

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.

Moral strength is the highest kind of health.—*Hunter.*

Without devotion to home, there can be no devotion to country.—*Wallington.*

In expectation of a better, I can with patience embrace this life.—*Sir Thomas Brown.*

You get more than the value of whatever you give in exchange for learning.—*Dr. Johnson.*

He alone is happy and great who needs neither to obey nor to command in order to distinguish himself.—*Gaethe.*

First have peace in thy own breast, and then thou wilt be qualified to restore peace to others.—*Thomas a Kempis.*

As the chariot will not move upon a single wheel, even so fate succeedeth not without human exertion.—*From the Sanscrit.*

Consider the blinded beast that turns the wheel of the mill, which though it sees not, neither knows what it does, yet does a great work in grinding the corn.—*Molinus the Quietist.*

To be credulous is dangerous, to be unbelieving is equally so. The truth, therefore, should be diligently sought after, lest opinion should lead you to pronounce an unsound judgment.—*Plato.*

The warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.—*Herder.*

We want to grow toward greater perfection in all the departments of life. We want higher types of government, juster systems of industry, and nobler patterns of the household and the home.—*W. U. Salter.*

Every century is a loaded ship that must sink at last with most of its cargo. The small portion of its crew that get on board the new vessel which takes them off don't pretend to save a great many of the bulky articles.—*Holmes.*

There is only one cure for the evils which newly-acquired freedom produces, and that cure is freedom. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait forever.—*Lord Macaulay.*

Good men, you know, pay all the taxes of bad men. Virtuous men pay the State bills of dissipated men. Patriotic men pay all the war bills of unpatriotic men. Citizens that stay at home pay the expenses of politicians that go racketing about the country and do nothing but mischief.—*Henry Ward Beecher.*

The entire object of true education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.—*Ruskin.*

A national character, that is, the description of one, tends to realize itself, as some prophecies have produced their own fulfillment. Tell a man that he is a bear, and you help him to become so. The national character hangs like a pattern in every head; each sensibly or insensibly shapes himself thereby, and feels pleased when he can, in any manner, realize it.—*Carlyle.*

Jesse Shepard's Advice to Mediums.

EDITOR OF GOLDEN GATE:

Having received several letters from magnetic healers and mediums inquiring about what the prospects are for their work in San Diego, I think it my duty to give the plain facts of the situation as I find it here to-day. Many mediums suppose San Diego, and indeed Southern California, to be composed principally of Spiritualists. This is an error. The leading and wealthy Spiritualists of Los Angeles and San Diego either belong to the churches or hold aloof from seances and public meetings. Professional healing and test mediumship are not sustained as they used to be. In regard to magnetic healing, San Diego is one of the poorest places I know. Invalids who come here expect to be benefited or cured by the pure air, sunlight and sea-bathing. Many of them have tried magnetism before coming here. But another potent reason why magnetic physicians do not succeed as in former times is the great success of the mind cure or Christian science.

We have here three classes formed for instruction in metaphysics, and I know of many of the leading citizens, not only among Spiritualists, but from the churches, who belong to these classes. Spiritualism has nothing to do with it, nor is the subject mentioned at these meetings. Since my year's residence here magnetic healing has not been a success. In my opinion, its days are numbered. It has been succeeded by the mind cure which has undoubtedly come to stay. That process of treating disease has caused a silent but effective revolution in the ranks of modern progress. The sooner magnetic healers of the old school recognize this fact the better it will be for their pockets. I have no sentiments or theories to offer in the premises; I only state facts as they exist, and offer the information freely.

I have received many letters from persons in different places with the information that their spirit guides desire them to travel about the world on a kind of mission, and asking my advice. I counsel all such, if they have a home, to remain in it. If they have kind friends and relatives remain near them. I would counsel these misguided persons to have nothing to do with professional mediumship. If their spirit friends are wise they would advise no such action on their part at the present day. The year 1887 is not the year 1870. It is now a long time since traveling mediums were appreciated and well paid. The public no longer patronize mediums financially, as in days past. We are living in a new age, so to speak. New influences are at work; new philosophy is taught; new science is acting. It no longer suffices to declare oneself a medium with a mission. Spiritualists have grown so skeptical and critical that they no longer accept mere statements for facts. The individuals without gifts who seek success and fame in the world-to-day will find themselves disappointed at every turn. Strange to me does it seem that they can not recognize the fact that there are too many mediums traveling from place to place. Hundreds of them can not make a living, and are obliged to borrow and beg support as they move from place to place. Not one in two hundred is successful. In these days neither Spiritualist nor skeptic can be made to believe that a medium has a mission to perform unless that medium can rise head and shoulders above the others, and show the world something at once grand and novel.

Fifteen or twenty years ago, certain speakers, possessing talents that were new and startling, were believed by a good many to have special missions. To-day no wise person believes it, because there are too many speakers in the field who speak well, it being a difficult matter to decide which speaks the best; and for this reason Spiritualists, as a body, have ceased to look upon one as better than another, simply engaging and remunerating the different speakers in a purely business and methodical manner without reference to any mission he or she may profess to entertain.

I have not myself given a seance for nearly a year, my time being fully taken up with newspaper and magazine work, but I know what is going on in the movement, and can safely say that professional

mediumship all over the world stands a poor chance of making a future showing in the world with any degree of brilliancy. Here and there we have spurts and starts in mediumship, when some claimant will rise into view for a few days, months or years, destined at last to pass into obscurity. Therefore, I say that no one in his right mind will think of leaving home, family and friends to engage, at this late day, in the precarious and unprofitable pursuits of public mediumship.

JESSE SHEPARD.
VILLA MONTEZUMA, NOV. 25, 1887.

[For comments see 4th page.]

An Open Letter to a Friend.

[Dr. John Allen in R. P. Journal.]

MAHLON ROSS, ESQ.—Dear Friend: I wrote you a hasty letter awhile ago, but as I have more leisure now I feel the spirit move to write again. I consider it appropriate to study to understand our origin, nature and destiny, as far as we have opportunity, after providing for the necessities and comforts of our bodily existence. I receive the magazines you send, and am much obliged to you for them, but to tell the truth I do not consider them of any value. I think I understand the drift of the writings. It is a vain attempt by the sectarians to break the force of evolution, in the delusive idea that that doctrine upsets their theology. Evolution is a great and everlasting truth and upsets nothing that is worth saving. The trouble is that the sectarians start out with the groundless assumption that the Bible is the plenarily inspired word of God. Then formulate their favorite creed, hunt up texts to support it and make unfair efforts to explain away such texts as oppose their doctrine.

If they would take the Bible for what it is, the writings of different men, and interpret with common sense, daylight would begin to dawn upon them. No man will make any progress in unraveling the mystery of existence until he studies and understands somewhat the law of evolution which runs through every phase of human existence and our environment. The great English scientists, Tyndall, Spencer, Huxley, and the rest have worked this out in detail in the last forty years. They have demonstrated this law as to the material or physical side of things, but have neglected the spiritual or invisible, and greater, more potent side of things; this will come along later.

Mere abstract speculations from assumed premises, which may be true and may not, not serve to befog, bewilder the mind, and seldom lead to a comprehension of truth. What we want is to get a wider range of facts in the spiritual or invisible realm of existence. To every well developed mind logical inferences will come naturally and inevitably. No doubt the very object of human existence is the body on this planet is, to develop the spirit normally, naturally and harmoniously, preparatory to a higher stage of existence. This can be done under Buddhism, Parseism, Mohammedanism, Christianity or Spiritualism. And all this learned twaddle as to whether the heathen can be saved or whether there is any salvation except in the belief of or in a Godman, is simply pitiful.

Progress is being made in the investigation of the manifestations of spirits who have shuffled off the mortal body, and it seems to me to be worthy of study. In the last number of the *Religio-Philosophical Journal* is a wonderful article by N. B. Wolfe, a man of wealth and intellect, relating his experience with materialized spirits, which seems incredible; but he no doubt is honestly relating what he has seen. And the theory of illusion or a put-up theatrical representation on the part of the medium, soon breaks down. I will send you the paper. You take out materializations from the Bible, and it is emasculated. No doubt the accounts are exaggerated, but making due allowance for this, and there is probably a large residuum of truth. I hope to be able to devote some time to the further investigation of spiritual existence soon. It will not be long before I shall be a disembodied spirit, and what shall I then do? I am satisfied that the connection of the two worlds is closer than we are apt to suppose. If this is so, this relation will become more and more apparent, and I trust more beneficial to mankind.

A Modern Seer.

EDITOR OF GOLDEN GATE:

The city of Denver is at present enjoying a spiritual feast through the mediumship of Dr. F. O. Mathews, of Albany, N. Y., who is holding regular Sunday services at the Academy of Music, under the auspices of the society of Spiritualists. The Society brought the Doctor here under engagement for the month of November, but so great has been his success in drawing large audiences to hear his pure and elevating discourses (given under inspiration) and witness his wonderful and striking demonstrations, that they have wisely, for the advancement of their cause and the general good, prevailed upon him to continue his engagement through December. That it may be continued, *ad lib.*, is the hope of a large class of investigators here, who, while not deeming such expressions of invisible power as specially divine, yet accept them as stepping stones or incentives to that higher spiritual understanding which "leadeth unto all truth."

Many platform lights of this new philosophy have favored Denver with their presence, from time to time, but none ever succeeded, as has Dr. Mathews, in drawing so heavily upon that large and growing class of sincere Christian believers, both inside and out of the orthodox churches, who, fearlessly looking above and beyond creeds and dogma, do, "when the spirit moves," think and reflect. The Doctor is one of those rare representatives of this new light—a "Christian Spiritualist"—and, no doubt, much of the favor in which he is held, in connection with this work, may be attributed to that fact. Though decidedly heterodox, he is yet a true disciple of the pure but almost forgotten truths—the spiritual substance—underlying, not only the doctrine of Christianity, but of all religions, and which the spiritually uplifted may rightly interpret and harmonize when standing in that "light which shineth from above."

Dr. Mathews combines with an excellent delivery the rare and highly prized gift of condensing, in a thirty minutes' discourse, more pointed and telling truth than the ordinary lecturer or pulpit orator gives vent to in an hour. The Sunday services and Tuesday evening public seances for the benefit of the Society have been largely attended, even with the charge of twenty-five cents admission to each.

His tests, on such occasions, prove marvelously correct, and it is rare indeed that the person receiving one fails to acknowledge its truth. If he has not succeeded in converting all to his way of thinking, he has certainly given them food for thought and investigation, which may be instrumental in leading them a long way beyond their present scope of vision.

The Doctor deprives the skeptic of his usual plea, i. e., "mind reading," (though if you should ask said skeptic to define mind reading, you would find that he knew as little about it as a certain Roman governor did of truth) for through his wonderful prophetic powers and extended vision he has discovered and told many things which were not and never had been, up to the time, a conscious or unconscious thought in the mind of the person receiving the message and prediction. As for example. There was present at his last Sunday evening service a Mr. Carl, of Albany, N. Y. He had arrived in Denver but a few days previous, and learning that Dr. Mathews was here, attended the meeting. About one year ago Mr. Carl had a sitting with Dr. Mathews at Albany, and among other information imparted to him was that, led by an influence which he was unable to resist, he would continue in his present condition and downward course for fully six months to come without change. At the end of that time the firm with which he was engaged would be forced, through financial difficulties, to make a change, or transfer of their business to other parties; that his knowledge of the business would cause the new firm to make him an offer and seek to retain him. He was advised by the medium to accept the offer when made to him; that it would be the means of not only giving him a new start in life, but would result in lifting him to a mental and moral plane above the reach of the erring power then controlling him (drink, etc.), and that before the close of the year 1887 he would find himself as agent

of his company in a city in the far West. Mr. Carl acknowledged the statements made to him a year ago, as here related, to have proven literally true throughout.

I will cite another case still more remarkable, touching a prominent citizen of Denver, whose veracity few would question. This gentleman, some three years ago, concluded to leave Denver and return East. He was at the time a conscientious believer in Freelyerism, and took with him his Pastor's letter, to deposit in some church in the East, where he intended to settle. Dr. Mathews, being in the same city, in New York, where this gentleman I speak of was visiting, he was induced by a friend, much against his will and inclination, being not only an unbeliever but really an assailant of the spiritualistic belief, to obtain a sitting with the Doctor. Among the many things related to him at that interview were the following: "You will not settle in this part of the country, nor will you deposit in a church the letter I see in your possession and which you brought with you from the West for that purpose. You will return to Denver and make that city your permanent home. You will meet and marry a lady there whom you have as yet no acquaintance, never having seen her. The lady's name and full description was also given. You will also become a convert to Spiritualism and an active worker in it. Not only this, said the medium, but in my vision I find myself transported to that same city, and at a time distant some two or three years from the present, and while there I see you assisting me in my work." (The present is Dr. Mathews first visit to Denver.)

To say that all this was "positively shocking" and absurd to the strict orthodox belief and feelings of the sinner, hardly expresses it. The gentleman to whom these prophetic statements were made is Mr. George Wright of this city, who holds a responsible position with the Giant and Omaha Smelting Company. He is also President of the Society of Spiritualists which brought Dr. Mathews here, and presides and assists the Doctor at his Sunday and Tuesday Evening services. He did not remain or deposit his Presbyterian letter in the East, but did return to Denver, where he has since remained. He married here, a lady whose name and personal description agreed with that given him at the sitting, and with whom he had no acquaintance prior to his meeting with Dr. Mathews, the lady, in fact, never having left Europe, where she then resided. He has given many such demonstrations of his prophetic vision, at his public services since he has been here, but covering briefer periods, and they are being daily proven true.

As Dr. Mathews does not bring himself in physical contact with the persons of those to whom he describes these visions, will our friend Bishop elaborate on his theory of Mind and Muscle reading, so as to bring us within reach of the law, if there be such, governing these powers expressed through Dr. Mathews. To the writer the Power appears to be: "The Light shining in the darkness, but the darkness comprehendeth it not."

I know I voice the regrets of many sincere admirers who learn, through the columns of the GOLDEN GATE, of the intended departure of Mr. Colville for Australia. They were in hopes he might make Denver another visit in the early spring. But as the law of Love teaches us that "it is more pleasing to give than to receive," we recognize in our loss another's gain, and so wish our friend Colville, "God (Good) speed on his journey, and trust in that far away land he may meet with that appreciation and paternal greeting which his merits entitle him at all times to receive. Respectfully,

T. H. D.,
DENVER, COLO., November 25th, 1887.

MR. HAYSEED (to wife, who is returned from church)—"What was the sermon about?" Mrs. Hayseed—"Su'thin about Joseph goin' daun to Egypt to buy corn." Mr. Hayseed—"Did the dominie say what the corn's wuth daun there?"—*Epoch.*

MAMMA (to Walter, who has just returned from his first experience with a fishing-rod)—"What back so soon?" Walter—"Yes'm; I thought I'd come home. The worms were so nervous I couldn't get 'em on the hook."—*Exchange.*

(Written for the Golden Gate.)

The Aim of Spiritualism.

BY A. F. MELCHER.

Whatever opinions the outside world may hold in regard to Spiritualism, its aim is never affected, this being to make man an independent, self-reliant and moral being. A belief in God, or a supreme, intelligent, ruling power, from which all life emanates, forms the basis on which its philosophy rests; this being deduced from the fact that all effects partake of the nature of their causes, and man, as an intelligent being, must have had an intelligent or spiritual cause. That it does not exist in matter is self-evident, and therefore the intelligent life principle in man could not have emanated from the same. The evolutionary theory of planetary life begins with the nebular hypothesis, and which constitutes a material condition of existence. As no intelligence manifests itself here, and we can conceive of no method by which intelligence is enabled to evolve from matter at any stage of its unfoldment, we must look for it previous to the existence of matter, and thus come to the conclusion that it existed as a cause, a life principle, *per se*, whatever form or shape it may have in. Motion or law is all we know of that governs, guides or actuates effects. Man is an effect, and intelligence actuates him, and from which we may infer that the conscious motive power that governs or guides him must be a part of the original; and as effects partake of the nature of their causes, the original must be conscious or intelligent, also. Thus causation must be intelligent or constitute a conscious motive power, whether it be termed God, law, motion, or simply intelligence.

Being satisfied on this point, Spiritualism does not hesitate to acknowledge a supreme, intelligent, governing power from which it theorizes, builds on, or judges effects. In this respect, Spiritualism acknowledges but one God, and one that is truly omniscient, omnipresent and omnipotent, or a universal ruling power to which none object, either materially or spiritually considered. Feeling this to be true, Spiritualists can readily disabuse their minds of past theories on the subject, and without fear or favor trust to its unlimited power for comfort or relief, and thus accord themselves truly independent beings, as far as their spiritual welfare is concerned. Such is one of the aims of Spiritualism, and no reasonable being can say aught of its principle in this respect, nor refute its belief, if such it may be termed. But as beliefs do not enter into the category of this sublime philosophy, it may be regarded as a fact—spirits who have long departed from this mundane sphere, universally expressing this God idea as the results of their investigations.

A further aim of Spiritualism is to make man a self-reliant being, i. e., dependent on himself for his future happiness, his salvation so-called—this meaning that every individual has to look to himself for his release from earthly condition after death of the physical body. Such can only be accomplished by overcoming his animal nature, sensually and emotionally. To the former are reckoned the passions of the flesh, so-called, and to the latter his pride, selfishness, hatred, and such physical habits, human weaknesses, or personal prejudices that have become a part of his being, as it were. Whether consciously or unconsciously enacted, or whether controllable or uncontrollable in their impetus, is indifferent. The feeling, tendency or desire is sufficient to divert the mind earthward or in the direction of the material, and the soul or spirit of man will be drawn or attracted to matter, and debarred from attaining that happiness or peace for which every living soul is intuitively striving. Spirits know this; many having discovered to their sorrow that life on earth was misspent, and time wasted in enjoying the material might have been better utilized in cultivating the spiritual. But to partly or wholly redden themselves they have opened the way for the purpose of communion with mortals and to warn them against committing the same errors. In doing so they give wise counsel, or the methods necessary for spiritual unfoldment, and which, in the majority of cases, are intended for the individual rather than for general instruction or for the public.

But, as human character does not differ very much throughout the civilized world, individual instruction often finds universal application. Mediums who are used by the spirit world for public purposes, though, are somewhat exempt from this rule, and are, in many cases, veritable revelators or teachers, as it were, or at least, the agents or channels through which the spirit's teachings are transmitted or flow. But all have their individual promptings, nevertheless, Spiritualism being in this respect an individual guide rather than a popular creed, for it appeals and panders to the individual to such a degree that it is impossible to reduce it to a creed or bring it under the ban of a set doctrine. Thus, Spiritualism, as a religion, is universal in its application, and, as such, only, can reach the individual. This it does most admirably, and therefore its practicability as a teacher of one's own character, of self. Through spirit aid we learn the nature of our own spirit or soul, for like attracts like in all spiritual affairs, and according to the character of the spirits that surround us we may judge of our own character. Selfish actions in

daily life attract selfish spirits who absorb our life's vitality or substance, and while we are robbing our mortal brethren of the material, our counterparts are robbing us of the spiritual, this accounting for the reason why selfish people are more or less irritable, peevish, ill-humored, capricious or unkindly and cowardly. Sensualism or intemperance meets with similar results, only that sensual spirits cause languor, inaction, mental depression and discontent instead of the afore named. Arrogance, being will power perverted by either sensualism or selfishness, is experienced as restlessness, despondency, or melancholy according to circumstances. The latter, when perverted by sensualism, and despondency, when perverted by selfishness—restlessness being caused by a misuse of will power for material or worldly purposes, and may be known as vanity, conceit, false pride or haughtiness. Self-righteousness, self-sufficiency, self-conceit or vain-glory are effects of extreme self-love, and are rather to be accorded as human weaknesses than as evils. But when exercised in conjunction with selfishness, they take the form of arrogance, and become veritable evils, or qualifications which have an opposite tendency to that of virtues or good qualities of human character. Virtues or spiritual qualifications, as discernment, love and humility, are opposites of sensualism, selfishness and arrogance, and may be regarded as the spiritualization of man's animal nature,—discernment being the spiritualization of the sensual, love of the emotional, and humility of the worldly or misused will power—true humility being will power freed from worldliness or arrogance. The latter accords to man a feeling of tranquility, peacefulness and mental passivity in opposition to the restlessness or mental uneasiness which arrogance or false pride conduces. Discernment or a freedom from the sensual makes him bright or animated in disposition, while love, or a freedom from selfishness, makes him buoyant or cheerful,—such being the effects of these virtues in opposition to languor and melancholy, or ill-humor and despondency, according to circumstances. If troubled with all the above named evils, he suffers their combined effects, which take the form of despair or dubiousness generally; and when gifted with all the virtues, he enjoys their combined influence, this being genuine happiness, the aim of human life. Thus, a freedom from animalism, worldliness, or evils where they exist, is another one of the aims of Spiritualism to which it is leading mankind, and which make him a self-reliant and happy being; self-reliance because this frees him from psychological influences of both spirits and mortals, and enables him to think and act for himself, and constitutes the condition necessary to free him from the influences, disturbances and attracting force of matter. Happy because this state of existence makes him positive to human discords, temptations and animal influences, and withal brings him into rapport or harmony with Divine Nature, the positive of existence, God, so-called. Such is becoming "one with God," and accords to man that long felt want and innate desire, absolute truth. At this stage of his unfoldment, whether as a mortal or spirit, he feels the love of soul to soul, love freed from the sensual, and perceives the beauties of the spiritual, the absolute, and comprehends the nature of God, his works, his laws—this lending him a contentment of soul which frees him from further, or at least a temporary, desire of delving into the mysteries of causation for more light, having reached bottom, as it were, or as far as mortal conditions will permit, if still connected to a material body. Such are the teachings that come to us from the spirit world, and which surpass all prior revelations on the subject; and furthermore, are more practical than anything heretofore obtained in consequence of man's scientific knowledge aiding him in comprehending the absolute or the invisible, as it really exists. Former revelations are naturally in conformity with the men of the times and will be displaced by the new as Spiritualism ploughs its way through the darkness of materialism, ignorance and creedism. But until then, we must do our share towards upholding the principles of the cause in following them out practically, this being to stand before the world as a people whose highest, personal aim is morality.

But what is morality? According to spiritualistic teachings it means purity in all things. Purity in tastes, habits, actions, thoughts and feelings. If not pure in tastes, we evolve a spirit body which is impure—this being a counterpart of the physical body and an essence thereof, constitutes the soul's habitation after death of the physical. (If, according to some opinions, the soul and spirit are one, then we create an impure soul condition, although it is hardly to be supposed that the divine or intelligent principle in man could be contaminated. The soul, being the real ego, in our opinion, is simply hampered in its actions, when surrounded by impurity or an impure spirit body, and therefore the admonitions of the spirit world to lead a pure life in every respect.) Purity in habits is necessary to preserve health, even if it did not affect the spirit body or the soul; and as the aim of man is to reach a soul force which enables him to control the material or animalistic, it is reasonable to believe that he ought to, or will remain in connection with matter until he does. If death alone frees him from this, why are so many spirits materially or sensually inclined, and obsess mortals for the sole purpose of indulging

their animalism? Does it not prove that it is still in them, and if not in the spirit body, where else do these inclinations exist?

Purity in actions is necessary to keep the will potent. If perverted by animalism or selfishness, i. e., misused for such purposes (as in seduction, murder or robbery), it loses its spiritual potency, its positiveness, and weakens man's psychological force or power over others? As a spiritual being this lacking quality will be especially missed, as positiveness of will constitutes a spirit's motive and ruling power.

Purity of thought is necessary to attract pure minded spirits to one's side, and to keep down one's own animal feelings or emotions. Sensual thoughts have the same effect on self as spirit tempters have, and selfish or hateful thoughts toward a fellow-being rouses one's own anger or selfish emotions.

Impure feelings offend, disturb or repel those who are sensitive. If lustful in tendency, they offend or provoke; if arrogant or imprudent, they disturb or affront; and if selfish or hateful, they repel or irritate. In either case such are avoided and left in isolation, and therefore purity of feelings toward our fellow-beings is necessary to keep up social or friendly intercourse. Those who are not sensitive to another's feelings in the above sense are not very mediumistic either, and consequently uncongenial companionship to those who are versed in spiritual matters or delight in spiritual minded associations. It is therefore especially necessary for the latter to have pure feelings toward their fellow-beings if they desire to associate with mediumistic or spiritually developed mortal beings.

Such is morality in the light of Spiritualism, and to induce this no creed or law is necessary; every individual will feel it a necessity to practice it, in order to reap the fruits or enjoy the beauties of the spiritual philosophy; and when he does, he not only becomes happy and content, but enjoys peace of mind and health of body—the highest and most desirable aim of Spiritualism.

"All is Life."

EDITOR OF GOLDEN GATE:

As I read the article written by Mrs. Helen Wilmans, every word found a place in my mind. Mental Science is a step or round upon the ladder of progress. Spiritual unfoldment is our divine inheritance. As one flower differs from another, so are human forms differentiated, according to conditions, environment and development. The scientist tells us that all is spirit; that we are spirit now as much as we ever shall be; that the laying aside of the mortal body is only changing the material, or breaking forth of the spirit into a more spiritual state of being; that all is life; hence, there can be no death. Then, why can we not commune with our loved ones after the spirit has laid aside its mortal or outer garment? If we are the same in thought, we, being a thought of life more spiritually clothed, are still formed in the image of spirit, and individualized according to our degree of unfoldment from within.

As I listened to the words of Mrs. E. L. Watson, as she so lovingly spoke of the dear sister, Eliza Fuller McKinley, and the good works of the mind whose form lay quietly under garlands of roses, placed there by loving hands, I thought, "Yes, blessed are the seeming dead, who die in the Lord." Our sister was a divine soul, and was known by her goodness. She was a child of spirit, and as the attributes of spirit is God or good, she manifested good in all her thoughts, deeds and words. Now, in a sphere of goodness her soul is gathering the fruits of its labor, and a reward, according to her life, is her crown in the spiritual state of being.

Love was her expression, and as "God tempereth the wind to the shorn lamb," so will she seek to comfort the loved ones who miss her form among them, yet know she is near, and will gently lead them spiritually, until they join her again in her home of love in the spirit land or realm of being. The beautiful form may fade, the lips that spake burning words of divine inspiration be closed and still, but the thought that she gave forth is alive, and will live in the spiritual, to be again used for good, as others, guided by her thought, are receptive to good, as she was.

May all who read these words take spirit as our life, and learn of its attributes, and we shall then know spirit as God, and God as the good, and although now limited in our knowledge of good, we may come into a more perfect understanding, as we keep our eye single to divinity and its attributes. Then when we lay our bodies down may our friends linger near and be able to say, "She hath done what she could," always acting under the thought of good. And good angels will receive us, and the law of goodness and love will be our protection and our guardian, as we pass from one state to another, gaining knowledge of the possibilities of spirit.

JOSEPHINE K. WILSON.

THE monument erected by the citizens of Nevada in memory of "Hank" Monk, the famous stage-driver, will bear this legend: "Hank Monk—the whitest, biggest hearted and best known stage-driver of the West; who was kind to all and thought ill of none. He lived in a strangerland and was a hero; and the wheels of his coach are now ringing on golden streets."

Boston Letter.

EDITOR OF GOLDEN GATE:

As there is no separation in spirit, but even as a thousand years in God's sight is scarce a day, so the leagues of continent that stretch between the Atlantic and Pacific coasts are bridged by the thought of God's omnipresence and the consecration to Truth of its devoted adherents of every school; therefore some notes of the recent Mental Healing Convention held in Boston October 19th and 20th may interest your readers at the "Golden Gate," as well as of other localities where your circulation extends. The sun rises in the East, and it has been thought by some enthusiastic New Englanders that the veil dividing earth and heaven is a little thinner right over Boston; but we know how glorious, warm and brilliant are the sun's Western beams, full of promise concerning the radiance of that fair, coming day when all shall know the Truth from the least even unto the greatest.

The Convention was a grand success, and must have been very gratifying to its managers. It also reflected favorably on the broad catholicity of their spirit and invitation. It was held in Parker Memorial Hall of pleasant memories, whose platform has echoed the tread of those whose shoe-latches few are worthy to unloose. Three sessions were held daily, with such speakers as Dr. Bartol, (whose *pros and cons* of the movement provoked much discussion) Mrs. Abby Morton Diaz, Prof. Swartz, Mrs. Choate, Mrs. Stuart, and many others. The conference meetings of the afternoon gave opportunity for brief suggestions and valuable testimonies from efficient teachers and workers of San Francisco, Denver, Detroit, New York, Hartford, and other cities. One of the most fervid and touching appeals was made by Mrs. Plunkett, who also, on one occasion, served as a most charming chairman, dropping a spicy or explanatory word, and making a running commentary between the speakers, whom she introduced with the kindest allusions and complimentary references.

The audiences were very large, and the sessions, though lengthy, were further prolonged by chats and arguments between little groups or coteries, which must have been helpful means of growth. It would once have been a sight worth seeing—though less surprising in this enlightened age—that of five or six hundred women (for the bonnets were largely in the majority) in the enjoyment of perfect, most unobtrusive health. Many of the ladies wore delicate, spirituelle physique, but with eyes sparkling and faces radiant with the flush and glow of spiritual enfranchisement from the bondage of flesh and sense.

Amid such cause for thanksgiving, and in remembrance of the many excellent things said, the office of critic is an ungrateful one, but the writer felt moved to speak in meeting once when our good brother Swartz clasped Spiritualists with the church and with the world's people, and fenced off Spiritual Scientists in a select corner as the "advance guard of progress." While there are many materially-minded Spiritualists, let me remind the reverend professor that among the Spiritual Scientists of to-day many of the most efficient workers and successful healers are Spiritualists. Are those who condemn them, then, materialists? There can be no middle ground; we must be one or the other. If he refers to the phenomenalists alone, let him be reminded that they were come-outers from the church, and do not belong with that body. They were the pioneers who blazed the trees ahead of our path, doing perhaps rough, crude, material work as pioneers will, but should we scorn the steps on which we learned to climb toward the realization of the laws of spirit, or knock them too rudely from under the feet of those who move more slowly perhaps, but are surely progressing toward the light of perfect freedom?

A surprising deficiency in this Convention, that met to proclaim spirit as the only substance, was the omission by every speaker to make the faintest allusion to the life that is all spirit, or give the least expression of any belief in individual immortality. Perhaps they do not hold it—recognizing but "one life, one spirit," no individual spirits, and life only "one Eternal Now." But the God within remembers a celestial state before this short dream began, and yearns for its exarcted continuance—even craves recognition of the Life that is real. "Oh, it was pitiful, in a whole city full" idea there was none of the wondrous plan of external manifestation. Spirit can not exist without creating material form, any more than the sun can help shining. From its rich abundance it must express itself. It is only through the union of spirit with matter that conscious individualized mind is attained; that the successive karmic links of the long life-chain are forged; that strength is gained, and discipline, education and unfoldment acquired. But the planetary expression—the rounds of the ladder on which we climb—is not the nirvanic goal. And what of the recesses between incarnations? Where are they spent? The manifestations which we call the beauties of the natural world must be the shadow only of a spiritual reality. The spirit world existed before its material counterpart. Our beauties are as crude as the hardened lava at the base of hot-hearted Vesuvius. That which men call

the grave is a blessed gateway back into the only real life we have known, or can know—a fruition for which we long, and of which we are assured on awakening from the dream of this earthly night to immortal day.

A "science" seems very narrow and imperfect that centers its range of vision on "the Eternal Now," because "to-morrow never gets here," that says nothing of a more perfect Beyond; that denies the existence of a body, and still discredits the possibility without it of communion between soul and soul; that has not learned the immortal language—the interchange of thought between souls everywhere; (whether embodied or disembodied, what does it matter?) and which renders useless the verbal intercourse for which material lips and ears now serve. "Consistency, thou art a jewel!" Would that more of our friends in Christian Science were this jewel as their brightest ornament.

The editors of some Christian Science publications have taken pains to disabuse the public mind of the shocking suspicion that their healers may be mediums. Oh, no, dear public, they have no connection whatever with anything so dreadful as the spiritual philosophy! To be sure, a medium is nothing but a pane of glass through which the warm, bright rays of the sun can pour, and flood the otherwise dark apartment. It isn't necessary to polish the glass, or even to recognize its service; only lit by the light it furnishes, and read or hear a lecture, and you can all become healers! Oh, the infinite patience with which the Deific Spirit waits for his children to grow!

There are motives and beams in all eyes; but if we all strive for the highest growth, for the grandest, broadest realization of Truth, we shall all be drawn by the Eternal Magnet to one common focus; we shall be filled with all the fullness of God.

S. C. CLARK.

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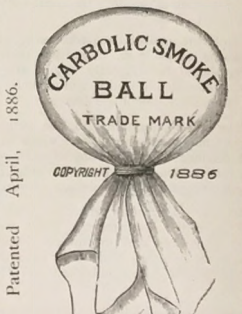
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Read the following Voluntary Testimonial from a gentleman well known throughout the Pacific Coast:

OFFICE OF COMMERCIAL INSURANCE CO., 439 California St., San Francisco, July 23, 1887. CARBOLIC SMOKE BALL CO.—GENTLEMEN: In November last, I rode all night in Santa county, at the outside of the stage, in a very severe, frosty night, reaching Yuba about 7 A. M. I verily believe that I caught cold, as the child resulted in the inflammation of one eye, so severe that, in three days, an oculist decided that I was in imminent danger of losing the sight of one eye, and ultimately the other eye would follow, and I would become entirely blind. From one eye I could not see objects sufficiently distinct to recognize the faces of my friends. Local applications relieved the pain and retarded the loss of sight, but failed to cure. After suffering several weeks, I formed my own opinion as to cause, and concluded it was a severe case of Catarrh. Seeing your advertisement of the CARBOLIC SMOKE BALL, I called, received an application, purchased a "Smoke Ball," and in three days, afterward, while applying the same, it removed a hard substance from my nose, as large as a hazel nut. Instant relief followed. My eye grew better from that time, and soon was as good as new. I verily believe that I saved my eye, and I know not how to sufficiently thank you. I keep the CARBOLIC SMOKE BALL with me as a w. in traveling, and find it a great comfort when exposed to danger of catching cold as it never fails to relieve me. Truly yours,

A. R. GUNNISON

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

A Haunted Mine.

(Dan de Quille) in the S. F. Examiner.]

VIRGINIA CITY (Nev.) November 16.—For some years past there have been observed by the miners working in the old upper levels of the Yellow Jacket mine, Gold Hill, Nev., various phenomena apparently of a supernatural character. Recently these unaccountable disturbances have been renewed in a startling manner. Few miners like to own to having been frightened by anything of a ghostly nature. The majority prefer quietly leaving a mine to acknowledging themselves frightened by unnatural sights and sounds. For this reason little has heretofore been made public in regard to the doings of the spooks and goblins in the old upper workings of the Yellow Jacket.

Miners are credited with being as thoroughly saturated with superstitious notions and fears as are sailors. Taking into consideration the scenes of labor of the two classes, miners have much greater reason for being overcome at times by superstitious fears than have sailors. While the labors of the latter are at all times performed under the free vault of heaven, in the midst of the open waters of the broad ocean, and much of the time in the broad light of day, the business of the former carries him into subterranean depths where reigns a perpetual darkness surpassing that of the land "beyond the ocean stream" where the Cimmericians dwell.

If our miners fear anything at all, it is the spirits of the dead—the regular old-fashioned churchyard ghosts. But even of these very little has heretofore been heard. Occasionally a story has been started of some strange sounds having been heard in some one of the mines, but nothing more than vague accounts of any sound heard could be obtained.

Now, however, we have something definite in regard to the strange sights and sounds in the Yellow Jacket. On Thursday night, November 10th, W. P. Bennett, who is employed in that mine, had an experience so startling that it gave him a fit of sickness from which he has not fully recovered at this writing.

Bennett is well known to many persons in San Francisco, as well as in this part of Nevada and in many of the mountain towns of California. He was, for a number of years, in the employ of Wells, Fargo & Co., and in the old staging days had charge, as Superintendent, of all their horses and coaches and was much of the time traveling to and fro over their routes. He is a very truthful man, a Pacific Coast pioneer, and a man who throughout his life has feared—

"No evil thing that walks by night
In fog or fire, by lake or forest fen,
Blue meadow hag, or stubborn unkind ghost
That breaks his magic chains at curfew time,
No goblin or swart fairy of the mine."

He says that never until last week did he see or hear anything that he could not account for. He is now employed in the Yellow Jacket mine as powder man. He has charge of and disposes to the miners the powder they require in blasting. He has been at work in the mine over four years. During this time he has frequently been in the mine alone and passed through all parts of it without a thought of seeing or hearing anything of a ghostly nature. He knew of men leaving the mine on account of things they had heard or seen, but paid very little attention to the mysterious talk about them which he occasionally heard among the miners, further than to say that he would very much like to see or hear some of the things they spoke of. But now he wants no more of it. He says he has "got his dose," and will never get over it till his life is ended.

Last Thursday night he spoke to Pete Langan, the foreman, of some shovels he had seen up on the 1000 level, and said he would go up and get them. He was to do so. He went up, and said the old deserted level and ascended to the first floor above the track floor. He went out across this floor to a station, and, taking up two shovels, returned with them to descend to the track floor. He was carrying a lantern, and when he had got on the ladder that led to the track floor, and was moving down with his lantern below the hole in the floor, but his head still through it, he was startled at hearing the sound of heavy footsteps coming tramping over the planks directly toward him. He began to descend the ladder as rapidly as possible, and while he did so heard the steps immediately over his head at the hole he had just left. He pushed on down the ladder a short distance till he reached an ore chute that leads down from the floor on which the footsteps were heard. Halting at the chute he looked up, but saw nothing. He knew that the men were working on the level, but it came into his head that Pete Langan might possibly have followed him up to that part of the mine, though the thought then struck him that Pete could not have come up without a light, and would not be tramping about in the dark.

Although feeling very shaky and uncertain, Mr. Bennett mustered courage to call out: "Who's there? Anybody up there?" Instantly he heard begin above, on the floor, but about forty feet back from the hole through which he had just descended, a heavy tramping as of two men coming forward toward the ladder-way. As he stood on the ladder he held his lantern in his left hand, and under the same arm the two shovels, tightly pressed against his side.

Suddenly, from behind, the shovels were violently thrust forward and sent flying a distance of two sets of timbers (about twelve feet), when they struck against the wall and went down the ladder-way, landing at a point distant nearly thirty feet from where they started.

"Up to this very," says Mr. Bennett, "I was not very badly frightened, but, when I felt the thrust from behind, and saw the shovels flying ahead of me, I felt, through my whole system, a chilling, sickening shock. For a moment I was almost paralyzed; then fear of something worse (the tramping on the floor above still continuing), I descended the ladder as swiftly as possible.

"When I reached the floor below, in my excitement I took a wrong turn. I got off into a strange drift, and did not discover my error until I came to where was caved down in it a large pile of dirt. I started going back, under the ladder-way from the floors above, but managed to creep round behind the ladder, and then came to the drift that I should have taken at first. There lay my two shovels, but for a time I was afraid to touch them, not knowing what might happen at the moment of my laying hands on them. However, I plucked up courage to lay hold of the tools, and soon got down to the 1100 level, nothing occurring to alarm me.

"When I got down among the men I asked for Pete Langan, and was told that he had been up on the surface during my trip to the 1000 level. I was so sick that I was obliged to quit work. The men all said that something had happened me and wanted to know whether I had seen or heard anything. I gave them no answer further than to say that I had been overtaken by a sudden fit of illness. They were not satisfied, and that evening at supper-time they asked me what had occurred up on the 1000 level. Then I learned from them of strange things that had happened to others in the old upper levels."

It appears that the 900 level is that on which supernatural manifestations are of most frequent occurrence. It is said that three men have been killed on that level and that one man was buried under a big cave, and that his body has not yet been recovered. At the time of the great fire in the Yellow Jacket, which broke out on the morning of April 7, 1869, forty-five men lost their lives. The bodies of three of these were never recovered, and it has always been thought that they were walled in when bulk-heads were built to confine the fire to certain limits, as afterward, when the fire had exhausted itself, some bits of bone were found in that section.

Quite a number of men have left the mine at different times on account of strange happenings on the 900 level. The fact of these men giving up steady work at \$4 a day, shows that they were pretty thoroughly frightened. At times the men have been startled by cries and shrieks as of some one being pressed to death under timbers, but most of them have been alarmed by footsteps above and around them, such as were heard by Mr. Bennett. The men who heard these sounds were not always alone. Men working in crosscuts would hear footsteps out in the main drift, as of some one on patrol marching up and down along the foot-boards. At first, under the impression that it was the foreman promenading in the drift, some of the men went out to investigate, but could never see any one, the sound of footsteps being the cause of their fright.

About two years ago a miner named Bruto, who was at work on the 1000 level, suddenly threw up his job. Being pressed for the reason he at first said he was ill, but finally told a friend that he had seen a thing which he took to be a warning for him to leave the mine. He would not say what he had seen, but said it meant his death if he remained in the mine.

Fear of being laughed at prevented many from telling the cause of their fright. About two years ago a miner who was at work on the 200 level heard footsteps in the main drift, and told the man who was at work with him in the face of a cross-cut that he would look out and see who was there. Taking a candle he went out, but in a few moments came rushing back with his hair on end and trembling in every joint. He said that when he got out to the main drift two shoes, with no owner, came tramping toward him, and he was so badly frightened that he would not stir an inch from his partner during the remainder of the shift, and when it was ended left the mine never to enter it again.

Mr. Bennett says that although he formerly went by himself through all parts of the mine without a thought of fear, no money would now hire him to again go alone into the old drifts and chambers of the 1000 level. He says he has all his life laughed at the stories told of the pranks of spooks and the tricks of Spiritualists, but the push he got when his shovels were sent flying was a thing that he can not get over.

As Mr. Bennett has always been known as one utterly fearless as regards supernatural things, his experience has had a great effect upon the men working in the mine. There are at present about twenty

men at work on the 1200 level. Formerly, at change of shift, when these men reached the 1100 level, they would make a rush for the shaft to get on the first cage going up; now, however, they move along *en masse*, and as they pass the opening leading up to the 1000 level many side-long glances are cast toward it and there is some quick stepping among the men who bring up the rear.

In writing an account of these old haunted levels, it would not have been difficult to have invented some startling things, but I have preferred relating just what is reported by Mr. Bennett and the miners themselves. Without comment, or any attempt at explanation, I give the story of this supposed-to-be haunted mine, leaving all to draw their own conclusions.

[Written for the Golden Gate.]

Evolution Inheres in Reforms.

BY MRS. A. W. WILSON.

The immutability of nature's laws impinge so closely upon all objective forces as to multiply conditions in such an infinite variety of forms and unknown methods as to be almost unintelligible to the average human understanding. Notwithstanding our inability to comprehend these intricate manifestations, an all-wise intelligence is elucidating these hidden problems in a manner which will be revealed, if not in our day or generation, to those who come after us, who have progressed to that advanced stage of development and perception which we have not attained.

The laws which control evolutionary action never obey man's dictation, but pursue the even tenor of their way. It is impossible for the laws of nature to conflict. If man could have his desires fulfilled regarding progression, the world would become uninhabitable. Man is not willing to concede to nature her full time for fruition, but wishes to precipitate events, thinking, in his lack of proper discrimination, that something must be wrong—the result of his imperfect knowledge of his environment.

Mankind, in this undeveloped condition, is ever unsatisfied, and trying to combat these mysterious and unseen forces which govern the universe, forgetting that Nature completes her perfect work in her own manner, without dictation or command.

Enlarging the mental faculties by the study of cause and effect, and coming into communion "with nature and nature's God," brings the consciousness into a higher grade of action, whereby it becomes more receptive, and the mind assimilates great truths which at first appear obscure.

Evolution is the great governing principle which brings order out of seeming chaos, transmuting each particle of matter until all is blended in a grand, harmonious whole. The evolutionary process is requisite in all social, religious and political reforms. It is unreasonable to expect an instantaneous change in social and religious affairs as it would be to expect a seed to germinate and mature in a few days into a perfect plant or tree. How absurd it is to think that the laws of evolution can be held in abeyance to promote the happiness or misery of any number of earth's inhabitants who may have a pet theory of their own. The economy of nature is not in all its relations to every invisible molecule is as essential in its order of being, and holds the same relation to the perfect whole as does man himself.

The superior organism of man lifts him high in the scale of existence. The human organism is composed of all the various compounds that enter into the mineral, vegetable and animal kingdoms. Is it not absurd to expect that the absolute and infinite law of evolution can be countermanded by man to promote some theory which he thinks will prove beneficial to mankind? No! These processes of nature must proceed in harmony with this supreme principle which we call evolution. We must wait, with firm faith, this slow and vital process. Man, through his ignorance in trying to hasten events, produces demoralization.

In all reforms there must be those who prepare the way, acting as pioneers, overthrowing and disintegrating old and effete usages and theories. It requires strong self-reliance, great moral courage, and indomitable will power to present, in a favorable attitude, unpopular truths. Those who first attack the strongholds of prejudice and vice are assailed with vituperation and deadly malignancy, and at last fall victims to these destroying powers. The blood of martyrs is the seed of new life, awakening the sleeping giant of moral obligation, inherent in every conscious soul who has an earnest desire to elevate humanity. Ideas which are based on justice grow and expand in strength and beauty until, at last, they stand before the world substantiated living truths. In all ages and in every land men have put to death those prophetic souls who have seen the light from afar, and with unswerving integrity have heralded it to the world. They were called fanatics and seditious, but evolution, that silent, irresistible agent, has revealed in a decade or two the truth of their theories, and demonstrated to the world that unprincipled might crucified truthfulness.

Evolution is the unfailing lever which governs the world, and God is the guiding power. It is useless for mortal to deny the reality of this mighty power which

manifests itself in all things. The song of evolution is sung by the glittering stars as they swing in obedience to its commanding voice; the planets glide in circling majesty within their orbits, bound by this endless and eternal chain; the sun, which floods this system of worlds with its glorious warmth and fiery splendor, proclaims itself a loyal subject to this great power; the moon—the inconstant moon—now visible, now obscure, like a pale devotee worships in adoration at his shrine; old ocean, whose restless billows rear their white crests when lashed in fury by the storm, shouts in unison the anthem of evolution, and smiles and murmurs its name when it sinks to calm repose.

OAKLAND, NOV. 17.

Mrs. Wilson in Tulare.

EDITOR OF GOLDEN GATE.

The people here in Tulare city seem to have been considerably stirred up on the subject of Spiritualism. But just enough has been done, it seems to me, to arouse all the hostility of the prejudiced and cause them to take up arms against the "heresy," without fully reassuring those who are favorably inclined or disposed to investigate. Many who, if Spiritualism were popular here, no doubt would embrace it, are now laughed down by those who have no better weapon than ridicule to turn against something that they do not understand, and have never been honest enough to investigate, and which they are inclined to resent because there are those who seem to be wiser than they themselves are.

I opened my little skirmish here on Thanksgiving evening. The effort was favorably received by those who stood in an attitude sufficiently unbiased to be really capable of judging. The *Daily Register*, in its next issue, was kind enough to make favorable mention of the lecture. Last evening I lectured again on "The Mission of Spiritualism," to-night "Mediumship" will be considered. To-morrow we are to have a Whole World Soul Communion circle at the house of one of the most prominent and respectable citizens of the place—a Mr. Bachelder. He and his wife are both good Spiritualists, and not ashamed of their religion. At 2:30 p. m., a lecture again at the Hall, in which "Psychological Influences, and their bearing upon the institution of the Whole World Soul Communion," will be treated. Of then two or three lectures more, and the writer will again "move on," probably making Bakersfield the next field of labor.

A revival is in full blast here now, which militates considerably, no doubt, against my efforts. But these efforts, feeble though they may be, will serve to keep the interest from dying out, until the editor of the *GOLDEN GATE* will come with Fred Evans to fan the smouldering embers into a blaze. And let me say that the expectations and desires of those who are interested in the cause are awakened and reaching forward to your coming. Great good might be accomplished, and surely now, and for that reason, "the spirit will move" for you to come, and come soon.

There are quite a good many Spiritualists here now for the size of the place, and considering how little spiritualistic labor has been done here. And there are many more with progressive tendencies who would doubtless become Spiritualists if they had a little more light. "Let there be light."

More anon,
MRS. ELLA WILSON.

TULARE CITY, NOV. 26, '87.

A Startling Prediction.

(Cincinnati Commercial Gazette.)

Two hundred years ago in China there was just such a craze about natural gas as we have in this country to-day. Gas wells were sunk with as much vim and vigor as the celestials were capable of, but owing to a gas explosion that killed several millions of people, and tore up and destroyed a large district of country, leaving a large inland sea known on the maps as Lake Foo Chang, the boring of any more gas wells was then and there prohibited by law. It seems, according to Chinese history, that many large and high pressure gas wells were struck, and in some districts wells were sunk quite near to each other. Gas was lighted as soon as struck, as is done in this country. It is stated that one well with its unusual pressure, by induction or back-draught pulled down into earth the burning gas of a smaller well, resulting in a dreadful explosion of a large district, destroying the inhabitants thereof. Lake Foo Chang rests on this district. The same catastrophe is imminent in this country unless the laws restrict further development in boring so many wells.

Should a similar explosion occur there will be such an upheaval as will dwarf the most terrible earthquakes ever known. The country along the gas belt from Toledo through Ohio, Indiana and Kentucky will be ripped up to the depth of one thousand two hundred to one thousand five hundred feet, and flopped over like a pancake, leaving a chasm through which Lake Erie will come howling down, filling the Mississippi valleys, and blotting them out forever.

DOUBT is the key of knowledge. Those who do not doubt will never examine.

Transition of Judge Alfred Cowles.

EDITOR OF GOLDEN GATE.

I desire to state through your paper that my father, Judge Alfred Cowles, has passed to the home of the immortals. His death occurred at San Diego on the 16th of Nov. He died calmly and peacefully, with little or no apparent suffering. He was a native of Farmington, Conn., and his years have far exceeded those who in his native town were contemporaneous with him, being one hundred years, four months and sixteen days old. He was a Presbyterian during his earlier years, and listened to the preaching of one of the most eminent divines of those early times, the Rev. Noah Porter, father of President Porter of Yale College, but in later life was inclined to Congregationalism. He accepted, however, advanced and liberal views as the age produced them, and considered creeds non-essential.

An extract from the funeral discourse, by Dr. Harwood, speaking of his life, reads as follows:

"He was born before our Republic had an existence, and that, therefore, Washington was not yet elected the first time at the date of his birth. The deceased had known this country when it had but 2,000,000 of people, and had witnessed its great commercial and industrial growth from the Atlantic to the Pacific. His life had spanned one-nineteenth of the Christian era, and one-sixtieth of the existence of the world. A century of his life swept by, in which he witnessed the birth of the great inventions of the age. He was twenty years old when Robert Fulton experimented with the first steamboat; he has since seen steam and electricity revolutionize the world."

He was strictly conscientious and honorable in his dealings with men; he exemplified the saying, "An honest man is the noblest work of God." There are few such well spent lives, and his children and the world have much to admire and emulate in the example he has left behind. His dying words were, "This is the last hour; my hope is bright beyond the grave." His long and varied life on earth is ended, and he has entered the door of God's great spiritual kingdom where there is rest for the tired pilgrim.

E. D. F.

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GOLDEN GATE.

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SATURDAY, DECEMBER 3, 1887.

THE TRUE AND THE FALSE.

The seeming, if not actual, interblending of the false with the true in psychic phenomena, especially in the physical phases thereof, is no doubt the principle obstacle in the way of the general acceptance of the central facts of Spiritualism.

Physical mediums, through whom some careful investigators have claimed to receive, and no doubt have received, the most positive evidence of genuine spiritual manifestations, others, equally careful, have obtained what they believed to be, and probably were, shameless deceptions. This condition of things has operated to retard investigation and prevent the general acceptance of the phenomenal facts of Spiritualism.

That there is a spiritual purpose in this is in nowise improbable. The world is not yet fully ready for such a revolution of thought as a general acceptance of the truths of Spiritualism implies. It is only by slow stages that such mighty ultimates can be safely reached.

And so the retarding element of deception operates as a wholesome brake to prevent the rapidly moving train of modern spiritual thought from going too fast, and perhaps from flying the track and dashing into chaos and confusion.

Whoever has taken the pains to investigate spiritual facts carefully and honestly, no amount of fraud or deception on the part of unprincipled mediums, or of dishonest imitators of true mediumship, has the slightest weight or influence. They have had abundant evidence from sources whence deception was simply impossible—through the mediumship of little children, or members of their own families, and often through what is still more satisfactory, their own perception of spiritual things. Once they are convinced beyond question as to any spiritual manifestation, no measure of base imitation can affect them, further than to excite their pity, or disgust.

We must ever remember that human nature is more or less imperfect—more or less closely linked to the lower orders of life. In this transitional state of existence the true and the false are often closely interblended.

It is no doubt a wise plan that man is left largely to his own judgment in choosing the good from the evil—in appropriating to himself the one and rejecting the other. If the road were made so straight and plain that it would be impossible for him to miss the way it would be no credit to him to walk therein. Thus the seeming errors and evils of this life become educators and helps to the spiritual unfoldment of all who would wisely profit thereby.

The true Spiritualist is keen to discern the truth. He is shocked and pained at all trifling with spiritual things, and all misleading or deceptive manifestations produced by spirits, either in or out of the body. He would have all mediums honest; that they are not, he does not regard as any discredit to Spiritualism. There have been wolves in every fold through all the ages of man's development. That such is the case in Spiritualism is in no manner surprising.

—A good brother, writing from Sharon Springs, Kansas, says: "Please find enclosed \$2.50, the 'subscription price of the GOLDEN GATE' for 'one year.' I have read spiritualistic papers, such as * * * and many others; but none of them, in my judgment, equals the GOLDEN GATE. I like it, first, for its good and generous spirit; second, for its tolerance; third, for its plain, outspoken manner; fourth, for its 'Christian spirit.' I like the spirit of its editor and correspondents. Go on, my ever dear brother, and have the blessings of the Father of spirits be and abide with you henceforth and forever. Dear brother, I trust you will ever remember that love is now, as of old, and ever will be the fulfilling of the law. I would that I could see your face and clasp your generous hand. * * * Pardon the errors, and excuse the bad penmanship of an old and well-worn man of seventy-nine years. Yours for 'truth.'"

—The wonderful influx of spirit power now breaking over this portion of the world is something far beyond what even the most enthusiastic Spiritualists ever dreamed of. It is no secret that in this city of San Francisco great manifestations are witnessed daily as marvelous as any recorded at rare intervals in the history of spiritual phenomena. In one family spirits have been able to appear in a light sufficiently strong to be photographed, in the presence of from eight to ten persons. We hope to be able to present our readers with some of these pictures soon.

THE LESSON OF LOVE.

How like the gentle dew distilling from a Summer night over the thirsty earth, falls the sweet influence of loving thoughts and kind acts upon the human heart. However perverse or hardened in sin one may become, or however shunned by his fellow beings, a kind word, prompted by a spirit of loving sympathy, will often touch such a nature as with the finger of inspiration, leading it into better ways of life.

Undeveloped man partakes more or less of the brute elements, from which his own physical nature has been evolved. He takes delight in contention and strife, and finds a coarse enjoyment in the exercise of the animal instincts and promptings of his nature. But once he comes under the dominating influence of love, a change like a new creation comes over him. It is then he leaves the animal and mounts into the realm of the spiritual, where he catches a glimpse of the divine in himself and in all nature.

This is the upward drift of life—the true evolution—which all humanity should aspire to. But first, enlightened souls must blaze the way. Grand spirits from the world of light and love beyond are reaching down loving hands to assist all who would seek for the light, and help them into a truer harmony with nature, and into better relations with the divinity within themselves.

Love is the golden key that unlocks the door to all civil and social reforms. The wholesome exercise of this divine attribute will solve all problems of capital and labor. It will ennoble human rights and sanctify individual freedom. No man can wrong a fellow-man who is actuated by this principle.

The time will come—is now near at hand—when all spiritualistic teachers, whether of the pen or the rostrum, will be received or rejected in proportion as they are unfolded upon the spiritual or love plane of life. All harshness of opinion, or personal abuse, belongs to the lower conditions of life, not to the true life of the spirit. And those who indulge in these brute promptings will ere long find their "occupation gone" as teachers in the school of Spiritualism.

"A new commandment give I unto you," said the Great Teacher, "that ye love one another." This is the true gospel which no one can dispute; and yet, knowing the truth, how few there are who practice it. Ought not we who have heard the voice, and seen the light, to "walk in the way"—the better way that leads to everlasting happiness?

THE ART OF GIVING.

The Roman Catholics of this city, in addition to their numerous costly churches, convents, parochial schools, and expensive hierarchal system generally, are now erecting an elegant cathedral to cost, we believe, in the neighborhood of a quarter of a million dollars.

The contribution of such a vast sum of money to be invested in a church edifice, when for all the purposes of true worship a building costing one-tenth that sum would do as well, seems to us a most unnecessary tax upon the charity of their people. But of that no matter. The point to which we would call attention is the perfect system of giving which prevails in the Catholic church. No member of that church is too poor to be absolved from this duty. All are taught to give, and give most liberally, and in proportion to their means.

When, in the councils of the Church, it is determined to erect a new church edifice, or undertake any expensive system of propaganda, the means to the end are not wanting. The nature of the work, and the amount of funds necessary to be raised, are laid before the church membership, and their duty in the premises at once made plain.

Thus, in the case of the new cathedral, where the demand upon the generosity of their members is of a stupendous character, there is no faltering, or shirking of duty; but each good Catholic comes up to the scratch manfully, and is ready to go down into his pockets for his last dollar, if necessary, sooner than see his work fail.

As a part of their system for raising money, the church has held a two weeks' fair at the great Pavilion, in this city, which they designated the Cathedral Bazaar, which fair closed last week. It was attended by tens of thousands of people, who paid for the privilege of going in, and who then paid most liberally for the privilege of being there. They paid for all sorts of chances in all sorts of schemes. They purchased, at fabulous prices, all sorts of nick-nacks, which they had no earthly use for. One wealthy lady gave a thousand dollars on her choice of the church which should receive a certain banner donated for the benefit of the cause.

The amount contributed at this fair to the cathedral fund we have no means of knowing; but we venture the conclusion that if there was not money enough raised to complete the cathedral the managers are not at all dismayed, and will not undertake to curtail the cost of the building in any particular. They know where

the money is, and how to extract it from the pockets of their church communicants.

We refer to this matter not for the purpose of drawing invidious comparisons between Catholics and Spiritualists. Their system is the outgrowth of centuries of pious discipline. We have not yet crystallized into any system, and have only here and there, an organization competent to receive and wisely disburse the benefactions of the liberal minded. Nevertheless, is not the lesson a wholesome one? Ought it not to teach us the necessity of beginning some general work for the propagation of a knowledge of our facts and the spread of our beautiful philosophy? Surely, the few enterprises Spiritualists have undertaken in this direction ought not to languish for the means of support.

JESSE SHEPARD'S "ADVICE TO MEDIUMS."

We give place to Jesse Shepard's article elsewhere for the purpose of offering a few friendly comments on some of its more erratic statements. He says, for instance, that "the public 'no longer patronize mediums financially as in 'days past.' This is far from the fact in this city, where a score or more of public mediums are well supported. Such was not the experience of Mrs. Foye to Chicago, nor of John Slater to this Coast. Such, also, was not our experience with Fred Evans in the South, where we were compelled to reject a large number of applications for seances, daily, for want of time."

In this city Mrs. Whitney gives from twenty to thirty sittings a day, and her public test seances attract audiences of from one thousand to fifteen hundred souls. Mr. Evans has all he can do, his engagements sometimes reaching a week ahead. Dr. Stansbury, Dr. and Mrs. Rogers, W. R. Colby, Mr. Pettibone, and Mrs. Francis, all slate-writing mediums, have all they can do. Many other mediums of other phases are well supported; and the people seem everywhere most eager for the proofs of spirit existence.

Of course the public has no use for poor mediums, but good ones were never so much in demand as now. Let Mrs. Whitney Mr. Evans, Mrs. Foye, or any of our best mediums visit other towns and cities, and they are at once over-run with applications.

The world knows our friend Shepard by his mediumship, not by his literary works or attainments. In the former he is without a successful rival in his peculiar phase. In the latter he will find a mighty host to contend with for the honors. We think he commits a serious mistake in abandoning the one for the other.

We fully appreciate the powerful Jesuitical influences that are no doubt seeking to destroy our mediums and crush out Spiritualism. Many years ago they captured poor Jennie Leyes, and immured her in a dungeon of her own making. The psychic who places himself or herself within the reach of the spiritual tentacles of Romanism is lost to Spiritualism and humanity.

We deeply regret to see so excellent a medium as Jesse Shepard speak thus disparagingly of mediums and mediumship. In giving his services freely to the Catholic church, on frequent occasions, he has come under the dominion of an influence that is causing him to do that which, in the unfoldment of the future, will cost him many bitter regrets.

But Spiritualism will go right forward, "conquering and to conquer," without him. New instruments of the angel world will take his place, bearing the banner of our holy cause, and we shall scarcely miss him.

We say this of Jesse Shepard in all kindness, holding him, as we do, in the highest personal esteem.

—The *Signs of the Times*, the organ of the Seventh Day Adventists, with whose gentlemanly editors we have had frequent friendly talks, speaks of the GOLDEN GATE as "probably the ablest and most respectable spiritualistic journal in the United States." Our neighbor extols the merits of our paper overmuch. We are but humble instruments of the spirit world in bringing immortality to the knowledge of the children of men.

MUCH GOVERNED.—Some one has said, "Happy is the country that has no history," and Mr. Taylor, of Kansas City, Minister to Liberia, might turn Anarchist for the moment and claim, "Happy is the country that has no government." The gentleman describes that country as being strongly fixed on the rock of organizations; indeed there seems to be little else in the Liberian republic. While it contains but a little more than two thousand voters, it has a Cabinet much larger than ours. As for military service, it is difficult to see how that is procured, with twenty-seven officers to two or three privates in every company. It is a soft place for politicians, we should judge, for Mr. Taylor says fully one-half of the voters are office-holders. It must be a "go-ahead" republic since the gentleman's report makes it appear impossible for it to "go" in any other way. There is neither cow, horse, mule, donkey, or other useful animal to be found; hence, it naturally follows that there is no car, cart, or other vehicle of any description in the whole republic. Mr. Taylor thinks the report he has submitted to the State Department will excel anything Mark Twain ever wrote, because the facts contained therein excel anything Mark Twain ever saw. Liberia is summed up as "a sight for gods and men;" and what use it may have for the United States (or any other) minister does not appear, except it be to increase the number of offices per man.

—"The Secret of a Truly Great, Happy and Successful Life," an inspirational discourse delivered recently in this city by that psychical wonder, W. J. Colville, printed in pamphlet form, and for sale at the price. Price, five cents per single copy, or three for ten cents.

METAPHYSICAL COLLEGE.

On Thanksgiving evening, Nov. 24th, the Metaphysical College, in Odd Fellows' Building, was formally opened. The attendance was so large that numbers were unable to obtain admission. A most harmonious feeling pervaded the large assembly, and everything went off delightfully. The hall is a spacious, light apartment facing on Market street; the stained glass windows and handsome chandeliers render its appearance quite impressive. On the occasion of the dedication the floral offerings were numerous and magnificent.

The exercises commenced at 8 P. M. with a solo on a grand piano, kindly furnished by the Bancroft Piano Co., which was followed by the hearty singing of "America" by the entire audience, after which W. J. Colville declared the exercises formally opened. His remarks were peculiarly felicitous and appropriate both to the occasion and the day, as they both combined a brief but eloquent interpretation of the object of a day of thanksgiving, with a statement of the object for which the College was opened.

A duet, "What are the Wild Waves Saying," was then finely sung by Mrs. Fries-Bishop and W. J. Colville. Mrs. Sara Harris then delivered an inaugural address in which she eloquently stated the true purpose of theosophy, and its relation to Spiritualism and the science of metaphysical healing. As Mrs. Harris has had great experience both as a teacher and healer, her remarks were listened to with the closest attention and greatly appreciated.

Mr. J. W. Maguire then sang a charming song. He in turn was followed by Mrs. Shepard, who delivered an excellent address on the "Spiritual Objects of Thanksgiving Day." Speaking of the festivities common to the occasion which generally concern the body only, she said it was a delightful experience to her to witness, for the first time, a celebration of the day connected with the opening of an institution whose aims were altogether spiritual. Her kind and genial voice and presence gave a feeling of delightful sociability and increased the kindly feeling already so conspicuous. Mrs. Bishop then sang "Robin Adair" in her truly inimitable style.

Mrs. J. R. Wilson then stepped to the platform, bearing in her hand a most beautiful banner of elegant design and workmanship, conceived and executed by herself, with some assistance from her friend and associate in all work, Mrs. M. E. Cramer. The banner is of red satin, handsomely trimmed with blue and gold. In center the word "Excelsior" appears in large gilt letters. Mrs. Wilson's words were hearty and inspiring to the last degree. As the banner was presented to W. J. Colville, it became his pleasing duty to respond, which he did by referring to the symbolism of the colors, red denoting love and power; gold, wisdom, and blue, truth and constancy, while the word "Excelsior" must be the motto of all life's endeavor in time and through eternity.

The vocal gem of the evening was then given, Mrs. Bishop and Mr. Maguire positively entrancing the audience by their exquisite rendition of Longfellow's "Excelsior," set to Balfe's stirring music.

Remarks were next in order by Hon. Amos Adams, Mrs. Cramer and Mrs. Aylesworth, who responded to pressing invitations in brief but soulful sentences. W. J. Colville then sang "Killarney," which called forth hearty applause. Mr. Lucius Solomons followed in an able and effective address on behalf of the young people of whom there were a large number present. Mr. Solomons is a rising, young barrister, and evinces great elocutionary and logical ability. His remarks were in the happiest vein, and evinced a deep interest in all honest reformatory endeavor. The regular exercises closed with a slumber song sweetly sung by Mr. Maguire.

After the dispersion of more than half the audience, a preliminary meeting of the newly organized Society for theosophical research was held, at which it was decided that that organization should formally commence operations Thursday, Dec. 8th, when an open meeting will be held at the College to which everybody is freely invited. A collection will be made for the library fund. The thank-offering collected Nov. 24th was distributed among the deserving poor. The amount collected was nearly eighteen dollars. Thanks are specially tendered to the committee of ladies who gave the beautiful flowers which added so much to the enjoyment and fragrance of the occasion. Thanks are also heartily tendered to the contributors of books to the library, to the number of one hundred and sixty-three volumes, besides copies of periodicals, and to Mrs. Penniman in particular, who gave a very handsome painting (her own work) which hangs in a conspicuous position, and is admired by all who enter.

The College is now fairly started. W. J. Colville's new classes commenced Dec. 12th, and our readers are cordially invited to the open festival, Thursday evening, Dec. 8th, when the exercises will be somewhat similar to those on Thanksgiving night. Addresses are expected from Mrs. Harris, Dr. McKaig, W. J. Colville, and many others.

—Mrs. Ada Foye, that true and tried medium, left Saturday last for Chicago, accompanied by her children, where she joins her husband. She will confine her work, for the Winter, entirely to the private parlor, and thereby hopes to gain physical strength to enable her to comply with the pressing demands through the East for her public service. Mrs. Foye has no superior in her particular phase, and it is of that clear, decisive character which works fearful havoc in the minds of skeptics. We are glad to learn that Mrs. Foye does not intend to make Chicago her permanent home, as we stated in a recent issue of the GOLDEN GATE, but will return here at the close of her work in the East. Her medial powers and her womanly qualities will win the respect of the best people wherever she may go, and do credit to the cause.

IRVING HALL.

On Sunday last, Nov. 27th, the usual large audiences congregated to listen to the inspired addresses of W. J. Colville, who spoke three times with his wonted force and eloquence. The morning topic being the third in the series entitled "Dark Sayings of Holy Writ," was on Jonah and his experiences with the great fish commonly called a whale, though there is nothing whatever in the Bible narrative to justify such an assumption, especially among those familiar with the anatomy of a whale's throat. This legend of Jonah was a great favorite with the early Christians, as inscriptions on the Catacombs abundantly prove, and as Jesus referred to Jonah being three days and nights in the belly of a fish, and alluded to no other sign being given to a certain generation than the sign of Jonah, it seems pretty evident that a deeper meaning attaches to the narrative than is ordinarily supposed.

It is a matter of utter indifference to spiritually-minded students of the Bible as to the amount of fact or fiction contained in the literal story, the moral of which is obvious to all who seek it. The name "Jonah" signifies a dove, and doves denote messengers of peace, or at all events those who can ill bear to proclaim evil tidings and bear the brunt of a storm of opposition, a work well fitted to the raven of the Bible, but antagonistic to the nature of the dove. Jonah was required to perform an arduous and ungracious task; he was commanded to rebuke the sins of the great and populous city of Nineveh; he shrank from the painful and dangerous duty and took ship for Tarshish, which lay in an opposite direction. The narrator says Jonah paid his fare on the vessel,—indeed he seems desirous of giving Jonah credit for being a very good man on the whole, though he was not brave enough at first to obey the heavenly mandate and perform a difficult and trying task. When Jonah was on board a storm arose and there was no other way of calming the sea but by casting Jonah into the water. Here we encounter a portion of the tale which needs a little careful consideration. The superstition, or rather the conviction of the sailors that there was a sinner on board and therefore they were in danger, points a lesson quite apart from the literal meaning and reference.

The moral doubtless teaches us that we can not in any event shut our rightful sphere and choose perversely another place for ourselves without bringing others also into danger; we are discordant elements and occasions of calamity to our neighbors whenever we are in a false position, and it is only by getting out of it as soon as possible at any risk to ourselves, that we can retrieve our own fault and protect others from the results of our folly. Jonah willingly exposed himself to the treacherous deep, when a great fish, which according to the best translations of the Hebrew should read a boat, took him up and after retaining him three days and nights landed him on the shore. The appearance of the fish, or boat, or the scene at the opportune moment, is intended to assure us that when honestly seeking to undo a wrong, Providence is always on our side and assistance comes to us even though it be by a seeming miracle. After Jonah had been safely landed on dry earth, he heard a second time the call of God commanding him to preach repentance to the Ninevites; he then went and his mission was successful.

All who read may learn first that we can never act against conviction so as to spare ourselves without incurring heavy penalty, and second that out of all distress, even though it be consequent upon wrong-doing, a way of escape is provided. Your bitterest experiences are all convertible into a means for preaching yet more powerfully to others, and engaging yet more effectively in every appointed undertaking.

In the afternoon the first of twelve lectures, in a special course, on Theosophy was delivered. The topic was "Egypt and Her Mysteries," upon which interesting information was given.

In the evening "Co-operation vs. Monopoly" proved a very interesting topic. A large delegation of workmen were in attendance who heartily applauded the speaker, whose sympathies were entirely with the laborer though capitalists were fairly dealt with. The concluding sentences contained the pith of the whole argument, which was to the effect that spiritual measures alone, tending to induce a general feeling of brotherhood among all, could settle the present disputes. Force is reprehensible and useless; strikes often do more to impoverish the strikers and their families than they injure any one else. Co-operation can alone find the key to the difficulty, as co-operative measures are the only ones which can effectually solve the problem by making every workman his own employer and thus resulting in the eventual abolition of the wage system against which there is such strong feeling at present.

The music was of its usual excellence all day. Solos were rendered by Mrs. Bishop, Miss Joy, and W. J. Colville, and the evening service ended with a duet between Miss Joy and W. J. Colville, which was greatly appreciated by all present.

On Sunday next, Dec. 4, W. J. Colville's subject at 10:45 A. M. will be the fourth in the present series on "Dark Sayings in Holy Writ," special topic, "Bald-headed Elisha causing forty-two children to be devoured by two she-bears." At 2:30 P. M. the theosophical lesson will be on "The Persian Fire-worshippers and their Theosophy." At 7:30 P. M., by particular request, Mr. Colville's subject will be, "Theosophical Defense of Mediumship."

—The impression prevails in many minds that Theosophy is inimical to spirit mediumship. In view of this impression, erroneous, as we believe, Mr. Colville, by special request, will deliver a lecture, at Irving Hall, on Sunday evening, Dec. 4th, on the following subject: "A Theosophical Defense of Mediumship." All Spiritualists, and mediums especially, should hear him. The lecture will be reported for, and published in full in the GOLDEN GATE.

EDITORIAL NOTES.

—Mrs. A. A. Connor, healer, has changed her residence from Page street to 1611 Golden Gate Avenue.

—We are glad to see our esteemed friend, R. A. Robinson, on the streets again, looking better than we have seen him for months.

—The price of Helen Wilman's pamphlet on "Mental Healing" is twenty-five cents instead of fifteen, as announced last week.

—Miss Stevens, the child medium of Gilroy, will spend her school vacation, which commences to-day, at the home of the editors of this journal.

—Several essays have already been received in response to Dr. Allyn's prize proposition. All essays must be in by the first day of January, 1888.

—The third annual meeting of the stockholders of the Golden Gate Printing and Publishing Company will be held to-day at 2 p. m. at the Company's office.

—Gov. Waterman is proving himself "the right man in the right place," judging from the energetic manner in which he is ferreting out corruption among State officials.

—L. M. Bowdoin, in the *Stockton Mail*, replies to the foolish fanfare of Rev. A. C. Bane, on Spiritualism, with some pretty hard raps. His reply to the Reverend traducer was simply answerable.

—Mr. and Mrs. Anderson, from near Washington, D. C., arrived in this city a few days ago; they intend making this Coast their permanent home. Mr. and Mrs. Anderson are prominent Spiritualists, he being an able contributor to the press.

—The metaphysical classes of Mrs. Cramer and Mrs. Wilson are growing in interest and steadily increasing in size. They are fine teachers and healers, as we know of some remarkable cases with which they have worked wonders. Class rooms at 324 Seventeenth street.

—We hear very excellent reports of Dr. and Mrs. Stansbury's mediumship in spirit photography, independent slate-writing, and the production of the psychic form, in the last phase of which, we are informed, they are meeting with marvellous success.

—The Wednesday night meetings at St. Andrew's Hall are largely attended, and the exercises are very instructive and interesting. Dr. McKaig read a fine essay at their last Wednesday evening meeting, followed by other exercises of a very pleasing character.

—We have just received a few copies of C. Payson Longley's new inspirational songs—"Home of my Beautiful Dreams," and "Child of the Golden Sunshine." Bro. Longley is a natural "child of Song." He has composed nothing sweeter than the above.

—Dr. W. W. McKaig will speak before the Society of Progressive Spiritualists at Washington Hall to-morrow (Sunday) afternoon at 2 o'clock. His beautiful lecture on the "Symbolism of the Cross," delivered before the same Society on Sunday, Nov. 20th, will appear in full in our next issue.

—A Tuscolo, W. T., subscriber writes: "Please find enclosed \$2.50 to renew my subscription to the *GOLDEN GATE*. I would rather do "without some of the necessities of life than "without your most valuable paper, for it is "food to my hungry spiritual nature. To me "some of its numbers are worth, singly, the "year's cost."

—We have now a supply of W. J. Colville's excellent little work, "Within the Veil; or, Keys to the Kingdom of Heaven." These beautiful spiritual teachings were given through Mr. Colville's mediumship at the residence of Lady Cathiness, in Paris, July, 1885. They have never been surpassed by any of his later teachings. Price, fifteen cents.

—W. J. Colville's Oakland class closed Dec. 2d. New class opens in Hamilton (upper) Hall Friday, Dec. 9th, at 2:30 p. m. Lecture every Friday at 7:30 p. m. Subject, Dec. 2d, "The Opening of the Seals;" Dec. 9th, "Who are the Redeemed, or the Mystical 144,000." These lectures are attracting great attention, and are of special interest to all who desire to receive spiritual interpretations of Scripture.

—"Wayside Jottings" is a charming little volume of short essays, sketches, poems and songs, by that wonderful instrument for the angels, Mattie E. Hull, wife of that spiritual warhorse, Moses Hull, who furnishes an interesting introduction to the book. The book contains two hundred pages, about equally divided between prose and poetry. It is the voice of a gentle, loving soul, and should have a place in every spiritual home.

—If ignorance were a crime against the State, we fear a young sprig of the ministry by the name of Lane, who recently discoursed upon Spiritualism in Stockton, would be subject to the law for pretending to preach on a subject of which he did not know the first letter of the alphabet. He says that these phenomena are merely the work of the devil. Poor soul, he is young yet, and that should plead for him for more of pity than blame.

—Dr. Nellie Beigle, the lady with the electric hand and arm,—one of the best known and most popular of our spirit or magnetic healers—has sold out her business in this city, and will visit San Jose for awhile, stopping at the Auershaus House, where she will treat the sick. We advise our San Jose readers to make her acquaintance, and bring along their sick. She is not only one of the best hearted little women in the world,—actually bubbling over with goodness,—but she is a marvelous power for healing.

—Dr. and Mrs. Stansbury entertained the "G. S." Progressive Eacht Club at their residence, 305 Scott street, on Wednesday evening. The time was most enjoyably spent in contesting for the prizes until 10 o'clock, after which the company adjourned to the dining room where refreshments were served. The Club embraces many excellent players whose skill was shown on this occasion by three members claiming the second prize, each having won an equal number of stars. The prize was finally awarded the winner of a single, three-handed game. The Club adjourned to meet next Wednesday evening at the residence of Dr. and Mrs. Rogers, 524 Eddy street.

IN MEMORIAM

[Of Mrs. E. F. McKinley.]

The real trinity that fills the universe and clearly last adieu, is the true, the beautiful, the good. They are literally three in one. You cannot be good without being true, and to be both good and true is essentially beautiful.

If God is absolute beauty, you say, how ineffably happy shall we be to behold him? I answer, open your eyes and see that very loveliness which is his presence. If God be truth, you say, how delightful it will be to hear his voice teaching us as our Father? I say, open your ears and hear the divine voice of truth at all hours and in all places. And if God be goodness, you say, should we not desire the time when we shall enter into his presence? And again I answer, reach forth your hand and take what his goodness crowns upon you. But mark this, you can see no more of beauty, have no more of truth, and get no more of goodness than you are fitted for. We live in actual contact with God's three attributes, and they are to us as we are to them.

The road to God is the road of a noble character; the more true, beautiful, and good you are, the more you see of God. Nothing in the world is so grand as a human character devoted to the true, nothing so lovely as a soul devoted to the beautiful and the good. A fine and noble character is the highest revelation of God that can exist on earth. Religion is not to believe, but to be. It is the eternal law of this eternal trinity wrought into a life, and such a life was that of our dear sister. True to herself, true to principle, true to religion; beautiful in her friendship, beautiful in her love of nature and in her adoration of the divine life in all things; in her family relations, good, eminently good in her whole life work. This rare woman was ours. She is ours still—the joy of our thoughts, the pride of our Society, the solace of our cares. We shall not forget her. Do you think she will forget us?

SARAH K. SANE.

LICK HOUSE, Nov. 19, 1887.

Passed to Spirit Life

From his home in Santa Rosa, on Thursday, November 4, 1887, Brother Richard F. Johnson, aged eighty-one years, ten months and thirteen days.

For years Brother F. has been a firm and devoted Spiritualist. In early life he passed through the different experiences of many earnest Spiritualists, leaving first the Christian church for the Universalist faith, and at last emerging from that into the grand truths of Spiritualism. An old pioneer of Sonoma county, he had succeeded in providing sufficient of this world's good to enable him in his declining years to enjoy the comforts of life, and when five years ago his loved companion passed to spirit life, he seemed to cling if possible still closer to Spiritualism, and anxiously awaited the summons calling him to spirit life. The future had no terrors for him. He often expressed the wish that he might soon join his loved companion. In July last his eldest daughter passed to spirit life, and he has felt, and so expressed himself, that wife and daughter would be first to welcome him. In his last moments, when he had lost the power of speech, and the only means of communicating was by signs, he called the attention of friends, and holding up two fingers indicated that the two loved ones were in waiting for him, then peacefully and calmly closed his eyes and breathed his last.

At his special request the writer was called to conduct the funeral exercises, which were held at his residence on Saturday, Nov. 26th, at 11 A. M. He leaves behind a large circle of friends and relatives, many of who are firm believers in the spiritual philosophy.

W. R. COLBY.

SAN FRANCISCO, Nov. 28, 1887.

MANAGER'S NOTICE.

W. J. Colville's Sunday Services are held in Irving Hall, 139 Post street. Lectures at 10:45 A. M. and 7:30 P. M. Mrs. M. E. B. Bish, Musical Director and Soprano; Miss E. Beresford Joy, Soloist and Organist.

Public class in Theosophy at 2:30 P. M. Fee for course of 12 lectures, commencing November 27th, \$2.50; single admission, 25 cents. Monthly classes admit to class.

Classes are held in The Metaphysical College, Room 7, second floor, Odd Fellows' Building, Market street. Special class in Theosophy for advanced students, and unfoldment of powers commencing December 12, at 8 P. M. Class in Psychometry, for instruction and development, commences December 12, at 2 P. M. Fees for each course of 12 lessons, \$5. No single admissions will be sold for these classes, and no new members or strangers admitted after the classes are formed.

Classes in Theosophy commence in Hamilton Hall, Oakland, Friday, December 9th, at 2:30 P. M. Fee, \$5. Class tickets admit to Friday evening lectures, at 7:30.

Single admission tickets to classes, 50 cents. Admission to Sunday services to cents; reserved seats 25 cents. Monthly tickets, with reserved seat, \$1.

Membership in classes and reserved seats for Sunday Services can be secured on application, in person or by letter, at 210 Stockton street, San Francisco.

Albert Morton.
BUSINESS MANAGER.

ANNUAL MEETING.

OFFICE OF THE GOLDEN GATE
PRINTING AND PUBLISHING CO.,
SAN FRANCISCO, NOVEMBER 12, 1887.

The Annual Meeting of the stockholders of the Golden Gate Printing and Publishing Company will be held at the office of said Company, 734 Montgomery street, San Francisco, on Saturday, Dec. 3, 1887, at 2 o'clock P. M., for the purpose of electing a Board of Trustees for the management of the business of said Company for the ensuing year, and for the transaction of such other business as may be necessary.

MATTIE P. OWEN, Secretary.

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

Commendable Project.

EDITOR OF GOLDEN GATE.

With a view of advancing the cause of Spiritualism on the Pacific Coast, and that the various societies of Spiritualists of this city may have suitable halls to meet in at a nominal rent (say one quarter of what is charged now for similar halls), I will be one of twenty-five persons who will give one thousand dollars each, provided that twenty other persons will give five hundred dollars each, making a total of thirty-five thousand dollars, to be used in purchasing a lot and erecting thereon a building having three halls therein, one of which to have a seating capacity of three hundred, one of seven hundred, and one of fifteen hundred. Also editorial and composing rooms for the *GOLDEN GATE* free of charge; also a free reading room where spiritualistic and other literature may be found, together with such other rooms as may be found necessary to make the building perfect for the object and purposes named. Rents to be adjusted on the basis of receiving only enough to pay the taxes, insurance, and for the care of the property.

Persons willing to aid in this enterprise will please send their names, the amount they will subscribe, and address to the undersigned at 110 Ninth St., San Francisco. When a sufficient amount is subscribed to warrant success, a meeting of the subscribers will be called to make such arrangements as may be necessary, and to fix a time when subscription must be paid. Hoping that the requisite number of persons will soon respond to this proposition, I am,

Respectfully yours,
AMOS ADAMS.

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

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

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Acrostic.

BY L. S. E. L.

[Written after reading "Cold Comfort" in *Golden Gate* of October 29, 1887.]

Go on thy mission fearlessly, thou Messenger of Love,
Our hearts are warm to greet the truth thou bringest from above.
Lifting the veil of darkness that has shrouded all our life,
Delivering us from bondage, from hopelessness and strife,
Enlightening all our sympathy for a future pathway bright,
Not of attained in history, thou Messenger of Light.

Golden are thy precepts pure: they are truth and life for all;
And all may hear the truth from thee, for loving is thy call;
The millicent who are growing in ignorance and fear,
Enlightened by thy teachings will yet most gladly hear.

Advice to Mothers.

Mrs. WINDSOR'S SOUTHERN STRIP-SLIP is always to be used when children are cutting their teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to take. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

NOTICES OF MEETINGS.

W. J. COLVILLE, THE CELEBRATED INSPIRATIONAL SPEAKER AND IMPROVVISOR. Spiritual Services in Irving Hall, Post Street, above Kearny Street. Mrs. Marie Bishop, Soloist. Miss E. Beresford Joy, Soloist and Organist. Lectures at 10:45 A. M. and 7:30 P. M. Answers to questions at 2:45 P. M.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, every Sunday. At 11 a. m. J. J. McKaig, Lecturer. At 2:30 p. m. J. J. McKaig and J. J. McKaig will answer questions in the trance state, and will lecture in the evening. Children's Lyceum at 1:30 p. m. All services free.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet Sunday at 1 P. M., Washington Hall, 35 Eddy st. Free Spiritual Library, of 700 volumes, open every Sunday from 1 to 5 P. M. All are invited. Admission no cents. Mrs. S. A. Harris will speak on Sunday, November 27th. Subject: "Theosophy the higher teachings of Spiritualism."

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

OAKLAND SPIRITUAL ASSOCIATION MEETS every Sunday at Grand Army Hall, 419 Thirteenth Street, Oakland. Children's Lyceum at 10:30 a. m. Lecture and Conference Meeting at 7:30 p. m.

YOUNG PEOPLE'S PROGRESSIVE SOCIETY, of Chicago, meets in Avenue Hall, corner of Wabash Avenue and 2nd Street, Chicago, every Sunday Evening, at 7:45.

CLEVELAND, O. — SPIRITUALIST MEETINGS for the people, at the Columbia Theater, Fifth Avenue, every Sunday evening, 8 o'clock. Speakers, Rev. Samuel Watson, Mrs. Ada Foye, Charles Dabman, J. Frank Baxter and others. Thomas Lee, Chairman. The Children's Progressive Lyceum, No. 1, meets at G. A. R. Hall, 170 Superior Street, every Sunday, 10:45 A. M. The public invited. E. W. Gaylord, Conductor.

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[TITLE PAGE.]

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For sale at this office.

[Written for the Golden Gate.]

From the Sun Angel Order of Light.

(Given by spirit Eona through the scribe of the Order, Mrs. E. S. Fox.)

With a glad heart Eona comes, and sends her love greetings far and near, to each and every brother and sister of our loved Order:

Battles have been fought, truth and error have met in open conflict, and victories been recorded in the better land, on which is inscribed, Love and Wisdom; and a multitude of earth's children have gathered near who will bravely uphold the same. The burthens which angels have long borne are becoming less heavy; humanity is giving both heart and hand to the work of illuminating the world, and though now is but the morning twilight, yet in its light is a sure promise of a brighter day. From north to south, from east to west, the war cry has sounded, and many have responded with willing hearts and ready hands. Saidaie's work prospers, and the angel world rejoices. Truth, which has been heretofore a sealed book to mankind, is now placed an open book in their hands, and all who will may turn its leaves and read its pages. Eona has opened for herself a new chapter of experience, and gleaned therefrom much which she would gladly impart to those who still are striving to glean from mortal's experience.

In the spheres we meet and discuss ways, as you do in your earth sphere of life. We have, as seemed best to do, journeyed through the realms of space, traveled from one planet to another, seeing and learning much in our journeyings, which seems to you almost an impossibility, yet to us as easy as your manner of traveling. By the power of will we can travel; through the realms of space, upon the magnetic tides, we can and do go, swifter than thought from planet to planet, not on the wings of the wind, but with the unlimited powers at the spirit's command time and space are annihilated. Eona has visited a spirit orb which swings obedient to the law of the Infinite, where once a material world hung, surrounded by its own atmosphere, fulfilling its own grand mission, which, when fulfilled, obedient to the all-pervading, all-governing law of infinite love, now has given back its lifeless dust into the great labyrinth of nature, and where once it had place as mortal, now dwells as spiritual. Eona speaks thus to convey to mortal mind the idea that planets, obedient to infinite law, live, move, and have their being in the economy of the All Father, as does man, who is but another expression of the same law divine. Upon that planet, in the ages of the long ago, dwelt men and women. There were homes, firesides, loved ones, kindred bound together by the ties of soul, which can never be broken. As an expression of the Father's love those ties exist to-day, as when in the mortal they were bound, and from the mortal only into the immortal they have gone, both mankind and their dwelling place, the planet. Now they live, not clothed with matter, but through matter have they fought their way back to their Father's home again. The planet is a spirit world, the inhabitants thereof are still living, breathing beings. In spirit spheres many, many have their homes; in mortal robes many again find themselves clothed, working out for themselves problems of life on the shores of mortal earth. Shall we not say mortal earth, for in its experience earth yet is young in existence?

What is time and age to the immortal? If earth has had birth as a planet, and is clothed in material, is it not that material which constitutes mortality? As in earth language you express the end of material life as death, and yet in all the universe of the Father there is no death. You know well that when loved ones lie cold and still they yet are not dead. That which gave the body birth lives, and lives an individual, a person, like unto the cold form you must give back again to nature—wise mother who claims her own which the spirit could no longer use as its own. The mortal house must decay; the spirit must inhabit another, which has been evolved from the mortal through the power of life which pervades all things. There is no death. Children of life and light are all, and all partake of the nature of the planet on which you dwell. In the spheres there are planets now rolling in space, which once were material and now are spirit orbs.

This earth, in its present state of unfoldment, has progressed during the ages of the past, and still is unfolding, year by year, age by age, until in the far off ages of the future spirits will visit its spirit orb, and returning from whence they journey will tell to others, as Eona now is doing, of their journey to a planet which has fulfilled its mission as a material world, given up its dust which is again in the laboratory of the Infinite, to be again used in building other worlds, and now, where once it swung obedient to governing law, swings a spirit world. These hints are thrown out to the minds of earth's children as matter of thought. Spirits in the higher heavens are exploring continually new fields of life, gleaning therefrom light and knowledge, as through the ages of the past our wisdom fathers and mothers have ever done. From their experiences we learn much, and yet from the school of our own experience are gathered treasures of wisdom which will never fade

or die. Thus we say to you each one, "Gather that which will ever live, even while traveling in the mortal ways." For here is a grand school, preparing each and every one to enter the fields beyond, where are lessons you now have little or no conception of. Life is more grand than you understand. The teachings from the angel world reach far out beyond human thought, and yet here, while in the mortal, they will indeed be a lamp to your feet and light to your path, inspiring ever new and more noble thoughts, spurring to greater diligence in the ways of true life. Eona would give that which would feed the higher nature and better aspirations of the human heart. In the life and unfoldment of the planet you are light bearers; in your hands is placed a great work, and by being receptive to the higher truths you are becoming as heaven placed in that which it should permeate throughout. Thus is the truth given into your hearts. Let the world become brighter and better through your instrumentalities, and the angel world will rejoice with you. Aspire to the highest, and the holiest inspirations will come to you. Let heart and brain be but reservoirs for the inspirations from the better land; so will you bless mankind, and continued progress will be recorded.

Saidaie bids me say her children cheer her heart as they actively engage in spreading the light and truth. Auxiliaries are being formed, making strong centers of work, and Saidaie will bless each one. Be strong within, keep the home altars bright, and the angels will bless your ways. With the love of Eona.

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

OSWEGO, N. Y., Nov. 21, 1887.

Yes, I Do.

EDITOR OF GOLDEN GATE:

Friend Wetherbee thought he detected a sign between the lines of my "wish," and it might easily be a truth, for a wish indicates more or less dissatisfaction with present possessions, and a sign generally the same. It is the ability to read between the lines of common existence the mysterious cipher which tells of the inner life, that constitutes the charm of what we call sympathy—the power to comprehend thoughts and feelings without their being outwardly expressed. If it ever becomes universal, what a change will take place in human affairs—for then we shall know and be known truthfully.

"A sign!" Yes; he need not be far wrong; for what is all human life but a sign—an expression of longing for more of something? What that something shall be depends on the nature and surroundings of each individual; and in our ceaseless, unskilled graspings for the longed-for good each one of us is like

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

Yet I hope friend Wetherbee will allow me to differ from him, for in differing new thought is often brought out. I would ask him, is he sure no one would mind the guide-posts set up for the benefit of others? Is he sure those already placed are unnoticed when the lettering is clear and plain? Is it not indolent negligence which causes these pointers to be so few?

While residing in the Sacramento Valley I often spent the midsummer months traveling about a neighboring county, where the roads wind over and around mountains, across numerous small valleys, and intersect each other in uncertain, irregular lines in the woods where it was miles between houses, so was often obliged to inquire of the occasional traveler met on the way as to directions and distances. The answer was sometimes as vague as the path, especially when it was to "keep straight ahead in the main road," "Straight," in a country like that! "In the main road," when the tracks crossed at all angles, and one looked as much "main" as another! At length, after repeated losses of time and horse strength in retracing the wrong way, in impatient desperation I declared that if I lived in such a place I would set up sign-boards so that strangers need not be so troubled. Afterwards, I did live several years in that very region, and not one pointer ever went up by my means, though frequently called upon to direct the wanderer, for I no longer felt the need. Is it not much the same in this mental wilderness? I can not see, in either case, any great good accomplished by repeatedly going wrong. If mankind is unwilling to profit by the wisdom of others, why do schools, lectures and books continually multiply, and audiences and readers continually increase?

Our friend says, "Some are more easily satisfied than others," intimating that I belong to the great unsatisfied society. True again. I am too active a member of that body to accept the statement of a fact as the reason for its existence, and have always asked "How" and "Why?" I have been a "thorn in the flesh" of teachers and doctors, and expect to worry the powers of this world and the next till I learn something, for I have "come into this office wanting to know, you know."

I would not wish to be understood as whining because my brother or sister may have a bigger piece of something than myself, for my share of another article or quality may be greater, but I would learn the law that governs that unequal distribution. "Whatever is, is right," in one

sense, but accepting all things as they are with a stoic's philosophy is passivity, stagnation. It is right that water should run down hill, but if, at the foot of the hill is a broad level, capable of being changed into many productive farms, yet now a swamp, it is also right to examine "the lay of the land" and dig a pathway for the water across that plain, or to turn it altogether in a new direction.

No, my friend, it never satisfies me to be told that others are in as bad a position as myself, that "it is the same all around the compass of life," but show me one end of the string of causes producing their and my trouble and it loses its sharpness while I trace their course.

Since the above was written the GOLDEN GATE of Nov. 19th has come, and, while reading "Facts and Fragments," I thought it easy to see why the author so readily recognized a sign, for he sometimes indulges in them and the almost reproachful "whys" that question the present condition of things and people.

As before, I do wish we could know more.

LUPA.

PUNCTURED HIS PRETENSIONS.—The late Judge Aaron Goodrich had a sincere contempt for all men who effected to be what they were not. He never lost an opportunity to puncture the thin veil of their pretensions. One of this ilk was discussing with him one day the existence of a God. He was an atheist, and remarked with a sneer: "If God let me alone I'll never trouble Him." "My dear sir," said the Judge, "I have always had the firm belief that you gentlemen never had the least cause for worry as to God's bothering His head about you. He finished you when you were created."

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