missionary came along and told us the bad place was full of Methodists, and so he scared us into his communion; then he went away and a Presbyterian came along and waked us up on regeneration and election, and we joined his church; then an Episcopalian came and we burned our Westminsters and stocked up on practical divinity, so he left and a Baptist landed and walked us

into the water and baptized us right; and we'd just about got settled when a New Congregationalist came over and told us that so long as we were heathens we had a dead sure thing of going to heaven: but if we became Christians we had to walk mighty straight or go to the everlasting bonfire. So we ate him up, burned our Bibles and resumed business at the old stand. Boys, put the parson in the cage and fatten him up for Thanksgiving day."

—Bob Burdette.

[Written for the Golden Gate.]

## Facts.

BY ZADKIEL.

1. Those opposed to the worship of God, invariably desire worship for themselves.
2. Everybody distrusting the Word of God expects others should trust his own views, which, as a rule, change as often as the desire of his heart.
3. Infidelity has naught to glory in, save willful blindness and a graceless heart. Every desire to give God not the truth can be traced to egotism gone mad.
4. Progressive Christians commence by giving ten cents for the missionary fund, trusting to do God a favor; as they advance they will give a dollar, perchance, prompted by conscious duty. If they ever come within sight of salvation, they will give their all, rejoicing in the hope that their sacrifice be accepted.
5. There still remains a way to compass land and sea to make a proselyte, and after he is made to make him ten-fold more the child of hell than ourselves.
6. If you will abolish hell, don't wish anybody to go there; if you desire to open heaven for everybody, perfect everybody unto angelic glory. If the kingdom of God be in you, you can receive thereunto whom you will.
7. Love is not governed by imperfections, nor is the beauty of a soul subject to appreciation of devils for its integrity.
8. Love has power to sanctify and deify all creation; superstition always crucifies Christ and worships gods of its own manufacture.
9. Do not fear the curses, nor value the blessings, of any professed Christian ashamed to follow Jesus as exemplified of Him; but rather ask that God may give him a better heart and more sense.
10. No, we are not deserving of better earthly returns than Jesus of Nazareth received; but where little is given, little is required.
11. Shall we know each other there? Sometimes we don't want to continue acquaintance even while yet in the flesh; all friendships and affections are not immortal, especially those having a market value.
12. Materialistic science digs down in the grave to find the first cause of the rose blooming thereon, and finding dead men's bones, proves thereby its infidelity.
13. Love God, and all you desire you shall have in abundance; only your present ideals of perfect blessedness may sour on you with satiety. This happens every day; and there is such a thing as progressive dyspepsia—spiritual.
14. In regions where hope can not enter no one gives a civil answer without having an ax to grind; and yet the civil law there protects every one to its utmost.

## ADVERTISEMENTS.

## TAPE WORM

REMOVED ALIVE in 2 hours. Hundreds of people suffering from dyspepsia and liver complaints, and getting no relief from any other medicine, cured by the use of our Tape Worms. TWELVE HUNDRED TAPES WORMS. DR. J. H. SHIPLEY, 220 MARKET STREET, near the Bulletin Office, San Francisco, Cal. Send for circular giving symptoms. Medicine sent by Express, C. O. D.

## WHIPS

MADE IN ALL STYLES. Buggy, Carriage, Cab, Team, Farm and Express.

## PERFECT HATCHER!

(—AND—) PERFECT BROODER! The leading machines of the world for Artificial Hatching and raising all kinds of Poultry. In 1886, J. M. writes: "Of twenty-seven successive hatches with the Hatchery, the average was 97 per cent. This beats all records of Hens or Cuckoos. Don't buy an incubator until you see our circular." AUTOMATIC ELECTRIC CO., (Limited), ELKHART, N. Y.

## WM. H. PORTER,

(Successor to Lockhart & Porter), Undertaker and Embalmer, 100 EDDY STREET.

Between Market and Taylor's street, opposite B. B. Hall, one block and a half from the city hall.

PRESERVING BODIES WITHOUT ICE A SPECIALTY.

## \$1.00 FOR WATCHES

CLEANED AND WARRANTED. GLASS TO CENTS. T. D. HALL, Jeweler.

No. 3, Sixth Street, San Francisco. Watches, Clocks and Jewelry retailed at wholesale prices. Clocks and jewelry repaired. Orders and repairs by mail attended to.

## ARRIVED! ARRIVED!

YOUNG MRS. DR. SHERMAN, FALCONS 3 AND 5, 1022 Market Street, San Francisco. (Between Sixth and Seventh Streets.) Office Hours, 9 A. M. to 5 P. M. Queen Trance Clairvoyant of the Atlantic

Born with double veil, and endowed with the power of any two clairvoyants you ever met; tells your entire life, past, present and future; reads the future of every child; reveals; tells names; loves and marriage; a special feature, a separate veil, and a special happy marriage with the best you love; those who are in trouble from any cause are invited to call without delay; challenges the world! Persons will save time and disappointment by consulting this clairvoyant first, before going to others. Reveals everything. (Cut this out.)



## GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," at  
734 Montgomery Street, San Francisco, Cal.

AMOS ADAMS, PRESIDENT; J. C. STEELE, VICE-PRESIDENT; ARJAH BAKER, TREASURER;  
DR. JOHN ALLYN AND J. J. OWEN.

J. J. OWEN, EDITOR AND MANAGER;  
ALB. MATTIE P. OWEN, Secretary and Assistant;  
J. B. HALL, General Agent.

TERMS:—\$2.50 per annum, payable in advance; \$1.00 for six months. Clubs of five (including separate address) \$7.50, and extra copy to the sender. Send money by post order, when possible, if otherwise by express.

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

SATURDAY, OCTOBER 1, 1887.

## HE FORGAVE THEM ALL.

That is what Kerrigan, who expiated his terrible crime on the gallows, in this city, last week, did to all who testified against him, or who were in any manner accessory to his summary taking off. He claimed to be innocent of the crime charged against him—which consisted in killing his wife's sister, about two years ago, by beating in her head with a hammer—on the ground of temporary insanity. He was certainly not insane when he fired his brain with alcohol, and thus invited the demon of murder to take possession of him. So, as a matter of mosaic justice, his accusers were in no sense in need of his forgiveness. He took the life of a fellow being, and thereby his own life became forfeit to the law. That, in a barbaric sense, is simple justice.

Kerrigan claimed to be a Christian, and expressed the belief that his transition from the rope's end would be to a comfortable seat in an orthodox heaven. As a logical antithesis to this deduction, the poor woman, whose soul, without a moment's warning, or time for preparation, he sent into the other world, not having repented of her sins, is necessarily doomed to a condition of everlasting misery! Of the rank injustice of this supposed final settlement of the case, and the eternal disposition of these two souls, we may be pardoned for allowing to "enter a demurrer," and respectfully ask for a "stay of proceedings!"

Now we do not believe in the justice of taking life for any offense that man may commit. In the light of the spiritual philosophy it is the very worst use that one can be put to—for the reason that you do not destroy *the man* by hanging his body by the neck. You simply send an undeveloped soul into the other life, where it has quite as much, if not more, power for mischief than it possessed here. By hanging the murderer you deny him the opportunity to atone for his crime, such as a life imprisonment at hard labor would afford him.

The fact that this man Kerrigan was eager to forgive those for whom no forgiveness on his part was required, and the further fact of his disposition to under-estimate the nature of his offense, show conclusively that he was not on a very high plane of spiritual unfoldment, and was hardly the kind of material from which to construct a high order of archangel. Most saints would prefer to thumb their harps remote from the touch of his elbows, if indeed they would care to accord him any place in the heavenly choir.

But there is a serious aspect to this question—the judicial taking of a life for a life—which no court or jury ever stops to consider, and that is the wrong and injustice of disposing of our criminals—for with our legalized system for making murderers they are indeed ours—to the annoyance of the dwellers upon the spirit side of life. What right have we to turn our sewage upon our neighbor's lot—to send our criminals into other communities to the discomfort of others? We turn out thousands of murderers annually, through our licensed traffic in intoxicating drink,—why not take care of them, and seek to reform them, as we ought?

But we are told that society must be protected against the murderers, and that hanging is the most effective way to accomplish this result. Is it any protection to society to send a revengeful, murderous spirit into spirit life—one reeking with the thought of vengeance upon his persecutors,—to hover near the earth and cast his malign influence upon the hearts and consciences of undeveloped mortals?

Of course society must be protected, but let it be by wholesome and loving restraint, that shall lead the erring one into that better way of life that shall be for his highest good here and in the unending hereafter.

NEXT SUNDAY.—Following is the order of service at Odd Fellows' Hall for Sunday Oct. 2d: The morning service (10:45) will include solos by Mrs. Fries-Bishop, J. M. Maguire and W. J. Colville. Subject of lecture: "Education in Spirit Life." In the afternoon (2:45) the audience will be favored with a fine musical program, and answers will be given to all written questions from the audience. The evening service (7:30) will include anthems for three voices; duet by Mrs. Bishop and Miss Joy; solos by Miss Joy and Mrs. Bishop. Subject of lecture: "Reason and Intuition, their True and Respective Merits," the second lecture on Ingersoll's Creed.

## LET US PRAY.

All life is a perpetual prayer, involuntarily and naturally so in all its lower forms. The plant prays for the sunshine and the dew. It sends its rootlets forth on prayerful missions for that divine nourishment which it ever needs, and which it must have or it perisheth. It lifts up its foliage to heaven, each leaf an upturned and pleading palm, for the eternal blessing of light and air.

The life of the lowest animal in the scale of being is a constant, living, breathing prayer, for that which ministers unto its comfort and happiness. It prays for food, thoughtless though it be of the generous giver, or whence its answer comes. Nature reaches out to it her bountiful hand, and it rejoices in the completeness of its little world.

There are men and women who think they never pray, and who affect to regard all prayer as a vestige of childish superstition. And yet they never engaged in any pursuit or enterprise in all their lives—never took a step, or cherished a hope or desire, from infancy to old age, that was not a prayer.

The farmer prays when he plants, the merchant when he buys or sells, the sailor when he ventures out upon the restless main. The mother prays, says, so earnestly and devoutly, that no harm may come to the little life that nestles close to her heart. The atheist, even, prays in spite of himself—by aspirations that would have no place in his soul were not their fruition possible.

There is a great variety of prayer that "availeth not,"—prayer that leaves the heart no better, and the life no sweeter for its utterance. It is the selfish prayer for worldly gain or advantage, the prayer for the best of the bargain in trade, or for a personal prosperity that one would not cheerfully accord to all others. But the prayer that brings the richest response, that fairly "takes hold of the horns of the altar," is the prayer for better spiritual things in one's own life—for more charity and brotherly love, for greater forbearance and patience, for a larger measure of the divine.

All selfish and unworthy things belong to the undeveloped conditions of this mortal life. They find no counterpart or response in the higher realms of the soul. Hence, however earnestly one may pray for such things it "availeth not" in those transcendent spheres of life whence alone the greatest good can come to mortals. Not so in the soul's aspiration for the higher and truer life, for that at once opens the way to the infinite storehouse of precious things—to the All-Good—to the beautiful graces of that divine manhood that radiated the life of the Man of Sorrows, the gentle Nazarene.

The man or woman who has learned to pray aright—to pray with a noble life and generous deeds, as well as with heart and lips—has learned the true way to a life of happiness here and hereafter.

Let us pray.

## WHAT ARE WE DOING?

What are Spiritualists doing for the betterment of humanity? Isn't it about time that we took an account of costs, and endeavored to ascertain just where we stand and what we are about?

There is not a religious sect on this continent, whose numbers are one-tenth those of the avowed believers in Spiritualism, that has not done something in a public way for the benefit of humanity, as well as for the advancement of their cause. In this city the Spiritualists are far more numerous than any other religious sect, with the exception, perhaps, of the Roman Catholics.

Take the entire sweep of this coast, with the interior states and territories west of the Rocky Mountains, and we surely speak within bounds when we estimate the number of Spiritualists at one hundred thousand. Twice that number would probably come nearer the correct figure. How many colleges, orphan asylums, and public halls have we? How many homes for aged and indigent Spiritualists? How many schools for psychic culture? Have we a single one of anything of the kind we have named? Not one.

True, we have two weekly papers in San Francisco, and one monthly in Oregon, but neither of which has one-fourth of the circulation it would have if run in the interest of some orthodox sect.

A good work has been done in maintaining public meetings in the principal cities. There are also many private mediums and workers who are doing nobly in spreading the gospel of the new philosophy. But what are we doing in a general, public way. How much property, which is the principal cohesive feature of all successful organization, have we to indicate the amount of our zeal for the cause we profess to love? Hardly enough, all told, to pay for a pew in some fashionable church!

Now, can you blame us, friends, for holding up the mirror of this most astonishing state of things to your gaze? Do you not see, as we do, that it is high time that Spiritualists should be up and doing—that they should begin to show their faith by their works, and thereby command

the respect, if not the admiration, of the scores of poorer denominations and societies that exist and flourish all around them?

## AT ODD FELLOWS' HALL.

On Sunday last, Sept. 25th, W. J. Colville lectured at Odd Fellows' Hall at 10:45 A. M. on "Government in Spirit Life." The speaker quoted from "The Coming Race," which he characterized as one of the most instructive and spiritual romances ever published; indeed it is not so much of a novel as an inspired prophecy. The scene is laid by Bulwer Lytton in a subterranean world, doubtless suggested, so far as his- torical serves, by the wonderful attainments of nations whose homes have long since been buried in ocean or reduced to ruin through natural convulsions on land. "The new Utopia," which is the second or sub-title of the tale, conveys its prophetic import, and this was no doubt suggested to the author, who was a truly inspired man, by his acquaintance with many occult facts veiled from the majority. He had frequent sittings with some of the most gifted mediums of the day, and from them, as well as from other sources, the late Lord Lytton gathered much material for his most thrilling works. This is an open secret in London society.

The great central idea which is rapidly permeating all advanced communities to-day is, that places should be given only to those who are specially qualified to fill them. Two great evils are ever present with us in America, the one is the struggle for position on the part of greedy office seekers who are sighing for distinction and emolument, the other is the practice of electing officers for a strictly limited term, thereby often occasioning the expulsion of excellent men in every way qualified to hold office, and the introduction of others less worthy, whose promotion is justified chiefly on account of their party politics.

As little government as possible, and yet as perfect government as possible, is the goal toward which we are all striving. By as little government as possible is meant as little visible government as possible, by as perfect, and we may add as much government as possible, is meant a system of executive so noble, so wise, and so much beloved that all willingly obey when their affections and reason are alike enlisted.

In spirit life there is no such thing as contention for place. As cream rises to the surface of milk, as the lighter air always rises above the heavier, as the eagle invariably flies higher than the sparrow, so the most capable ever rise in spheres of spirit to the loftiest elevations. Every world has its guardian angel. A perfect governmental system prevails in all the spheres, and one which so closely resembles Bulwer's account of government among the Vril-Ya that those who desire to gather some ideas concerning it would do well to read that charming story.

Such are a few of the points emphasized in a discourse, the key-note of which was exposed in the following sentence: "A ruler must be at once the wisest, most loving and lovable man or woman in the community over which he or she is appointed ruler, or the office is a farce and the one who holds it an unfortunate who has missed his vocation."

In the afternoon seventeen voices were ably answered, much to the satisfaction of the audience. One receiving great applause had reference to the Chinese festival of the dragon, which was dealt with in a manner calculated to provoke much inquiry concerning the spiritual meaning of Chinese ceremonies.

In the evening, when there was a very large attendance, Col. Ingersoll's creed formed the topic of discourse. As the speaker could not deal satisfactorily with the whole six articles which comprise it in one lecture; the first three relative to happiness were treated last Sunday, the remaining three dealing chiefly with the province and dignity of human reason will be treated next Sunday evening. The lecture delivered last Sunday has been fully reported and will appear in the GOLDEN GATE next week.

The music as usual was very beautiful. Mme. Bishop, Miss Joy, J. M. Maguire, and W. J. Colville, all sang solos with fine effect, and participated in concerted music during the day, affording a delightful variety at the three services. Prof. Eckman, so widely known and much respected in musical circles in this city, commences an engagement as organist next Sunday, October 2d. The choir remains unchanged.

THEOSOPHY.—On Saturday, Sept. 24th, W. J. Colville's Theosophical class opened in Friendship Hall with ninety-eight members. The exercises were very interesting. The lecture was purposely of an introductory character outlining the nature and purpose of Theosophy. Next Saturday, Oct. 1st, the first of the series of twelve lectures will be given. Subject: "The Theosophy of the Egyptians" questions after the lecture, bearing upon it, are invited. Dr. Morton has consented to furnish all who read this notice with tickets for the entire course at the special reduced rate of \$2.50, provided such tickets are procured before 8 P. M. on Saturday evening. In future, single admissions only will be granted; these are fifty cents each. The conspectus nature of the twelve lessons makes it particularly desirable that the same persons should attend the entire series.

It is said that in Jefferson county, Indiana, there exists a religious sect here belief is that when the body dies the soul enters on a state of sleep, in which it exists until the final resurrection of the body on the Day of Judgment, when it awakes and again enters the body as it arises from the tomb.—LIGHT.

Not only "in Jefferson county, Indiana," but scattered all over this country there are large numbers of believers in this doctrine. They are somewhat irreverently called "Soul Sleepers," but their true name is "Seventh Day Adventists." They observe Saturday for Sunday, and are looking for the second coming of Christ, in bodily form.

## NATIONAL CHRISTIANITY.

Other countries have had valuable lessons, free of cost, taught them by England, and none that should be more beneficial than that relating to the English struggle with Egypt for the possession of the Soudan, the only result being a most fearful loss of life.

The Italian government seems to think it sees in England's failure a prospect of success to a campaign it has planned to open in Abyssinia the coming Winter. Fifteen thousand men were transported on the 15th inst. to Massawa, making thirty thousand troops ready for Abyssinia. If conquest is Italy's design, it is concealed under the declaration that the campaign is instituted but to revenge itself for the murder and imprisonment of Italian subjects in the past three years. This statement, however, will hardly convince the French government that Italy's project is not for ultimate possession of Tripoli with the consent of the Sultan and England. The latter country is doubtless willing, too, that France should be made as uncomfortable as possible in feeling.

It is considered an essential thing that individuals should learn and exercise Christian charity and forbearance, but it is not taught to nations that move and have their being on so much broader scale. Their grudges and resentments smoulder, but to burst into flame with the least favorable breeze. Individuals are taught not to covet, nor trespass, but nations are freebooters, the strongest of which comes out with the spoils. Oh! we are sadly in need of national Christianity!

NOT TO US.—Subterranean matters are not yet settled in the South, and it would seem that it is pretty warm in some parts of Georgia. A well begun boiling three weeks ago that has been dry for a year, and is naturally causing a sensation. The water is said to be good, and perfectly free from gas. These are ominous times, and among all the occurrences that call for attention, the whims and freaks of Mother Earth are fraught with deepest interest. Her children have long made her a study, and while she parts with her treasures, nothing can wrest from her bosom the secret of her movements and spells, that so mystify and appal the human mind. We are born, live, love, rejoice, and mourn upon our broad breast, and at last lie down to our last sleep in her embrace. That we die in ignorance of her inner life, and the causes that operate her forces, does not deter those coming after from wooing her confidences, but they woo in vain. She is not to be known of mortals. To the gods she stands revealed; to the eyes that look through space and see no obstacle to desire, she is a transparent bubble that eddies greater worlds.

AN OFFENDED AUTHOR.—It is reported that M. Zola was recently asked to write an article for one of our magazines, but curiously refused, declaring he would have nothing to do with American publishers. He says they have repaid his works without his consent, and never paid him a cent of royalty. Moreover, he says his reputation has been made to suffer this side the Atlantic by incompetent translators. It seems that he suffers even more nearer home. French novels are virtually ostracised in London, and in Russia the censor has just obliged three magazines and five daily papers to discontinue the publication of Zola's latest production. This prohibition is proof enough that his last novel, at least, could not suffer much at the hands of a translator; but we venture to suggest that it might possibly be improved by passing into another language. It can not but be a matter of regret, that Zola does not more carefully note the better sentiment of the day, and turn his bright genius into purer channels; for by his natural gift as a lucid, vivid and fascinating writer, he is capable of doing great good with his pen, though so long dipped in the slams.

FRENCH JUSTICE.—The French judicial mind is most unique in its reasoning, and yet its decisions lead one to wonder how the conclusions could be avoided, so perfectly just do they seem. In the town of Douai a mother of six children was seduced by a man, whereupon the husband obtained a divorce. In most countries the affair would have ended here, but not so in France. The father brought action against the co-responder in the name of his children, and obtained a judgment in their favor of two hundred dollars each. The judge argued that "the seducer, in betraying the confidence of the husband and turning the wife from her duty, had rendered himself responsible toward the children for the consequences that might follow, and that the children, being by the divorce deprived of a mother's care and affection, were fully entitled 'to the damage.' The above is but the common sense justice, and yet of all the long list of similar cases, it is the first one in which the children were benefited in that way. Alimony is something that divorced fathers generally contribute willingly for the aid of their children; but for another man to be made to pay the little ones for estranging the mother, is a precedent that should be followed the world over.

HAMILTON HALL, OAKLAND.—W. J. Colville is taking a class in the above place every Friday at 3 P. M. Seventy-five members are enrolled, and visitors attend every session. A public lecture is given in connection with a fine musical service, at which Mme. Bishop officiates as soloist, every Friday at 7:30 P. M. The lecture is on the same topic as that delivered in Odd Fellows' Hall, San Francisco, the previous Sunday morning. The attendance is most encouraging, and the prospects for a successful work of long continuance in that city very bright. W. J. Colville's first introduction to a California audience was in Oakland; his friends there do not forget them. A movement is on foot to secure Hamilton Hall as a permanent spiritual institution, with W. J. Colville as president of a Spiritual Science University. So far as we know the movement is yet in embryo, but is exciting considerable interest.

Mrs. J. J. WHITNEY.—This most popular west midium opens her Sunday evening meetings at Irving Hall, Post street above Kearny, on Sunday, Oct. 2d, after an absence of two months from the platform. Her return will be hailed with delight by a large number of her population who are interested in the subject of spirit communion. There are hundreds in this city who are hungering for just such evidences of a life beyond the border land of death which this instrument of spirit force can so effectively give. Mrs. Whitney, in resuming her labors, does so at the earnest solicitation of many friends and the desire of her invisible guides and teachers; if she were to consult her own feelings she would consider her private work all sufficient, having, as she has, her time so fully occupied with that business, sitting daily for numbers ranging from twenty to thirty. But her powers seem inexhaustible, as she appears before her audiences on Sundays as fresh as though the entire week had been spent in making ready for the occasion. There will also be a good musical program for each evening, under the supervision of Mrs. Miner, one of our sweetest singers. We would advise our readers to go early if they wish to get seats, for there will undoubtedly be a great rush on the opening night, and we may reasonably expect a fine spiritual feast.

"I am trying an experiment, which I hope may prove a success. If it is, I shall be happy, and you should be, I suppose, to my friends, but my meaning, if there be any chance, how busy I will make it for them! This occasion is played out, and I have started for those pale realms. I don't know what kind of treatment I shall get, and I don't care."

Thus wrote one on the eve of suicide, James A. Brown, of Virginia City. Having no faith in the tenets of orthodoxy, and no knowledge of the spiritual philosophy, and hence no consolation in his misfortunes and afflictions, he thus ironically laid down a life that should have been a pleasure to himself and a blessing to others. But he will find many "friends" in those "pale realms," and on looking back, probably see no "enemy" more formidable than self. He will wonder why he lived so many years in daily relations with that foe without finding him out; the foe that at last turned him out of house and home, and then destroyed him. Mr. Brown was a believer in that invisible power called the devil, and in closing his impersonal message, he requests those who might read it and desire to communicate with him, to address "all correspondence in care of His Satanic Majesty," whom he claimed as a personal friend, and believed to be "the oldest inhabitant of the camp he expected to visit."

Since our glorious philosophy is attributed to this same devil, we are not prepared to denounce Mr. B. for his choice of acquaintance; but we think it might have been more extensive and more positive and more sustaining. He is doubtless lost in his old haunts now, looking over his last opportunities, and picking up odds and ends that may help him.

CONCLUSIVE EVIDENCE.—An incident illustrating the excellent mediumistic power of Mrs. J. J. Whitney occurred in the writer's personal experience, a few days ago. A matter came to our knowledge which we deemed it important for Mrs. Whitney's guide to know,—not for her, as we preferred that she should not know. So we called on her for the purpose of informing her guide. Without a word regarding our purpose, we simply requested a seance which she instantly accorded. On passing under control of her own faithful spirit attendant W. H. Salsbury, his first words were to tell us precisely what we had called for, expressing his satisfaction that we had not mentioned the matter to his medium! Now we know positively that in no possible way could Mrs. Whitney have known the nature of our errand, and there was nothing in the attendant circumstances to afford her the slightest clue for a guess. But such evidences of her grand mediumship are so common in the experience of others that a single instance of this kind is hardly worth mentioning.

AT HOME.—Mr. and Mrs. Henry Washburn were "at home" to about forty of their friends at their residence, 2728 Howard street, last Friday evening. The hospitality of the Washburn home is well known to hundreds on this coast, and this reception was no exception; a most enjoyable occasion it was to all present. The host and hostess were untiring in their efforts to make all happy. There was a number of fine musical selections rendered during the evening on piano and cornet, together with games and general social conversation. Then came choice refreshments which received their full share of attention. Among those present were Dr. and Mrs. Rogers, late of New York. They are charming people to meet socially, as well as for their grand mediumistic powers. Also Mr. and Mrs. E. H. Mozart were of the number. They have just returned from an extended European tour, a history of which we hope ere long Mrs. Mozart may be induced to give us.

A lady subscriber, writing from Tustin, Cal., says: "I just received a card reminding me of 'the expiration of the subscription of your most estimable paper. By all means I must have 'your GOLDEN GATE. This is a sectarian place' and I can scarcely get any one to read the 'paper. I am interested with you in the glorious work of Spiritualism. You are doing a noble work for the present and future generations. I send every paper off in different 'States.'"

—Dr. and Mrs. Henry Rogers, the spirit artists, have fitted up elegant parlors at 524 Eddy street, where they are now ready to exemplify the wonderful power that has been imparted to them from the spirit world. Their pictures are not only perfect spirit likenesses, but they are marvels of exquisite art. Dr. Rogers is also an independent slate-writer, and will give sittings for that phase of mediumship.



## EDITORIAL NOTES.

—Canon Wilberforce thinks it would have been impossible to have stamped Ireland under foot if she were not weakened by her whisky.

—The man who would take an underhanded way to injure another, either by word or deed, is wanting in the virtue of a common coward.

—Mrs. Fred Evans, who has been recuperating for the last few weeks in the Los Gatos hills, returned home on Monday, much improved in health.

—The beautiful poem on our 8th page entitled, "My Baby Sleeps," (from the gifted pen of Ninetta Eames—where is the mother that can read it without a lump in her throat?)

—The Social and Dance of the Union Spiritual Society will take place at St. Andrew's Hall, 111 Larkin Street, Tuesday evening, October 4. Tickets, admitting gentleman and lady, 25 cents.

—Charity is one of the cardinal virtues. He who has it not has yet to take his first lesson in true spiritual knowledge. A religion without charity would not be worth perpetuating for a single day.

—The classes in Spiritual Science are still in session Mondays and Thursdays at 8 p. m., and Tuesdays and Thursdays at 10 a. m., in Encampment Hall. A fifty-cent ticket admits twice on the same day.

—Light, of London, says: "We have received a pamphlet from Mr. Alfred Russell Wallace's lecture delivered at San Francisco, and reprinted from the GOLDEN GATE. We have already expressed our sense of the value of this 'recent addition to our literature.'"

—Mr. Colville opens his classes in metaphysics in San Jose next Wednesday afternoon and evening at Germania Hall. We unhesitatingly commend Dr. Colville to our San Jose friends, and know it will do them good to attend his course of instruction on the power of mind over matter.

—Mr. and Mrs. Bushyhead, of San Diego, paid our city a visit last week. Their beautiful and hospitable home has given shelter to many a worker in the spiritual vineyard. Mr. Bushyhead was Sheriff of San Diego county for several terms, and is one of the best and most favorably known citizens of Southern California.

—W. J. Colville has had the lending library, connected with his Boston society, removed to 111 Mason street, San Francisco. It is in the large front basement room; enter by basement door. Open Tuesdays and Thursdays from 3 till 5 p. m. Terms, ten cents per week. Students of the spiritual philosophy will find this a great accommodation.

—Mrs. Crossett, a new worker in the Spiritualistic ranks, is speaking in some of the interior cities and towns to delighted audiences. She is thoroughly entranced, and is spoken of by those who have heard her as a very eloquent and forcible speaker. She has also the healing power in quite a marked degree, and is doing very satisfactory work in both directions.

—A joke, which was carried a little farther than was desired by its perpetrators, occurred recently in Syracuse, Kansas. The names of five ladies were placed on one of the tickets for membership in the city council. The whole five were elected, and one of the number chosen president of the council. A happy result of a "good joke." We wish some of our California cities might be favored in the same way.

—On Sunday evening last, Mr. J. J. Morse, at Metropolitan Temple, commenced a series of three lectures upon "Death." His first lecture dealt with the phenomena of death, its science and general circumstance. Some weeks ago, in answer to a question concerning the nature of death, Mr. Morse's guides gave the most concise, interesting and comprehensive explanation of the subject we ever listened to. The second lecture of the course will be given on Sunday evening, Oct. 2d.

## Progress.

[Mrs. H. V. Reed, in the Union Signal.]

The London Times of July 22 contains a paragraph to the effect that the Belgium Chamber has adopted measures forbidding the sale of alcoholic drinks in disorderly houses, and abolishing the right to sue for public house debts. Thus it seems that even the rulers understand what is good for the masses; but it is vastly easier to prescribe healthful tonics for other people's palates than for one's own. Hence the Czar of all the Russias, while strongly in favor of temperance in his subjects, indulges his own royal palate with powerful potations. He wants his troops and their officers to be sober, while he, their head of both church and state, is gloriously drunk. He wants his wife and children to be temperate, even while their lord and master is spending his time with the beer-bumming beauties of royal favor. He wants the diplomats of his court to guide the ship of state safely through treacherous seas in spite of the incapacity of their sovereign. Perhaps no man in Russia knows better than the Czar himself that if his drunken orders had been carried out, he would have been at war with half the nations of Europe; and yet, no man in Russia dares to intrude advice, or to interfere with the "personal liberty" of this royal personage. He must get drunk when he pleases and abuse his family and courtiers at his own sweet will. If he occasionally indulges in a fit of delirium tremens, why that is his own royal business, and one feels inclined to inquire whether snakes in the boots of a czar are more attractive than in those of a subject. But nature calls for her own penalties; she is making out her bill against the Russian monarch, and ere long it will be presented at a court where royalty protects no defendant.

## Dr. Henry Rogers.

[We are glad to give the following clip from a letter by Nelson C. Lee, in the Banner of Light of February 19, as Dr. Rogers has just settled down for public work at 524 Eddy Street, San Francisco, and our readers will be pleased to know something of this noted mediumist in other places. We are sure he will find a warm welcome in this city, where there is a fine field for genuine spirit work. —ED. GOLDEN GATE.]

Dr. Rogers is a native of New Bedford, Mass. In a recent conversation with him he informed me that his mediumistic experiences commenced soon after the death of a dearly beloved sister, about twelve years ago. He then received unmistakable evidences of spirit presence, followed by automatic writing and trance. These so seriously impressed his mind that he gave himself up to a course of development, under spirit direction, and sat at regular periods for a number of years, a willing instrument in the hands of his unseen, but by no means unappreciated guides. It was at the National Hotel in Washington, some years ago, that the Doctor first became convinced that he possessed the rare qualities of mediumship which have since then associated his name with those wonderful productions of spirit art which stand unrivaled among the marvels of the age.

From Washington Dr. Rogers repaired to Philadelphia, and was for a long time one of a developing circle which met regularly at the residence of Col. Kase, the well-known Spiritualist of that city. Here it was that his instrumentality for independent state-writing gained such proficiency as to bring him rapidly to the front as one of the most remarkable of his class.

It was in the spring of 1885 that Dr. Rogers, then in the very prime of life, first came to reside in New York City, and assumed the role of a public medium. Among the first to test his mediumship for independent state-writing, or psychography, as it is now termed, was Prof. Henry Kiddle, an account of whose experiences on the occasion of three distinct sittings was published in the *Banner of Light* at the time. This was followed by the testimonials of other well-known celebrities in the spiritual ranks, who, without exception, avouch the genuineness of the manifestations. What may be stated as unusual in respect to medial manifestations of this class is that, so far as I have been able to discover, not one of all those who have written or spoken of Dr. Rogers' mediumship has upon him a single reflection to be discredited. This is largely owing to the favorable impression which the Doctor makes upon his visitor, and the fairness of all that is done in his presence. At Washington, Philadelphia, Lake Pleasant and Saratoga, where the Doctor and Mrs. Rogers are best known, not the slightest whisper is one able to hear of an uncomplimentary nature concerning either. I should have stated that the two were married in May, 1886.

But the phase which, more than all, has attracted the wonder and admiration of all those who have been made acquainted with its marvels, is the fact—the proven fact—of the spirit production of life-size portraits in crayon of persons who have passed to the other side of life, and this, too, of likenesses as perfect in feature and personal characteristics as the highest art is able to produce, even though there be at the time no picture or drawing of the sitter extant. The number of such portraits painted through the mediumship of Dr. and Mrs. Rogers, at this writing, has reached ten. The last of these was made at the Lafayette Hotel, at the instance of Mrs. Harriet E. Beach, a lady well-known in our literary circles, on the evening of Monday, January 31st, immediately previous to the departure of these two remarkable mediums for Boston.

[The readers of the GOLDEN GATE will remember the beautiful picture adorning our columns of April 23, a cut from one of Dr. Rogers' portraits, and which was accompanied by the picture, all having previously appeared in the *Banner*.—ED. G. G.]

It was my good fortune to inspect this picture the moment of its accomplishment, and to learn its history. At a materializing séance of the well known medium, Mrs. M. E. Williams—at which Dr. and Mrs. Rogers and Mrs. Beach were present—an ancient spirit (guide of Mrs. B.) who claims to be an Egyptian, and gives the name of "Amarona," materialized and spoke to us. At this time he laid his eyes upon a more refined and manly face, nor can I conceive how it could be improved as an expression of the highest type of masculine nobility. The drapery of the head and bust, I should say, is wholly consistent with the character and calling of an astrologer, astronomer and magician of a period when this learned class ranked among the first in the old monarchies of the East, and more than all others, led the way of progress in all that makes a nation felt among the peoples of the earth. In a double row, pausing in the middle of a front vestibule of "material," were depicted the signs of the zodiac, with various cabalistic figures elsewhere, doubtless significant of the order and rank of the wearer. The forehead was broad and high, the eye keen and dark, the beard and mustache full, black and neatly trimmed, and the whole figure that of a man in the full vigor and strength of assured manhood. If I mistake not, this is the second life-size male portrait taken in this way, and it is to be regretted that all those who would profit by an examination of it may not be allowed the opportunity,

for, aside from its artistic merits, it is in itself a marvel.

The nine portraits previously given through the medial assistance of Dr. and Mrs. Rogers are no less marvels of drawing and exquisite art handling. It has been my privilege to read the testimonials of each of those for whom these pictures have been taken, and, without exception, they and their friends have certified to the accuracy of the likenesses; and this, too, in cases where no former likeness of the subject was known to exist.

The very many friends of Dr. and Mrs. Rogers who reside here regret exceedingly that they felt impelled to leave New York city so soon after having gained the friendship and good will of all with whom they were brought in contact, either socially or professionally.

Dr. Rogers has also met with success as a healing medium, but latterly his fame as an instrument for the class of physical phenomena above mentioned has drawn to him so large a patronage as to quite use up his powers in this specialty.

[Written for the Golden Gate.]

## Home of the Soul.

BY ELLA L. MERRIAM.

[Written through the inspiration of her spirit father in a time of trial and unrest.]

Home of my soul! Bright, beautiful home! No shadows darken that blissful abode. No trace of gloom lingers upon the radiant countenances of its joyous inmates. No discordant notes mar its perfect and perpetual harmony. No anxiety, sorrow, nor disappointment ever enter its gleaming portals. No torturing fears, nor saddening memories to diminish its heavenly enjoyments. No confusion, nor commotion to disturb its serenity, but rest, peace, love and celestial delights are the undisputed and uninterrupted portion of each and every occupant.

Oh, the full and unfruitful fruition of our soul's most ardent longings! Our past unrequited hopes and desires, our abortive efforts and fruitless endeavors satisfied and completed! All this, and more! So much more that human language can not describe, nor the mind conceive, nor the heart understand. All for a momentary conflict, a brief spasm of pain, a fleeting shadow of earthly discipline! What more canst thou wish, O anxious soul? "Reunion and recognition of earth ties?" Soul, ere thou asked it, it was thine. Loving hearts and willing hands, so true to thy temporal interest are still engaged in their labor of love, preparing this blissful abode for thy joyful home coming.

Oh, be diligent in this preparatory sphere, and merit a triumphant entrance and a joyful welcome! Be patient for a brief season. Be true, faithful and persevering in every honest undertaking in this temporary home, and all that I have promised thee, and much that I can not reveal to thee, far, far beyond thy highest expectation, will be thine for ever and ever!

LOS ANGELES, 310 Temple street.

"My good woman," said the learned judge, "you must give an answer in the fewest possible words of which you are capable to the plain and simple question whether, when you were crossing the street with the baby on your arm and the omnibus was coming down on the right side and the cab on the left and the brougham was trying to pass the omnibus, you saw the plaintiff between the brougham and the cab, or whether and when you saw him at all, and whether or not near the brougham, cab and omnibus, or either, or any two, and which of them respectively—or how was it?"

THACKERAY, like most men of genius, seems to have had his mediumistic side. Miss Perry thus relates the story of the naming of *Vanity Fair*: "He told me sometime afterward that, after ransacking his brain for a name for his novel, it came upon him unawares in the middle of the night, as if a voice whispered, 'Vanity Fair.' He said, 'I jumped out of bed and ran three times round my room, uttering as I went, 'Vanity Fair, Vanity Fair, Vanity Fair.'"

**Advice to Mothers.**  
Miss Winkler's SOUTHERN STAY-should always be used when children are afflicted with teething. It soothes the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the mother wakes as "bright as a button." It is very pleasant to taste. It soothes the child, soothes the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhea, whether arising from teething or other causes. Twenty-five cents a bottle.

## MANAGER'S NOTICE.

W. J. Colville's Sunday Services are held in Odd Fellows Hall, Market Street. Entrance on Seventh Street.  
Lectures at 10:45 A. M. and 7:30 P. M. Answers to questions at 2:45 P. M. W. J. Colville, Maguire, Reader, and Barlowe Schmitt, Soloists. Miss E. Beresford Joy, Soloist and Organist.

Classes in Spiritual Science—embracing the salient principles in Metaphysics, Mental Healing, Mind, Prayer, and Faith Cure, and Christian Science—will be held in Encampment Hall, Mondays and Thursdays, at 8 p. m., and Tuesdays and Thursdays at 10 a. m. Elevator runs one hour previous to and at close of classes.  
Classes in Hamilton Hall, Oakland, Fridays at 3 p. m., and lectures the same day at 7:30 p. m. Fees for a course of twelve lessons in Spiritual Science, \$5.

Single admission tickets to classes, 50 cents.  
Admission to Sunday services to classes; reserved seats 25 cents. Monthly tickets, with reserved seat, \$1.  
Membership in Classes and reserved seats for Sunday Services can be secured on application, in person or by letter, at 210 Stockton Street, San Francisco.

*Albert Morton.*  
BUSINESS MANAGER.

Mrs. J. J. WHITNEY.—This wonderful instrument for the invisibles will resume her public meetings on Sunday evening, Oct. 2d, at Irving Hall, 139 Post street, between Kearny and Dupont streets. As a platform test medium Mrs. Whitney is without an equal on this Coast, and we doubt if her superior can be found anywhere. Possessing a fine and impressive presence, coupled with rare sweetness of manner, she never fails to inspire confidence and trust in her audiences. She has appeared before many of the largest audiences ever gathered together in this city, giving hundreds of the most convincing tests of spirit presence, calling forth the admiration and astonishment of her multitude of hearers. Irving Hall will no doubt be crowded upon her opening night.

Mrs. M. Miller, of 114 Turk street, desires to inform her friends that she has some pleasant, sunny front rooms to let by the week, day or month in a central locality. First-class beds, furniture and carpets; bath-room, hot and cold water all day. A pleasant home for those who desire it. Call and see and feel satisfied.

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

All Government business attended to promptly at reasonable rates, by JOHN B. WOLFF, 103 F Street (N.E.), Washington, D. C.

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

Do you wish to develop as a medium, consult, by letter, J. W. Fletcher, the Clairvoyant, 6 Beacon Street, Boston, Mass. Six questions allowed. Terms, \$2.

## NOTICES OF MEETINGS.

W. J. COLVILLE, THE CELEBRATED INSPIRATIONAL SPEAKER AND IMPROVISOR. Spiritual Services in Odd Fellows Hall, Market Street; entrance on Seventh Street. J. W. Maguire, Reader, Chorister and Pianist. Mrs. Marie Bishop, Soloist. Miss E. Beresford Joy, Soloist and Organist. Lectures at 10:45 A. M. and 7:30 P. M. Answers to questions at 2:45 P. M.

SPRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, every Sunday, at 11 a. m. J. Morse, the celebrated inspirational speaker, will answer questions in the trance state, and will lecture in the evening. Children's Lyceum at 1:30 p. m. All services free.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meets every Sunday P. M., in Washington Hall, 35 Eddy street. Good speakers upon all live subjects pertaining to Spiritualism and humanity. A free Spiritual Library, of two volumes, open every Sunday from 1:30 to 5 p. m. All are invited.

UNION SPIRITUAL MEETING EVERY WEDNESDAY evening at St. Andrew's Hall, No. 111 Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

## ADVERTISEMENTS.

DR. HENRY ROGERS,

(LATE OF NEW YORK)

## INDEPENDENT SLATE-WRITING!

524 Eddy St., San Francisco.

Private sittings daily.

oct-5w

MR. AND MRS. HAWLEY,

## MAGNETIC HEALERS,

1020 Geary St., San Francisco.

MME. MARIE ERIE-BISHOP,

(Soprano at Odd Fellows Hall)

## TEACHER OF "VOICE BUILDING",

ALSO ITALIAN, FRENCH, GERMAN, AND ENGLISH SINGING.

Lessons private or in classes. Highest references. Twenty years experience.

For terms, etc., address 120 Taylor Street, San Francisco.

REAGAN, COLLINS & BUTTNER,

## REAL ESTATE BROKERS,

114 WEST SANTA CLARA STREET, SAN JOSE, CAL.,

(Under Tower.)

Have a Choice Line of all kinds of Property.

See 24

## DOBBINS' ELECTRIC SOAP

Is for sale everywhere, and has for twenty years been acknowledged by all

to be the

## BEST FAMILY SOAP IN THE WORLD.

In order to bring to the notice of a still larger constituency, we have recently reduced our price, keeping its quality unchanged, and offer the following

**BEAUTIFUL PRESENTS**  
free of all expense to all who will preserve and mail to us, with their full address, the outside wrappers taken from this soap.

For fifteen complete wrappers we will mail a beautiful book, 25 pages, lithographed cover, "Short Hints on Social Etiquette," the cash price of which is forty cents; or a new and beautiful set of seven Calender Portraits of D'Oyley Carter's Original English Mikado Company, Fifth Avenue Theater, New York.

For twenty-five complete wrappers we will mail a copy of the most beautiful picture ever published, entitled "The Two Sisters." The original painting is owned by us, and can not be copied or duplicated by any other firm, and hence is worthy a place in any house in the land.

For thirty complete wrappers we will mail a copy of "Short Hints on Social Etiquette" and Worcester's Pocket Dictionary, 242 pages.

The housekeeper will find, on a trial according to directions, that the washing does not require half the quantity of Dobbins' Electric Soap than it does of any other; that there is a great saving of time and labor in its use; that it saves the wear and tear of the clothes on the washboard, and is better for the hands than to pieces, or hard the hands, as adulterated soaps do.

It disinfects clothes washed with it, leaving them thoroughly cleansed and sweet, instead of adding a foul odor of rancid and fatty grease.

It washes bangles without shrinkage, leaving them soft and supple.

Manufactured by I. L. CRAGIN & CO., 119 S. Fourth Street, Philadelphia, Pa.

## ADVERTISEMENTS.

## FROM THE OTHER SHORE

Your Loved Ones Call Back to You:

## "STAY WHILE YOU MAY"

"Amid the joys and beauties of Earth,  
"lest you come, unprepared, before your  
"time, an unwelcome visitor to the Spirit  
"World. Life purified and flesh made  
"clean fit the soul for the delights that  
"await you in the Better Land."

## THE FAMOUS

## CARBOLIC SMOKE BALL

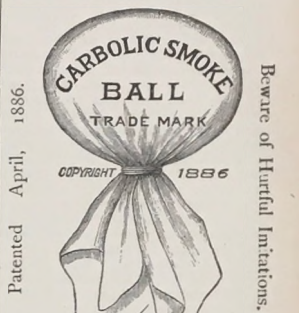
## TREATMENT

Cures Catarrh, (that most loathsome, offensive, and destructive malady) and all other Throat and Lung Diseases. It purifies the Blood, tones up the Stomach, Spleen, Liver and Kidneys, and cleanses the soul.

It is a simple yet effective

## HOME TREATMENT,

That does its work of healing quickly and well, leaving no trace of disease behind.



## CAN BE CARRIED IN THE POCKET

READY FOR INSTANT USE.

Sent by Mail or Express, with full directions, on receipt of price, 5c (Smoke Ball 5c, Debiller 5c) and four cents in postage stamps.

Will You Weigh the Evidence?

Read the following Voluntary Testimonial from a gentleman well known throughout the Pacific Coast:

OFFICE OF COMMERCIAL INSURANCE CO., 439 California St., San Francisco, July 29, 1887. CARBOLIC SMOKE BALL CO.—GENTLEMEN: In November last, I rode all night, in Shasta county, on the outside of the stage, in very severe, frosty night, reaching Yreka about 7 a. m. I was completely chilled through, and the chill resulted in the inflammation of one eye, so severe that, in three days, an oculist decided that I was in imminent danger of losing the sight of one eye, and ultimately the other eye would follow, and I would become entirely blind. From one eye I could not see objects sufficiently distinct to recognize the faces of my friends. Local applications relieved the pain and retarded the loss of sight, but failed to effect a cure. After suffering several weeks, I formed my own opinion as to cause, and concluded it was a severe case of Catarrh. Seeing your advertisement of the CARBOLIC SMOKE BALL, I called, received an application, purchased a "Smoke Ball," and in three days followed, while applying the same, it removed a hard scum from my nose, as large as a hard nut. Instant relief followed. My eye grew better from that time, and soon was "as good as new." I sincerely believe it saved my eye, and I know not how to sufficiently thank you. I kept the Carboloc Smoke Ball with me now in traveling, and find it a great comfort when exposed to danger of catching cold, as it never fails to relieve me. Yours truly, A. R. GUNNISON.

Hundreds of such Testimonials at the office. Circulars and Testimonials sent to any address. You can test it FREE at the office of:

CARBOLIC SMOKE BALL CO., 652 Market Street, Corner Kearny St., San Francisco.

Books for Sale at this Office.

Manual of Psychology: The Dawn of a New Civilization. By J. KODER BUCHANAN, M. D.	PRICE
The New Education: Moral, Intellectual, Hygienic, Intellectual. By J. KODER BUCHANAN, M. D.	1.50
Leaflets of Truth; or, Light from the Shadow Land. By M. KADY.	75
Our Sunday Talk; or, Gleamings in Various Fields of Thought. By J. J. OWEN.	1
The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. LOVELAND.	1
Spiritualists' Directory. By G. W. KATERS.	15
Spiritism: the Origin of all Religions. By J. P. LAMERSON.	50
The Wonders Wonder. By E. W. STREYERS.	50
The History of the Origin of all Things. By L. M. ANNOLD.	50
The Spiritual Science of Health and Healing. By W. J. COLVILLE.	75
Beyond. (Interesting Experiences in Spirit Life.)	50
Experiences of the Spirits Eon and Eon in Earth Life and Spirit Spheres.	50
The Independent Voice in Grand Rapids, Mich. By H. W. BOOZER.	15
The Career of the Stolen Boy Charlie. By Mrs. Caroline Oakley and Willie Fern.	1.00

\*When ordered by mail, eight per cent added for postage.

## NEW INSPIRATIONAL SONGS.

By C. PAYSON LONGLEY.

Author of "Over the River," and other popular Melodies.

Beautiful Home of the Soul.  
Come in Thy Beauty, Angel of Light  
Gathering Flowers in Heaven.  
In Heaven We'll know Our Own.  
I'm Going to My Home.  
Love's Golden Chain.  
Our Beautiful Home Over There.  
Our Beautiful Home Above.  
Oh! Come for My Poor Heart is Breaking.  
Once it was only Soft Blue Eyes.  
The City Just Over the Hill.  
The Golden Gates are Left Ajar.  
Two Little Shoes and a Ringlet of Hair.  
Who Sings My Chorus here?  
We're Coming, Dear Mary.  
We'll all Meet again in Morning Land.  
When the Sunlight Gathers at Home.  
Only a Thin Veil Between Us.  
Seven Song or more, 5c. The Dollar, sent postpaid.  
For sale at the office of the GOLDEN GATE.







[Written for the Golden Gate.]

## From the Sun Angel Order of Light.

To the children of the heaven-born Order, greeting:

Saidie comes to give light to her chosen ones; and in coming, as she does this day, with the records of the past in her hand, from which she will glean facts with which to light your way, she comes with a heart filled with love for each and every child. To the workers she ever brings a baptism of peace, that they may be encouraged, even though clouds may cast their shadows over the path you tread. Be ever assured, my children, the way will grow lighter and the path more smooth. With these words Saidie returns again to the history of the Order.

In the far distant past was it organized, and in the highest sphere of planet earth—watching the planet, as such are, from its first stage of unfoldment. Gradually has the sphere's condition of spirit evolved from the grosser matter; and, while waiting, the powerful ones (who were master over the lower evolved laws of nature) watched from afar. We formed for ourselves the love-lit isles on which we dwell, waiting for the unfoldment which should evolve life on earth's surface—life in the animal and vegetable kingdom, and so on up through evolution's power until man was evolved, not made. Life evolved life, form evolved form, until a race of beings were evolved. Saidie will call them two-fold life; and still, deific sparks had not yet taken possession of the human form.

Do you ask how man became created? Saidie says from one to another two-fold life evolved itself. The creation, so to speak, of man was not first evolved from animal life. Man is part of Deity. Deity gives life. Life evolved from lower matter is not the life divine. That is from Deity—is part and parcel of Deity; and from Deity emanates the soul life, that which is divine. Man and animal have a common nature in part, and yet in man has been implanted the divine spark, or the Father's immortal life. Dual principles are nature and Deity. The Father holds us in his embrace until the mother can call us to her bosom, and give us life and form.

For ages the planets slowly unfold their natures, evolve their forms, until they are able, so to speak, to attract the deific babes from the love realms of the Infinite, and not until man is unfolded to receive the boon of life and immortality, does he inherit his immortal nature from the Father. On the isles of the blest we dwell dual souls, watching and waiting the unfoldment of the planet, until, at last, deific babes from the central sun, the power of life, light and immortality, were incarnated upon earth.

Saidie is truly mother of her constellation; each child thereof is dear to her mother heart, and she ceases not her work of love until her children are led home. The Order of Light in the higher heavens met there in council often, and chose delegates to go earthward who, when incarnated in the mortal, knew not, for the time, their origin and destiny. They forgot, in the dense fog of earth, there was ever a brighter sphere they had known as home—knew not, in the night of darkness in which they were enshrouded, that there was a light or brighter day. Saidie means not that they were unhappy—that they were wholly ignorant—but in the valleys of incarnation they remembered not the bright homes that were even then theirs, the bright beings who bore to them the most dear and sacred ties; for they were swallowed in materiality, and looked out of material eyes, thought with a mortal brain, and knew only that which their narrow horizon bounded. Yet Saidie remembers well times of great inspiration, which as waves of light rolled over their souls, when for the time all else would seem as a dream when it is past, or a vision of the night.

Your wisdom guides were ever struggling to gain a foothold upon the earth. In some avenues they succeeded in placing a light which shone ever so dimly; yet it was a ray from the central sun. Time passed on; ages rolled by; gradually earth has unfolded, and the inhabitants thereof. Saidie's children came ever and anon into earth valleys, incarnated here and there, where were avenues they could best select; yet among the people their superiority never made itself felt to a very great degree. Look back over the world's history and read. Here and there some have made their appearance who have been endowed with keener insight, quicker perceptions, a stronger spiritual nature, and have, with keener foresight, quicker intuitions, seemed to grasp thoughts and principles far superior to the common masses of mankind, like a light in a dark place. Yet themselves knew not that the light within drew its strength, its quickening power, from wise intelligence like unto his own which hovered near.

The idea of a supreme being was instilled through force of circumstances. It has steadily grown and expanded, until no more man worships gods of wood and stone. Yet Saidie says mankind worship they know not what, and call it God. Among the heathen nations have Saidie's children sought incarnation—among idolaters and superstitious worshippers, that they might feel the true heart-beat of each and every nation. Among the red men of the forest and the colored race have they found stepping stones of materiality, each

one leading farther on the journey of life—each one so much nearer the Father's home. The time of fulfillment being slow earth has necessarily passed through ages; man can not count the time; yet in all our waiting there has lain in our heart the one purpose which this present time is unveiling to you. Enter its open gates, ye children of earth, and you shall find a better way home.

In the present era have been startling fulfillments. It seems, as one is said to have remarked in olden times, a time when all things are passing away, and all things are becoming new. The beliefs of past ages are showing for themselves the false foundation they had built for themselves—showing the world there is no power centered therein to sustain and comfort weary, sad hearts. The human mind is reaching further into the future for a certain knowledge of the hereafter. It is as if man was just waking from a long sleep, and finding himself alive and safe, had rested, waiting for the spirits to do all; and long used to hear and believe the teachings given by the would-be-wise, he has become imbued with the same. Mankind are waking from the dreams of the past, reaching into the present for the light which shall guide them on over into the realms of the future.

Saidie has revealed the manner in which spirit inspired the mortal mind with thoughts of the work and knowledge of the plans laid for the redemption of the race. Through the ages we have waited and worked, sowing here and there a field, as we could see the soil prepared, watching the growth with joy, and the blight with gloom. Harvests have as yet been few, but they wait the time of growth. Much seed has been sown, watched in its up springing; the tender plants have been the subject of our fostering care; we have offered to humanity the gospel of divine truth, founded in wisdom and cemented in love, and it is for each child within the Order to build thereupon the gospel of peace for earth's weary, tempest-tossed ones, and to acquire the truth, which will be the passport to a life of goodness here and happiness hereafter. Let the words of Saidie sink deep into each child's heart, as she speaks in tones to be heard far and near. Uproot weeds from the soil of the soul; sow the good seed of the kingdom, and with clean hands and pure hearts ye shall gather an abundant harvest.

Saidie sorrows, at times, when her children live not in accord with the teachings of the wise and good, for well she knows there is danger in wandering in the wilderness of errors, and such wandering must lead the pilgrim farther and farther from home. Saidie's heart is full of love and tenderness. In experience she has known the many bitter lessons of life. Think not she forgets the trials and temptations of life, but she would urge every one to a higher plane of thought and consequent higher motive of life. Let the angel guide place in each hand the lighted lamp of truth, and you be guided thereby. The present field is in the uncultivated wilds of earth. Become strong to till the fields. Each child should learn well these life lessons, that your home coming be not over-long delayed. Let selfishness be buried deep within the grave of the valley. Pile high upon the same the sods of kindness and love. Learn to do the will of the angel world in your daily life and actions, in view of your eternal home.

Saidie has said, the good you can do, and do not, will shine like a mirror through the chambers of your soul in the eternities that stretch out before you. Saidie has worked heart and soul in the work; she longs to see evil put beneath the feet of the children of the All-Wise, that new victories may be continually recorded. Into this present time she must come and give again and again its mission and purpose. Strong hearts and true are engaging in the work of advancing truth, and Saidie bids each one good speed. Her workers she sends out into different fields of labor, that by the help of love, and lovingly she watches the field, giving words of advice, of love and of cheer, for in her heart of hearts she longs to see the realization of her highest hopes. She stops not to discuss matters of less moment by the way, but in her counsels she advances plans for work, thoughts of truth and wisdom, and gives the children of the earth the same.

In a convention only just held Saidie, and thousands on the other side, wish to give in connection with the objects of the Order, and why we are so banded together, a true gospel and in words the most important an understanding, for there are children of the most high, down down in the very lowest places of earth, and Saidie says these must have the truth. Many of these long for the sunlight of hope; some, even on this side of life, hunger and thirst for the true and good, and Saidie's gospel shall appeal to their better natures. Multitudes shall know there is a better way to live than any yet found. Many shall know that though fallen so low, there is a way of escape, not through fear or faith, but by simply living aright, and so redeeming themselves. Oh, ye sons of men, arouse! Look for light, and therein ye shall find peace. Those who are yet to seek earth's fields again and again may shorten the journey by living anew—by trying to uplift themselves into the clear atmosphere of the Father's love. But very few of his children understand what is love, liberty and happiness. It is to stand redeemed, and when such redemption is recorded, then, and never till then, is

man worthy to take unto his own hands the lines of freedom—freedom to do, to be, and to live; for man is to be his own master, and the master of lesser good. Let the love of those gone before be an incentive to pure and worthy lives. Live in harmony with the higher laws of nature, which are those of God, the Father, and may peace be with you.

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

OSWEGO, N. Y., Sept. 1887.

## Charity Toward False and Perverted Mediumship.

[By "H. S.," in Religio-Philosophical Journal.]

What should be the action of the widely charitable toward the false and perverted mediumship, now so rife in our midst and which is so hurtful to a true and advanced Spiritualism? Is a truly Christian charity intended to cover such sins as are found in the practices of the dollar-a-head materializing mediums, who, professing to show the re-created forms of departed friends, take advantage of the obscurity of their pre-arranged "conditions," to palm off upon the dupes their own forms instead, arrayed in masks and tinsel drapery, and who when caught in the act take refuge in a pretense of transfiguration, or some other convenient invention? I find it impossible to write coolly upon such a theme, I, therefore, assert in the strongest terms no,—"a thousand times no!"

True charity is but an enlarged and enlightened love, a love which seeks the highest good of its subject; is this to be attained by a quiet connivance at, or a willful blindness to, such atrocities as are sometimes practiced by unprincipled mediums and their confederates? Surely not. The highest good of all such can only be reached through a deep and painful awakening of the moral sense, an awakening that shall reach the conscience with a startling power and cause it to speak in thunder tones of personal rebuke. And should not the course of every sincere lover of truth and honesty be directed to this end, and not toward helping to shield and comfort the wrong-doer in evil still persisted in? The skillful surgeon, however kind-hearted, does not use his skill to soothe and cover the cancerous sore, but at once cuts deeply to its central source that the cure may be prompt and thorough. So should the true friend of Spiritualism go at once to the root of a false and sacrilegious mediumship, and with a hue and cry that can not be resisted drive all unprincipled pretenders into the obscurity of public condemnation and contempt. It will be time enough to be forgiving and charitable toward them when they show themselves ready to forsake their evil ways.

Am I speaking too severely on this matter? Perhaps so, but there is such a thing as a righteous indignation; on what occasion should this be more justly called forth than when the sacred affections of the human heart are thus deliberately trifled with by a set of money-loving swindlers? A whip of not very small cords should be used to drive these money-changers out of what should be the pure and beautiful temple of Spiritualism.

## PROFESSIONAL CARDS.

CHARLES H. HEATH,  
METAPHYSICIAN,  
Gives Treatments at 111 Mason Street.

Or will visit patients.

Mr. Heath is a Natural Healer, also a qualified  
SPIRITUAL SCIENTIST,  
And has had great success for several years, especially in nervous cases.

## DR. D. J. STANSBURY.

OFFICE AND RESIDENCE

305 Scott Street, San Francisco.

Take Haight Street Cars.

## FREE DIAGNOSIS!

Will be sent upon receipt of stamp, age, sex, leading symptom, and lock of hair.  
Address,  
DR. FRANKLIN WRAY, BURLINGTON, IOWA.  
1893

MRS. M. E. AYERS,  
PSYCHO-MAGNETIC PHYSICIAN.

Residence, 1607 Bush Street, Oakland.

MISS LEVINE,  
85 FIFTH STREET, SAN FRANCISCO.  
Room 7.  
The Wonderful Fortune-Teller

Can be consulted on all subjects. Will guarantee perfect satisfaction.

MRS. STEBBINS,  
116 SIXTH STREET (CORNER OF MINNA),  
SAN FRANCISCO.

Seventh of Seventh—From the East.

Tells Past, Present and Future.  
Ladies, 30 cents; Gentlemen, 40 cents. Chans included.

## PROFESSIONAL CARDS.

MRS. J. J. WHITNEY,  
The Wonderful  
CLAIRVOYANT AND TEST MEDIUM

Located at 120 Sixth Street,  
SAN FRANCISCO.  
Sittings daily, 11 to 1 P. M. \$1.00.

MRS. ALBERT MORTON,  
SPIRIT MEDIUM AND PSYCHOMETRIST.  
Diagnosis and healing disease a specialty.  
210 Stockton Street, 11 to 1 P. M. San Francisco.  
1014-11

MRS. PERKINS,  
TRANCE, TEST, AND CLAIRVOYANT MEDIUM,  
1021 1/2 Market St.  
Between Sixth and Seventh Streets, San Francisco.  
Private Sittings, \$1.00. Circles, Thursdays at 9 P. M. and Fridays at 8 P. M. Diseases diagnosed by her Spirit Guide, Dr. Woodhull. Gives satisfaction upon all questions.

MRS. M. E. CRAMER. MRS. J. R. WILSON.  
CRAMER & WILSON,  
METAPHYSICIANS.  
824 Seventeenth Street, San Francisco.  
LESSONS. HOURS FOR TREATMENT.  
Tuesday and Friday, from 10 A. M. to 4 P. M.  
at 2 and 8 P. M. 1 to 4 P. M.  
augs

MRS. L. G. PRAY,  
GENUINE MESSAGE AND MAGNETIC TREATMENT,  
Nervous and Chronic Diseases, Malaria, Kidney,  
Liver and Lung Troubles,  
1206 Market Street, San Francisco. Colonnade House  
Room 15. Hours, 10 A. M. to 4 P. M.  
Will visit Patients 733 augs

MRS. J. M. CUMMINGS,  
MAGNETIC BATHS AND TREATMENTS.  
Tuesdays, Thursdays and Saturdays, from 8 A. M. to 6 P. M.  
Office 128 1/2 Seventh Street,  
Between Mission and Howard, San Francisco.  
augs

MRS. C. J. MEYER,  
CLAIRVOYANT.  
109 O'Farrell St., San Francisco.  
TRANCE, BUSINESS & DEVELOPING MEDIUM.  
Circles—Tuesdays and Thursdays evenings, 7:30 cents; Friday  
afternoons, 25 and 30 cents. Private sittings daily, \$1.00.  
Office Hours, 10 A. M. to 8 P. M.  
augs

ALLIE S. LIVINGSTONE,  
ARTIST.  
Spirit Portraits Painted, \$5.00. Trance Test Sittings, \$1.00.  
Parlors, 637 McAlister Street.  
Hours, 10 A. M. to 6 P. M., daily, (excepting Saturday).  
Julio

ANNIE MCLELLAND,  
TRANCE MEDIUM.  
315 Eddy Street, San Francisco.  
Seances, Friday and Sunday evenings, at 8 P. M.  
Julio

MRS. SEAL,  
MEDIUM.  
Cures all diseases; also the use of tobacco in any form,  
liquor or opium; the cure of tobacco guaranteed.  
No fee will be charged.  
Sittings, Daily, 11 to 1 Circle, Wednesday Afternoons.  
ap16-17 No. 108 SIXTH STREET, S. F.

MRS. R. A. ROBINSON,  
PSYCHOMETRIZER AND TEST MEDIUM.  
308 Seventeenth Street,  
Between Mission and Valencia, San Francisco.

WONDERFUL MAGNETIC POWER.  
A NATURAL GIFT—THE SACRED HAND  
BY  
MRS. M. E. BROWN,  
681 MISSION STREET, SAN FRANCISCO.  
Rheumatism and Deafness a Specialty. augs

DR. LOUIS SCHLESINGER,  
TEST MEDIUM.  
31 ELLIS STREET, 11 to 1 P. M. San Francisco.  
Office hours, from 9 A. M. to 12 M., and 1 to 5 P. M.,  
(Sundays excepted).  
Sittings—Evenings, by appointment only.  
Terms—First sitting, \$2.50, which includes one year's  
subscription to the GOLDEN GATE or "Carrier Dove."  
Subsequent sittings for same persons, \$1 each. augs

FRED EVANS,  
Medium  
—FOR—  
INDEPENDENT  
SLATE  
AND MECHANICAL  
WRITING.  
Sittings daily (Sundays excepted), from 9  
A. M. to 5 P. M. Private Developing,  
daily.  
No. 133 Octavia Street, near Haight St., San Francisco  
Take the Haight Street cable car.

SHORT-HAND AND CALIGRAPH TEACHER.  
MISS GEORGIA HALL,  
At 161 Seventh Street, 11 to 1 P. M. Oakland.

ANDREW JACKSON DAVIS,  
PHYSICIAN TO BODY AND MIND.  
Has become permanently a citizen of Boston, and may be  
consulted concerning physical and mental  
disorders, or addressed at his  
Office, No. 63 Warren Avenue, Boston, Mass.  
Mr. Davis would be pleased to receive the full name and  
address of liberal persons to whom he may from time to  
time mail announcements or circulars containing desirable  
information. Boston  
July 25th

CLAIRVOYANT EXAMINATIONS.  
DR. E. F. BUTTERFIELD,  
(Office, Corner of Warren and Fayette Streets.)  
SYRACUSE, N. Y.  
Enclose one dollar and lock of hair. augs

## PROFESSIONAL CARDS.

MME. C. ANTONIA, M. D.,  
CLAIRVOYANT MEDIUM, BUSINESS AND MEDICAL  
Consultations on all the affairs of life.  
Spiritual Communications.  
Correct Diagnosis and Successful Treatment of all Diseases  
Chronic Diseases and Diseases of Women a Specialty.  
English, French and German spoken. References to  
best families in town.  
10 O'FARRELL ST.,  
Near the junction of Market and Dupont Streets, S. F.

MRS. DR. BEIGHLE  
Will Diagnose Disease Without Questions.  
44 Sixth St., Room 4 (Manchester House), San Francisco.  
Office Hours, 9 to 5.  
Residence, 335 Haight Street.  
NERVOUS DISEASES A SPECIALTY.  
augs

MRS. F. SAGE, M. D.  
202 STOCKTON STREET, SAN FRANCISCO.  
DISEASES OF WOMEN AND CHILDREN  
A SPECIALTY.  
Office hours, from 8 to 10 A. M., 1 to 4, and 7 to 8 P. M.

HORACE H. TAYLOR,  
MAGNETIC HEALER,  
1053 MARKET STREET, SAN FRANCISCO.  
Rooms 14 and 20.  
OFFICE HOURS, FROM 11 TO 5 P. M.

DR. A. W. DUNLAP,  
CLAIRVOYANT AND MAGNETIC HEALER,  
822 MISSION STREET,  
Diagnoses disease without questions; all kinds of disease  
treated; root and herb medicine used; eyes, cancer, tumors,  
etc., successfully treated; has had twenty years' practice as  
a Healer in this city. References at office. July 24th

MRS. M. J. BROWN,  
No. 114 Turk Street, city.  
VAPOR BATHS SCIENTIFICALLY APPLIED.  
Chronic and Nervous Diseases Cured Without the Use of  
Drugs.  
Consultation, 1 Daily.

The Vitalizing Carbon-Bath, or Portable Hot Springs.  
What is the effect? It cleanses the skin and opens the  
pores, equalizes the circulation and relieves congestion,  
preserves health and prevents disease, purifies the blood by  
removing the impurities which accumulate in the fluids and  
tissues of the body, and imparts vigor to the system, and  
strength to the mind. dect-d

MRS. M. MILLER,  
MEDIUM.  
Meetings—Tuesdays, Thursdays and Saturday evenings,  
and Fridays at 7:30. Sittings daily, \$1.00.  
114 Turk Street, between Taylor and Jones.  
Sittings daily. Admission to Public Circles, ladies 10  
cents, gentlemen 25 cents.

A grand opportunity for some person who desires to keep  
a Lodging House in a central location. The house is situ-  
ated at 114 Turk Street, between Taylor and Jones. There  
are twelve rooms, living room and kitchen. First class beds  
and furniture. All the rooms occupied. The lady who  
operates the house desires to sell out on account of ill health.

MME. DELPHI.  
ELECTRIC AND MAGNETIC TREATMENTS.  
Massage, Swedish, and Improved Methods a Specialty.  
35 SIXTH STREET, SAN FRANCISCO.  
Hours—From 10 A. M. to 12 M., and from 1 to 9 P. M.  
Julio

MRS. A. A. CONNOR,  
METAPHYSICIAN AND D. M.  
ALL NERVOUS DISEASES A SPECIALTY.  
Office Hours—Mondays, Wednesdays and Fridays, 1 to 4  
o'clock P. M.  
28 1/2 Page St., near Laguna, 1 San Francisco.  
Consultation, Free. dect-d

MRS. SALINA PILSNER,  
Mineral Psychometrist;  
Webster Street, East San Jose.  
Small specimens of rock may be sent by letter. Prompt  
examinations made. Terms, \$2.50. augs

WHAT HAVE YOU TO EXCHANGE  
{ FOR A }

Catarrh Remedy that never fails?  
Address  
MRS. E. E. YATES,  
SHARON, WIS.

MRS. IDA A. WHITLOCK  
BOSTON.  
GIVES PSYCHOMETRIC READINGS from Letters,  
Locks of Hair, and other articles. Terms, \$1.00.  
Drawer 333, Boston, Mass. July 30th

MRS. ELISE MAYNARD,  
269 Tremont Street, Boston,  
GIVES PSYCHOMETRIC READINGS BY HAND-  
WRITING OR PHOTO. ALSO, MAGNET-  
IZED TALISMANS, BY SPIRIT  
POWER.  
Fee, 50c and six stamps.

MRS. L. A. COFFIN,  
PRACTICAL PSYCHOMETRIST,  
Will give readings by letter.  
Character and Business, \$1.00, and stamp. Three questions,  
30 cents, and stamp.  
213 MEDFORD STREET, SOMERVILLE, MASS.

MRS. MARY L. MCGINDLE,  
Mandan, Dakota,  
CLAIRVOYANT, INSPIRATIONAL & BUSINESS  
MEDIUM.  
Six questions answered for one dollar.  
Life horoscope sent for \$2.00. Satisfaction guaranteed.  
May 27th

B. J. SALLISBURY,  
—DEALER IN—  
{ Real Estate }  
SANTA ANA, LOS ANGELES COUNTY, - CALIFORNIA.  
Inquiries from abroad answered promptly.  
May 27th

DR. THOMAS L. HILL,  
DENTIST.  
OFFICE AND RESIDENCE, 209 MARKET STREET,  
SAN FRANCISCO.  
Office hours, from 9 A. M. to 5:30 P. M.  
Consultation hour, 4:30 to 5:30. July 24th

PROFESSOR J. BERGEROT,  
613 1/2 STOCKTON STREET,  
Will tell you, by the inspection of your hand, head and  
writing, your good and bad chances concerning marriage,  
divorce, children, law suits, travels, length of life,  
accomplishments, insanity, murders, thefts, physi-  
cians, education, riches, poverty, enemies and friends. Con-  
sult the sciences. Patronized by the wisest men. Consultations  
\$1. augs



