



GOLDEN GATE

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

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GEMS OF THOUGHT.

[From R. W. Emerson.]

A friend is the hope of the heart.

Nature as we know her is no saint.

Thought makes everything fit for use.

The universe is the externization of the soul.

Life will be imaged, but can not be divided nor doubted.

No change of circumstances can repair a defect of character.

All things exist in the man tinged with the manners of his soul.

We have seen many counterfeits, but we are born believers in great men.

It is for us to believe in the rule, not the exception. The noble are thus known from the ignoble.

Divine persons are character born, or, to borrow a phrase from Napoleon, they are victory organized.

Every known fact in natural science was divined by the presentment of some body, before it was actually verified.

All good conversation, manners, and action come from a spontaneity which forgets, and makes the moment great.

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.

Human life is made up of the two elements, power and form, and the proportion must be invariably kept, if we would have it sweet and sound.

It takes a good deal of time to eat or to sleep, or to earn a hundred dollars, and a very little time to entertain a hope and insight which becomes the light of our life.

Men should be intelligent and earnest. They must also make us feel that they have a controlling, happy future opening before them, whose early twilight already kindle in the passing hour.

Life is a train of moods like a string of beads, and, as we pass through them, they prove to be many-colored lenses which paint the world their own hue, and each shows only what lies in its focus.

Truth is the summit of fury; justice is the application of it to affairs. All individual natures stand in a scale, according to the purity of this element in them. The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel.

Beyond this universality of the symbolic language, we are apprised of the divineness of this superior use of things, whereby the world is a temple, whose walls are covered with emblems, pictures and commandments of the Deity; in this, that there is no fact in nature which does not carry the whole sense of nature.

It seems as if the day was not wholly profane, in which we have given heed to some natural object. The fall of snow flakes in a still air; the reflection of trees and flowers in glassy lakes; the musical, streaming, odorous, south wind, which converts all trees to wind-harps,—these are the music and pictures of the most ancient religion.

Some Reflections on Re-incarnation.

BY E. WHITFIELD.

Two fundamental assumptions lie at the threshold of man's introduction into this world. The first is, that his subjective existence antedates his objective appearance; that as an ego, elemental or monad, he is co-existent with the universe; that he, together with the cosmos, participates in the universal *mauvantara* and *pralaya*, or the *eu*-breathing and the *in*-breathing of the creative principle; that his involution in and evolution through matter is for the purpose of acquiring an ultimate and practically indestructible body, which shall establish his relation as perfectly with the macrocosm as he is subjectively connected with the microcosm; and finally, that in order to acquire this perfect vehicle of the ego—this body of the "resurrection"—the individual must become successively incarnated in matter, until he makes its conquest, achieves his freedom, and rises superior to all material limitations.

The second assumption is, that man, as to his essential form or personality, is *derivative*; that his earliest introduction into the world and the universe, and his first and last appearance in a physical body, is when he is born of a physical mother; that previous to this historical event the aforesaid James or John never had a conscious being, but was conglomeration with the primordial mass as a part of its undifferentiated substance. And further, the purpose of this single incarnation is to specialize a portion of the general organizable pabulum, establish the individuality, and record the beginning of conscious existence. And finally, when this *derivative* individuality once gets started its career is presumed to be upward and eternal, as this career has but one end, which is its beginning. As this view admits of no cycles, or periodicities in nature's progressive unfolding, the individual once started in the upward career, he need have no fears of encountering any return waves or *pralayas*, or of getting into any "descending arcs" that will divert, interrupt, or in any way disturb the regular upward incline of his eternally progressive life.

Neither of these two assumptions can be proved or disproved from any generally recognized scientific data at present accessible to us; and I doubt whether they will ever be settled by recourse to such data as material science will be able to furnish; for they involve an ultimate ground that lies beyond the pale of experimental research. But a strong pre-emptive evidence that the vital truths are associated with a belief, is to be found in the extent of its diffusion and the degree of its persistence. And I think I may safely say that the first of these assumptions has been by far the most widely diffused as a belief throughout the world. Nor has the increase of modern enlightenment served to diminish it, but has rather extended and fortified it.

The belief in re-incarnation has been almost universal, both among oriental and occidental civilizations, notably amongst the most learned of the ancient Egyptians, Chaldeans, Hindus, and Greeks; and in the West it has been diffused through the Toltec, Aztec, and Inca nations, including their priests and sovereigns. Nor do I think that any one will dispute the fact that this philosophy is to-day rapidly gaining ground in those countries where science, art and literature are making the most rapid advancement. France, Germany, England, America,—these are the countries where this belief is multiplying adherents by the million. Many causes conspire to this result. We are at the end of a long cycle, when the "graves must yield up their dead;" when the orient must pour its intellectual treasures into the occident; when the buried relics of pre-historic cities must be disinterred. The public mind has been unconsciously preparing these many years for the advent of a new condition. Scores of men like Bunsen, Rawlinson, and Max Muller have been wrought upon to explore the archaeological and philological treasures of the old empires. Scholars to-day evince an interest in these themes beyond that ever before experienced; and gradually this interest extends to the outer surface of

society and takes hold on the common people. Lytton writes his marvelous stories of "Zanoni" and the "Coming Race," half fact, half fiction; the world reads them and demands more. The public are hungering for the truths of the occult realm, and books are multiplying to satisfy this hunger.

It is only a few years since the first Theosophical society was organized in this country; now they extend throughout all the leading cities of the land, and are sending forth hundreds of books and periodicals to an eager and inquiring public. The latent germs of a deeper spirituality are everywhere budding forth in the public mind, and the esoteric philosophy of the East is the good seed that is now being sown broadcast upon soil that is well prepared.

Now I have no thought of attempting to convince any one by argument that a person is successively re-incarnated until he achieves an ultimate and glorified body. I hold to catholicity of thought and opinion. Moreover, I am no proselyter; but I believe that every earnest conviction should be modestly launched forth, to the end that those who are hungry for the truth may imbibe and assimilate according to their individual needs. To some the belief that the law of evolution involves a succession of physical careers, is a present help and a great light. Those who cherish a different philosophy, and who interpret the processes of creation in a different way, have my respect and good-will so long as they observe the law of common courtesy, and repress any latent intolerance that may be lurking in their nature. I think it sufficient cause for regret, however, that we have in the ranks of Spiritualists writers and speakers who relax not one whit from the old time intolerance, exhibiting the full measure of its repulsive spirit, but who are happily shorn of the prerogatives which were arrogated by the Romish church in the fifteenth century. I trust the day will come when honest differences of opinion amongst Spiritualists will no longer be an occasion for being branded with such epithets as, "this quintessence of absurdity," "a monstrous, injurious, and devilish fallacy of the wildest kind," "a hideous monstrosity," "a vile thing." It is matter for congratulation that these gentlemen are not delegated with exclusive authority to prescribe the limits of thought, and to fix the bounds of philosophical interpretation; otherwise we might expect a "Restriction Act," which would effectually prevent the importation of Eastern ideas, save those that bore the label of his majesty's scientific commission.

I will now proceed to give a brief exposition of my own views regarding the mode of man's evolution. All movement, from the evolution of a star-cluster to the vibration of an atom, displays two fundamental characteristics—rhythm and modulation. Rhythm necessitates periodicity in movement, or advance through cycles; modulation necessitates alternate tensions and remissions in movement, and proportions its relative intensities. Hence arises a serial order in which the modes of movement are identical with those we recognize in music. The larger cycle, which embraces the evolution of the visible cosmos, is called, in Eastern phrase, the "Kalpa," or "day of Brahma," which, according to Indian philosophy, embraces a period equal to four billion three hundred and twenty million years. The larger cycle embraces smaller ones in a regular descending series, even down to the rippling of waves or the pulsations of the heart. Thus, from the swing of a planet to the vibrations of a harp string, we recognize movement as essentially rhythmic.

Now I believe that our present cosmos is one of a series that has emerged out of eternity; that its cycle, though stretching forth for billions of years, is nevertheless limited; and that finally a cosmic night will succeed the present cosmic day; and then after other billions of years a new universe will emerge out of the long silence, and another great cosmic day will be divided to the series. The most important divisions of this cosmic day embrace an upward arc of evolutionary changes, a plane of moving equilibrium, and a descending arc of decay and dissolution. The middle phase in this series, the phase of moving equilibrium, embraces a vastly greater period than the first and last, inasmuch as a moving equilibrium is the major purpose which the mate-

rial universe subserves. The school-boy days are provisional and incidental to the functions that belong to mature manhood.

We are here confronted with a serious question: Is there anything that *endures* in the midst of these great cosmic mutations? Herein lies the gist of the whole problem. We are all persuaded that there is something which endures, reappears, and becomes clothed upon at each renewal of the universe, but if we ask what it is that abides and changes not its essential being, we shall not all agree with the answer. My conviction is that all essential identities are undervived and eternal. Behind phenomena there is both Form and Substance that changes not, save in their modes of expression. This absolute Form and Substance are God, who is intelligent, self-determined, the Fountain of Life, the Eternal Order. Man in his essential ego is primal also, and hence survives all cosmic revolutions; but his acquired body—organism, even his ultimate or resurrection body—can logically endure only so long as the cosmic day in which it was evolved shall last, which may at least be put down for a few billions of years. That which is visible and subject to periodical mutations is but a mode of expression of that divine reality which forever eludes the material perceptions.

As above stated, I conceive that all human spirits are from eternity entities *per se*; that each spirit is an indestructible individuality and endowed subjectively with all the faculties and qualities that will ever manifest through organism; that each spirit is destined to fill a specific place and function in its relation to the present cosmos, and as a preliminary to its fitness for that function, it must become involved in matter and evolve up through matter upon different worlds in a long succession of careers, until an ultimate body organism is at last achieved, which shall be the glorification of spirit in matter—a body to which shall return the slumbering memories of long forgotten ages, and in which shall converge the extended records of the antecedent lives, in a manner that the whole series shall be recognized in one unbroken chain of continuity. All that is worth remembering will then be evoked from the past, and all that is worth anticipating will be seen in prophetic perspective. In Hebrew phrase this is the body of the resurrection; in Indian phrase it is Nirvana; it is the "white robe" of the Apocalypse, and when this robe is donned, the possessor will receive a name and station that will represent his quality of genius and form of service in the composite organism of the grand man.

It would not be proper to regard this ultimate body—this supreme summing up of the individuality—as a gross, visible body of ordinary concrete material; nor should it be regarded as in any sense identical with the vehicle of a spirit that has gone out through the gateway of physical death. This body is never consummated until the individual's probation is ended, and he is fitted to receive this crowning workmanship of the Great Artist. But when it is at last evolved, it stands forth as the completed and perfect fruit of evolution, which is also the union and reconciliation of spirit and matter. Moreover, this perfected body is the focus of a material power greater than ever Titan wielded, and yet it is endowed with a mobility and elasticity which renders it practically indestructible. It is likewise capable of accreting to itself material particles in the atmosphere of any inhabited globe, and thus to become tangible to material sense.

If we now turn our attention to the major population of the globe, we must reflect that all who are still held within the limitations of the evolutionary law are constrained within comparatively narrow bounds. They can not get beyond the attraction of the earth, or, at best, beyond the attraction of the chain of globes of which our world is a member. They have no direct access to interplanetary knowledge. They can never materialize independent of mediumistic persons in the flesh. In a word, having entered into the evolutionary processes of this planet, they must abide by the *law* of those processes until their evolution is completed. The individual has no more choice as to whether he shall incarnate once or a thousand times, than a soldier when received into the army has of electing his own

independent course of action. When the natural law prescribes the ego's return into a fleshly tabernacle, he must abide by its decree; nor do I suppose at the threshold of a new birth that he is in any sense conscious of what lies before him, for the record of the previous life is closed. Each career constitutes a separate chapter in the great life volume he is writing, and this chapter must be wrought out on its own separate merits. Nevertheless, the "Karma"—or character acquired in the previous career—inevitably conducts the ego at the next birth to a parentage and environment that will compel him to balance the account previously made upon the principle that one must take the cost of one's own experiments. In this way an individual is often fulfilling the law of evolution and preparing for his resurrection while traversing paths more humble and obscure than he did in a previous career.

I am assured that there is an exceptional class—very small as to numbers—now laboring upon the earth, who are not included in its evolutionary processes, as they achieved their resurrection long since upon other worlds, and are now voluntary laborers on earth, and in the heavens of the earth, to the end that they may subserve a use by formulating ethical codes, and by giving a special direction to the movements of nations at the turning points or crisis periods in their history. Zoroaster, Buddha, and Jesus are among this number.

In conclusion, the culmination of the evolutionary processes in the body of the resurrection is not a consummation that can be effected at any time, for it can only take place at the close of a very long cycle. At the termination of the cycle, which ended with the traditional castastrophe, there was a small number who received their ultimate bodies, in which the patriarch Enoch was included. At the close of the cycle which we are now rapidly approaching, another resurrection harvest will be gathered, which will embrace a much larger number of graduated souls, to whom will be vouchsafed the freedom of the interplanetary heavens. The worldly-wise man has no conception of the nature or value of the body which is implied by the resurrection; neither as to its form and grace, nor the moral and intellectual grandeur of which it is the instrument and expression. It is the price of almost numberless incarnations, and of ages of struggle and material discipline. But it is worth all its costs, for now all knowledge that was latent in the primordial ether is grasped by immediate perception. The universe is now an open book; the school days are ended; spirit and matter are reconciled, and henceforth one will be the continent and ground of the other. Now all memories, all prophecies, all arts and music flow into spontaneous objective expression, and existence is one perpetual hymn of gladness. The state of moving equilibrium is attained; henceforth the personality is fitted to take its place and fill its station in the universe.

A Good Word for Mrs. Moss.

EDITOR OF GOLDEN GATE:

I see by my last GOLDEN GATE that Mrs. Effie Moss has located in your city. I can not understand the magnetic attraction there is in California that draws our best mediums away from us. In Mrs. Moss you will find one of the truest and best materializing mediums there is, and I presume that is saying a great deal. The forms at her seances are so material that a person is astonished to see them dematerialize before his face. Give her good conditions, and my word for it, you will find our good friend, John Wetherbee, knows what he is writing about, as far as materialization is concerned.

Mrs. Moss gave one seance at my house, and ever since that time spirits have been able to manifest, and I consider her seances the very best place to develop mediumship in those so inclined. I would say to Spiritualists, and others who are investigating, take good conditions with you when you attend seances. If you can not, stay away until you can.

We look for your paper as anxiously as if a dear friend was coming to visit us; we have learned more of our beautiful philosophy from its pages than we could learn from a library. I think John Wetherbee's articles alone worth the subscription.

Your friend,
J. G. DOANE.
LEAVENWORTH, Kansas, Oct. 20, '87.

A Letter from Dr. Dean Clarke.

EDITOR OF GOLDEN GATE:

I have just returned to the "Hub" from a summer sojourn among the Green Mountains, and find "a continual feast" to content my mind in the chief numbers of the GOLDEN GATE which had accumulated at my former lodgings. A casual examination reveals a varied contents of most interesting articles that must commend the GOLDEN GATE to every progressive thinker as among the foremost and brightest of our spiritual luminaries. In typographical appearance I am sure none excel, and few, if any equal it, and its editorials do credit to the experience and sagacious head whence they emanate, and it is but rendering "honor to whom honor is due" to say: "The right man is in the right place," and I trust may be kept there in luxurious comfort by the world-wide patronage of the spiritualistic public. Most especially would I commend the earnest words appealing to Spiritualists to be "doers as well as believers." I hope, Mr. Editor, you will "add line upon line, and precept upon precept" of the same tenor till our brethren are aroused to action in the line of individual reform, philanthropic labor, and spiritual growth. We have, among Spiritualists, too great a preponderance of intellectual over moral and spiritual development, and as teachers, we need to try constantly to arouse higher aspirations, encourage more unselfish labor for the good of others, and to stimulate the moral and spiritual faculties of all we can reach till the grand end and aim of the spiritual dispensation is attained in a complete education and spiritualization of the people.

Simply a knowledge of spirit communion is not enough to reform the evil and selfish. Earnest individual effort, aided by constant appeal to the moral sentiments, and the psychological influence of all good men and women, coupled with the same influence from spirits from the higher spheres, are necessary to overcome the animal propensities of "sin-sick" mortals. I am very glad to see that while the GOLDEN GATE presents the strongest possible array of phenomenal facts to convince the unbelieving of the important fundamental truth of spirit communion, it also "points the moral" of the all-important lessons revealed through those facts concerning the revelations of human life to the spirit world, and emphasizes the truth that our happiness or misery there, perhaps more than here, depends wholly on our moral and spiritual growth. Retribution and compensation need preaching now as much as ever. Belief in Christ, or belief in spirit manifestations, is not "a saving grace" unless it leads to works of righteousness.

As spiritual teachers, I believe we are morally obligated to "prove all things and hold fast only to that which is good"—or truth.

There is a vast amount of speculation and theorizing which passes for spiritual science and philosophy with the unsophisticated, or perhaps I should say in its literal, technical sense,—the sophisticated. The more popular and influential a teacher is, the greater the responsibility and duty to teach "the truth and nothing but the truth." The mass of Spiritualists I find are nearly as often misled by sophistry and the authoritative teaching of spirits and spiritually inspired oracles as are other folks, hence the necessity of criticism and friendly discussion to weigh and sift the *ipso dixit* of all who assume to teach.

I notice as a commendable feature of the GOLDEN GATE that it allows of free discussion to the end of reaching truth through comparison of opposing views. We should dispassionately hear and weigh all that can honestly be said against our views, before we assume the role of authoritative teachers, and no one should be offended by those who seek to correct "errors of belief" which are indeed mental, but not physical diseases, when they become chronic.

These preliminary suggestions lead me to a notice of a lengthy lecture published in your issue of Aug. 20th, and republished, in part, with amplifications in the issue of Oct. 1st. The original lecture is entitled, "Spiritual Science from the New Testament Standpoint," and the republished extract, "Miracles of Healing—Their Spiritual Import." As the latter, we are told, is "published by request of many friends," it is apparent that many of your readers have adopted statements as valuable truth, which I believe to be serious mistakes and errors needing correction. By your kind permission, I will point out a few of these mistakes of statement and reasoning.

I have not time nor ability, nor could I ask space enough to attempt to confute the first statement: "Everything is good there is no evil." To the Omniscient Eye that may be true in the absolute, but to my finite vision there is no god in drunkenness, debauchery, robbery, tyranny, murder, etc. The propensities in man whose *perverted* use leads to these crimes may be good when rightly directed, but as *used* for the injury of others, and to deprive them of their "inalienable rights," I can not see the "good" of it. It seems to be a kind of good(?) that the less we have of the better. Because every elemental atom may be good, it does not follow that when combined into deadly miasmas, and poisonous compounds, the latter are good for human inhalation or diet.

I am quite sure our metaphysical friends regard "poisonous drugs" as "evil," both for man and fish, else they would not quote one of Dr. Holmes' hyperboles with so much gusto; yet many drugs are composed of inert and harmless atoms which may be combined into salutary articles as well as poisons.

If sickness or disease is good, why seek to be cured of it by any method?

We are told that "we can not be well unless we are honest, true and virtuous." To this assertion I reply that we do not have to hunt long in any community to find some very healthy scoundrels whose physical harmony and longevity are not due to any moral virtue, but to a sound, physical constitution and a general compliance with physiological laws. There is an old saying based on human experience and observation that "The good die young." "The fairest flowers are first to fade," is another poetic form of expressing the fact that many of the noblest and most spiritual of human beings have been physically too frail to withstand both physical and mental causes of death. When moral obliquity leads to physiological transgression then health of body is endangered, but not necessarily till then.

Again, we are told that "If every one of you would refuse to be mesmerized by others you would not take on unpleasant influences; you would not have colds, measles, whooping-cough, and other diseases." Is it possible that people of common intelligence and of any pretension to science accept such a bizarre theory of pathology? If Professors Carpenter, Caldwell, et al., are exposing the public to so many ills, as they are according to this "Christian Science," they ought to be quarantined upon Mt. Chimborazo or the "Lost Atlantis" and compelled to mesmerize themselves into "whooping-cough and measles," or yellow fever and cholera, or *tit douloureux*, till every person of common sense becomes a "Christian Scientist." Seriously, I am exceedingly sorry so many good truth-seeking people are being "mesmerized" by fallacious reasoners into an acceptance of a theory of the cause and cure of disease which is so largely unscientific and absurd.

It is being scientifically demonstrated by microscopic examination that contagious diseases, like measles, whooping-cough, etc.—in fact, a large proportion of diseases—are produced not by "mesmerism," fear, nor "errors of belief," but, as Prof. Tyndall puts it, "by the invasion of another form of life," by myriads of bacteria or spores that poison the blood and derange the vital functions.

In the light of demonstrated pathological science the pretentious socialism of metaphysicians, who ignore the fact that man's physical body is under the dominion of physical as well as spiritual laws, is almost too ridiculous to be reasoned against. We are told "There is nothing whatever in spiritual science that is in any way repugnant to physical science," and I answer that the very next words—"Remember that we have no use for pathology or morbid anatomy"—contain an idea utterly repugnant to genuine medical and physical science.

True science and philosophy teach that it is necessary to know the cause or nature of an evil or disease in order to know the best method of cure. Did our metaphysicians understand the pathology of "a cold," they would not attribute it to "mesmerism" nor "a false belief," but to a chilling of the surface of the body by exposure to cold air which drives the blood from the capillaries to the internal organs and mucous membranes, thereby congesting and inflaming them. Knowing the pathology of "a cold," the scientific physician sees that he must resort to means to restore the equilibrium of circulation—to bring the blood back to the surface.

The speaker under review tells us that instead of being afraid of taking cold, etc., we should say: "I am the child of God." I am quite certain God won't give me a cold, nor do me any harm. Therefore, if I yield to God no one can harm me, I am perfectly safe. Mrs. Abbie Tyler, one of the most intelligent metaphysical healers in Boston, tried the experiment of washing windows, standing in the draught of air caused by raising them, and thereby suddenly checking perspiration. The above prophylactic prescription did not keep her from "taking cold," and in about four days she died of peritonitis. Comment is unnecessary.

Ignorance of pathology and a fanatical belief in "Christian Science" recently led to a terrible tragedy in Vermont. A lady in West Randolph, having a son in the insane asylum, learned "Mind Cure" in Boston. She assayed to cure her son, and in a short time believed she had completely succeeded, and dismissed a young man who had been his attendant. While this young man was at his breakfast on the day of expected departure, the "mind cured" lunatic came suddenly in with a concealed axe and split open his attendant's head. Had this zealous "Christian scientist" known anything of the pathology of insanity she could have seen the symptoms of insanity that were palpable to a scientific eye, and have prevented this terrible crime for which those who propagate the "mind cure" are really responsible. The sin of ignorance and omission should not be "winked at," especially in those who encourage it.

To deal with human life and health is a great responsibility, needing profound scientific skill, and "a little knowledge is a dangerous thing."

The speaker further makes a labored

argument to prove that Jesus never made use of material means for healing, saying: "Didn't Jesus with fine irony turn the tables upon the physical methods of healing the sick?"—referring to his using clay and saliva, and sending the blind man to the pool of Siloam, etc.—and asks: "What curative property was there in it?" I answer from the experience of hundreds of spiritual healers to-day, who have the same gifts as Jesus, that water and inert material substance, like the handkerchiefs or aprons that "were brought from the body of Paul" (Acts, xiii, 12), may be used as Jesus did the clay, as vehicles of combined human and spirit magnetism which doubtless was and is the healing power.

Many times, also, have spirit chemists, through the agency of modern mediums, condensed from the air medicinal substances impregnating clear water, and thus making it wonderfully curative. It is very probable that one or the other healing property was imparted to the Siloam water and the pool of Bethesda, which had curative effect only immediately after the angel had "troubled the water." (St. John, v, 4).

It seems to me that the speaker strains a point in his elaborate effort to prove that Jesus did not heal by the use of his material hands, and that when he said, "They shall lay hands on the sick and they shall recover," he did not mean physical hands. We are told that "The touch of the hand simply means the right hand of sympathy," etc.

Metaphysicians, it seems, will "strain at gnats and swallow camels" to prove their transcendental theory of cure. That Jesus and his Apostles healed by magnetic treatment, imparting it usually "by the laying on of hands," or by the sick touching their person or garments, must be evident to every clear mind, unhallucinated by the sophistical teachings of those who pervert the plain text of the record.

In proof of this please read: Matt. viii, 3-15, and ix, 18-25-29, and xx, 34; Mark. v, 41, and vi, 5, and vii, 33, and viii, 23-25; Luke xlii, 51, and iv, 41. If in all these instances Jesus touched the sick only with "the right hand of sympathy," what is meant in Luke vi, 19, where it says, "And the whole multitude sought to touch him, for there went virtue out of him and healed them all?" Matt. xiv, 36 reads: "As many as touched the hem of his garment were made perfectly whole." Did he give "the right hand of sympathy" to any but those who "touched the hem of his garment?" In Luke viii, 46, we read that Jesus said, "Somebody hath touched me," for I perceive that virtue is gone out of me." In all these instances it appears that material means were necessary to conduct the healing "virtue" or magnetism to the afflicted. All the texts cited, together with Acts iii, 7, viii, 17, ix, 17, xix, 6-12, clearly prove to every one versed in psycho-physiological science that the spiritual power to heal, speak, etc., was usually imparted through material conductors, the same as are now used by our healing mediums, or by "ministering spirits."

Mind, either in or out of the physical body, must have a material conductor to convey its subtle vibrations. In some instances, only the magnetic atmosphere of the healer is needed, as when Jesus healed by word of command, as do healers often now. If God heals the sick now, it is through spirit and human agency, according to psycho-magnetic laws, for He always uses means.

There are other points in the lecture which might be controverted, but I have already taxed the patience of the editor and reader, perhaps, and will close. This critique is made solely in the interest of truth, and for the benefit of many who are, as I believe, being misled by specious argument and oracular teaching that is not in accordance with the eternal principles of Nature.

BOSTON, Oct. 16, 1887.

A True Man.

(Ralph Waldo Emerson.)

Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom, and trade, and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor moving wherever moves a man; that a true man belongs to no other time or place, but is the center of things. Where he is, there is Nature. He measures you, and all men, and all events. You are constrained to accept his standard. Ordinarily, everybody in society reminds us of somewhat else, or of some other person. Character, really, reminds you of nothing else. It takes pattern of the whole creation. The man must be so much that he must make all circumstances indifferent—put all means into the shade.

This all great men are and do. Every true man is a cause, a country, and an age; requires infinite spaces, and numbers, and time, fully to accomplish his thought; and posterity seems to follow his steps as a procession. A man like Caesar is born, and for ages after we have a Roman Empire. Christ is born, and millions of minds so grow and cleave to his genius that he is confounded with virtue and the possible of a man. An institution is the lengthened shadow of one man; as the Reformation of Luther; Quakerism of Fox; Methodism of Wesley; Abolition of Clarkson. Scipio, Milton called "the height of Rome"; and all his story resolves itself very easily into the biography of a few stout and earnest men.

Origin, Development, and Destiny of Man.

(Written for the Golden Gate.)

(Given inspirationally through Dr. O. F. Shaw.)

In dwelling on the development of life through the animal kingdom, we will show the intimate connecting links that exist between the vegetable and animal worlds. The sensitive plant is an illustrative example of the development of sensation in plant life to the magnetic touch of man. There are plants that exude a sweetish, gummy substance upon the inner surface of the flowers, on which flies and other insects collect. As soon as a fly or other insect alights on one of those flowers, it will instantly close, and will not open again until the plant has extracted all of the life substance from the insect. Those plants are denominated "fly catchers."

In the interior of the Island of Madagascar is a tree known as the "man-eater." It is a tree with broad leaves from a foot to eighteen inches in width, and several inches in thickness, and from sixteen to twenty feet in length. On the upper surface of the leaves are strong, sharp hooks curving inwards, while lying above the leaves are long, black cords from an inch to an inch and a half in circumference, and from eight to twelve feet in length. Above the black cords, and surrounding a concave receptacle at the top of the tree, is another circle of green-looking cords, about six feet in length, which are in constant activity, having serpentine motions. The concave receptacle at the top of the tree contains a transparent liquid, that taken into the system in minute quantity produces a wild, exhilarating and delirious effect on the brain, which passes away in time. If a man, beast or bird, should unfortunately come in contact with the green-looking cords they will instantly twine around the victim, to be followed by the black cords, and then the leaves will gradually close up, and when again they open nothing, but a ghastly skeleton will remain.

The above illustrates the carnivorous nature of some species of plants. When the principle of life has reached the serpentine condition, the spinal column and cord becomes established, ending at the upper extremity in that white and grey substance called the brain. The brain of the serpent is very small, but at each successive step in the gradations of animal life there is an increase of brain substance, and as the brain becomes more fully developed, as the principle of life advances, there is a corresponding decrease in the size and length of the caudal extremity, until in man it becomes omitted, although there is a race or tribe of men in the central part of Africa called Naim Naims, that have the caudal appendix still attached. When the Mammalian class of animals were evolved they began to have a remote resemblance to the form of man. The higher the degree of development, in the animal world, the greater becomes the approximation to the human form. We cite a few cases as illustrative examples. The squirrel, in manipulating a nut, the cat in securing its prey, and the kitten at play, and the bear in an upright attitude gathering in berry bushes with its paws, are all evidences of the evolution of human arms and hands. In the bear begins to be seen that resemblance to the upright form of man which becomes more marked in the ape tribes. When we look at a cat, a dog, or a horse, we think that but a few more gradations in the ascending scale ere the life principle, which inhabits that form of materiality will reach the human, and then, for the first time, be clothed upon with the soul.

The ape tribes are the connecting links between the lower orders of Mammalia and man. In whatever form the principle of life may inhabit, whether it be a vegetable, insect, fish, bird or animal, it has to become fully developed in that form before it can ascend to higher conditions, otherwise it has to become re-incarnated. The immortal spirit has to be re-incarnated millions of times in its ascent from the lowest forms of materiality until it reaches man's estate. But it is according to the order of development to enable the divine spirit to evolve the human soul when it shall reach the form of man. In writing of the onward march of spirit through materiality up to the time when the spirit becomes clothed upon by the soul, we wish to correct a popular error in regard to the same. It has been, and is now supposed by many, that the soul is the interior and immortal part of man's nature, whereas it is exterior to the spirit. It is said: "God is a spirit, and they who worship Him must worship Him in spirit and in truth."

Now, if God is a spirit, His emanations, of which we are, are spirit also. It was also said: "Dust thou art, and unto dust thou shalt return; but the spirit to God, who gave it." Jesus said: "For what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Language to the import that human beings can and do lose their souls. Again it is said: "The soul that sinneth, it shall die." What, then, becomes of the spirit? The spirit has then to become re-incarnated to evolve a new soul. The reason why, of human re-incarnation, will be given when we come to the second department of our subject, the develop-

ment of man, when we will fully elucidate the soul's relations to spirit and the material body.

SEATTLE, W. T., Oct. 6, 1887.

A Secular Editor Mystified.

(Mr. M. A. Hunter, editor of the "Edmonds Independent," recently took in some of the psychic manifestations to be witnessed in this city, and here is a portion of what he says about it in his own paper.)

On Sunday evening, Sept. 25th, while we were at the Bay, we with some friends concluded to take in what is termed spirit seance. At the conclusion we asked the medium for such facts as were necessary to write up the matter. She requested us, however, before doing so, to accept the privilege of a private sitting, promising us absolute test conditions. We accepted the proposition, and with wife, and two other ladies, we were again there on Wednesday, Sept. 28th, at 11 A. M.

The room was up one flight of stairs, and about 18x24 feet in size, one end of the room fronting on the street, with two large windows fully twenty feet above the sidewalk. It being day-time the windows gave us full light to examine every part of the room, which we did to the entire satisfaction of every one. The walls were hard finished plaster, with a door at the back end, and on one side, both of which were firmly fastened on the inside, with hooks and staples, and paper pasted over the crack from door to casing. A cabinet was made by stretching a curtain across one corner of the room, which we all examined thoroughly. The furniture consisted of one round table, about three or three and a-half feet in diameter, and one small plain stand on which was placed an organette; these with a few chairs, and a carpet on the floor completed the outfit of the room. Of this fact we were positive that the medium and the four persons constituting our company were all that were in the room. After lighting a small hand-lamp the medium drew the blinds and curtains to the windows, entirely shutting out the daylight. She then placed the lamp inside of the cabinet. The top of the curtains forming the cabinet being some three feet below the ceiling sufficient light shone over them to faintly illuminate the room. We then, at her request, seated ourselves with her in a circle around the table, joining hands on the top of the same. At no time during the seance did she leave her chair. Of this we were positively certain. We are particular in giving these details, that our readers may know the test conditions that were maintained, as upon these depend the truth or untruthfulness of the whole thing. The medium's hand was constantly held by the one adjoining her on the left, and also by the one on the right, only as she used her right hand for a little time to turn the organette. Very soon after seating ourselves at the table the medium became entranced, and forms began appearing, not in connection with the cabinet at all, but in different parts of the room, materializing and dematerializing in our presence, sometimes two or three at a time. Some of those appearing were friends or relatives of those present and some were not. The names, quite frequently, of those who were relatives, appeared simultaneously with their materialization, in bright golden skeleton letters, floating about the room above our heads. These forms, after becoming fully materialized, moved about the room, came to us, took us by the hand, and kissed those of our party who were their relatives, and again disappear, or dematerialize within a few feet of us. Their dress was white, or very light color, as of course it must have been to show in a darkened room.

During the sitting the influence controlling the medium announced that a special test for our benefit would be given if agreeable to our company, and asked if either of those present would be frightened at seeing a human skeleton. All answering in the negative, an adult skeleton, perfect in all its parts, and illuminated to show every lineament, materialized, walked about the room, saluted us with a bow, and dematerialized in our presence. This certainly was at least a very extraordinary manifestation.

It was further announced that the influences, desirous of giving us every test possible, wished us to visit a medium for slate-writing. Accordingly, willing to receive whatever evidence of the facts of a future life could be given, at the close of the seance we wended our way to the rooms of Dr. D. J. Stansbury, 305 Scott street. The Doctor requested us to sit opposite to him at a small table. Taking two new slates, which we assured ourselves were perfectly clean, he placed a small bit of slate pencil between them and laid them on the floor and at the end of the table. Placing our hands upon the table, we sat perhaps ten minutes, when taking up the slates we found the two sides together filled with writing and signed by the identical persons who presented themselves and gave their names at the seance. Here, let it be remembered, that we were absolute strangers to the Doctor, no introductions were made, and no names given. We came out as we went in, strangers. This concluded our investigations of spirit manifestations, materialization, etc. We have given the facts just as presented to us, as we would any other matter, legitimate with journalism.

Written for the Golden Gate.

Facts and Fragments.

BY JOHN WETHERS.

When people read a message purporting to come from a departed spirit, or attend a spiritual meeting and witness platform tests, they often think they are reading, or hearing rather cheap talk, and nine times in ten they are. I turn from the latter feeling it to be a waste of time. What do I care about the Johns, Peters and Matildas who come indefinitely to other people and to me? Sometimes, however, there comes a real test. These "few and far between" tests cast a luster of respectability over much cheap entertainment. Sometime I mean to record some of these "angel visits," but now I will relate an incident that lately interested me particularly, as it will sustain my heading, "Facts and Fragments."

I looked in at the door of the *Banner* circle room, not intending to stop, nor did I at the seance, but a lady that I knew well and had great respect for beckoned to me and said that the paper I gave her last Spring had something in it that interested her very much. The editor of the *Eastern Star* sent me a roll of his papers, asking me to distribute them at the Anniversary Meeting at Tremont Temple, which I did, and gave one to this lady. She took it home; her husband was reading it, and noticed a message in it from a Mr. Bryant. "My husband," said she, "has some relatives in the western part of the State by that name, and thinking it would interest them, he sent it to them. The message was from one of the family who lived in Iowa or Minnesota, and they sent it out to the man's family. A disaster, or overflow had occurred, and the man, during the devastation, left his house and went to his barn, and while there the barn was swept away and he with it. The house with his wife and child was safe, but he was swept down the stream where great damage was done and many lives were lost. Two or three miles down the stream his dog was found guarding something which proved to be a human foot protruding from the mud. This led to the discovery of his remains. In the message he speaks of his misfortune sufficiently to identify him, and he also speaks of the faithfulness of his dog. All parties consider this a good test."

"Man know thyself—all wisdom centers there." But who does and who can? How easily one gets beyond soundings when dealing thoughtfully with himself. I seem to be a sea without any bottom. Our intellectual observations seem at best to be superficial. When we examine our own feelings they seem to be deeper rooted in our personality than our intellectual processes are. In writing now I seem to be outside of myself, examining myself, as much so as if I was examining my hand. What is it that does this examining? It is certainly the me; and the nearest I can get to that is my consciousness. That and myself seem to co-exist, practically one and inseparable. No consciousness, no me. When I am asleep, or unconscious, where am I? I don't know; I am somewhere; for when I awake again, or become conscious, I know I must have been somewhere, for now I am, and I am not a new creation. I do not refer to my body which is known as the where I am objectively known, for I know where that was while I was unconscious; but where was I, my real self, which I do not see when I face my mirror, and which no one will ever see?

Our consciousness seems to be the bottom thing in our selfhood or personality. Everything, whether mind, thought, or sensuous observation, seems external to consciousness. Our bodies, which are considered ourselves, are, in reality, only our clothing, and they are as changeable and fleeting as a river between its banks, or as Emerson says, "A flux of matter over the wires of thought; or I should say of consciousness instead of thought. How then, says the sage, is the sense of personal identity maintained across this flight of molecules? We are not, in a material sense, the identical persons we were a decade ago, nor will we be, if still mortal, a decade hence. We live in a new tenement from what we did in 1877, and we will be in another in 1897. A man who has lived sixty years has lived in several bodies, but our consciousness—our real self—has been unbroken through all our changes. The thread on which these molecules are strung, that have in their aggregation passed for ourselves, extends to us to-day, and yet we have shuffled off a ton of identity, and will continue to till death summons us. Our real self—that is, our consciousness—is the wire or string on which our organization is strung, and as far as we are deep as we can go is that string, our consciousness which is an attribute of spirit. The grip we have of ourselves, then, is spirit. We are spirits."

The thought of re-incarnation seems to follow the foregoing fragment, so I will say this kind of re-incarnation I believe in; but I do not in the Kardecian idea. I feel that I would get dreadfully mixed under that scholarly Frenchman's theory. I dare say there may be the privilege of a second mortal trial, if one wants it in the

line of progress or of experience, but once has been enough for me. On the principle of man being a flux of matter over the wires of consciousness, I have had fully six or eight re-incarnations since my advent in the form, and hope to have two or three more. I can not tell where one begins or leaves off, nor am I concerned about it. These are material incarnations; they belong to the earth and will continue to; but I, myself, (the thread on which my organization is strung—my consciousness) have kept on through them all, and when the silver cord of mortal existence is broken, I expect it never more to be united, nor I to be a finis either; but this life will be simply the end of volume first; after that my address will be in the Summer Land.

I have a great respect for Ernest Renan. The dedication to his departed sister in his "Life of Jesus" recognizes her conscious existence and her presence. He was as rational a Christian as Theodore Parker, and both of them were counted heretics by their church. The American was the greater man of the two, but both were eminently scholars. Renan says, "Prayer is, in reality, a request for a miracle, since he who prays solicits Deity to change for his advantage the course which otherwise would follow." Theodore Parker was the most prayerful man I ever met. When that arch heretic of the day offered his invocation, I felt that I had listened to a rational prayer. I do not believe that great man ever made an irrational or unreasonable request of Deity, or solicited Him to change any course that would otherwise follow.

I have heard a great many silly prayers, and many rational ones, so I do not agree with Renan's definition, which I have quoted. With the French savan, I do not believe in miracles. The laws of nature change not. They are the same yesterday, to-day, and forever, and yet I believe in the wisdom and the efficacy of prayer. True, there is no sense in praying to a natural law, nor to an infinite intelligence who reaches us in no other way except through unchangeable laws. What would be irrational in a materialist in a material universe, is not so to a Spiritualist in a spiritual universe. The latter answers affirmatively this question or idea of Milton concerning "Those spiritual beings which walk the earth unseen, both when we wake and when we sleep."

A child asks a favor of its parent and the child's request is a prayer in the fullest sense of the word, but he asks for no miracle; the father is presumed to know best, and withholds. The child may ask for a piece of cake, or for the moon, and be unanswered—in one case for the child's best good, and in the other from inability. We are children of an older growth, and we say, "Our Father who art in heaven." I do not suppose we reach him or influence him any more than we do the law of gravitation, but we do reach supermundane power—our departed fathers, mothers, friends and guides. They may help us, and they may not; and this whether we pray or not. It seems to me a matter of conditions on both sides of life. If we ask impossibilities, such as Renan refers to, we are children asking for the moon, and the religious world is full of moon-struck, childish people. It may not seem rational to ask help of a Deity that is unreachably by either spirits or mortals; but one thing is certain, the best souls that have ever lived have been prayerful souls, and that alone makes prayer reasonable.

Why should I set myself as a better judge than Theodore Parker, who was the scholar of the age, and was an encyclopedia of thought and knowledge? So I pray in good company. Still, in my heart I ask questions, and think, with Macbeth, "Amen would stick in my throat" if I was not a Spiritualist and believed there was a supermundane intelligent power all around us—a divinity that can shape our ends. I think the effort of prayer helps the conditions. We may, by prayer, make connections that otherwise we could not. One may be inspired by the effort to put more strength in a power, when, without it, man would sink or die. It is possible, then, that a prayer is answered, not because of the prayer, but because of the strengthening of the hither end of the line, and that we answer, in a measure, our own prayer. I will end this fragment, while it is a fragment, with some suggestive lines from a poem by Emerson:

"For the prevision is allied
Unto the thing so signified,
Or say, the foresight that awaits
Is the same genius that creates."

THE DEATH-BED TEST is no test at all. Much depends on the manhood of the man, little on his theological bias. The celebrated Blanco White, who had been a Roman Catholic priest, and who not only abjured his priesthood, but renounced Christianity, was visited on his death-bed by Father Newman, and it is of him that Father Newman remarks: "Even in the 'last dread scene of all,' personal conviction is sufficient to produce calmness. There was one who, for three months, suffered agonies unutterable, who exclaimed, in his anguish, 'So much torture, O God, to kill a poor worm I yet, by one word I could shorten the misery, I would not say it.' And, at last, folded his arms, and calmly said, 'Now I die!' Yet this man was an avowed infidel, and worse, an apostate priest."—*London Secular Review*.

In the Beyond.

[Written by spirit Dr. Chautler, through a private medium, at St. Paul, Minn., and copied by H. H. Kenyon, Oct. 1887.]

DEAR FRIENDS:—This thought of our light presents itself to me so frequently that I desire to write you that we also have use for and value the light of this beautiful world quite as fully as do you in earth life enjoy the light of the sun and moon upon your pathway there. I will not dwell upon earth light for all know its value and use. Upon the spirit side of life we have as much need for light as do you in the material part of existence, and though light here is different in many respects, its proper use points to one and the same way as with you—in leading and lighting us as onward we go. If we are using our time as we should, we are constantly following a path leading to something better, or praying that we may see our duty clearly.

The first peculiar use that this light is noticeably of especial account to those who come into the spirit world is its assistance in searching for friends who had passed into this new life previously. Our atmosphere is full of magnetic forces, accompanied with great possibilities, when understood, and when we learn how to use our own mental force and magnetism so as to collect from the atmosphere sufficient to enable us to convey our thoughts to those we desire to reach, we are in a path that leads onward and upward. I may not be able at this time to explain this to you clearly, but I know that each effort to do so will give you new thought in this direction. You must not think that I have reached the grand haven of all the beyond has in store for me, because I was a sojourner in earth life for many years and have also lived in the spirit world nearly as many as there, for it appears to me that I shall be able to give you some new truth continually, for our light is constantly leading me into new paths.

The way I have succeeded in finding loved ones who had come before, is to sit down quietly and shut out of my mind, as near as possible, all thought except the desire to see the one I was thinking about; this anxious thought appears to go like a message to the dear one intended for, and produces a shock and spark of light, which, if followed, leads directly to me, and thus my friend is led by this light and we meet again. This is one of my earliest and most interesting experiences after coming to this side. We soon learn this use of our light and gladly follow, knowing that some loved one is anxious to meet and greet us.

Then again, you have longed to know how we manage to control a medium, and why all who are present on our side do not control mediums so as to convey their thoughts to you clearly, and we are not surprised to meet such questions from you, for there appears to be very little knowledge among those in earth life concerning the law of control and the requirements on your side. I can not use every medium I come in contact with, because the aura emanating from some of them does not harmonize with my condition, and this will account for the fact so often met that in the presence of one medium you can get no satisfactory results, while other persons get glorious results there.

Did you ever consider why it is that in company you are drawn to one person and can easily converse and enjoy yourself, while with another you can find no words to express your thoughts and are rather, constantly making an effort not to say anything? The law of attraction, or the magnetic force of love enables you to confide in one person and be repelled by another, and it is this same love force that causes us to seek and use our light to find those who came before we did. If your mortal eyes could be opened so that you could see us as we control our mediums, you would learn another use of this peculiar light that we find in this life; then you would see rays of electric light passing from each one of the controlling band to the medium's brain, and flooding her with our aura so that we can convey to her our thoughts clearly.

Again, you wonder why our loved ones who came into this life before we did were not watching and waiting to receive us. Why did they fail to know when we also came? If all in mortal life would ask themselves why it was that when loved ones had passed into the beyond, they had closed the door of communion with us simply because we had been compelled to lay down the mortal and enter into this life, they would help to answer this question you ask. Could you know that our life here is just as real as it was before, and that our bodies are similar to those left with you and just as real; that we returned to your side very often to meet with no effort for soul communion, and been compelled to abandon you for the present to obey the law of life and progression, thereby passing from you to associate with others who are congenial, knowing full well that if your love for us continues we will later on be called to you upon these beautiful shores of the Summer Land. We realize that life with you is short, and that the real life has scarcely commenced when we enter the spirit world.

When I had been on this side a short time, I frequently met a young and beautiful spirit as she journeyed earthward, so full of strength and courage, casting such a

halo of light around her that I inquired her mission. She assured me that she was leading an earth friend homeward, and inquired if I would like to accompany her. I gladly did so, and found that her friend was held close to the material world by a life almost void of spiritual thought. I had not then been on this side long and was surprised that such a spirit of purity should take interest in one who appeared to be so opposite in every apparent soul impulse. She assured me that there were reasons why she was determined to lead him out of darkness into the light that emanates from our side of life, and she had already seen that the influence of her light was leading him upward, and she was confident that by the undying love of a sister's soul he would be enabled to stand by her side with the same radiant light of purity that I so admired in her. Such is the light of love, and you will never understand the full meaning of that light until you also come into this life and see "guardian angels" on their mission of loving effort to lead an erring one into the light of a more correct life in the mortal. Keep your light brightly shining on the way and we will ever aid you. DR. CHAUTLER.

[Written for the Golden Gate.]

Society's Crimes.

When the final judgment passes sentence on crimes, it appears to me that the sentence must fall upon social systems more than upon individuals. Take into consideration, for instance, St. Giles of the city of London, the hot-bed of crime of that city, (and all densely populated cities have similar ones), and then candidly reflect upon the conditions under which children in such localities are born, reared, forced into a criminal life, and that less than fifty years ago no enlightening or moral influence had ever penetrated that slum of vice, notwithstanding that it was surrounded by the wealth and intelligence of a highly civilized people; and it is self-evident that society is responsible for the existence and consequences resulting from such places.

That we are, to a great extent, creatures of circumstances, is a self-evident fact. Were there a faculty or organ of conscientiousness, as many claim, that under all circumstances imparted an innate idea of right or wrong, then there would be less excuse for evil-doers. But history tells us that all crimes known in the calendar have been perpetrated under its dictates. Conscience, if an organ, is found by the cultivation of other organs often at variance with justice and benevolence, of which we need no better proof than a recurrence to the persecutions perpetrated in the name of religion, and by the dictates of so-called conscience.

Children born in the slums of our cities are trained and educated to be criminals; it is no matter of choice with them, but a condition forced upon them by the social system under which they drew their first breath of life. No solicitude of a fond mother, for their moral welfare, reaches these little waifs,—not a single saving influence, but everything to the contrary. Surrounded by debauchery, their sensitive ears pierced continually by the most violent and abusive language, familiar with obscenity in its most revolting phases, educated to steal, and sent into the world as soon as it is thought they can make a success of it,—sent to a task and, returning empty handed, punished severely by those who sent them.

To follow lives commenced under such conditions would be time lost; to reason upon its pro or cons would be stultifying. The sequel reaches us daily through our newspapers. Where and what would have been the children of their Queen under similar circumstances? I think the order of criminal matters should be reversed, and society put on trial; not the individual. It should be "John Doe vs. Social System." Social system, if any crime is proven, should be fined for damages. The fines should be assessed and collected as other taxes, and set apart to provide industrial schools. The John Does (society's victims) should be sent there, and they should be guarded and surrounded by all the moral influences that could be brought to bear on their warped natures. They should be taught trades, and then when they were considered safe they should have their liberty relieved of all stigma, and in all probability, instead of being swung into eternity by social system's hangman, they would become useful members of society.

This is a theme so vast in all its varied aspects that volumes might be written upon it. It is not a lack of knowledge, but of effort that hinders us from righting the crushing evils of our present social systems. Crime results largely through poverty; poverty exists through unjust distribution. The world's laborers, by the aid of machinery, could glut the market of every product and luxury that man could conceive of. There is scarcely a limit to productive powers properly applied. How, then, could poverty exist under a just distribution to the wealth producers? Innate depravity is a myth. Given the means of comfortable homes as a surety and people would be virtuous, where they are now vicious. Who but a kleptomaniac would steal, surrounded by plenty. How reduced would be the incentives to murder, forgery and crimes of every kind. Social system is responsible, and sooner or later must be placed on

trial. The individual, John Doe, is unfortunate in being born unless there is a law of compensation. If there is such a law, and I can not see how in divine justice it can be otherwise, where and upon whom will the final penalties fall; hardly upon the crushed and down-trodden of earth. We are reminded of the parable of the rich man and Lazarus. A. L.

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SATURDAY, OCTOBER 29, 1887.

THE HAND OF SYMPATHY.

There is no heart so brave, no soul so strong, but at times, borne down by the weight and burden of life, grows weary and would faint outright but for the timely outreaching of some dear hand, the assuring sound of some well-known voice, cheering the way with words of sympathy and encouragement.

Each one of us should constantly strive to more perfectly realize our common humanhood and brotherhood than we do; surely it would work immeasurably for the general good; and there is no good that is not universal and the divine right of each and every one of the children of earth.

You who are toiling up the steep hills of life, not willing to remain on the lower levels, should remember that there are those all around about you with their hearts' best desires bent upon the same high goal, who often need your assistance. It is such a simple effort, and costs so little to speak the right word in the right place that we wonder that an opportunity is ever allowed to slip by and pass into the sea of silence.

There are moments when silence is laden, not golden, and unfortunately those moments come into our experiences much more frequently than they should. Then can we wonder, considering as we must the fearful pressure which sometimes encompasses even the most courageous in their struggle, that the night shade of despair does fall upon our brothers and our sisters, and their records become defaced with histories of desperate deeds?

Many a noble soul has sunk and passed from mortal sight for lack of a sustaining grace, for just one momentous moment. And many a failure written on the brows of great natures, because of overmastering circumstances, were too much for one single-handed and alone.

Ah, brothers and sisters, let us not forget that we are "parts of one stupendous whole," and that every member of the whole has certain claims on us. And that every advance step we gain on the ladder of progression is helped on by our helping others. And—

"That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view."

A TRUTH.—The *Industrial Gazette* discusses in brief a subject that hired workers should consider. It is a fact that most persons employed at a given salary are not a little fearful of doing more work than they get pay for, by which they only prove to their employer that he is paying all their service is worth. So the *Gazette* soundly argues that to get larger salary one must or should do more than they are receiving pay for, in order to show that they are worth more. And we will add, that as one's salary is raised, so should be the amount and quality of work, until the highest possible worth is reached, and their perfect excellence should be maintained that one may, while desirable, retain his position. First-class work is indispensable; so that one who has proven his capacity as well as ability need not be out of employment. The same law of gain holds good in the mental and moral world,—desire and aspiration, and study and research are the means that will win us greater gain in those two realms of our nature. So it is. We must do more to get more, aspire more to be more, study more to know more, and look deeper to see clearer. We must not think anyone can cheat us or wrong us out of what we have earned—we must be sure of deserving all we get or hope to get.

OAKLAND SPIRITUALISTS.—Curtis Hall on Sixth street near Market, Oakland, is well favored by the Spiritualists, five meetings being held in it each week. Last Sunday afternoon there was a very interesting meeting. Several gave their "experiences," and some very good speeches were made. In the evening, Mr. J. K. Moore addressed a full house, and was listened to attentively by a well pleased audience. Mrs. Ladd of San Francisco gave platform tests, and the exercises of the evening proved to be the most interesting that have taken place for some time in that hall. On Wednesday evening about one hundred Germans assembled in the hall to inaugurate a series of spiritual meetings. Mr. Isaac Birnbaum began the services by an address in English, stating the intentions and desires of the promoters of the undertaking. Mrs. Fix of San Francisco then spoke in German, and was listened to attentively by those present. Among other things, she stated that a spiritual prophecy had been made, that the new and grand cathedral, now building in Oakland, would eventually be the headquarters of Spiritualism. Considering that it was the first meeting of the kind in Oakland, it was a decided success.

TRANSITION OF HON. A. M. CRANE.

Judge Addison M. Crane, one of California's oldest, best known and most respected citizens, passed on to the higher life, a few days ago, from Alameda county, where he had resided for a third of a century.

Judge Crane was born at Litchfield, Herkimer county, New York, in 1814, hence was seventy-three years of age at the time of his demise. He was the first county judge of Alameda county, which he also represented in the State Senate, of which he became President pro tem in 1862. In 1880 he was elected Superior Judge in Alameda county, and was retired from the Bench in 1885.

Upon his last accession to the Bench, in 1880, he found the calendar crowded with a vast amount of unfinished business—many important cases whose delay was working great hardship to litigants. Judge Crane felt it to be his duty to dispose of these cases; hence, for a long period he devoted himself unceasingly to this work, working often till the early morning hours, and denying himself needed rest. Under this strain he lost his eyesight, becoming totally blind, and was obliged to retire from the Bench.

We first became acquainted with Judge Crane in the California Legislature of 1863, where we learned to regard him as a most exemplary man. Over six feet in height, straight as an arrow, dignified in manner, gentle as a woman, and yet firm as a rock in defense of truth, he was our ideal of a noble, manly man. He was a thorough Spiritualist, and during his years of darkness his chief delight was in listening to the truths of Spiritualism as he heard them from the lips of our speakers, or as they were read to him from our papers. He often assured us of his delight in the *GOLDEN GATE*, which was ever, to his hungry and waiting spirit, a feast of good things.

Judge Crane leaves a widow and five grown children, who are richly blessed in having such a husband and father. He never accumulated much of this world's store, the bent of his cultured mind leading him in other directions. He was truly an upright judge. The ermine wore a purer and brighter hue from his touch.

He was ready and glad to go. The long night is at last past with him, and the splendors of the new day dawn upon his risen spirit. His vision is now clear to behold the unfolding glories of the new life, and his rapt spirit drinks in the radiant splendors with ever increasing delight.

Dear friend, noble soul, how long must we labor and wait for the glad time when we, too, can lay life's burden down, and join you in that better world?

A POWER.

Is there not a law of attraction governing the conditions of mortals here, as well as a law of compensation? We all see it is not the more arduous and exhaustive labor that commands the greatest pay; in fact, it would seem that the vital energy expended in severe manual toil robs one of a very valuable power—the power to attract to self not only persons and their favors, but the pleasant and desirable things of life. The wide difference, as a rule, in the respective conditions of brain and hand workers seems to confirm this. This power that attracts money and friends and the beautiful things of the creative world, we call "valuable," and so it appears to us here, who can do little or nothing without the first, and desire the latter from a social sense, and the last from an instinct of refinement that comes from our immortal destiny.

Hard, physical work that toughens the muscles, hardens the hands, browns the skin and angularizes the forms, diminishes our power to attract the beautiful and the means wherewith to purchase it; hence the dull, unlovely homes of the day laborer, with few exceptions. Now, it does not seem right that those who do most to cultivate and adorn the earth should share least in its wealth and beauty.

The recent demand among the working classes for less hours and more pay comes from an awakening sense that they have been robbing themselves of their own inheritance by giving their bodies entirely to toil and their minds to idleness. This state of things has reached its extreme the world over, and it is coming to be asked why the man who works but two or three hours a day with his brain should receive his thousands annually, while thousands of others working by hand all day get but five or six hundred a year, and as many more not that. The conditions of life are becoming harder, more exacting for those who would get their living single-handed, unaided, but they will never be worse for the so-called working classes—those who keep the world going, for the last turn of the screw is upon the thumb of industry, and the body must die of torture or be released.

THE HOLY LAND.—A pilgrimage to the Holy Land is no sacrificial affair in these days, and when it is made, the traveler must feel a regret in the changes time has made, that are robbing those sacred historical spots of the glamor of sanctity that the past centuries so well preserved. Many Jews have returned to Jerusalem to abide, but not on the old ground; they are building up a new town outside the walls. The road to Jaffa is bright with country villas, Summer residences of Europeans. The greatest and most to be regretted innovations, to our mind, is the building being done on the slopes of the Mount of Olives. The Church of the Ascension, that crowns the summit, is fit and proper; all other buildings thereabouts is a desecration, in the same sense that they would be if erected on the ground of

our beloved Mount Vernon. But the Holy Land, and its more holy spots, have been so in name only these many years. Those who most revered its memories and traveled from afar to tread upon its soil, beheld but a nauseous spectacle, for the sight of which many paid dearly. Modern innovations will prove a blessing in that it will purify, as well as beautify the ancient country. But to preserve its storied attraction, the Holy Land should not all be common ground.

ORGANIZATION.

On Sunday last, Oct. 23d, W. J. Colville lectured in Odd Fellows' Hall during the morning service on "Organization." The speaker introduced his remarks by referring to the perfect system of organization constituting the Roman Catholic Church, saying in substance as follows: No more perfect model for organizers of the old school can possibly be found than the Roman hierarchy which owes its marvelous power and influence over the minds of millions to the simple fact of its government being a system of machinery so perfect that Rome's hand can be felt at the Antipodes as plainly as in the Eternal City itself; but no despoticism more absolute can possibly be conceived than that of the Papacy. One man in Italy is regarded as the Vicar of Christ, the viceroy of the Almighty, by virtue of his alleged succession from St. Peter. No matter what the private character of this person may be, he is accounted infallible in council, as the Holy Spirit is behind to inspire his every decision on matters pertaining to discipline and doctrine. The power of the papacy has been forcibly brought home to the public mind of late in the suspension of Father McGlynn, scarcely on charge of heresy, but simply on the score of disobedience. Many persons have condemned the action of Cardinal Gibbons in the McGlynn case, but this prelate was forced to act as he did, for the unity of the Roman Church, and as its influence, it destroyed immediately independent priests are permitted to think and act for themselves. An individual conscience and private judgment are what Rome can not abide. Her standing is imperiled instantly she allows freedom of action among her backsliders. Now, any one believing as zealous Romanists do that the church is a divine institution, ought to find no fault with her intolerant discipline, but outside the Roman Church organization must necessarily be failure as it depends for support on the recognition of a divinely appointed leader and head, and lacking such command must necessarily end in schism, which is the prevailing characteristic of the Protestant world, no two sects, and scarcely two societies being in perfect harmony the one with the other. Organization wherever it is effective is aggressive and despotic, wherever it is latitudinarian it is impotent.

A craze seems to have taken possession of the minds of many Spiritualists, that they must adopt secular modes of organization which follow very closely upon ecclesiastical ones, if Spiritualism is to spread and flourish in the land; but what some people designate Spiritualism is little, if any, better than dogmatic ecclesiasticism. Certain people, afflicted with an overweening sense of their own importance, desire to fill conspicuous chairs and tyrannize not only over their fellow mortals, but over the spiritual world as well. As spiritual pride does not necessarily die with the physical body, such people undoubtedly are striving to carry out the purposes of bigoted ambitions, but happily for mankind their efforts are invariably unsuccessful.

The history of Modern Spiritualism, so far as it has been already written, has amply shown the futile folly of such attempts. The British National Association of Spiritualists was such only in name. It soon died, and before it expired it occasioned an unlimited amount of ill-feeling. All over America attempts have proved abortive to crystallize Spiritualism, or bring all Spiritualists to a given focus. This has greatly angered ambitious people who eagerly desire to lord it over their brethren. Certain local organizations are doing a limited amount of good in various parts of the world, but as a rule the organic bolt bursts and the wine it contains is spilled, to the intense mortification of those who have not been wise enough to put new wine in new bottles.

Organized effort sounds well; it appears respectable and promises great things. We might expect it to secure to us buildings set apart entirely for spiritual purposes, and we could readily be made to understand how advantageous it would be to have temples dedicated to spiritual work, at all times accessible, and free from the unpleasantness arising from a building being devoted to all sorts of purposes, but so far organization fails to provide anything superior to that provided by individual efforts. Indeed, the only building of any magnitude consecrated entirely to spiritual work in this country is the Boston Spiritual Temple, almost all the cost of which was defrayed by one man. Eyes and ears need not be unusually keen to detect the domineering spirit represented by most organizations, the object of which seems to be to erect the narrowest conceivable platform, coupled with unprincipled denunciation of honest individual effort. People gifted with ordinary perception can not long be misled with reference to the true inwardness of that atrocious despotism which, utterly regardless of the most significant facts of Spiritualism, persists in endeavoring to hamper all who have enjoyed the blessing of spirit communion with some petty society restrictions outside of which all spiritual work is regarded as profane. The highest spiritual teachings are constantly being given through mediums, both private and public, who dare to be free. The most striking phenomena take place outside all organizations, clearly demonstrating the imbecility of those who think they can make their own little societies represent Spiritualism.

The genius of true Spiritualism is spontaneity and individual liberty. Certain individual Spiritualists may, perhaps, profitably organize themselves, but when they undertake to organize Spiritualism, their presumptuous pretensions

should be at once met with decided but calm and dignified opposition. A new papacy threatens us, and unless we are wise betimes, we shall find ourselves engulfed in a cloud of bigotry and intolerance, obscuring all our spiritual vision. Organization has been to the Christian church its greatest curse; it has enabled it to amass wealth and exert political influence, but at the expense of all living inspiration. We have only to consult history to see what a deadly foe organization has been to science as well as to liberty, and we shall be foolish, indeed, if we allow an inquiry to be established by "representative Spiritualists" in modern England or America.

In speaking thus of exclusive and "representative" organization, the lecturer said no word was intended as a thrust at such organization as portrayed a spiritual and natural impulse, and was a means of binding together such person as felt themselves able to work more effectively when united than in isolated spheres. The tone of organization is its imperial spirit. It is simply an attempt on the part of kindred minds to work together, it is highly beneficial. Individual liberty is a prize we must yield to none. The only heed we acknowledge is the spirit of Truth which speaks in the inmost of every human being. Whatever may be the desire of usurping spirits, it is clearly not the intention of noble and elevated minds to establish a literal church on earth in this dispensation. If individual spiritual workers will but do their own work and not seek to dominate their brethren, let them organize in any manner they please. Speaking individually, W. J. Colville said he had as much right as any one to claim to be a representative Spiritualist and dictate to others what they might say and do, and that was no right at all. How can a legal charter, an act of incorporation, constitute a person's authority on spiritual matters? Any one can get a charter if they can get a handful of people to apply for it; and what is to distinguish between the spiritual authority of those who have a charter and those who have not? Do charters convey spiritual power? Do they create or develop spiritual gifts? Do they make people any better morally or intellectually? All they do is to make it legal for certain persons to hold earthly property and perform civil functions. Let every one work in his own way as he is inspired from within, and then there will surely be those who will find a modest, unpretending organization their field of labor, but such will not oppose or slight others who do not join their company; they will have learned enough to discriminate between uniformity and unity, and eschewing the former will exemplify the latter. A true spiritual organization is invisible to mortal eye. The members of a spiritual body are limited by bonds sense can not detect. If we are one in heart, we shall surely help each other all we can outwardly. Harmony will then prevail, and where the spirit of truth is, there will be found diversity and perfect liberty. In the afternoon, a large number of important questions received lucid and instructive answers.

In the evening, the lecture was on "Diversity in Harmony," and was in many respects a sequel to that delivered in the morning. The leading ideas may be summed up as follows: The various institutions of the world are simply so many expressions of the needs of human nature. Churches, schools, theaters, all come into existence to supply a felt demand. When they have served their purpose, they pass away. No objection should be made to diverse means of preaching the gospel. An actor may be as good a preacher as a clergyman. He simply treats his subject differently. As to church services, they should be so conducted as to minister to every need of man, as far as possible. There is no harm in Gothic architecture, sumptuous decorations and brilliant music; and there is no harm in bald simplicity and solemn silence. All the way from St. Peter's at Rome to the humblest Quaker meeting-house, we simply see an endeavor to reach the hearts and minds of men by means of influences to which they are accessible. A new outward church with stated ritual is no part of the order of the New Dispensation. Uniformity can only be secured at the sacrifice of everything beautiful and natural. Nature would be no longer lovedly were her expressions uniform. God, in nature, demonstrates the infinite diversity and variety of truth and beauty. True charity is always wise and just, as well as merciful. It palliates no offense; it justifies no perversion, but gladly recognizes the good in all; and while insisting upon individual liberty, kindly co-operates with all sincere endeavors to discover and disseminate the truth.

A beautiful poem of faith, hope and charity ended the services. The music all day was of its usual excellence, though the best wine was kept till the end of the feast, the most exquisite selection being rendered after the evening lecture, as a duet between Mrs. Bishop and Miss Joy.

On Sunday next, Oct. 30th, W. J. Colville's topics will be: 10:45 A. M., "The Secret of True Greatness," suggested by lines from Longfellow's "Building of the Ship"; 2:45 P. M., answers to questions; 7:30 P. M., "Miracles and Natural Law; True Spiritualism no Successor of Ancient Witchcraft."

PROGRESSIVE EUCHRE PARTY.—Dr. and Mrs. D. J. Stansbury gave a Progressive Euchre Party on Wednesday evening, at their residence on Scott street, which proved to be most enjoyable. The game progressed until 10 o'clock, when the prizes were distributed and refreshments served, after which other games were indulged in until a late hour. All present expressed themselves as being highly delighted with the evening's entertainment. The following ladies and gentlemen were present: Dr. and Mrs. Dr. Corbett, and Mrs. E. H. Mozart, Mr. and Mrs. George A. Barnes, of Olympia, W. T.; Dr. and Mrs. Henry Rogers, Mr. and Mrs. J. J. Whitney, Mr. and Mrs. Washburn, Mr. and Mrs. Fred Evans, and Mrs. John P. Thiel, Sr., Mr. and Mrs. W. R. Colby and Miss Ida Colby, Mrs. Jas. R. Stansbury, Dr. W. W. McKaig, Mr. S. W. Clark, Capt. Robert Watson, Mr. W. Baker of Alma,

DR. VOORSANGER ON "MIRACLES."

On Saturday morning, Oct. 22d, at Temple Emanuel-Ed on Sutter street, Dr. Voorsanger, the junior rabbi, delivered a very remarkable sermon on the alleged miracles preceding the exodus of Israel from Egypt. The reverend gentleman, who is a forcible and impressive speaker, contended for a fact which is commonly regarded as the rationalistic position, i. e., he discounted the miraculous events in the story altogether, and declared the power of Deity to be fully demonstrated without the aid of any such phenomena.

Much that he said was very reasonable. His attitude toward mind-reading was extremely liberal. He attributed mental phenomena to the operation of some natural law of which we are at present ignorant, and cordially welcomed psychical research when conducted in the right spirit; but unfortunately he undertook to identify Spiritualism with conjuring and witchcraft, and when on that theme he betrayed lamentable ignorance and prejudice. That such statements can be tacitly received in these days, and that a conjuror like Bishop can receive unqualified endorsement from a liberal and progressive pulpit, is a poor compliment to the reflective intelligence of a large section of the community.

By particular request of many friends, W. J. Colville will give a reply to this sermon during his lecture at Odd Fellows' Hall next Sunday evening, October 30, when the subject will be "Miracles and Natural Law, and the True Distinction Between Witchcraft, Necromancy, Magic and Spiritualism."

GOOD PAPERS.

How encouragingly some persons write. One writer enthusiastically declares that "nothing is so important as the newspaper, which never dies, but simply unites its forces with some other journal." Papers are like fishes in the sea; the big ones ultimately eat up the little ones, and yet there are always small fish in the sea. We should say, the big fish eat up all the little ones they can catch; but that "ultimately" may be as far off as the end of time, inasmuch as small fish and small papers thrive and multiply. It is true, too, that some small fish and papers grow, and hence get beyond the swallowing capacity of the big ones. Whether papers die or are swallowed, it is true that their taking off is an additional source of strength to their survivors, though their obituaries hint at no such truth. They manage to convey some degree of regret, enumerating their good qualities, never appreciated in life; their capable management, talent of editors and contributors; their general outspoken tone, strict integrity, and high purpose, etc., for all the world like a human obituary; and if they are immortal, those dark-lined notices do not remind their readers of it.

In the sense that no noble effort is without its result, a good newspaper, or the attempt at one, will never die. Its failure may be the success of its founder, since all success is not confined to the one who sets in operation the movement or work that is to evolve it. Failure to see the fruits of good endeavor is not failure, let us be thankful. If others see and profit by it, that is success.

SPIRIT PHOTOGRAPHY.—The little girl medium, Lizzie Plimley, of whom we have heretofore written, recently sat for a picture with the photographic medium, Mrs. Carter. We were present at the sitting, in Mr. Bailey's gallery, Oakland, where the medium met her for the first time. Mrs. Carter uses the dry-plate process, sitting her patrons rapidly, and without waiting to develop her pictures. This she does on following days at her rooms in this city, and at her leisure. The exposure of the plate does not exceed two or three seconds. A few days after the sitting, Lizzie's father showed us a copy of her picture. Directly over her head is the beautiful face and head of "Minnie," her charming little spirit control. There are, upon the plate, five distinct faces besides that of the medium, with several faces too indistinct to be recognized. One of the faces is evidently that of the grandmother of the little girl. The picture is indeed a remarkable one. If not too difficult to reproduce in a wood cut, the readers of the *GOLDEN GATE* may yet have an opportunity to see it. Mrs. Carter's mediumistic powers are increasing. Not all of the faces that come upon the plates are recognized, but enough of them are to fully establish the fact of her genuineness as a medium for spirit photography.

"We remain young so long as we can learn, can adopt new habits, and can bear contradictions."—Ex.

Here are three timely warnings against the infirmities of earthly age, done up in a manner to offend no one, but to put all upon the alert and fixed watching. Dim, indeed, has grown the light of our days, when through it no new thought or idea of philosophy or religion comes into our lives; when we have settled down to a state of fixity, and our mental sphere girt about with an impenetrable barrier of fossilized opinions—then, indeed, are we grown old of earth! Habit is our nature, which should ever retain the plasticity of growth when we are being molded by a parent's kindly guidance and counsel. The world is our second mother, and we should yield to its growth and progress, and be grand in our acquisition of the better and the new as time reveals it to us. Let us ever remember no minute is idle or empty, but fraught with significance, as the grain of sand in the hour-glass.

In our new growth and understanding we must not be petulant with those who do not understand, and question the soundness of our convictions and the truth of our assertions; they see not from the same point of view, and we must be patient of contradiction. There is no age, but ignorance and bigotry in learning. The fountain of knowledge is perennial, and those who drink from its various streams imbibe eternal youth. Be not afraid; they all have one source—Infinite love.

The interested might do well to see what is offered on our 5th page under the heading, "Spiritual Science University."

652 Market Street, Corner Kearny St.
San Francisco.

(Written for the Golden Gate.)

Responsibility of Man.

BY GEORGE A. DELANEY.

At a Conference of Spiritualists this question was asked, "If you take away Jesus, with his atoning blood, what will you put in his place?"

Nature's laws show to mankind that where the greatest harmony prevails the best results are obtained. Thus if we would have growth in anything we must obey the laws that produce growth. Is man a being of self-growth? If we find that as he lives he progresses, then, like all other created things, he must live and progress through the laws of nature, and must be amenable to natural law. Is it not his duty to study that law? "Contentment of mind produces happiness." Then why not always have a contented mind? Why not exist under that law? Here come the struggles in life. To be contented we must give up many of the luxuries we enjoy; we must not covet our neighbors' goods; we must always meet adversity with resignation, treat false friends with pity, and cast aside all selfishness. "Yes, but that is near perfection; Who can live so here?" Did not Jesus do it? If you are to cast the lessons of his life aside, and take upon yourself the responsibilities of life, you must first learn the laws of progression and what constitutes progress. First, take your standpoint in life; then, by judicious study, learn the laws of happiness that surround that condition. Man can not move unless he finds a law that fits his condition in life. Having learned all the lessons that promote happiness from your present standpoint, you are now prepared to move further forward, entering into new conditions, welcoming new ideas. The higher the law that governs, the more harmony exists in your nature; old things seem distasteful; life, with its beautiful flow of radiance, seems to float your spirit away from all the fret and worry of earthly care, and you live in the spring-time of the reawakened spirit. You throw off the old condition, and, by knowledge, gain new experience and take a step forward in the path of progression.

Look back over the fields you have traveled; review the past; take up each lesson of your life; what do you behold? Personal responsibility meets you at every step. Then why cast aside the teachings of those who have passed over that road before? Are not their experiences of sufficient importance to help us on our way? If we enter into strange places, do we not inquire for the place of our destination from those who are conversant with the locality? If we do not, we go astray, and when, at last, we reach our destination, we find we have traveled far out of our way to reach it. Thus we find the roads in life; to-day we are pupils, learning the lessons the day discloses; to-morrow we are teachers, giving to the ignorant that which we have learned. It is so in the mortal; it is so in the spiritual. Experience only can give you that knowledge that makes truth pre-eminent. Learn all you can from your teachers; put that knowledge into practice, and thus secure its benefits by experience. We may theorize all we like; but theory is not sufficient for the inexperienced mind.

We are told to ask and it shall be given unto us; knock, and it will be opened. Of whom shall we ask, and be satisfied with the answer? Those only in whom we have confidence—those who were our companions before their transition, our kin, or any one who we feel will tell us the truth. But how are we to get to them? We say they are "dead," or gone from our sight never to return. How do we know that? Only because we have never seen them since they died? Does not the earth, season after season, clothe and re-clothe herself in the green garb of beauty? Are we not creatures of the earth? Does Mother Nature protect all but us? Are we not as dear to her as any other thing? Then why reclothe other things, and not us? Do we know the law of existence? If not, why not? The Book of Nature is open for our perusal. Is our education completed? No; this earth was made for its children; and by the laws of evolution the smallest thing will live and progress until it outlives earth's conditions, and in its purity is fit to enter higher spheres. The spirit that infuses the life principle into us also infuses it into all the universe. We are only one link in the chain of progress. It can not be severed. We may unclasp it, but can not render it useless. We attach again, after a season of rest, and go on our way rejoicing to find we are not removed from progression's paths, but, by the laws of evolution, are made to continue up to higher.

Then why cast away anything that instructs us in our course through life? If Jesus' teachings point us onward, why not accept the principles they teach? He, of all men in his day, showed to the world the high spiritual attainments possible for humanity to unfold; and 'if true then, why not now? Have we advanced beyond his teachings? No; the children of earth are as much in ignorance of themselves to-day as when he taught the laws of life. Can we find better principles to follow? Are not his sublime words for every soul? Who would be happy without love? Christ says, "I command you to love one another." What a commandment! How rejoicing and happy is the heart made by knowing that after this life, which to many is a life of sorrow and sin, the freed spirit

is lifted above the trials of earthly conditions, and that the wicked are not forever damned, but that they may repent and reform either here or hereafter; that no consuming hell forever clasp them in its embrace and keeps the fond mother longing for her wayward child.

Through the light of Modern Spiritualism, now surging its waves over the sea of life, the teachings of the Nazarene and other spiritual minds are made as clear as the noonday sun. Then why discard one line of purity contained in the good old Book, which teaches that love and only love awaits hearts that seem separated, and that life, in its unfoldments of beauty, is the inheritance of all. God leaves none to wander who wish to return. "In my Father's house are many mansions," and we are to choose to go higher or not. How sweet to the mother to clasp her erring boy and teach him progression's road! So we say, take up the teachings of Jesus, that point you to better and higher conditions in life. Learn them; preach them; practice them in your daily life; then your spiritual condition will enable you to take all the responsibility of your acts through life, and you will not need the blood of Jesus to cleanse your soul. Make his life your guide, and you will know true happiness in life. Try it, and if you find it a failure you will know by experience that which you know to-day only in theory.

Thus we commend the Bible, with all its faults, as a book of study. Grasp all that is spiritual and beautiful; partake only of that which commends itself to your judgment, and as you progress in your work, the spirit world will aid you in your studies of life and its responsibilities, and you will learn the road to happiness and love. May the God within your own soul give you courage to go forward in your work of love.

Then angel lights will scatter clouds,
No darkness will appear;
The radiant sun, in bright array,
Will show its glory here.

Angel lights will spring around,
With loved ones here to guide;
Your path then upward will be found
All radiant in life's tide.

NEW YORK, September 10, 1887.

Edison's Phonograph.

Edison gives additional particulars concerning his perfected phonograph. He finished his first phonograph about ten years ago. He says: "That was more or less a toy. The germ of something wonderful was perfectly distinct, but I tried the impossible with it, and when the electric-light business assumed commercial importance I threw everything overboard for that. Nevertheless, the phonograph has been more or less constantly in mind ever since. When resting from prolonged work upon light, my brain was found to revert almost automatically to the old idea. Since the light has been finished, I have taken up the phonograph, and after eight months of steady work have made it a commercial invention. My phonograph I expect to see in every business office. The first five hundred will, I hope, be ready for distribution about the end of January. Their operation is simplicity itself, and can not fail. The merchant or clerk who wishes to send a letter has only to set the machine in motion and to talk in his natural voice, and at the usual rate of speed into a receiver. When he has finished the sheet, or 'Phonogram,' as I call it, it is ready for putting into a little box made on purpose for mails. We are making sheets in three sizes—one for letters of from 800 to 1,000 words, another size for 2,000 words, and another size for 4,000 words. "I expect that an arrangement may be made with the postoffice authorities enabling phonogram boxes to be sent at the same rate as a letter. The receiver of the phonogram will put it into his apparatus and the message will be given out more clearly and distinctly than the best telephone message ever sent. The tones of the voice of the two phonographs which I have finished, are so perfectly rendered that one can distinguish between twenty different persons, each one of whom has said a few words. One tremendous advantage is that the letter may be repeated a thousand times.

"The phonogram does not wear out by use. Moreover, it may be filed away for a hundred years and be ready for the instant it is needed. If a man dictates his will to a phonograph there will be no disputing the authenticity of the document with those who knew the tones of his voice in life. The cost of making the phonograph will be scarcely more than the cost of ordinary letter paper. The machine will read out a letter or a message at the same speed with which it was dictated."

Edison has also experimented with a device to enable printers to set type directly from the dictation of the phonograph. He claims great precision in repeating orchestral performances, so that the characteristic tones of all the instruments may be distinguished.

"Did you say I never missed a drink, sir?" a man demanded of his neighbor, in an angry and threatening manner. "I may have done so," was the reply. "I never drink, and you know it." "Then you never miss it, do you?" That put the matter in a different light, and all was serene again.

Dreaming to a Purpose.

(Harrisburg Telegraph.)

All that section of Harrisburg north of Cumberland street is agog over the remarkable recovery of a woman from serious illness through the medium of a dream. Mrs. Anna Blymyer, who lives with her husband and eight children at 323 Hay avenue, has been subject to convulsions of an epileptic form for nearly twenty years. At times they have been so severe as to almost deprive her of reason. Recently she was taken with an unusually violent attack, and Dr. Isaac Lefever, of Cumberland street, was called to see her. He prescribed the proper remedies and left her. These convulsions continued at intervals, with greater or less severity, until last Wednesday. On the afternoon of that day the poor woman suffered the most excruciating pain, leaping from the bed and tearing her hair in agony. She foamed at the mouth, and the pain about her head, back, and abdomen, was so great that the patient winced under the slightest touch, so sensitive were the parts affected. After the most terrible suffering for almost three hours, during which her screams could be heard all over the neighborhood, Mrs. Blymyer fell asleep and rested well during the night. Dr. Lefever called in the evening and, finding his patient sleeping quietly, decided not to disturb her.

Now comes the most remarkable part of the story. About 6 o'clock, Thursday morning, Mrs. Blymyer awakened and told her husband that she had been away from home and was now going to get well. She said she had been guided along a rough and wearisome road to a place where there were many sick and afflicted. These her guide showed her and then conducted her to a beautiful place, where there was joy and rejoicing. In this place there was a fountain, and she was told that if she drank of the water she would be cured. She then attempted to drink, but was almost choked. Again she tried and could swallow more readily, and after another trial she drank copiously and immediately felt better. Then she was told to make two poultices and place one on her head and the other on her back. The poultice for the back was to consist of clay, vinegar, salt and turpentine, and that for the head of the same ingredients, with turpentine omitted.

When she had thus been directed to prepare the poultices, Mrs. Blymyer awoke out of her dream and asked her husband to prepare the poultices for her. He had been requested to make similar remedies several years ago under much the same circumstances, but suspected that his wife was not in her right mind at the time and did not comply with her request. On this occasion, however, he did as requested and applied the poultices as Mrs. Blymyer had been advised in her dream to do. Ten minutes after the application of the poultices the sick woman arose from her bed and said she was entirely well and that the bandages might be removed. She then ate a hearty breakfast with her family, and at 9 o'clock, when Dr. Lefever made his daily visit, his patient was sitting in her room telling a number of neighbors, whom she had summoned, how she was restored to health. Dr. Lefever was naturally very much surprised at hearing her exclaim, as he entered the room: "I am cured! I am cured!" She appeared to be in the most ecstatic frame of mind, and the physician could hardly believe that she was not suffering from hysteria. He has seen her subsequently, however, and told a *Telegraph* reporter that it seemed to be a permanent cure. The following day, after the wonderful cure, she went about her household duties as usual, and last evening attended class meeting at the Ridge Avenue Methodist Church. Not the least remarkable feature of this mysterious restoration to health is the fact that the sight of the left eye, which was lost several years ago, has been recovered, and she now sees with it as well as in childhood. Mrs. Blymyer is about forty years of age, and her wonderful recovery is the talk of Western Harrisburg.

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