

# GOLDEN GATE

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

VOL. V.

[J. J. OWEN, EDITOR AND MANAGER,  
734 Montgomery St.]

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 17, 1887.

[TERMS (In Advance): \$5.00 per annum;  
\$1.00 for six months.]

NO. 22.

## CONTENTS:

FIRST PAGE.—Gems of Thought: A Theosophical Defense of Mediumship; If Spirits Don't Do It, What Does? Spirit Picture.

SECOND PAGE.—Healing by Spirit Power: The Millville Mystery, Self-Culture; Good Endorsement; Advertiser's note.

THIRD PAGE.—Continuation of Theosophical Defense of Mediumship.

FOURTH PAGE.—Editorials: Our Spirit Picture; Harmony Is It Really True? Leading Monuments; Metaphysical College; Special Christian Notice; Irving Hall; Gone Home; A Pleasant Evening; Faith and Power.

FIFTH PAGE.—Editorial Notes: A Vision of Enoch; Soul Communion; Kármá from the Grave—Prof. Gonzalez's Experience with Dr. MacLennan's Advertisements.

SIXTH PAGE.—From the Sun Angel Order of Light: Advertisements.

SEVENTH PAGE.—What is Mediumship? by A. F. Melchers; Falling by the Wayside; Professional Cards.

EIGHTH PAGE.—Poetry: The Distant Hills, by Stanley Fitzpatrick; Song, by Mrs. M. K. Booser; Questions, by Mrs. O. Douglas; Consecrated Love, by Laura A. Baker. Prose—Conclusion of Mr. Colville's Lecture. Advertisements.

[Written for the Golden Gate.]

## If Spirits don't do it, what does?—And what is it we call Spirits?

BY DR. G. B. CRANE.

From the dawn of sacred and profane history a belief has existed in the popular mind that invisible intelligences, endowed with the moral and mental attributes which characterize ordinary human beings, mingle with mankind and sometimes make themselves visible to mortals.

Dr. Johnson, in *Rasselas*, tells us that a belief in ghosts is, and ever has been, as broad as humanity—that this belief does not depend on intercommunication—is not exotic, but originates with people who were always isolated from all the balance of mankind, and that the scientist and the incredulous who deny such possibilities practically confess a belief in ghosts by their fears. Madame de Staël said she did not believe in ghosts, but added, "I am afraid of them." The ghost of Cæsar, in plain view of Brutus, said, "I will meet you again at Philippi."

When the prison doors were opened by a mysterious power, giving St. Peter his freedom, and the girl reported that he was at his friend's gate, the inmates of the house declared that it must be his "angel," indicating their familiarity with tangible spiritual agencies.

St. John cautioned his friends against the danger of deceiving spirits, a hint as needed now as in the Apostolic age, and jugglers then, as now, confessed their inability to duplicate genuine spiritual phenomena, as did Simon Magus.

And at a much earlier date, three angels, one of whom was called the Lord, and all three in the history of the event are spoken of interchangeably as men and angels, not only banded words with Abraham's wife, man-and-woman-like, as we now do, on a question of veracity, but took a "square meal" with their host before going down to Lot's house in Sodom, and this, after Abraham had succeeded in juggling them down from fifty to ten, as a condition of sparing the wicked city from the flames of fire and brimstone.

Sampson's mother was told by a "man," who proved to be an "angel" that vanished as materialized forms now do, but as she thought "ascended," of the future of her unborn son.

Bogus mediums had become so troublesome in the days of Saul that he issued a ukase for their suppression, but still believed in spirit return and genuine mediumship. This is proved by his seeking the "woman of Endor" (not "witch," as orthodox puts it), and there he had a seance that was an exact counterpart of what we daily see.

And now I would respectfully inquire, in view of the above facts, which, by the way, are not a tithe of a tithe of the examples of a cognate character that might be cited, that if a law ordained by "Him in whom there is no variableness nor shadow of turning" existed in times of yore, whether any reason can be assigned why it does not exist at the present day? Will the clergy tell us when or why it was rescinded?

No, they will not attempt it; they want



JEANNETTE W. STANSBURY.

Spirit wife of Dr. D. J. Stansbury, taken by magnesium light, Monday evening, Dec. 5th, 1887, in presence of the editor of this journal and eighteen other persons. For full account of the seance see 4th page.

easier questions. Nature's laws are irrevocable; they constitute the whole vast chain of being; every one is indispensable to the existence of all others.

"From Nature's chain whatever link you strike  
Tenth or ten-thousandth break the chain alike."

So it is plain that if a law existed which enabled Abraham to hold intercourse with materialized spirits, Samuel to tell Saul that his animals had gone home, the Soul of Man to materialize into flesh and blood, eating and drinking, and then vanishing into apparent nothingness after the crucifixion, why may not these phenomena again transpire when conditions are in accordance? I am not chargeable with irreverence for the above association, for every orthodox ritual admits that he who called himself the son of man was "very man."

And now I repeat my initial question, If spirits don't do it, what does? For example:—If a slate-writing medium who does not know my name, and not one person in the city but myself ever heard the name of my parents who died forty years ago, and I neither write or speak the name of any person, hangs two clasped slates four feet above our heads, and in less than ten minutes we find on those slates letters addressed to my full name and "my dear son," signed by the Christian and surname of each of my parents and a married sister, all in a characteristic handwriting and sentiment, I ask again, If it was not done by disembodied intelligences, who or what did it? Brief notes were found on those slates from deceased friends of whom I had not even thought while with the medium. This, I hold, goes to prove that Milton wrote wiser than he knew when he said,

"Millions of spiritual beings walk the earth unseen."

But some skeptical and hypercritical J. Clegg Wright may meet my statement with the lawyer's dictum, "not proved," or as he charges Doctor Wolfe, "hallucinated," "psychologized;" the slates however, were normal and well washed, and which any honest investigator can see with the original inscriptions intact by calling on me.

In conclusion, Mr. Owen, allow me to say if the evidences generally which constitute the basic structure on which our philosophy is built can be disposed of in the easy way to which Mr. Wright subjects the experience of Dr. Wolfe, then death will reassume its old dominion as the "king of terrors"—the virtuous man again will see "hath beneath him gaping wide" with no hope of escaping "fire and brimstone" by a strictly virtuous life.

When Dr. Wolfe published, in "Startling Facts," accounts of his interviews with Bonaparte, Josephine, Marshal Ney

and a score of other distinguished characters, together with Jim Nolan's report of his first experience as a disembodied spirit after his death in the army, people might have been excused if they suspected him of having been amusing himself with writing a romance, but in that case he was sustained by the testimony of such men as Gen. Corry, Don Platt, Rev. Mr. Vickers and Editor Plympton, who were eye witnesses. Why such veterans in the cause, as Mr. Wright, should presume, at this late stage of development, to limit spiritual possibilities, is not easy to conceive. An anatomical dissection of a spirit form, and nothing short of it, seems to be necessary to convince the gentleman of the reality of materialization. He forgets that mystery admits of no degrees of comparison, and that the process by which each and all of our phenomena is produced is a mystery.

When he will explain the mechanism of the spirit rap, he will be informed as to the *modus operandi* of the materialization of a giant who can participate with Wolfe and Plympton in the consumption of the luxuries of the table.

## Good Words for Fred Evans.

[An educated lady physician, writing from a Southern county to order the Golden Gate, says:

I was in San Francisco in November—had a short seance with Fred Evans—got three slates written full; it made me so happy. I was in his house just twenty-five minutes, as my spirit daughter did not wish me to miss the train to San Jose. We were conversing all the time, so I did not expect the writing. I was so overjoyed and surprised I forgot to thank the control for his great kindness, but he knows my heart is grateful.

The writing bears testimony to its true origin from the persons signing their names to the messages, and I now realize that our friends that have passed over are more real than we are, because they have reached a higher plane in our Father's house, and can see clearer than we. So the dark chasm is bridged to all who will seek to know.

—Samuel D. Greene, of Brooklyn, New York, writes: "Enclosed please find postal note, etc."  
"I peruse the glowing pages of your 'excellent' journal with increasing soul appreciation. Your inspiring editorials have the true 'spiritual ring,' and their melodious cadence 'vibrate to all that is high and noble. Oh, if they could find their true response in practical efforts, blessing and blest. The messages from 'my dear friends in St. Paul I take so much comfort and instruction from, as they are highly educational. Angels bless you. Lovingly."

## A THEOSOPHICAL DEFENSE OF MEDIUMSHIP.

Inspirational Lecture Delivered by W. J. Colville in Irving Hall, Post St., San Francisco, Sunday Evening, December 4, 1887.

[Reported for Golden Gate by Chas. H. Heath.]

Hearing the remark on every hand that the present tendencies of advanced spiritual thought are toward a repudiation of what is commonly known as mediumship, and that Theosophy is intended to supplant Spiritualism in the popular mind, we gladly avail ourselves of this opportunity, in compliance with the express wishes of many kind and influential friends, of expressing our honest convictions on the old and yet ever new question of mediumship.

In this city at the regular meeting of Progressive Spiritualists, who maintain a "free platform," Mrs. Sara Harris spoke, only a short time ago, on "Theosophy—the Higher Spiritual Teachings." We understand her remarks were very kindly received by the audience. Now, this lady is an avowed Theosophist, but her being so does not cause her to despise or underrate the blessings derivable from mediumship; however, she, in common with all advanced spiritual thinkers and teachers, realizes the necessity of cultivating man's own individual spiritual nature on earth, instead of trusting blindly to extraneous guidance as many ill-informed and unbalanced Spiritualists are unfortunately doing. Spiritualism itself is in no way, as a system of philosophy, identical with that narrow view of it taken by so many who profess to be the lights of the movement, while all they seem capable of accomplishing is the work of screens or shades, hiding a light which might otherwise shine too brightly in weak eyes not yet prepared for so much refulgence. Spiritualism and Theosophy, as we have taught publicly for many years, and as our published utterances abundantly testify, are in no way opposed to each other; indeed, the most advanced and enlightened Spiritualists have always been at one with true Theosophists, however much they may have rebelled against certain theories of alleged Occultism confined almost exclusively to those persons who look upon Mme. Blavatsky as an almost infallible oracle on all spiritual subjects. Mme. Blavatsky is, in many minds, the head and front of the modern Theosophical movement throughout the world; therefore her sayings are regarded by many as Theosophy pure and simple. Mme. Blavatsky deserves to hold high rank among Theosophists, it is true; her brilliant intellect and indomitable industry, to say nothing of her marvelous psychical powers, justly entitle her to much respectful consideration, while the stories against her, circulated to damage the cause of Theosophical inquiry, are certainly not credited by those who have had opportunities of testing that remarkable woman's extraordinary mediumship; for a medium she is spite of all statements to the contrary, the phenomena occurring in her presence being often quite beyond her own control and that of the sitters; it being often the case that when phenomena have been most eagerly sought they have been unattainable, while at other times they came unsought in great abundance and of most convincing character. That Mme. B. is also an adept we do not question, but though many indications seem in a contrary direction, mediumship and adept-hood are not antagonistic states when both are rightly understood.

The adept, it is claimed, must be a man or woman of intensely powerful will,—one who has cultivated that will by many painful and arduous conflicts with the lower passions, while a medium is always looked upon as a passive instrument in the hands of an outside intelligence. Now, can these two states be brought into harmony in the same individual? Certainly they can, and must be, in every well-balanced individual. From all we hear of adepts on the one hand, and from all we see of mediums on the other, we can surely arrive at the conclusion that a little less dogmatism and exclusiveness on the part of adepts, and a

little more individuality and force of character among mediums would result in much benefit to both parties as well as to the general public.

Sensitiveness is essential to mediumship. All sensitive people are mediumistic, and all mediums are sensitive; but sensitiveness can be properly directed, or it can be allowed to run riot; and, unfortunately for their own and other's welfare, very many mediums allow themselves to develop into an abnormal condition of mind, while mediumship should be the most normal and healthy thing imaginable. According to pathology an abnormal condition is a state of disease, therefore many persons attribute mediumship to cataplexy, hysteria, and other nervous derangements, largely by reason of the sensational attitude of mind which desires jerks and twitches as evidences of spirit control. We must all know enough of the history of Spiritualism to have arrived at the conclusion that during the past forty years mediumship has been both a bane and a blessing to the community. To mediumship we undoubtedly owe many if not all of our greatest discoveries, for genius is always sensitive, and many an invention has been conceived and perfected through a mediumistic channel. Theosophy is not a reaction against Spiritualism; it is only a recoil from ignorant vagaries so far as it is a recoil from anything, but its leading purpose is the discovery of a common divine humanity shared by all human beings alike. Its basic principle is the brotherhood of the entire human family, a doctrine it peculiarly emphasizes in bringing together the enlightened instructors of various ages and countries, and inviting Europeans and Americans to partake freely with Asiatics and Africans of the bread of truth, which is as accessible to the one as to the other.

True Spiritualism, broad, cosmopolitan as its teachings are, is one with genuine Theosophy at every point, and thus, much to the chagrin and mortification of narrow-minded Spiritualists, whose Spiritualism is but a slender and insecure attachment to a materialism to which they are most inconsistently devoted. Theosophy is continually making fresh inroads upon the ranks of Spiritualism. But be it once and forever remembered that there are no liberal-minded Spiritualists the world over who have not long since seen the necessity of helping mediums to a higher standard of intellectual and moral growth. This can never be done by the disgraceful conduct of the spiteful and the envious who seek to blacken the reputation of every medium who will not bend to them to become a tool for their own nefarious purposes. It is a matter of surprise to us that Spiritualists can show the slightest toleration to that hateful spirit of recrimination which always presupposes fraud in every individual who will not consent to be the creature of some arrogant and pretentious corporation or individual.

If any think we are the enemies of mediums they must be totally unaware of the position we have always maintained with regard to their unscrupulous traders; but while we have all sympathy, charity and respect for mediumship and mediums, and while we shall always take the side of maligned sensitives against their enemies, caring not who we may offend by so doing, we do not desire to be so blind to certain manifest defects and limitations in the present mode of spiritual research as to indiscriminately endorse as truth what we know to be the outgrowth of error. Every unusually sensitive person is a medium beyond the average, and for that reason is peculiarly liable to submit unwittingly to influences of a dark and disagreeable order unless he so comport himself in thought as well as action as to attract only such influences as are drawn by purity of sentiment and noble aspiration. Theosophists, as a rule, in common with metaphysicians, may be sometimes altogether too prone to attribute all psychic influence to the action of minds yet related to physical organisms, while the truth of the matter is that sensitives are equally liable to be influenced by those in and out of the material body, to use the common phraseology concerning man's existence before and after mortal dissolution.

Psychometry, which many people regard as the recognition and cultivation of a sixth sense, is a very ancient science, well known to the adepts of India as well

(Continued on Third Page.)



## Healing by Spirit Power.

EDITOR OF GOLDEN GATE:

In my article, "The Great Problem," published in the GOLDEN GATE of Nov. 26th, I failed to make my meaning clear. I would like to see a monument erected to the Evangelist, Moody, with his inspired words upon it, namely: "All men should work six hours each day, and no one should work more," whereas, by the wrong punctuation, I seem to refer to the toiling women.

We all enjoyed the letter from Helen Wilmans in this number of the GOLDEN GATE, and wish we could hear often from her graphic pen. I am glad to have so frank an acknowledgment from Sister Wilmans that, "This mental science movement is an outgrowth of the spiritualistic movement," for it is a demonstrated, that no candid mind would deny, that all along with Modern Spiritualism, as in Primitive Christianity, there have been those who possessed and used the healing gifts. Most noted among these were Dr. J. R. Newton and Dr. Fellows, the latter not so well known, but whose cures were marvelous in the extreme.

I have recently heard Mrs. L. Pet Anderson relate her experience with Dr. Fellows as a healer, which I feel ought to be put upon record. Dr. Fellows lived in central New York, possessing the gift of healing. He said to his family, "I must go West to cure a gentleman's wife who is dying." Dr. Fellows traveled West to a little town in Illinois, where he stopped at a hotel, asking the landlord, "Do you know any one who has a sick wife? I have come to cure her." The landlord answered, "Perhaps it is my wife; the doctors say she can not live another day." Dr. Fellows answered, "It is not your wife, but I can cure her." He then went to her bed, and in a few moments she said: "Husband, I feel well enough to sing at my sister's wedding to-morrow." "You can go to the church and sing if you want," said Dr. Fellows, and she did.

On the way to the church Dr. Fellows met Mr. Wella Anderson, and asked him, "Have you a sick wife?" "Yes," "Then I have come to cure her." "After this wedding, which I have come in town to attend, I will take you out to my wife," said Mr. Anderson. "No, we will go now at once," commanded Dr. Fellows. When he was brought in the presence of Mrs. Pet Anderson he asked her, "Do you want to be cured?" "If I can do any good in the world," she replied. He asked again, "Do you want to be cured?" She replied again, "If I can do any good in the world." Imperiously he asked, "Do you want to be cured?" She said, "Yes, I do." "Then," said he, "you can."

Dr. Fellows made rapid movements over her, never touching her. In a short time he said she could go out to dinner. Mrs. Anderson had been six months boarding at the hotel and never taken a meal at the table. She was led out, and the Doctor would not let her be propped up with pillows, as Mr. Anderson proposed. In the afternoon Dr. Fellows commanded her to walk out, and leading the way, she followed him a mile, the Doctor making passes over her as she indicated to him where she felt pain or exhaustion, and continuing to walk home. She had traveled on foot two miles, and the Doctor asked her if she was tired. Of course she answered, "Yes." "Well," said he, "that is what I want." Mrs. Anderson was restored to health, and the hotel was thronged by the sick who had heard of her sudden recovery, and many marvelous cures were performed.

One lady who had been sick for two years, and was not thought able to survive another night, at her doctor's suggestion, sent for Dr. Fellows. He began making passes over her, soon raised her in the bed and then told them to dress her in her best clothes, prepare her for walking, and told the people, "There is a hog dying in a farmer's pen two miles from here—the largest hog in the pen." The woman being restored, the men went with a lantern to the farmer's house named by Dr. Fellows and roused him from sleep, as it was midnight, and asked him if any of his hogs were sick? He said they were all well when he fed them at night; but he came out to the pen with them and found the largest hog dying, as the Doctor had foretold. This seemed so much like the unclean spirits which Jesus drove into the swine, that I thought it worth relating to your readers.

Dr. J. R. Newton gave absent treatments, as our Christian scientists do. Once when I called upon him at Willard's Hotel, Washington, with friends who were being treated, he asked me if any member of my family was sick? I said, "My son is not well." Dr. Newton said, "Place your mind upon him." He then took my hand and made a half audible prayer for his restoration of health; and although my son was miles away he was healed.

George Fox healed by spiritual power, as did the early Quakers of whom I am an offshoot. Most of our spiritual lecturers commenced their mediumship by exercising the healing gifts, and in this resembled the early Christians.

About eight years ago Prof. Kiddle met Mrs. Shepard-Lillie (then Mrs. Shepard), in my parlor at a private reception. She was answering questions under control of her guides, and at the close said,

"If you give us a subject we will give you a poem." Prof. Kiddle said, "What is the difference between Modern Spiritualism and Primitive Christianity?" Mrs. Lillie began with these words, "When I walked—then pausing for a moment, began again, "When I walked the hills of Galilee"—Continuing, she compared the life and times of the Nazarine with this present influx of spiritual power. Mr. Kiddle has often said since that that evening was one of the most enjoyable and remarkable of his life, and he has said he would give fifty dollars if he had the poem that Mrs. Lillie gave under that inspiration.

Has not Spiritualism come to teach the unity of all religions, and that all truth is one truth, and that the best truth is the father- and motherhood of God and brotherhood of man.

Fraternally,

EMILY B. RUGGLES.

BROOKLYN, N. Y., Dec. 3, 1888.

## The Millville Mystery.

EDITOR OF GOLDEN GATE:

It is rare that one finds the entire population of a town indorsing one and the same particular ghost. Usually there is a faction of unbelievers whose discordant voices often drown the more thoughtful tones of those who, "seeing, have believed." It is said that everyone has a pet superstition, but the unanimity on this point of the good people of Millville is certainly unprecedented. It is a pretty town of several hundred inhabitants, most of whom have been personal witnesses of more or less of the phenomena that have taken place during the past two years at a certain "Fisher's Ranch," situated on the Tamarac road, some ten miles out.

On my recent visit to Shasta county I heard marvelous stories of the "Millville spook," as it is facetiously called throughout this section. On arriving at Millville, I took pains to have these stories confirmed by the most prominent of her citizens. The Fishers have been well known for years in these parts and are esteemed as moral, practical people with nothing whatsoever unreliable in their characters.

One day the proprietor of the "Millville Hotel" was surprised to have Mr. and Mrs. Fisher and the two children arrive at his door at an early hour in the morning and request rooms and board for the entire family. Something in their pale, care-worn faces added to the strangeness of their sudden desertion of their comfortable home aroused the suspicions of their friend. His persistent questionings finally brought the truth from the poor wife who burst into a flood of hysterical weeping, and between her sobs told of strange goings on at the ranch. Her account received various interpolations from her husband and children. The landlord was sympathetic but skeptical, alleging that some malicious enemy was at the root of all the mischievous doings in their home. He promised to see that a party of citizens, himself among the number, should return with them for the purpose of thoroughly investigating the matter. After a rest of several days the Fishers arrived at the ranch, accompanied by the landlord, the editor of the *East Side Times*, the lawyer of the place, the school teacher and a scholarly gentleman, whose integrity, benevolence and wealth have made him the revered patron of the whole community.

It was high noon, and the long ride in the brisk morning air had sharpened their appetites to a keen appreciation of the odors of dinner in progress by the grateful Mrs. Fisher, who bustled around with a lightened heart. The presence of Millville's elect could not fail to stimulate the hopefulness of the family. They felt that virtually their troubles were over; so much does the sharing of a burden lessen its weight. They all gathered about a well-filled table, the editor and professor waxing eloquent over a dissertation on the immense power of the imagination on the human mind. "Even you, my dear madam," said the professor, in a gust of condescension to his delighted hostess, "can hardly picture a ghostly visitant in this broad noon-day glare with these intensely utilitarian surroundings." Here, with an unctuous smack, he was about to finish draining a glass of creamy milk when it was snatched from his hand by some invisible power and wafted irregularly across the room, pausing, at last, to stand upright on the bed in the farthest corner. Not a drop of the liquid was spilled.

The astonishment of the professor was ludicrous in the extreme. His round eyes almost started from their sockets; the mouth forgot to close, and every individual hair circling his bald crown seemed electrically possessed. He was a picture of helpless bewilderment which was not improved by the whisking away of his heaped-up plate and cup of steaming tea a moment later. When the platter in front of him, on which were delicious globular eggs arranged on delicate browned slices of ham, slowly poised itself before his eyes as if to give him a single farewell glance and then wandered away in an aimless manner about the ceiling, report says the poor fellow's eyes actually filled with tears of disappointment. Even the professor's appetite, however, could not longer survive this shock to sense and reason. With a wild bound he sprang to

his feet, followed by his companions, and each and all began a series of desperate searches after the perpetrator of this ghastly joke.

They looked in vain in every direction, while numerous inanimate objects were suddenly endowed with life and skipped about with hideous unrestraint. These manifestations seemed to center around their little girl, Annie, a child of ten or twelve years of age. Rocks whizzed through an inner room which they could not have possibly reached by any door or window in the house. Annie was frequently struck by them, but was never, in the slightest degree, hurt by the blow. One of these stones, weighing eight pounds, the editor still retains in his office as a trophy of this singular encounter with unseen forces. For several hours the manifestations continued. Cooking utensils moved from place to place; the rocking-chair floated through the air and fastened itself bottom upward on the ceiling. Two of the gentlemen pulled with all their might to get it down. It seemed charged with a powerful resistive strength. Pillows flew from the bed; doors and windows were opened and shut; a board some five feet long settled across the little girl's head; a carving knife toyed with her throat a few moments and finally stood point down on her shoulder; sticks and stones were showered through the windows, and the spirit of confusion seemed to possess the premises. The editor gave me a graphic account of the afternoon spent there.

"It was the most exciting time that we ever had. There wasn't a single Spiritualist among us, so we can not be accused of preconceived prejudice. What we say I do not pretend to explain. There isn't a man in Millville but admits the phenomena, though we have no established theory as to the cause. Most of us have our individual interpretation of the mystery. A friend of mine who made all sorts of fun of us after our return declared he would go out and spend a night alone in the house. He actually carried his threat into execution, and the poor fellow ran all the way back to town in his *robe de nuit*, arriving in the small hours of the morning more dead than alive from fright. He told the first person he saw that at midnight he was awakened by the bedclothes being torn off him by a shrouded figure with the face of a dead man, and that he was so beside himself with terror that he sprang out of bed and never ceased running until he reached home. He has never been heard to mention the matter since, and has been a changed man—sort of dazed and quiet. The strangest part of the whole thing, however, is that there isn't the least excuse for a ghost to appear at Fisher's ranch. No one ever heard of a murder or suicide having been committed there."

"The whole thing is in the last degree unorthodox. I thought at one time I had hit upon the true cause of these unearthly disturbances when I heard that the former owner of the ranch had suddenly disappeared. Of course he had been foully murdered and took this way of making the fact known. My mind was immensely relieved by adopting this view of the matter. It seemed natural and reasonable. What was my chagrin a few months ago to get a letter of inquiry from this missing former owner of the ranch, which was indisputable evidence that he was still in the flesh and not, as I had supposed, a disembodied ghost haunting the spot of his supposed murder. It was, to say the least, discouraging after I had once settled the thing to my satisfaction. Since then I have been all at sea again."

And the editor sighed despondently while he shifted one trousered leg over the other and lit his cigar and resigned himself to a moody reverie.

As for myself, I felt, "Here is a miracle in this nineteenth century that should challenge the investigation of scientific and religious searchers after truth, and would certainly prove a puzzling problem for them to solve."

One more fact I must not forget to mention. The Fishers have since gone back to their home and have become, in a measure, accustomed to the manifestations which are less violent than formerly. Fearing they might be accused of a mercenary object they never charge their numerous guests for board or lodging; and as many are led to their door by curiosity this concession on their part is of no small pecuniary loss to them. N. E.

ARE STONES ALIVE?—We generally think of minerals as dead lumps of inactive matter. But they may be said to be alive, creatures of vital pulsations, and separated into individuals as distinct as the pines in the forest or the tiger in a jungle. The disposition of crystals is as diverse as those of animals. They throb with unseen currents of energy. They grow in size as long as they have opportunity. They can be killed, too, though not as easily as an oak or a dog. A strong electric shock discharged through a crystal will decompose it very rapidly if it is of soft structure, causing the particles to gradually disintegrate in the reverse order from its growth, until the poor thing lies a dead, shapeless ruin. It is true the crystal's life is unlike that of higher creatures. But the difference between vegetable and animal life is no greater than that between mineral and vegetable life. Linnaeus, the great Swedish naturalist, defined the three kingdoms by saying: "Stones grow; plants grow and feel; animals grow and feel and move."—E. D. Walker in *Wide Awake*.

Written for the Golden Gate.

## Self-Culture.

BY DR. JOHN ALLYN.

"O, wad some pow'r the giftie gie us  
To see ourselves as others see us!  
It wad frae monie a blunder free us,  
An' foolish notion;  
What airs in dress an' gait wad lea' us,  
An' ev'n devotion!"

"Shall then this verse to future age pretend  
To wet my guide, philosopher and friend,  
That, urg'd by thee, I turn'd the tuneful art,  
From sounds to things, from fancy to the heart,  
For wit's false mirror held up nature's light;  
Showered erring pride, *whatever is, is right*;  
That reason, passion, answer one great aim;  
That true self-love and social are the same;  
That virtue only makes our bliss below;  
And all our knowledge is, ourselves to know."

These two quotations have come down to us—the first through one century, the second through two—to delight and instruct, and are as bright and fresh as when first written.

Burns was an unlettered peasant without the aid of friends in high social position. But he was overflowing with genius and poetic inspiration. The political, religious, and social shams of his time had no terrors for him. On the other hand, Pope was polished with education, and well read in the classic lore of Greece and Rome. This did not smother his fine poetic inspiration, or prevent his comprehending nearly everything that has since been achieved in science, philosophy and religion in their general aspects.

As the above quotations show, they both had a lively realization that self-knowledge is at once most useful and most difficult of attainment. Few of mature years but can look back on their past life and see that if they had had a more complete knowledge of their capacities, deficiencies and adaptions, their life would have been sweeter, more enjoyable, and more helpful to others. Such is the variety of capacities and temperament that general rules applicable to all can scarcely be given.

It has been said by high authority that the destruction of the poor is their poverty; but it often happens that the destruction of the rich is their riches. Wealth without adequate skill to manage it will speedily take to itself wings and fly away, leaving in its train misery and vain regrets. Without wisdom and self-control, it becomes the means of gratifying unholly passions and so bring the possessor to shame and ruin.

In passing through the primary school of earth-life every one must choose his or her companions and occupation. A mistake here is sure to bring unhappiness and destroy usefulness. Self-knowledge here is difficult of attainment. Phenology may do much, psychometry may do more, friends may sometimes help; but sometimes they become a positive hindrance, because they fail to comprehend the finest and best that is in us. Injudicious ambition and unwise desires often blind people to their real capacities, and switch them off the right track and land them into swamps and quicksands.

As to choosing companions, it is enough to say that we should avoid those who are much below ourselves in refinement, taste and capacity.

In choosing an occupation there are innumerable difficulties in the way of some at least; and after all the care and skill has been brought to bear, it may be necessary to change one's occupation when to do it will involve much loss. The writer, with all the help of phenology and friends, was forced, not by a love of novelty, but by necessity to change his occupation as many times as he has fingers on one hand, and half of life was gone before he found the occupation for which he was best fitted. It is safe to say we should not follow an occupation which destroys health, or perceptibly and continuously deteriorates physical vigor. No temporary advantage can compensate for the loss of this. With this rule in view, we should seek the kingdom of harmony and other things shall be added. It seems that a habit of introspection, self-control, and self-sacrifice are necessary to insure the best results.

Our country is full of opportunities, and it is fair to presume that there is a place where every soul born into earth-life may be comparatively happy and useful. But if we can not find the place we think we are, by nature, best fitted for, we should work in the best place within our reach, while searching for a better.

In all the vicissitudes of life it is desirable to preserve a well balanced mind. If it is nourished by a good soil it will always tend to produce a beautiful top of harmonious proportions. If you trim it irregularly it will return to the type of beauty. I have often experimented with the eucalyptus tree. Cut them back till they looked ragged and one-sided, and in two years they will have a beautiful, well proportioned top. Precisely so it is with the mind, the crowning work of the visible universe. There is an invisible vitality tending toward perfection. It only deviates from this type when there is some obstruction in the moral or physical environment. Perhaps this is the outworking of the vital forces of the soul of the universe. Far-fetched as this statement may appear, no scientist can reduce it to any known law—no theologian can define it better only by saying it is the direct action of God.

Ask your friends to subscribe for the GOLDEN GATE, only \$2.50 per annum.

## Good Endorsement.

EDITOR OF GOLDEN GATE:

Some two months ago we came from East Portland, Oregon, where we have resided for many years, to the city of Boston, Massachusetts. Having been told that my wife possessed mediumistic powers, I decided to place her under the care of the guides of Dr. J. R. Cocke. She has received remarkable phenomena during her sittings with the Doctor, being able to diagnose disease and to tell the properties and uses of medicines, which were wholly unknown to her, by holding them in her hand. We feel that we can recommend the Doctor to any one seeking mediumistic development. To our people on the far away Pacific, I would add that the Doctor is totally blind, and is a man of refinement and culture.

Yours respectfully,

J. H. McMILLEN.

P. S.—As soon as we arrive home from our Eastern journey we will renew our subscription to your truly valuable paper. We have felt the loss of it, as no paper suits us as well.

BOSTON, Mass., Dec. 7, 1887.

## FROM THE OTHER SHORE

Your Loved Ones Call Back to You:

## "STAY WHILE YOU MAY"

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

THE FAMOUS

CARBOLIC SMOKE BALL  
TREATMENT

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

It is a simple yet effective

## HOME TREATMENT,

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



CAN BE CARRIED IN THE POCKET

READY FOR INSTANT USE.

Sent by Mail or Express, with full directions, on receipt of price, \$3 (Smoke-Ball \$2, Deodorizer \$1) and four cents in postage stamps.

Will You Weigh the Evidence?  
Read the following Voluntary Testimonial from a gentleman well known throughout the Pacific Coast:

OFFICE OF COMMERCIAL INSURANCE CO.,  
439 California St., SAN FRANCISCO, July 23, 1887.  
CARBOLIC SMOKE BALL CO.—GENTLEMEN: In November last, I rode all night, in Shasta county, on the outside of the stage, in a very severe, frosty night, reaching Yreka about 7 A. M. I was completely chilled through, and the chill resulted in the inflammation of one eye, so severe that, in three days, an oculist decided that I was in imminent danger of losing the sight of one eye, and ultimately the other eye would follow, and I would become entirely blind. From one eye I could not see objects sufficiently distinct to recognize the faces of my friends. Local applications relieved the pain and retarded the loss of sight, but failed to effect a cure. After suffering several weeks, I formed my own opinion as to cause, and concluded it was a severe case of Catarrh. Seeing your advertisement of the CARBOLIC SMOKE BALL, I called, received an application, purchased a "Smoke Ball," and in three days 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 it saved my eye, and I know not how to sufficiently thank you. I keep the CARBOLIC SMOKE BALL with me now in traveling, and find it a great comfort when exposed to danger of catching cold as it never fails to relieve me. Truly yours,  
A. R. GUNNISON

Hundreds of such Testimonials at the office.  
You can test it FREE at the office of the

CARBOLIC SMOKE BALL CO.,  
652 Market Street, Corner Kearny St.,  
JAN 6  
SAN FRANCISCO, CAL.

E. A. CLARK. J. B. COLLINS. J. C. BUTTNER.

CLARK, COLLINS &amp; BUTTNER,

REAL ESTATE BROKERS,

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

(Under Tower.)

Have a Choice Line of all kinds of Property.

SEP 24

MONTGOMERY &amp; REA,

Leading Dealers in Real Estate,

SAN JOSE, CAL.

Loans Negotiated—Rents Collected.

Send for Descriptive Catalogue of Property. 93

B. J. SALISBURY,

—DEALER IN—

—Real Estate!—

SANTA ANA, - LOS ANGELES COUNTY, - CALIFORNIA.

Inquiries from abroad answered promptly.

MAY 25-11



## A Theosophical Defense of Mediumship.

Continued from First Page.

as to the ancient Egyptians, though in its modern form its owes its prevalence and popularity largely to the discoveries and exertions first of Dr. J. R. Buchanan, and later on of Wm. Denton. This science is capable, when intelligently utilized, of throwing an immense amount of light on the subject of human sensitiveness and the *modus operandi* of spirit control, as psychometric experiments have already abundantly proved the enormous influence exerted upon sensitives by the minds of people whose only contact with theirs was by means of some letter they had written or object they had handled. Buchanan's "Manual of Psychometry" and Denton's "Soul of Things" are valuable text books on this science, and with such information as an intelligent reader can gather from their pages, many can set about experimenting with psychic forces in their own homes, and in a most innocent and instructive manner. Psychometry, which means spiritual or psychical measurement, is destined to solve the riddle of occult influence, if only it be studied in a practical and sensible manner, and is not carried to a ridiculous ultimatum through the folly of over zealous enthusiasts.

Sensitive persons are all mediums, but they are not all well balanced people, and the object of the present theosophical movement is not to abolish, but to so guide and train incipient mediumship as to bring out dormant faculties by a process of natural education in a way that shall redound to the glory of true Spiritualism. We hear it continually said that mediums are irresponsible creatures. In their present negative condition perhaps they are, but so are idiots and infants irresponsible. The question is, Need they always remain so, and is it necessary for them to forfeit their mediumship in the process of developing a healthy degree of self-respect and self-assertion? Our opening premise is that truly exalted minds never act as mental slave-holders. Coercion, by means of blind force, is never resorted to, save by the tyrannical and spiritually undeveloped; thus all wise and honorable attempts to assist sensitives in the higher development of their own self-hood will be gladly seconded by the wise spirit guides of the persons whom we seek to elevate.

That spirit communion is a fact has been too well attested to need arguing at this late day, but that we rarely get direct communion from departed friends through transparent media is equally apparent. That this is traceable to several sources experience has led us to conclude; let us name at least five of them:

1. The unwillingness on the part of sitters to receive truth, pure and simple, if at variance with their preconceived opinions.
2. The earnest and anxious desire on the part of investigators to hear what they wish to hear, even to the extent of extolling a medium who flatters their ambitions, while they frown upon all who do not endorse their darling anticipations.
3. The timidity of many mediums who fear lest they should offend their friends or wealthy patrons, and who from this cause tint the communications coming through them with a view to pleasing those whose good will they desire at all hazards to obtain and keep.
4. The innate cunning—the deception—which in many instances crops out in an entranced sensitive, and which, above all things else, opens the door to crafty influences, who, to glorify themselves, willingly or unwillingly mislead others.
5. The exercise of mediumistic powers from mercenary motives only, without any consideration of the sacredness and importance of the work in hand.

These five reasons are by no means all that can and should be assigned for failure in many instances to receive satisfactory and trustworthy communications, but under these heads much is embraced which requires the most earnest and thoughtful consideration of all investigators of psychical or spiritual phenomena. Allan Kardec, in his "Book on Mediums," gives an immense amount of valuable information on this all-important subject, but unhappily Spiritualists in great numbers have failed to heed the wise and noble counsel of that illustrious Frenchman, who is dearly cherished in sacred memory by all whose privilege it was to know him, provided they were capable of appreciating true nobility of disposition in a man who gave time, means, everything freely and gladly to the discovery of truth from sheer love of truth itself. To say nothing of the ennobling and soul inspiring views of divine justice set forth in the pages of Kardec's voluminous works, his clear and candid advice to mediums and investigators alike, is sufficient to entitle the author of such sage counsel to everlasting respect and admiration. It was Kardec's custom to set apart one evening in each week to the purpose of a spiritual reunion. He brought together in his apartment a number of mediumistic persons, to whom he gave the utmost freedom to give forth whatever they were impelled to write or utter. His preference was for writing mediums, as they could carry on their work at different desks in various parts of the room without disturbing one another. In an atmosphere of intellectual freedom and conscientious devotion to truth, such as Kardec's *salon* invariably supplied, opportunity was given for spirits to write as freely as they might desire, limited only by the capacity of the instruments through whom they sought to operate, and it is a

well known fact that no intelligence can transcend the capacity of the channel through which it flows, though there is no necessity for the medium to be educated in a scholastic sense. A refined, sympathetic, and above all a morally elevating mental atmosphere is positively essential to the harmonious development of mediumship. Highly sensitive people absorb ideas; they do not, as a rule, intellectually digest them until they have overflowed into the intellect after having first appeared in the interior degree of the mind. You can not always successfully educate mediums in the ordinary scholastic routine method, and for that reason many have allowed themselves to be carried away by the most erroneous superstition that mediums do not need any education at all. This is a grave error, and has led to no end of havoc and bitter controversy in the ranks of Spiritualism. But we must remember there are two directly opposite methods of attaining knowledge; the one is purely external, the other altogether interior. Theosophists have always dwelt much on interior communion, on introspection, on obtaining information through other avenues than those of sense.

We are strongly in favor of cultivating and exercising every phase of mediumship, from the tiny rap to full form materialization in physical phenomena, as well as every intellectual phase of manifestation possible to obtain, and we can not see where we differ from the views entertained and expressed by the most liberal and experienced Spiritualists the world over. As to Spiritualism being on the decline and the public requiring less and less of spiritual phenomena, we beg to differ most thoroughly from Jesse Shepard and all other persons who seek to convey the impression that Spiritualism is not as popular as it was some years ago. True, the public is more enlightened and less credulous than formerly, but what is needed is not a tirade against mediumship, or a pessimistic outlook toward its decline; but on the contrary, what the times demands is an earnest and united effort on the part of all truly progressive Spiritualists to assist in presenting to the public a far higher and more convincing type of mediumship than is ordinarily shown forth in promiscuous seances and indiscriminate private sittings. The editor of the *GOLDEN GATE*, commenting on Mr. Shepard's article, which occupies a most conspicuous place in the issue of that paper bearing date December 3d, very pertinently affirms the increasing, not the waning popularity of mediums now before the public, none of whom have reached as high a status in the development of their gifts as they might readily attain were conditions afforded them for that spiritual growth to which sensitives are peculiarly susceptible, and at this particular juncture in the present crisis of the affairs of Spiritualism let us make a few remarks upon the use of money for promoting the spread of spiritual truth. Our opinion has always been that much good might be done if some wealthy and well disposed friends of mediumship would open and endow a home and training school for sensitives; something in the nature of a college, where the utmost encouragement should be given to all to develop their psychic powers under favoring auspices. But here a word of warning is needed; if such an institution be not kept in the hands of the right persons it may do vastly more harm than good. If the intolerant and selfish get control of such an enterprise, failure must result, as every particle of success depends upon the freedom given to each and all to unfold naturally. No narrow-minded egotism can pervade such a place without bringing with it an influence hostile to everything like spiritual development. It is the psychic atmosphere of a building far more than any oral instruction given within its walls that must be considered as primarily conducive to a happy and useful unfoldment of mediumistic powers, and to this end every assistance should be rendered by keeping the moral atmosphere as free from taint as possible, and the intellectual air as free as it can be kept from bigotry.

We should certainly think something practical in this direction should and can be brought about, and when the matter is properly presented to the citizens of California and active steps are taken to found and endow a "school of the prophets" or a "college of the soul," neither means nor numbers will be lacking to carry forward the enterprise till it shall have become a glorious success. Speaking for ourselves and in behalf of all who are ready to engage in such a work, we must maintain that it would be worse than useless to call upon all Spiritualists to assist in such an undertaking, as only those of advanced ideas and noble aspirations can be expected to co-operate in any such an enterprise. Those who desire to make the development of spiritual gifts subservient to worldly advantages can no take part as yet in a work the object of which is to bring out the latent spiritual perception in man.

Mediumship, as you all know, may be either a bane or a blessing, and it is only to cultivate and use it as a blessing that we are willing to expend our time and thought. Many and many have been the warnings given to mediums and investigators alike against the perils which inevitably beset those who rashly invoke any and every unseen influence who may, for the time being, help a medium and his clients in selfish schemes for personal aggrandizement.

The *Banner of Light*, for many seasons past, has counseled sensitives against giving sittings to all comers, and especially

has it cautioned mediums for materialization against opening the doors of the circle room to any and every applicant. The managers of the *Banner of Light* establishment have, for many years, so sacredly guarded their free circle room that it has always been kept exclusively for spiritual work, and whatever may be thought of the communications regularly given there, no complaint has ever been raised against the moral tone of the teaching, which has ever been truly elevating. The *Banner of Light* free circles have accomplished, and are still accomplishing, an immeasurable amount of good. Year after year they have kept along the even tenor of their way, never succumbing to any harsh and envious criticism, until, with every fresh issue of that paper, we find fresh evidences of growth and inspiration in the answers to questions and the various individual communications.

Any and every one seeking to develop mediumistic power beneficially should select a place and time for retirement for spiritual growth. All growth is accomplished in silence and privacy. Children require more sleep than older persons because they are growing. The more rapidly a child grows the more rest he requires. Our business men are fretted and wasted with care; our great men break down in middle life; our housekeepers are worried into premature decline, all because they do not rest sufficiently. Rest is not idleness; it is peace born of spiritual trust; it is not incompatible with any kind of healthy, pleasant occupation, for recreation is only a change of employment; but it is inseparable from quietude of mind, freedom from anxiety and mental tumult.

Do any of you wish to provide conditions for the healthy development of mediumship? We will try and give you a few practical suggestions, rules easy to be followed, involving no great labor, and yet necessitating the thorough curbing of all inordinate selfishness and sensuality. Remember the Oriental secret of adept-hood, (and adepts are always wonderful seers, clairvoyants and clairaudients of the highest order) is the art or process of so transmuting all the lower or animal forces of the body that they are converted into a higher substance, and thereby lend themselves most readily to the production of such phenomena as can not take place unless the lower nature is under control of will and intelligence. The reason why so many mediums fail of attaining to a higher development is on account of their excessive animality. Not only are they sensual (not perhaps more so than multitudes of other people, but no less so), but they are addicted to practices the very reverse of healthful. Tobacco, alcohol, and sometimes opium they consider as needful stimulants when exhausted, while meat and highly seasoned foods constitute their staple diet. Now, in order to curb the lower propensities, we must rigorously abstain from all stimulants and narcotics, and the more closely we adhere to a vegetarian regimen the better for us. It is a fatal mistake to suppose that the more earthly or animal we are the more force we have to resist the external world. The exact reverse is true; the more intellectual and spiritual we are the more power we have over all external things. A potter can have no power over clay to mold it as he will so long as he is immersed in a clay-pit. We must be out of and above animal thought; we must discipline and subdue our lower instincts before we can rise superior to atmospheric and other inclemencies and become participants in the thought of those pure and exalted influences who alone can afford us truthful and definite information concerning spiritual existence.

All boys and girls should be instructed in the public schools in the true theory of the conservation and transmutation of vital energy, and to so instruct them it is neither necessary nor is it desirable to hold before their mental vision terrifying pictures of the consequence of perversion and mistake. We believe the only true way to improve the race is to present the charms of virtue not the hideousness of sin before the rising generation. Pains and penalties have been preached long enough, and we can honestly answer that the fear of punishment has successfully deterred the multitude from wrong-doing? The fact of the matter is you can not make the masses realize the consequence of wrongful action until you have opened their eyes to the beauty of holiness and stimulated their moral perception till love of right induces them to think, speak and act rightfully. Then again, if the fear of punishment deters any from the open commission of wrong, it does not cause them to put away evil thoughts out of their minds, and we, indeed, are in the alphabet of spiritual science, and scarcely there if we don't know that our thoughts attract or repel unseen influences, while our words and acts are the natural outcome of the state of our intellect and our affection. Bearing this fact in mind, do we not see to what a terrible risk those unprotected sensitives are exposed, who, with no one to shield or instruct them, are forced to offer their powers and gifts in the market to any purchaser. Indiscriminate sittings with anybody and everybody are intensely hazardous, and yet, so long as sensitives have only their mediumship to depend upon for "bread and butter," we scarcely see how the evil is to be remedied unless Spiritualists rise to the occasion and work with heart and will to assist young struggling mediums to attain a higher condition than they can usually reach unaided.

That there are impostors in the field

none will deny, but that genuine mediums, those who are known to possess psychic power, should be utterly discarded and left to their fate, if they have been detected in simulating phenomena, is a doctrine emanating from the dastardly cruelty of tyrannical, unjust and utterly unsympathetic persons whose cruelty and uncharitableness are only equalled by their arrogant folly and pitiable ignorance of psychic law.

The lesson of Theosophy is the lesson of charity; not that spurious charity that calls evil good, that condones every offense and justifies every immorality. Such charity is no charity at all, except in name. True charity ever says, "Go and sin no more," by pointing out a wrong, tracing it to its source and working with all its might to lift the wrong-doer to a higher moral level. The disgraceful course pursued by some who have taken to themselves the name of Spiritualist, in denouncing and abandoning all weak and erring sensitives who sometimes fall by the wayside, is only paralleled in infamy and stupidity by that hateful and crime-engendering policy, alas, so prevalent of stamping people as "jail birds" and refusing them further employment because of some offense they have previously committed! In the name of reason, to say nothing of humanity, how are people to reform and live honestly if every door is shut in their faces and every opportunity of amendment is denied them? How are criminals made? what causes people to lie and steal and commit other crimes and misdemeanors? Their own evil propensities have, no doubt, something to do with it, and it would be unkind, as well as unwise, to deny *in toto* their accountability, as without due recognition of moral responsibility no one can be assisted to evolve a noble character; but surely when all is said that can be said in justice in condemnation of the negligence, folly or sin of the offender, a large burden of responsibility still falls upon the shoulders of a state of society, a condition of thought and a force of example whose downward pressure upon the weak and pliant must be far greater than most of us suppose.

Now, if we can but realize that some people are born peculiarly sensitive, and are thus constitutionally exposed to perils which scarcely menace those of stronger metal, and if we only note how extremely yielding many acknowledged mediums are, we shall surely awake to the necessity not of condemning, denouncing and abandoning, but of helping forward to a higher life all who are in peril by reason of their over-sensitiveness, i. e., sensitiveness to the lower side of nature. Where can we find the true philosopher's stone which shall convert all things into gold, so transmuting this sensitiveness to prejudicial influence that it shall become an obedient servant of truth?

Let us open our homes to mediums. We do not think it desirable to found an immense institution and herd mediums together, just because they are mediums. Home influence is what sensitives require more than all beside. No one can do better than take some unprotected, fallen medium into his home; under the shelter of wise protection the stray sheep will be brought back to the fold, while he may never reform in this world until brought back by a tender shepherd's loving care and care. We speak of what we know, when we say that many and many a medium, who has fallen into disrepute and been obsessed by evil influences, has been driven to the gutter through the sensuality of sitters and afterwards by the cruelty of professing Spiritualists.

It is now high time that those who desire to promote true spiritual culture should spiritually organize to cultivate a spirit of true spirituality among each other, and by spiritually organizing we do not mean necessarily either the presence or absence of a legally incorporated society. Spiritual fraternity being so subtle and interior a thing, no external form can measure, limit or adequately express it. The *World's Soul Communion* advocated by *The World's Advance Thought* and practiced by thousands who set apart the noon hour on the 27th day of every month for silent communion with each other and their invisible friends is a definite and decided step in the right direction, and we are happy to be able to add that many who regularly observe that time receive many interior, if not outward evidences of the good resulting from united effort on the plane of thought with as little external machinery as possible.

Let us now devote a few minutes to a consideration of "Jesse Shepard's Advice to Mediums," published in the *GOLDEN GATE*, Dec. 3d. That gentleman, long and favorably known as a musical medium, has achieved all his success through the assistance derived from invisible helpers. For many years he could only give his concerts or musical seances in the dark, or at best in a very dim light. Recently he has so far triumphed over the need for such conditions, it appears, as to have been able to play the organ and sing during the mass in several Catholic churches in this State, but however charming his music may have been, it was certainly no advance upon his execution of many years ago in Europe, where he played and sang during high mass in spacious churches. His opinion is that mediumship is on the decline, that mediums are not so well patronized as formerly; so when mediums and magnetic physicians write to him as to their prospects should they visit San Diego, he advises them to stay at home, not simply to keep away from the neighborhood of "Villa Montezuma," but whenever they

can live at home, wherever their home may be, to remain there. He then proceeds to say that people who imagine they have missions to perform are no longer in demand, while metaphysical healing or Christian Science is undermining completely the practice of magnetic healers. That there is much common sense and good advice in Mr. Shepard's sayings we can not dispute, though we take a different view of the subject. In the first place we are certain the actual facts in the case fully sustain Mr. Owen's position, that never was there a time when phenomenal mediumship was more eagerly sought after than at present. Mediums are not failing financially or otherwise; they are succeeding as well if not better than at any previous time in the history of Modern Spiritualism, but it is indeed happily true that public gullibility is on the wane, thus mediums and their guides must advance with the times. If any are stuck so fast in old grooves that they can not get out of them, they must expect to see the car of progress move on and leave them in the lurch; if any are given to fraudulent practices and will not harmonize with the present demand for absolute straightforwardness, they do but bring upon themselves the inevitable consequence of their own wrong-doing, but should mediums ask advice from us, to all true, honest persons, whose gifts are sufficiently pronounced to justify them in expecting to earn their living by their exercise, we should say the field was never riper, the times never more auspicious than to-day.

No longer are mediums regarded as uncanny creatures to be gazed at, as one stares at the latest addition to a menagerie; no longer are spiritualistic gatherings targets at which the stones and rotten eggs of popular abuse are hurled, and no longer do persons consult fortune-tellers simply, desiring from motives of morbid curiosity to pry into their own and others' future. There is to-day a spirit of psychical research abroad; earnest, noble, disinterested men and women, private, unprejudiced seekers after truth, are everywhere endeavoring to satisfy themselves of the reality of spirit communion, and such people are willing to compensate honest mediums liberally for their time and service. Haughty bodies of men who are convinced they know it all before they undertake the investigation—like the Psychical Research Society of England and the Seybert Commission of Philadelphia—may publish as many sneering manifestoes as they please, they can not change the current of popular inquiry, and their impotent attempts to bring total discredit upon Spiritualism only react against themselves, causing them to appear senseless bigots and flippant prigs where Spiritualism is concerned.

Let every honest medium go straight ahead unmindful of the dissensions of Spiritualists and the opposition of ecclesiastics and would be *sarans*; truth is mighty and will prevail, and as Theosophists are the broadest and most liberal people on the face of the earth, it is quite in keeping with the fundamental principles of Theosophy that the Theosophical Society should have openly protested as it did against the unfairness and inefficiency of the English Psychical Research Committee. As to magnetic healers and Christian Scientists, we can not dismiss this portion of our subject too summarily without leaving our audience in doubt as to our real opinion in this matter.

Certain pitifully uninformed and highly prejudiced person in the ranks of Spiritualism are fighting against the higher phases of healing, just as many church people have always fought against Spiritualism. The old threadbare arguments of ignorant intolerance brought against Spiritualism thousands of times by anti-Spiritualists are now being hurled at mental healing by the non-progressive, atheistic and self-conceited representatives of a form of Spiritualism doubtless adapted to a certain condition of human thought, but utterly unfitted to survive in these more enlightened times.

Mrs. Cora L. V. Richmond, and other eminent spiritual workers, speaking under influence of their guides, have invariably recognized metaphysical healing as a phase of mediumship, and while in taking this position they have conflicted with the views of Mrs. Eddy, Emma Hopkins, Mr. Swarts, and others, they have by no means denounced metaphysical practice as a craze or a delusion. Magnetic healing is surely and not slowly giving place to higher and more spiritual methods. The system of Mesmer, like those of Esculapius and Paracelsus, must fade or be transmuted into something higher. Like the fabled Phoenix of ancient Egypt, the old must die only to allow the new to be born.

Stagnant conservatism among Spiritualists who are forever preaching progress is an absurd anomaly; so if old school magnetic physicians, rubbers, manipulators, and electricians, will not advance with the times, they will most certainly be left in the rear, as the march of thought moves ever onward. But is there any reason why magnetic physicians should not advance? Many of them are excellent people who are doing an immense amount of good; their mode of treatment may be a necessary accommodation to an unprogressed state of public opinion. Many have told us, and physicians have often said the same thing, that people are getting ready for more spiritual methods, but so long as the public has such intense faith in medicine and physical contact, as it has long had, manipulations, electric

Continued on Eighth Page.



## GOLDEN GATE.

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

TRUSTEES:  
AMOS ADAMS, PRESIDENT; I. C. STEELE, VICE-PRESIDENT; ABRAHAM BAKER, TREASURER;  
DR. JOHN ALLYN AND J. J. OWEN.

J. J. OWEN, EDITOR AND MANAGER.  
MRS. MATTIE P. OWEN, SECRETARY AND ASSISTANT.  
R. B. HALL, GENERAL AGENT.

TERMS:—\$2.50 per annum, payable in advance; \$1.00 or six months. Clubs of five mailed to separate addresses \$10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

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

SATURDAY, DECEMBER 17, 1887.

## "IS IT REALLY TRUE?"

"Since I lost my son," writes a longing mother, "I have been anxious to learn if it is really true that the spirits of the dead do return."

There are times in every life when that thought comes uppermost in the mind, and will not be denied. It is when the light of one's life goes out in death. It is at such times that mere faith in, and hope of a future life does not satisfy. The bursting heart *must know*, or it will cease to beat.

We have never found the glorious facts of Spiritualism distasteful to the dying. The writer was once called to the bedside of a good Christian woman, whose sands of life were fast running out. She had but recently wedded her heart's idol, a man of large wealth, with a beautiful home, and every luxury that a cultivated taste would care to enjoy,—and she so longed to live. We spoke to her of our beautiful faith in such earnest words as we could command—of the loved ones who had come to give her glad welcome to the glorious realities of spirit-life. She listened with rapt attention, and expressed the great satisfaction our words gave her. We are sure they greatly helped to dispel the gloom that had settled down upon her spirit at the thought that she must go.

The true Spiritualist has no fears of a wrathful Omnipotent Being, ready to consign his spirit to everlasting torments. He knows that life is continuous, and that death is but the gateway to another stage of existence far more real and satisfactory than this, because removed forever from the hard conditions and necessities of earth. He realizes that in that other life, hopes and aspirations which have been suppressed by poverty, ill-health, and the many pressing demands of this mortal existence, will there have a chance to unfold, and that the growth denied him here will there find blissful fruition.

In that other and better world whoever will may rise, as they can not always do here, because of tendencies and environments which they can not control. And who is there who would not rise—who that would not be glad to come into the better relations with the divine within his own soul and live a truer life?

"A very nice philosophy," says the skeptic, "but how do you know that it is true?" Well, we, in common with millions of the human race, have had positive evidence thereof. The spirits of our loved ones, who have passed to the other life, have returned to us to assure us that they still live; we have held them by the hand, and looked into their loving eyes. They have come to us in our own home, where deception was impossible, and they all tell us the same story. The veil has been rent, and we are permitted to see and know of a very truth that there is no death.

Whoever will may have this knowledge. No one who earnestly and honestly seeks will fail to find. Knock and the door will be open to you. There is no monopoly of spiritual gifts. Money can not purchase them. And never did the heavens bend so low as now—never before has such a tidal wave of spirit power swept over the earth.

## HARMONY.

It is only to hearts and homes where peace and harmony dwell that spirits from the higher realms of spirit-life delight to come. Hence, if Spiritualists would endeavor to make their own lives beautiful,—if they would seek to adjust their nature to a perfect rhythm, and bring themselves into complete accord with the Perfect Life,—they would find such satisfaction in their communications with the spirit world as but very few now enjoy.

When we consider the multitudes of human beings in whose nature there is scarcely a perceptible trace of spiritual unfoldment—who live for the mere sensual delight of living, with no outreaching aspiration for aught save that which ministers to the real or imaginary pleasures of their physical existence—we are not surprised at the crude and imperfect nature of much of the spirit intercourse occurring in the world. It is necessarily of the earth earthy.

It is this unspiritual Spiritualism—the interblending of the coarse with the coarse, from both sides of life—of which the more thoughtful classes of the opponents of Spiritualism think they discover insurmountable objections to our philosophy. Just as one might judge of music by the creakings of a wheezy hand-organ; or of

poetry by the hobbling meter of a street ballad. They really know but little, if anything, of the higher phases of spirit communion—of those bright and glorious inspirations that come to those who seek aright.

It is not in the public square, or in the mixed assembly, that one witnesses the better manifestations of spirit power, or obtains the higher spiritual teachings; but within the sanctity of the home, in the private circle, or through one's own unfolded spiritual nature. Here the skeptic can find nothing to deride, however much he may doubt, but everything to admire. Here the spirit bathes in the pure sunlight at the mountain top, far above the fogs and shadows of the valley. And here we are drawn nearer and nearer to the Eternal Good.

If the world would but take the advice of the wayward Steerforth as given to David Copperfield, to think of him "at his best," and extend the same charity to Spiritualism, and judge of it from its brighter side, a tidal wave of spirit power would soon sweep over the earth, bearing millions of the sons of men into the fold of the spiritual faith.

There is a joy in the higher phases of this philosophy of which the world little knows,—a sublimity of belief founded on knowledge—a marvelous measure of rest and peace, that surpasseth all understanding.

Let us seek for the best in our own lives, and for the best in the lives of those who have passed on to the other stage of being; thus shall we, mortal and spirit, grow in the grace, and in the knowledge of truth.

## LASTING MONUMENTS.

"When I die," says Pope, "I should be ashamed to leave enough to build me a monument if there were a wanting friend above ground. I would enjoy the pleasure of what I give by giving it alive and seeing another enjoy it." The above is coming to be a popular sentiment, and we do not believe the time is very distant when all large bequests for the public benefit will be made in the lifetime of those making them. Such decision is not only based upon common sense, but it shows the giver to be possessed of true generosity, which always delights in witnessing the results of the good it does. Not that disembodied souls may not witness the same from the other side of life, but that it too often happens that they look down with more regret than pleasure, if not upon poorly executed trusts, then upon litigations over the sums they might better have dispensed themselves. As for monuments, no lover of his race wants one of the regulation kind. Every man and woman has time and means enough to build one for him or herself—monuments that ages can not corrode nor crumble to dust. The inscriptions of these memorials are carved on the walls of those mansions not made by hand, and each shall recognize his or her own. May each be proud of their imprint.

METAPHYSICAL COLLEGE.—On Thursday, Dec. 8th, the inaugural meeting of the now duly incorporated Society of Theosophical Research, W. J. Colville, President, Sara Harris, Vice-President, was held at 8 P. M. The spacious room was filled to its utmost capacity. The exercises were of great interest. Fine musical selections were rendered by Mrs. Fries-Bishop, (who also kindly officiated as accompanist in a most able manner), J. W. Maguire, W. J. Colville, and Prof. Gluckenstein. Excellent addresses, full of food for thought, and brimming over with good feeling, were delivered by Mrs. Harris, Mrs. Wilson, Mrs. Shepard, Dr. McKaig, and W. J. Colville. The admission was free, but a collection of seventeen dollars was taken for the library, which sum was judiciously expended by the Treasurer, Mr. Gore, and the Secretary, Mr. Maguire. In the purchase of a large and handsome book-case, capable of holding nearly one thousand volumes. Several valuable new books were kindly presented, and a number of valuable standard works were added to the list. There are now three hundred and ninety-seven books on the shelves, and new acquisitions are expected daily. Books can be borrowed and returned before and after any meeting held in the College, on any day between 1 and 2 P. M., when Mrs. Moore is in attendance to receive visitors, sell literature, and furnish information. W. J. Colville's classes are held as follows: Psychometric, Mondays and Thursdays, 2:30 P. M.; Theosophical, same days, 8 P. M.; Metaphysical, Tuesdays, 10:30 A. M.

"It is a good thing that all souls are not of a size, as there would be no large ones."

That is decidedly a misanthropic statement, and rather puzzling, too. Why might it not happen that, were souls all of a size there would be no small ones? We prefer to think so; and really are we warranted in the better opinion? One meets through a whole lifetime so very few sordid, little lives, that it does not seem the earth can contain many. It sometimes requires the magic of a kind heart and generous soul to awaken and call forth their equal in another, though they may not be at all lacking, but only buried from sight under a deceiving exterior. It is best for us to believe this, even though the evidence never comes to confirm our better opinions. Good thinking of another is an aid we can not afford to withhold.

## OUR SPIRIT PICTURE.

No one who believes in the numerous instances of spirits taking upon themselves tangible forms, as recorded in the Christian Scriptures, can reasonably deny the possibility of similar manifestations in this day and age. There are thousands of level-headed people in the world who claim to have had positive sensuous demonstration of the fact of materialization, and who know it to be a marvelous truth; and yet it is in reality any more marvelous than the fact of the existence of the materialized human forms with whom we come in daily contact?

The picture upon our first page was taken by Dr. J. J. Stansbury, on Monday evening, Dec. 5th, in the presence of the writer and eighteen other persons. It was taken by what is known as the "dry plate process," by means of the magnesium light, the exposure of the plate being about three seconds.

As we propose to give all the essential facts of the case, leaving the reader to draw his own conclusions, we may as well begin at the beginning.

Dr. J. J. Stansbury is an educated physician, aged about forty-five years. While practicing his profession in San Jose, about two years ago, after several months of patient sitting, at stated periods, with a small, harmonious circle, he developed psychographic powers of a high order, his "control" being a former wife, Jeannette W. Stansbury, who passed to the other life about nine years ago.

Jeannette, as she is familiarly called, whose picture we now publish, was formerly a Mrs. Ellsworth, well known in Boston and New York for ten years or more as a trance and psychometric medium for diagnosing disease. Her advertisement as such was published in the *Banner of Light* for several years. At the time of her transition, at the age of thirty-five, she had been married to the Doctor about three years. Prior to her demise she promised her husband that if it was possible she would bring to him the highest phases of mediumship. To make good her promise she has been the Doctor's faithful guide and inspirer from the day she entered spirit-life to the present time. The power of diagnosing disease began to develop in her husband about a year before her departure, a gift which he still retains.

About a year and a half ago Dr. Stansbury removed to this city, where his gifts as an independent slate-writing medium have been kept in lively practice, Jeannette being the power behind the scenes, guiding and assisting in the manifestations.

About six months ago Dr. Stansbury was united in marriage with his present wife, a lady of fine melodious powers. The interblending of the aura of these two psychics has resulted in furnishing conditions for the most surprising spirit manifestations.

Shortly after taking possession of their new and pretty home on Scott street, the Doctor was told by Jeannette that if he would procure a camera and learn the art of photography—a very easy matter in the present advanced stage of that art—he thought she would be able to produce spirit pictures. He did so, and she soon made good her promise. Many of these pictures were at first the well-known faces of prominent persons in spirit-life, which the spirits seem able to transfer to the plate much more readily than they can the faces of one's spirit friends; but they are steadily gaining in the production of the latter, until now there is scarcely a plate developed wherein the sitter does not find some familiar face beside his own. These pictures can be produced, we are assured, in only one room in the house—the one occupied by Mr. and Mrs. Stansbury as a seance-room. Here, also, occurred the still more wonderful phenomena which we are about to record.

A few weeks ago they were told by Jeannette that with a circle of her own selecting, she thought she would be able to materialize, and also to assist other spirits to present themselves to their earthly friends. The circle was formed as directed, and sure enough she appeared, not very strong at first, but she soon proved herself master of the situation, and was able to show herself in a good light. Several seances followed, in each instance the circle being formed by persons selected by the spirits, who seem to be experimenting to bring together such elements as will enable them to produce the best results. No fee is charged for admission to the circle, and no money could purchase entrance thereto.

On the evening named above, the circle was composed of the following persons: L. M. Brown, of Stockton; Dr. K. A. Brigham, of Portland; Dr. W. B. Forden and wife, of Portland, Oregon; J. Z. Anderson, of San Jose; Dr. H. B. Bowman and wife, of Oakland; Miss Mittie Stevens, of Gilroy; Mr. E. H. Mosart and wife, S. B. Clark, J. C. Gore, Mrs. C. A. Rogers, Mrs. J. J. Whitney, C. D. Rice, Dr. F. Sage, and Mr. and Mrs. J. J. Owen, all of San Francisco.

The room where the seance was held is entered from the hall on the second floor. It has but one entrance, and the only other door to the room opens into a small closet filled with wearing apparel. The walls are white and solid. Across one corner of the room was a curtain with barely space behind for a grown person to stand. At the corner diagonally opposite was another curtain with room for three or four persons to stand comfortably. These curtains were drawn that all might see that concealment of confederates was impossible. The gaslight in the hall was kept burning at its full height. When the door was closed it failed to entirely exclude all of the rays. To have opened the door at any time during the seance would at once have flooded the room with light.

The circle being formed around the room, with an opening on one side for the forms to enter, the lights were turned out. (We may add parenthetically that Dr. and Mrs. Stansbury, neither of them entranced, sat in the room throughout the evening, forming a part of the circle, except when they were needed to assist in

the photographing, supporting the forms, etc.) Singing followed for a few minutes when the air suddenly became fragrant with flowers, and in a moment a perfect shower of roses, gladioli, marguerites, heliotrope, ferns, maiden-hair, etc., fell upon and within the circle. Any one asking for a particular flower, it would be instantly placed in his or her hand. This baptism of flowers accompanied each seance. We subsequently asked Jeannette where they obtained these flowers. She replied softly in a half whisper: "We get them at the Park; it isn't stealing, is it?" These flowers were damp as though covered with dew, and the singular fact was revealed that they had all been broken off from their stems. There were gladioli stalks a foot or more in length, and large ferns apparently just plucked.

The touch of hands was then felt by all present—children's hands patting the cheeks of mothers—mothers' soft and loving hands caressing the faces of their loved ones, and the large hands of strong men giving greeting to friends present—all in the dark, of course, but wonderfully realistic, and believed by all present to be spirit hands.

Soon, just at the left of the writer, who sat at one end of the circle, so to speak, there appeared upon the floor a small luminous mass, not larger than a small lace handkerchief, which seemed to be in rapid motion. It rapidly grew in size until it assumed the shape of a human form. Then appeared another form, apparently emerging from behind the small curtain back of the circle. Both of these forms appeared in their own light, a soft luminosity, just sufficient to enable one to discern that they bore the shape of human beings. The latter form was that of Jeannette, who came first to Dr. and Mrs. Stansbury, whom she embraced affectionately, and then called for a light. The light was turned on strong enough so that members of the circle could be readily recognized across the room. The first form that arose at our left stepped back by the opening of the larger curtain, and both forms stood in plain view of all.

Without stopping to mention the various forms that appeared,—of which there were from fifteen to twenty, including several children, all of whom were recognized,—we will note the more important phases of the seance. Jeannette remained out with the circle about an hour and a half, most of the time with her face unveiled, merely stepping behind the curtain occasionally for strength. She talked freely with all, and was the personification of graceful and gentle manners. She acted as hostess of the evening, leading the spirits out to their friends and assisting those who were unable to hold themselves in form alone.

The forms, in the dim light, made themselves up behind the curtain, and as they stepped forth all could see that their robes were beautifully white and lustrous. Jeannette would lead them within the circle, when, in several instances, the form would be seen to shrink, and totter as if about to fall to pieces. Its robe would lose its luster, and turn brown, and then dark. In such cases Jeannette would hurry the spirit back to the curtain, where it would go out like a flash of light. Some of these forms fell and disappeared before entering behind the curtain. At times Jeannette's robes would grow dim, but she possessed the art of brightening them up at will.

Everything being in readiness for Jeannette's picture, she placed herself in front of the curtain where she was properly focused. She arranged her lace drapery prettily, and then asked Mrs. Stansbury to step behind the curtain and stand close to her back. At a signal the magnesium tape was lighted, when there stood in the full glare of a light equal to that of the sun at noonday, one of the most beautiful pictures of spiritualized womanhood that mortal eye ever rested upon. The face was one of angelic loveliness, the wide open eyes gazing with sweet earnestness into the camera. It was a face and form to be remembered for a lifetime. It is this picture our artist has endeavored to reproduce, but no engraving can present the perfect face and figure which we then beheld.

Other pictures were taken—one a sister of Mrs. Mozart, taken on the same plate with herself; also a spirit friend of Mr. Clark taken with one hand in his, and the other resting upon his shoulder; then two spirits, one sinking away, after a moment, not being quite able to stand the strong light. During the last experiment Jeannette stood near by; thus there were three forms in plain sight.

Of course, all skeptics, including many Spiritualists, will say we were all deceived. Well, there is the picture; who and what is it, if not whom and what it purports to be? We don't know how or whence those forms came; neither do we know how our own spirit materialized this somewhat substantial form of some two hundred pounds avoirdupois, nor the nature of the power that transfers these thoughts to paper. There are many things that none of us know; but for one, we are willing to sit as the feet of our dear old mother, Nature, and learn.

MRS. J. J. WHITNEY.—This remarkable platform test medium will reappear at Odd Fellows' Hall (entrance from Seventh street), to-morrow (Sunday) evening at 8 o'clock sharp. The hall will be comfortably warmed. Those charming vocalists, Mr. Maguire and Mrs. Minor, will furnish the music. Admission, as usual, only ten cents. Of course it takes a great many dimes to pay for so large and elegant a place of meeting; but it is hardly necessary to urge Spiritualists to attend, as Mrs. Whitney never fails to draw out a full house.

—The *Soul* is the title of Bro. L. L. Whitlock's new monthly, published in Boston, into which has been merged the well known *Fact* magazine. The January number, just out, contains thirty-two pages of choice original and selected matter. Price per annum, \$1.50.

IRVING HALL.—On Sunday last, Dec. 11th, W. J. Colville's lectures were listened to with rapt attention by the usual large audiences. At 10:45 A. M. a most encouraging interpretation was given of Ezekiel's vision of dry bones; the bones were made to represent those who were apparently dead to all spiritual things, while the wind breathing over them and causing them to arise, live and breathe, signified the power of truth faithfully and lovingly proclaimed. Much advice of particular interest to reformers and mental workers was given in an eloquent and impressive manner. At 2:30 P. M. the class lesson on Greek Theosophy proved intensely interesting, as well as highly edifying. At 7:30 P. M. re-embodiment was ably and uncompromisingly handled; all friends of the theory were delighted, and many strangers commented favorably upon the powerful arguments used in its defense, and the vigorous denials of the opposition. The music was of its usual excellence; a duet between Mrs. Bishop and Miss Joy in the evening was particularly commendable. On Sunday next, Dec. 18th, W. J. Colville's subjects will be: 10:45 A. M., "How Can we Try the Spirits and Know if they are of God?" 2:30 P. M., class lesson, "The Theosophical Teachings of Plato and their Application to the Present Day." 7:30 P. M., special lecture on the "White Cross Movement." Sunday, Dec. 25th, Christmas Day, grand festival services, with augmented choir and orchestra, at 10:30 A. M. and 7:30 P. M. Class lesson at 2:30 on "The Theosophy of Jesus, or the Truth Concerning Christ."

A PLEASANT EVENING.—Thirty-two people enjoyed the hospitality of the Washburn Mansion, 2728 Howard street, last Wednesday evening. Besides entertaining the "G. S." Euchre Club, a number of others were present. An innovation of a new feature was introduced by the hostess called "Drive Whist," which game claimed the attention of the non G. S.'s, while the old experts, eagerly vying with one another, contended for prizes. At 10 o'clock the guests were invited to partake of an elegant lunch, at which all the delicacies of the season were to be had. And here again the accomplished and charming hostess, ever on the alert to please her friends, introduced another novelty in the shape of "bon-bons," which contained a variety of different colored and shaped tissue caps that artistically decorated the heads of the happy participants. Adjoining from the dining-room to the spacious parlors, dancing was enjoyed until a late hour. Excellent solos were sung by two leading singers, and finally the singing merged into "Home, Sweet Home," joined in by all present. Among those present were Mrs. Fanny M. Cottle and Mr. E. W. Conant, both of San Jose. Mr. and Mrs. Washburn possess the happy faculty of making their friends feel perfectly at home, an accomplishment rarely possessed.

GONE HOME.—B. H. Carter passed on to the higher life from his home in Oakland, Nov. 30, after a very brief illness. Brother Carter was a man of sterling qualities; he was about sixty years of age, and a native of East Bloomfield, New York. He had what would be termed a good education, and a larger supply of good, practical sense than is ordinarily found. Mr. Carter was one of the earliest teachers in telegraphy, for in 1847 he opened the first telegraph office in the city of Hudson, New York, under the supervision of Prof. S. F. B. Morse and others. He was greatly interested in silk culture, and considered California climate equal to any, and superior to many, for the production of silk; and, as an industry, that it was of great advantage to the State by giving to the inmates of our orphan asylums a profitable occupation, and also calculated to elevate the tone of depraved minds. Mr. Carter considered work a greater reformatory agent than corporal punishment. He was the janitor of the Tompkins School, Oakland, since its opening, October, 1877, and the beautiful flower garden which ornaments its grounds speaks well for Mr. Carter's love of the beautiful, and his artistic taste. He was thorough and conscientious in everything that he undertook. He leaves a widow and seven children, two daughters who are teachers in the Oakland public school department. Brother Carter has been a confirmed Spiritualist for many years, so that to him the new home to which he has gone will not be a strange country. Hall, noble brother, but not farewell!

FAITH AND POWER.—A good thing for the race is that the doctrine of total depravity is almost outgrown. Persons may do wicked deeds who have been unsuspected of harboring evil in their nature; but whether they continue to do wrong, or repent and turn to the right way of life, depends upon the thoughts and feelings by which they are encompassed. There is not the least doubt that the deepest remorse and sorrow felt by mortal man is that which follows the realization of flagrant sin. But because it is seldom expressed, the culprit is called careless and hard of feeling, while it is really the world that is ignorant and blind, yet taking a course with wrong that it intends to be reformatory. The better knowledge of the day will ultimately be victorious over wrong, because of the faith that there is good in all, which must assert itself sooner or later, in accordance with the fixed law of eternal progression. Confidence in the latent good of negative human nature is the cornerstone of the spiritual doctrine, and the whole world will yet come to see that "every human soul has the germ of some flower within, which would open if it could only find sunshine and congenial air to expand in." Faith in man is his happiness and power to be good and do good. It is the sunshine that dispels the clouds, making green and fair the earth that without it would be sere and brown. Good and hopeful thoughts strengthen others, as they purify the soul that entertains them.



TYRANTS FROM PRINCIPLE.—"Kings will be tyrants from policy when subjects are rebels from principle." We should reverse this saying, and put it thus: Subjects will be rebels from policy when kings are tyrants from principle. And are they not tyrants from principle? Their business is to keep their subjects in subjection, and to do this they must be tyrants in forbidding the use of means that would tend to their enlightenment, and consequently lead to a desire for perfect freedom, and a voice in the laws that govern them. Kingdoms and empires would never fall were they maintained upon right principles, but their function, like that of most other governments, is perverted. Instead of making it easy for people to do good, and difficult for them to do evil, they make it easy for them to do evil, and difficult for them to do good. From this cause the Old World is boiling over, and pouring its seething masses upon the greatest and freest Government on the globe, the United States of North America. One trouble is, that the classes of different nationalities thus coming upon us, are not able to distinguish between their old and their new conditions; warped and distorted by oppression and suppression, they hold all governments to be their enemies, and would seek to destroy the best. We must either forbid their coming, or open repeat the execution of the "condemned Anarchists."

**SPECIAL CHRISTMAS NOTICE.**—The closing exercises of the old Saturday evening Theological Class take place this evening, Dec. 17th, at 8 p. m. Next Saturday, Dec. 24th, at 7:30 p. m., grand musical and literary entertainment, introducing all the following and many other eminent artists: Mrs. Fries-Bishop (soprano), Miss Beresford Joy (alto), Mr. Maguire (bass), Prof. St. Bernard (violinist), Miss Goldenstein (pianist), Fred Emerson Brooks (elocutionist), and W. J. Colville, who will deliver a short address on Dickens' "Christmas Carol" and an impromptu poem. Tickets, twenty-five cents. As the seating accommodation is limited, it is absolutely necessary to secure seats in advance, as every chair will be reserved on that occasion. Monday, Dec. 26th, no classes; children's festival, with Christmas tree, at 7:30 p. m.; social dance at 10 p. m. under the direction of Chas. H. Heath. Music by Prof. Eckman. All friends of the College are respectfully invited to render such assistance as they can in decorating the hall with evergreens and paper flowers, and those charitably disposed are specially requested to remember the poor and the children. Anything and everything sent to the College will be gratefully received and made good use of.

#### EDITORIAL NOTES.

—Attention is called to the advertisement of Dr. James R. Cooke, developing and business medium, which appears in the GOLDEN GATE.

—"I like it the best of any Spiritualist paper 'I have ever seen,'" says an enthusiastic subscriber to the GOLDEN GATE, writing to renew for another year.

—The Spiritualist who would belittle or underestimate the importance of mediumship, or spiritual phenomena, would build his house from the top downwards, leaving the foundation till the last.

—Mrs. Sue J. Finch, of Texas, an independent slate-writing medium, and the author of an interesting work on Spiritualism, arrived in this city a few days ago, with her two sons, and has taken rooms at 715 Howard street.

—Dr. J. K. Bailey, the inspirational speaker and healer, lectured successfully during the month of November at various places in Kansas. Those wishing to make arrangements for lectures can address him at Scranton, Pa., Box 123.

—We receive so many accounts of seances with various public mediums, and spirit phenomena are becoming so common, that we deem it best to publish only such as are of unusual interest. Too much repetition of ordinary occurrences becomes tiresome to the general reader.

—When we can fully comprehend that the evils we see in our fellow-beings are simply the natural fruits of their undeveloped spiritual conditions, for which they are scarcely responsible, we shall have much more sympathy for their failings and shortcomings than we now do.

—W. R. Colby, the slate-writer, will lecture before the Society of Progressive Spiritualists tomorrow (Sunday) afternoon, at Washington Hall, 35 Eddy street, at 2 o'clock. Subject of discourse, "Christians and Spiritualists Heaven; Where and What it is." At the close of the lecture his spirit friends will endeavor to give some manifestations in independent slate-writing.

—The Gnostic Society, which meets every Wednesday evening at 324 Seventeenth street, is steadily increasing in numbers and influence. Three new members were admitted at the last meeting. The exercises are always intensely interesting; the members evolve much profound thought in able discussion of deep spiritual themes. The next open meeting takes place Wednesday, Dec. 21st, at 8 p. m., when visitors will be cordially welcomed. Mrs. Cramer and Mrs. Wilson, at the above address, are conducting classes for instruction in Metaphysical Healing every Tuesday and Thursday at 2 and 8 p. m. They are also very successful in treating.

—Mrs. S. A. Harris' lecture before the Society of Progressive Spiritualists last Sunday afternoon, on "Soul Force," was about as complete a digest of our existence, reasons for physical ailments, how to prevent, and the best modes to remedy the same when they do exist, that an audience ever had the privilege of listening to. After the lecture, Mrs. J. Hoffman gave tests of spirit presence, also psychometrist a piece of mineral rock, correctly, for a gentleman from Montana, who had just arrived two days prior, and did not know a person present. Such is the manner of blending the philosophy and phenomena at the above place that it can hardly be otherwise than very instructive to all present.

#### A Vision of Enoch.

EDITOR OF GOLDEN GATE:

I herewith send you an extract from the "Book of Enoch"—a part of the 26th chapter—which, if you deem proper, you may insert in the GOLDEN GATE. If the reader will consult an astronomical atlas containing lithograph figures of the constellations, and compare these figures with this vision of Enoch, he may obtain some notion of the source from whence they originated. It will be readily seen that the second and fourth verses, or paragraphs inclusive, describe the Virgin in the constellation of Virgo; the sixth verse corresponds to Bootes; the seventh to Cepheus, the eighth to Serpentarius, the ninth to Hercules, the tenth to Perseus; the eleventh corresponds to the symbol in Scorpius, represented on the celebrated Dendera Zodiac; the twelfth verse to Sagittarius, the thirteenth to Gemini, the fourteenth to the Centaur, the fifteenth to Orion, and the sixteenth verse to Aquarius. This last is the "twelfth Messenger," whom Dr. Kenely believes will be the next great teacher who will appear on earth. The following is a portion of the chapter referred to:

1. And he said: Who will go? and I saw a Vision.  
2. A Virgin more beautiful in her light and youth than the illuminated heavens when it shines in all the radiance of the stars.  
3. The golden clouds rolled in waves of glory—foot; but her snowy white wings were glorified with the stars of heaven.  
4. In her right hand was the palm branch; in her left a mystic wand; she floated in purple light.  
5. And he said: Behold, and I saw another Vision.  
We passed, as it were, from the gloom of night into the resplendent luster of the morning; The golden clouds rolled in waves of glory—Each seemed to carry a star in its breast. And sweet voices sang divine songs, And soft sounds descended like Summer rain, And out of a Cave hidden in deep recesses We heard angelic hymns.  
6. And again he said, Behold, and the Vision passed. The first was as a Man standing in the heaven; his left arm was extended; in his right was a crook, and in his hand were many stars.  
7. And after him appeared another Man; he wore the stary robe and diadem of a king, and in his right hand a whip.  
8. And there appeared a third, unclothed like truth, and in his hands a mighty stary serpent. And the heaven was made splendid by the apparition of the Man.  
9. And the fourth was as a Hero; his splendor was that of an Archangel; he knelt; he bore arrows, and in his right hand a club; with his left he crushed the three-headed.  
10. And the fifth was in the strength of youth and power. I saw him dash a sacred scythe in the left a snake head. His feet were winged; he sprang like light through heaven. A glory of splendor illuminated every limb.  
11. And there appeared a sixth, the offspring of Phen. He stood in heaven in cruciform shape; his air was grave.  
12. After him I saw a terrible one, half man, half horse. He leaped like a bow, he drew a mighty arrow. The three rolled back in terror.  
13. Next I saw stary warriors; their brows, their shoulders, and their limbs were gemmed with stars; one held a harp; the other arrows.  
14. And I saw another, a terrible one; he also had the head and front of Man; but the legs and body of a war horse. And he marched as a Conqueror. And he was surrounded with light.  
15. And I saw another, a terrible one; he also had the head and front of Man; but the legs and body of a war horse. And he marched as a Conqueror. And he was surrounded with light.  
16. And the twelfth was as a youth, and on his brow a star, and his limbs were radiant. And he held an Urn reversed, and a stream of stary luster was poured out of the Urn down over the earth. And the number of his glories was twelve.  
17. And he said unto me, Twelve. And again he said, Ten. And again he said, Light, Glory, Life. And I heard a song from Heaven; but I was lost in a sea of mystery.

O Sun-born look thou upon this tablet;  
I glitter and I dash a sacred scythe;  
Twilight settled upon its pages;  
Darkness was around it in clouds;  
I saw a Scepter of Beauty;  
It waved like a beautiful palm tree;  
I saw an Arm of Might;  
Death followed its descent.  
Again a Cloud passed over me  
Glittering even as crystal,  
And the solar spirits of heaven sang, as it were, a new song.

The seventeenth paragraph may require a little explanation. From what I am able to gather from the Kabala, there were anciently but ten zodiacal signs known to the common people, while twelve were known to the Initiates. Virgo-Scorpio, in a mystical sense, was a single sign, and represented man as Adam Kadmon, the neuter sex, or male and female in one visible form, previous to his descent into matter, or fall into physical generation. When the neuter person was differentiated into masculine and feminine (which was an incident attendant upon man's imprisonment in matter), they were then represented by the above-named sign being divided into three: Virgo, Libra, and Scorpio; Libra representing the beam, pivot, or equilibrium between the two balances. This sign also stands as the mystical representative of the neuter person that is waiting to be restored and fulfilled in the concrete and visible world. A volume of symbolism is associated with these three signs. The "Ten" also refers to the ten mystical numbers developed in the Kabala. "Light, Glory, Life" refers to three Kabalistic trinities in the evolution of the ten Sephiroth—an Intellectual Trinity, a Moral Trinity, and a Material or Reproductive Trinity.

The "Middle Pillar" in Kabalistic philosophy is symbolized in four signs of the Zodiac—the Bull, the Lion, the Eagle and the Man, or Taurus, Leo, Scorpio and Aquarius. Aquarius represents the three trinities realized in the quaternary. Hence the Twelfth Messenger in Enoch's Vision.

TURLOCK, CAL.

E. WHIPPLE.

#### Soul Communion.

EDITOR OF GOLDEN GATE.

Is there anything in what is called Soul Communion? I mean that line of thought and action set forth in the *World's Advance-Thought*. Is it true that all over the civilized world men and women are responding to the call of Soul Communion? If so, are they going to do anything to bring about what the editor of that paper claims they are? I am willing to admit that the principle involved is worthy of the best thought and action of the best minds of the age; but will Soul Communion bring it about? If I understand the editor's ideas, it is that from the very fact of the communion will bring to bear spiritual influences on the minds of our statesman and law-making powers that will constrain them to take steps to bring about "Peace on earth and good will to men"—"bring about the time when 'they shall beat swords into plowshares and spears into pruning hooks.'" From the showing of the last number of the *World's Advance-Thought* it would seem that the cost of standing armies alone would be a great inducement for nations to give the matter attention.

But is it true that there is a silent force that goes forth from the thoughts of man to influence others either for good or ill? The idea, according to that paper, is that a man—if he be strong enough—may go to his closet and think murder and will murder; or, on the other hand, some one is killed; or, on the other hand, that a man may go to his closet in his own soul communion and think good thoughts and will good influences unto some life in peril is saved. The idea is new to me, but there may be something in it.

On the 27th ult. I had forgotten that it was the day set apart for Soul Communion. I was in my study, engaged on a work in which I was deeply interested, when, all unthought, a very happy feeling came over me, and I felt like shouting, and involuntarily repeated these words:

"Rejoice! rejoice! ye sons of earth!  
The day is dawning!  
Rejoice! rejoice! the night is past;  
'Tis almost morning.  
All hail the light! all hail the birth  
Of a better earth!  
'Tis almost morning!"

On looking at my watch I found it was a quarter past twelve, and I was late for lunch. I made haste to my noon meal, and never thought of Soul Communion until the next day, when it occurred to me that I had unconsciously joined in the "Whole World Soul Communion."

C. A. REED.  
PORTLAND, OR., Dec. 9th, 1887.

**PASSED TO THE HIGHER LIFE.**  
At Santa Monica, Cal., John Day, a native of Stafford, Vt., aged 79 years, 6 months. Gen. Day was a life member of the California Society of Florists, and was prominently identified with many of the leading enterprises of California and Nevada. He served as County Surveyor of Nevada county, Cal., and Lyons county, Nev., and was for thirteen years Surveyor General of the State of Nevada, during which time he was employed by Adolph Sutro, his warm and generous friend, in the survey of the Sutro tunnel. Gen. Day was for many years a firm and outspoken believer in spiritualism, and a constant reader of the *GOLDEN GATE* and *Banner of Light*. Being deprived by deafness, in a measure, from social enjoyments, his greatest comfort was found in communion with his loved spirit friends, and it was the privilege of my wife and myself to act as their agents for that purpose for many years. For him death had no terrors, and he looked forward to the reunion with his loved ones gone before with pleasant anticipations of the time when he would be released from the sufferings caused by a cancerous tumor—which he bore with remarkable fortitude. Our dear old friend is "at rest."

ALBERT MORTON.  
[Banner of Light please copy.]

**RAISED FROM THE GRAVE**  
Professor Gonzalez's Experience with Dr. MacLennan.

"Raised from the grave! A miracle! A miracle!" Such was the greeting of my former physician, when I presented myself to him in perfect health one month after he had assured my wife that I had but a few days longer to live. For the previous six months I had been paralyzed, partially on my right, entirely on my left side; perfectly helpless, and awaiting the speedy death announced as my certain doom. Despair filled my soul; but, inspired by faith, on recommendation of others, I fortunately sought the advice and services of Dr. J. D. MacLennan. I was carried to and from the carriage; on the third and fourth visits I required less assistance; on the fifth visit I was able to drag myself, assisted only by the use of one cane. At the end of the first week I was able to walk slowly to the horse cars; then I gradually gained strength and recovered the entire use of my body. In less than one month I was enabled to resume my occupation as Professor of Music, and violinist at the Tivoli Opera House; and ever since (for over five years) I have continued in good health, without the slightest return of my weakness or disease.

This medicine is voluntarily offered in the cause of humanity, and in gratitude for the relief afforded me; also in the sincere hope that others suffering may avail themselves of the safe, sure, and speedy relief afforded by the wonderful healing process and ministrations of my good friend, Dr. J. D. MacLennan.

D. GONZALEZ,  
Professor of Music, and Violinist at the Tivoli Opera House, San Francisco.

—Who can not return kindness for wrong, has yet to learn to take his first step in spiritual growth.

**Advice to Mothers.**  
Mrs. Winkler's *Home-School* should always be read when children are restless, fidgety, or when the mother is tired. It is a pleasant surprise to find that it produces natural, quiet sleep by relieving the mind from its over-activity, and the little child awakes as "bright as a button." It is very pleasant to read. It contains the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and the best known remedy for diarrhoea, whether arising from anything or other cause. Twenty-five cents a bottle.

#### TESTIMONIAL.

POMEROY, W. T., Dec. 6, 1887.  
This is to certify that the undersigned have had several sittings with R. B. Potter for spirit communications, and as a test medium, through his apparent normal condition, we each received satisfactory results, the main abstrusities correct in detail, of past events, and absolutely beyond the knowledge of the medium, and which can be explained in no other manner than purported. We believe him honest, temperate, and without trick or deceit.  
W. C. POTTER,  
C. BACKENSTOCK,  
A. L. DAVIS.  
[See advertisement.] d47-11"

#### 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.; Miss Marie Bishop, Musical Director and Soprano; Miss E. Beresford Joy, Soloist and Organist.  
Public class in Theosophy at 3:30 p. m. Fee for course of 12 lectures, commencing November 27th, \$2.50; single admission, 25 cents. Monthly tickets admit to class.  
Classes are held in Theosophical College, Room 7, second floor, Odd Fellows' Building, Market street. Special class in Theosophy for advanced students, and unfoldment of powers commences 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.  
**NOTICES OF MEETINGS.**  
W. J. COLVILLE, THE CELEBRATED INSPIRATIONAL SPEAKER AND IMPROVISOR. Spiritual Services in Irving Hall, Post Street, above Kearny Street. Miss Marie Bishop, Soloist. Miss E. Beresford Joy, Soprano. Musical Director and Organist. 10:45 a. m. and 7:30 p. m. Answers to questions at 2:45 p. m.

**SPIRITUAL PHYSIOLOGICAL SERVICES** at Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, every Sunday, at 11 a. m. J. J. Moore, the celebrated inspirational speaker, will answer questions in the trance state, and will lecture in the evening. Children's Lyceum at 12:30 p. m. All services free.

**SOCIETY OF PROGRESSIVE SPIRITUALISTS** meet Sunday at 1 p. m., Washington Hall, 35 Eddy street. Free Spiritual Library, of 700 volumes, open every Sunday from 1 to 3 p. m. All are invited. Admission to cents.

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

**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.

#### ADVERTISEMENTS.

**HO! FOR THE HOLIDAYS!!**  
Christian or Mental Science Literature.

There is no more useful or appropriate present for your friends than the Truth—a book which is a very valuable addition to any collection of books, or a course in spiritual science. All of our excellent magazines, or a course in spiritual science, all of which may be obtained at the Pacific Coast Metaphysical Company, 548 S. GORIE, Manager, No. 6 Turk Street, San Francisco, Cal.  
Agents for all of W. J. Colville's books and all books, and pamphlets published on Christian or Mental Science. Complete list of Dr. Kenely's works for Teachers, Practitioners, and the Trade. Discount on books to Teachers, Practitioners and the Trade.

**Dr. Treatments given by one of the best Healers on the Coast. Absent. Treatments a specialty.**  
PACIFIC COAST METAPHYSICAL CO.,  
SARIE GORIE, Manager,  
No. 6 Turk Street, San Francisco, dec17

**MADAME MYERS AND MRS. PARRY.**  
Steam Baths and Magnetic Treatment.

**TEST CIRCLES**—Every Thursday afternoon and Saturday evening.  
518 1/2 O'FARRELL STREET, SAN FRANCISCO, dec17

**DR. MARTHA LYON.**  
CLAIRVOYANT PHYSICIAN,  
28 Montgomery Street, Boston, Mass.  
Refers to Dr. J. R. Co. by whom she was developed, dec. 17-1887

**R. B. POTTER,**  
Inductive Clairvoyant Test Medium,  
18 ELEVENTH ST., SAN FRANCISCO.

Test answers to letters to spirit friends sent to person giving true names, on receipt of \$1. Personal sittings, \$1. dec. 17-1887

**HORACE H. TAYLOR,**  
MAGNETIC HEALER.  
—(AND)—  
TEST MEDIUM,  
1121 Ninth Street, Sacramento, Cal.  
Office hours, 9:30 a. m. to 12 m. & 3 p. m., except Sunday, dec17

**OFFICIAL ANNOUNCEMENT**  
**CHARLES H. HEATH**  
Gives Treatments at the  
**METAPHYSICAL COLLEGE,**  
ROOM 7,  
Odd Fellows' Building, Market Street,  
Or will visit patients.

Mr. Heath's success in nervous cases is truly wonderful

All of W. J. Colville's works, and many other valuable publications always on hand. Nov16

#### ADVERTISEMENTS.

#### A NEW DEPARTURE.

**Spirit Eona's Legacy to the Wide Wide World to be sold by Agents and through the House direct.**

To introduce this GREAT SPIRITUAL WORK into every Spiritual family, and to those that read for advanced thought, I wish to appoint an Agent (lady or gentleman) in every city and town in the United States, Canada, and foreign countries.

Those that will accept this position will find it very pleasant work. A few hours each day devoted to the sale of this book will bring you a nice income. Aside from this, you are doing a great spiritual good in distributing to the many the advanced thoughts in the book.

With little effort the book can be sold to nearly every Spiritualist that dwells in your city.

**ONLY ONE AGENT** to each town or city is wanted. Those that desire the same will please advise me at once, and I will mail them full particulars as to prices, etc.

The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this.

[TITLE PAGE.]  
**SPIRIT EONA'S LEGACY TO THE**

**WIDE WIDE WORLD:**

**VOICES FROM MANY HILL-TOPS,**

**ECHOES FROM MANY VALLEYS.**

—(ON THE)—  
**EXPERIENCES OF THE SPIRITS EON & EONA**

In Earth-Life and the Spirit Spheres: in Ages Past; in the Long, Long Ago; and their Many Incarnations in Earth-Life and on other worlds.

Given through the "Sun Angel's Order of Light."

The book has **650 large sized pages**, is elegantly bound in fine English cloth, has leveled boards and gilt top; will be sent by mail on receipt of \$2.50.

Please send amount by money order or registered letter, or by check.

Catalogues giving contents of the book mailed FREE to every one.

**AGENTS WANTED.**  
Please address all letters to

**JOHN B. FAYETTE**  
Box 1362, Oswego, N. Y.

THE BOOK,  
"SPIRIT EONA'S LEGACY,"

Has found its way to England and Germany, and is on sale in Madras, British India, by Kalam Bros. In Melbourne, Victoria, by Mr. and Mrs. S. A. Morris. In Auckland, New Zealand, by Mr. and Mrs. Geo. Chalvey, Nov16

**MOORE'S REVEALED REMEDY**

Positively Cures  
**DYSPEPSIA, ASTHMA,**  
Chills and Fever.

**INFLAMMATORY RHEUMATISM**

And most diseases of the Stomach, Bowels, Kidneys, Liver and Blood.

Purely Vegetable—Contains no minerals, no alcohol.

Procure a circular and read the remarkable manner of discovery; also record of wonderful cures.

**MOORE MANUFACTURING CO.**  
Proprietors, SEATTLE, W. T.

Sold by all Druggists. Price, \$1.00 per bottle. Direct all letters of inquiry to W. VAN WATERS, dec17 314 Ellis St., San Francisco.

**O'BANION & DAGENAIS,**

**MERCHANT TAILORS**

AND DEALERS IN  
**CLOTHING**

—(AND)—  
Gents' Furnishing Goods,

712 and 714 Market Street,  
SAN FRANCISCO.

**IMPORTANT TO LADIES!**

Ladies' Physician, 314 Third Street.


Third Street Cars pass the door.

Cancer positively cured without operation. Rheumatism, inflammatory and chronic thoroughly cured. July-17

**THREE MONTHS FREE.**

Whose Illustrated Magazine of Human Culture, devoted to Physical, Mental, Moral and General Self-Improvement. Will be sent three months free to any one who will send us his or her address, together with ten cents for postage, etc. This offer ends all to give this new wonderful magazine a trial. \$1.00 per annum, 10 cents for agents outside of U. S.

Address, **M. S. WEBER, Publisher,**  
Farmersville, Pa.





[Written for the Golden Gate.]

## From the Sun Angel Order of Light.

[Given through the scribe of the Order, Mrs. E. S. Fox.]

From the planet called Harmonia came dwellers thereof at the call of your Wisdom Mother, Saidie, who has, lying within her heart, great love for the children of earth. Earth, the planet, we as wisdom guides have watched for ages, seeing it at times pass through periods of great prosperity in all ways, and at other times the power thereof has waned. Like a flood of silvery light from a distant orb, the light of prosperity has shone brightly, then the luster thereof became dim, leaving the surface shrouded as in mists and darkness. This has been the result of the action of unfoldment's law, which working as it does steadily and surely, yet the planet, because of its non-conditioned and its place in the great system, has evolved conditions of inharmonia. It has not yet been able, through the workings of the Infinite powers which exist, and which will yet lead it out to greater fulfillments, to fully perfect itself in its nature, and its plants and children must, by the law of nature, inevitably bear the imprints of its own slow unfoldment. Saidie and the band have said much in regard to past watchings and waitings. Harmonia, and many dwellers in the higher realms of other planets can testify to the truth of the same, for we have been participants in these watchings and waitings.

We, who can turn the pages of time and read the records of the eternal past, could give to you a history which would greatly benefit every child of the Father to read. But to do this we must use material placed in our hands by the dwellers of earth, must meet, as we have met, the scorn and desire of those who see not, only in the line and within the circumference of their own narrow limited vision. So we are content to give, for the present, "line upon line, precept upon precept," here and there as we find mind and heart receptive. For Saidie comes not to tell startling wonders, nor to gratify curiosity of wonder-seekers, but with great love in her heart for undeveloped humanity she comes to your shores with a gospel of peace which will prove able to turn the tide of wrong and oppression, and bid the oppressed go free. To do this she must tell to humanity, there is a better way to fulfill life's great mission, there is a loftier purpose to be evoked whereby mankind may lift themselves to a higher plane and so hasten the time of final redemption. For redemption must be inscribed upon all banners. Mankind must turn their faces homeward; the time must come, even upon your shores, when right must reign and justice rule. To do this, to bring about this grand millenium, greater soul power must be evolved. Man must see and know that all of life is not in the material, that there is a spiritual life which must be cultivated, made strong until it is able to subject all things to its own superiority.

Children of men, why live in the dense shadows, the dark thickets of undevelopment and crime, and suffer the terrible consequences thereof, until your land is filled with poor-houses and prisons, and even man will erect a gallows on which to execute punishment, sending your own fellow man, all stained with guilt, into the realms of spirit-life. Know ye not you have no power to touch the life ye would fain put out? What are you, oh, ye executors of such barbarous law, but children of the Infinite, and even brother to the one ye so ruthlessly send out into the spirit world. For, over the life you have no power. You can punish, you can execute vengeance, but the man you have no power to kill. You send a spirit out of the body; that body you can give back to dust, but the spirit which gave it life only steps free from it, drops it as a mortal robe is dropped, and roams the other fields of life, which are no less real than they are unseen. Not knowing the laws of life, and too often filled with an insatiable desire for revenge, they influence those on earth, and too often the result is another crime akin to the one you mortals have punished. Where and what good has been done? Angels weep over the shortsightedness and utter failure of such law-makers and their laws. They are not laws which have for their object the ultimate and greatest good of mankind, but rather man would show his own power, even at the expense of all that is true, all that is good. We would sound the trumpet, not of fame or honor, but of right and justice, which has for its end and aim the greatest and highest good of man, and ultimate restitution of all things. Man must be redeemed, must find at last a home in the higher heavens; and that he may know the great end and aim of life, its ultimate and glorious possibilities, have the angels from those higher heavens watched and waited the present time of fulfillment. Now is there soil prepared where we may sow ripened grain of our harvests, and as we sow we gladly watch the growth thereof, recording progress meanwhile in the record books kept in the better land.

We like not to speak of these barbarous deeds of the present age; they are unbefitting the intellectual unfoldment of the inhabitants of the land, and as we search deep for the cause, we find, alas! creeds have been founded upon superstition, have proved themselves too weak to bring to

earth a way of salvation. For we of the higher heavens say, "Man needs a way of salvation," and the priesthood, cunning and wary, as well as ignorant and foolish, bigoted and intolerant, have built upon the superstition and weakness of mankind. They have made laws, instituted punishment, and what great good has resulted? In all the ages past, through all these darksome errors, has the angel world again and again found the way to a few human hearts, but the masses turned a deaf ear. Again and again spirit power has been felt, but it was only a few and they lowly ones, as the world counts, who accepted. But in Saidie's planning, assisted by those who assembled in many halls of light with her, a gospel pure and true has found its way into the hearts and minds of the people. It was her brain and loving heart that first opened the doors of the Sun Angel Order of Light upon earth shores. It is her wisdom directs the workers here on earth and the Band in the heavens. To her and her efforts alone are you on earth indebted for this great light of the nineteenth century. She has chosen her workers and baptized them with her love.

Other orders there are, and to each and every one who has the greatest good and highest unfoldment of man at heart she bids good speed in their work. But in the Order her will is made known to be obeyed, not as a sovereign ruler, nor that she be enshrined as God within the hearts of her children, but knowing the pitfalls and dangers, seeing the by-ways which lead away from home, she would point her children to the shortest way, and bid them walk therein. To each child she has given a banner pure and white, which she bids them keep unsullied. She would see each one wearing garments unsullied, and by and by wear jewels bright and rare in their own crown of wisdom.

Laws of love and wisdom build high; they are not founded upon the sandy soil of earth and time, but upon the solid rock of truth eternal. To Saidie and her band in the higher heavens be all honor given for the light that has come from the past ages to the heart and hand of humanity. Much has come through others which bore impress of truth, but sullied by earth conditions, reached earth hearts not the pure food of the higher spheres, but mixed, adulterated food, not fit for the table of the pure in heart. Harmonia speaks now of the divine truth of matehood, destined to be the crowning gem of every soul—how has it become dimmed in human hands. Let each and every child whom Saidie loves and would safely guide into the harbor of immortal life, see to it that each gem of wisdom is pure and pearly, and will fit an immortal diadem. There are those who would give paste, instead of the pure diamond. See to it that in your inmost nature you have that which, being pure and true, will not be deceived; and may each jewel received from angel hands be well polished by pure, noble and true lives, and blessings unnumbered will follow your footsteps here, but to increase in beauty and brightness when you too shall cross the mystic river, and land on the evergreen shores of the great Beyond.

With the love and blessing of  
HARMONIA.  
J. B. FAYETTE, President and Corresponding Secretary of the Sun Angel Order of Light.

OSWEGO, N. Y., Dec. 5, 1887.

## TAPE WORM

REMOVED ALIVE, in two hours (head and all, or no charge) at the office. Thousands of people, who are suffering from dyspepsia, indigestion, liver complaints, nervousness, general debility, and dizziness and pain over the eyes, are afflicted with Tape Worm or stomach worms. OVER TWELVE HUNDRED TAPE WORMS removed in the last six years by

PROF. R. K. SHIPLEY,  
930 Market Street, San Francisco, Cal.  
(Near the Baldwin Hotel.)

Special attention given to children afflicted with worms and fits. Circulars, and all directions, in Spanish, German, and English. Send for circular, giving symptoms and references. Medicine sent by express, C. O. D. Consultation free to all. Come and see my many and wonderful specimens at my office, 930 Market Street, (near Baldwin Hotel) Parlor 5 and 6. dec 10

WARREN'S FEATHERBONE DRESS STAYS  
Soft, Pliable, and absolutely Unbreakable. For Sale Everywhere.

LIFE RENEWER!  
Attention is respectfully directed to the fact that the YANIC CHAIN BELT, this belt is one of the greatest Electro-medical appliances of the age, and being ENTIRELY NEW (Patent allowed August 26, 1887), contains vast improvements over all other belts. It is the only one made in which the BATTERIES can be worn NEXT to the Chain Battery in the world, or money refunded. This new Belt, and also Dr. Pierce's famous HIGH TENSION ELECTRO-MAGNETIC BELT, will positively cure Nervous Debility, Pain in the Back, Rheumatism, Dyspepsia, Diseases of the Kidneys and Bladder, Weakness of the Sexual Organs, etc.

Dr. Pierce's GALVANIC CHAIN BELT. This belt is one of the greatest Electro-medical appliances of the age, and being ENTIRELY NEW (Patent allowed August 26, 1887), contains vast improvements over all other belts. It is the only one made in which the BATTERIES can be worn NEXT to the Chain Battery in the world, or money refunded. This new Belt, and also Dr. Pierce's famous HIGH TENSION ELECTRO-MAGNETIC BELT, will positively cure Nervous Debility, Pain in the Back, Rheumatism, Dyspepsia, Diseases of the Kidneys and Bladder, Weakness of the Sexual Organs, etc.

Dr. Pierce's GALVANIC CHAIN BELT. This belt is one of the greatest Electro-medical appliances of the age, and being ENTIRELY NEW (Patent allowed August 26, 1887), contains vast improvements over all other belts. It is the only one made in which the BATTERIES can be worn NEXT to the Chain Battery in the world, or money refunded. This new Belt, and also Dr. Pierce's famous HIGH TENSION ELECTRO-MAGNETIC BELT, will positively cure Nervous Debility, Pain in the Back, Rheumatism, Dyspepsia, Diseases of the Kidneys and Bladder, Weakness of the Sexual Organs, etc.

Magnetic Elastic Truss Co.,  
704 Sacramento St., San Francisco, Cal.  
Also for sale by J. H. WIDDER, Druggist, Corner of Third and Market Streets, San Francisco.

## PUBLICATIONS.

## FREE FOR TWO MONTHS.

A Monthly Journal devoted to the spread of the Philosophy and Phenomena of Spiritualism, WITHOUT RELIGIOUS CONTROVERSY. Sent free for two months. FIFTY CENTS A YEAR. Issued by the STAR PUBLISHING COMPANY, H. A. BUDINGTON, EDITOR, 98 Sherman Street, Springfield, Mass.

## THE GNOSTIC

A Monthly Journal of Spiritual Science, Published under the auspices of The Mystic Lodge, Gnostic Schools, and Societies of Psychic and Physical Culture; edited by the Presidents. It will appear each month, and will contain not less than forty pages pertaining to the work of the Mystic Lodge, Gnostic Societies and Schools, and all kindred interests that have for their end the study of Esoteric Christianity, Psychology, Occult Science, Mental Therapeutics, Human Liberty, and the Culture of all that is Divine in the Human Race. Subscription, \$2 per annum. Address the Editors, care of Mrs. M. E. CRAMER, 314 Seventeenth Street, San Francisco, Cal.

## THE CARRIER DOVE.

An Illustrated Weekly Magazine, devoted to Spiritualism. Edited by Mrs. J. SCHLESINGER. Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast, and elsewhere. Also Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items. Terms—\$3.50 per year. Single Copies, 10 cents. Address, THE CARRIER DOVE, 31 Ellis Street, San Francisco, California.

## THE ESOTERIC.

Issued monthly, at \$1.50 per year. The October number is loaded with practical instructions for the attainment of mental, psychic and spiritual powers. An Oriental secret is revealed in an available formula. It gives a short and sure method for promoting health, memory and the higher powers; also exercises for developing will power, psychic forces and brain force. The number contains more important and useful information than many dollars' worth of ordinary health books. Every one should send thirty cents for a three months trial subscription. Single copies fifteen cents. Address, ESOTERIC PUBLISHING CO., 478 Shawmut Ave., Boston, Mass.

## BUCHANAN'S JOURNAL OF MAN.

The first number of this monthly (one dollar per annum) will be issued February, 1888. Devoted to the science of man in all its departments, and to all human progress and reform, especially to "the dawn of the new era," arising from psychometric science and the revelation of the entire constitution of man, soul, mind and body, making a journal entirely original for the most advanced, profound and liberal thinkers. Remit by postal order. Address, DR. J. R. BUCHANAN, 6 James St., Boston.

## THE N. D. C. AXE AND TRUE KEY-STONE.

A FOUR-PAGE WEEKLY JOURNAL. Especially devoted to the Development of Mediumship, and official organ of The National Developing Circle. Terms of Subscription, \$1.50 per annum, which includes a year's certificate of membership in the N. D. C. Send for book, "How to become a Medium in your own home," and a personal sealed letter designating all your phases of mediumship! all for 10 cents. Address, JAMES A. BLISS, N. B. Corner Eighth and Mount Street, CINCINNATI, Ohio.

## THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to the improvement of the human race, in all its phases, and equal rights to all. It is published by the Mutual Aid Company, whose members all live and work together, and all the property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. Each number contains 48 pages. Address A. LONGLEY, Editor, 213 North 8th Street, St. Louis, Mo.

## THE WATCHMAN.

AN 8-PAGE MONTHLY JOURNAL. Devoted to the Interests of Humanity and Spiritualism. Also, a Mouth-piece of the American and Eastern Congress in Spirit Life. Published by BOSTON STAR AND CRESCENT CO., 1090 Central Park Avenue, Mutual Postal Station, Chicago, Illinois.

## HATTIE A. BERRY, Editor and Manager.

## ARTHUR B. SHERID, Assistant Manager.

Terms of Subscription (in advance)—One year, \$1.00; Six months, 50 cents; Clubs of ten, \$8.00; Single copies, 10 cents. Sample copies free.

## THE FREETHINKER'S MAGAZINE.

A monthly FREE magazine. No communication rejected on account of the sentiment expressed. The editor reserves the right to be as FREE in the expression of his views as are the correspondents. Each writer is solely responsible for his or her own opinions. Each number contains 48 pages. Price, \$2.00 a volume; 25 cents for a single number. Address, A. L. GREEN, Editor and Publisher, Salamanca, N. Y.

## THE NEW SYSTEM OF DELINEATING CHARACTER.

Can be used without prior study. Is a wonderful mirror of the life and character of all you meet. Gives mental, physical and business qualifications, congenial adaptability, tendencies to disease, etc., the date of birth alone being required. The system is scientific, useful, instructive and highly entertaining. Sent postpaid on receipt of fifty cents. BUTLER & LATHAM, Publishers, 478 Shawmut Avenue, Boston, Mass.

## FOR BOYS A SPECIAL PHYSIOLOGY.

MRS. E. R. SHEPHERD, AUTHOR OF "FOR GIRLS." Gives every boy, youth and man important and long needed knowledge. "White Cross" workers will welcome this book as an efficient aid in the Social Progress movement.

"FOR BOYS" is a book of 300 pages, handsomely bound in Levant cloth. Post paid, \$1.00. Circulars and list of Health Books free. Very best terms to Agents.

SANITARY PUBLISHING CO., CHICAGO.

## THE MEDIUMISTIC EXPERIENCES

JOHN BROWN, THE MEDIUM OF THE ROCKIES, With an Introduction by Prof. J. S. Loveland.

This work is not a biography, but simply a part of the mediumistic life of the author. No claim is put forth of literary finish. To make the book readable and comprehensive, only aim of the author and editor, and as the former had no education in early life, and has acquired through his mediumship most of what he now possesses, it furnishes another illustration of the good of Spiritualism. Cloth, pp. 167. Price, \$1.00. For sale at this office.

## NEW INSPIRATIONAL SONGS.

BY C. PAYSON LONGLEY.

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

Beautiful Hymns of the Soul. Come in Thy Beauty, Angel of Light. Gathering Flowers in Heaven. In Heaven We'll know Our Own. I'm Going to My Home. Love's Golden Chain. Our Beautiful Home Over There. Our Beautiful Home Above. Oh! Come, for My Poor Heart is Breaking. Once it was one of the Soft Blue Eyes. The City just Over the Hill. The Golden Gates are left Ajar. Two Little Shoes and a Ring of Hair. Who Sings My Child to Sleep? We're Coming, Sister Mary. We'll all Meet again in the Morning Land When the Dear Ones Gather at Home. Only a Thin Veil Between Us.

Single song, 5c. or 10c. or 5 for One Dollar, sent postpaid. For sale at the office of the GOLDEN GATE.

## ADVERTISEMENTS.

## ITALIAN RESTAURANT AND OYSTER HOUSE,

112 ELLIS STREET, BET. POWELL AND MASON, SAN FRANCISCO

H. ALLIONE AND C. FERRERA, Proprietors.

Orders can be served in French, Italian, Spanish, Or Any Style. French or Italian dinner, Fifty cents. Choice Wines, Liquors, Cigars and Ice-Cream. Open day and night. Private rooms for ladies. Outside orders for Oysters, Lunches, etc., promptly filled, July 31st

## SHEW'S Photograph Gallery,

No. 283 Kearny Street, SAN FRANCISCO, CAL.

What is the use of paying five and six dollars per dozen for Cabinet Photographs, on Montgomery and Market streets, when the very best work can be obtained at this Gallery for half the price? Children's Cabinet Pictures taken by the instantaneous process for three dollars per dozen; and no matter how restless, a good likeness guaranteed.

## ANTISEL APIANOS L

## GREAT OFFER! ESTABLISHED 27 YEARS. GAINED

highest honors at the New Orleans Exposition, also Gold and Silver Medals and Diplomas for greatest strength, durability and standing in tone. Most complete factory in existence. 500 FOR SALE. Also 50 Duet, 60 Single Pianos (established 40 years), 50 Pease, 60 Schuman & Sons, 25 Standard, Steinway, Billings, Weber, Cable, Chickering, DeLorain, Knabe, Steck, Emerson, Hallett & Davis, Hallett & Cumston, Schomacher, Patti, Opera—100 styles and makes. Second-hand, \$50 up. Largest stock, lowest prices, easiest terms; all guaranteed. Rent, \$5 up. Odd-Fellows' Hall, Market St., corner 7th. July 31st

## PSYCHOBRETTE.

## EVOLUTION OF PLANCHETTE!

## THE PSYCHOBRETTE

## SPIRIT TALKING-BOARD.

## A Sure Guide to Mediumship.

Scientists Mystified! Investigators Puzzled! Spiritualists Pleased! The Talking-Board is beautifully made and easily operated. Price, \$1.00, or \$1.25 delivered in any part of the United States. Manufactured and for sale by THOMAS LEES, 142 ONTARIO ST., CLEVELAND, Ohio. Send for Descriptive Circular. oct 15

## GRATEFUL—COMFORTING.

## EPPS'S COCOA.

## BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operation of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle malaises are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—[Civil Service Gazette.] Made simply with boiling water or milk. Sold only in half-pound tins, by grocers, labeled thus: JAMES EPPS & Co., Homoeopathic Chemists, London, England. 5493

## DR. R. M. THOMAS'

## ELECTRO-MAGNETIC KIDNEY BATTERY AND SUPPORTER COMBINED.

Send three two-cent stamps, age, sex, and leading symptom to Dr. R. M. Thomas, Carlington, Morrow county Ohio, and he will return a clairvoyant diagnosis, and a book of valuable information. nov 19-01

## FOR MEN AND BOYS.

These goods are perfect-fitting, and unexcelled for beauty of finish and elegance of style.

Unrivaled for cheapness—as the reversible principle makes one collar equal to two.

Both standing and turn-down collars in all desirable sizes and styles.

Sample collar and pair of cuffs sent on receipt of 5c. (Name the side.)

Illustrated Catalogue free.

Ten Collars or five pair of Cuffs sold at stores for 25 cts.

REVERSIBLE COLLAR CO., 27 Kilby St., Boston, Mass. aug 6

## Books for Sale at this Office.

Manual of Psychology: The Dawn of a New Civilization. By J. RODER BUCHANAN, M. D. \$ 2 00

The New Education: Moral, Industrial, Hygienic, Intellectual. By J. RODER BUCHANAN, M. D. 1 50

Leaflets of Truth, or, Light from the Shadow Land. By M. KRAHL. 75

Our Sunday Talkers, or, Gleanings in Various Fields of Thought. By J. J. OWEN. 75

The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. Loveland. 1 00

Spiritualists' Directory. By G. W. KATES. 25

Spiritism: The Origin of all Religions. By J. P. DANERON. 50

The Wasteful Wonder. By E. W. STEVENS. 15

The History of the Origin of All Things. By L. M. ARNOLD. 2 00

The Spiritual Science of Health and Healing. By W. J. COLVILLE. 75

Beyond. (Interesting Experiences in Spirit Life). 50

Experiences of the Spirits Eon and Eoua in Earth Life and Spirit Spheres. 2 50

The Independent Voice in Grand Rapids, Mich. By H. W. BOOZER. 15

The Career of the Stolen Boy Charlie. By Mrs. CAROLINE OAKLEY and Willie Fern. 1 00

Within the Veil. By W. J. COLVILLE. 75

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

## ADVERTISEMENTS.



## PRIVATE COUNSELLOR

## FOR MEN ONLY.

THIS CELEBRATED PHYSICIAN HAS BEEN (through spirit agency) a great benefactor of his fellow man by curing all those peculiar diseases which result from indiscretions of youth and excesses in married life, (such as SPERMATORRHEA, or SEMINAL WEAKNESS, causing Nervous Debility, Organic Weakness, Premature Decline of the Manly Powers, Involuntary Urine Losses, Impaired Memory, Mental Anxiety, Absence of Will Power, Melancholy, Weak Back, etc.) by an External Application of his own discovery, and is therefore known to himself.

It costs him from sixty to ninety days.

It is a medicine to be applied externally to the parts affected by pad and bandage, which accompany the remedy. It cures by absorption, which is the only reliable method of curing the above named complaints. Those who are alling should send for this outward application, if they can possibly do so, as it never fails to cure in the most advanced cases.

Now, reader, if you are one of the afflicted, send the Doctor at once five-cent stamps for his "PRIVATE COUNSELLOR," telling all about the above named complaints, what the price will be for a cure, with strong, convincing testimonials sworn to.

Address, Vineland, New Jersey, and say in what paper you saw this advertisement. oct 27

## SPENCERIAN STEEL PENS

## Are The Best

Established 1860.

USED BY THE BEST PENMEN

Needed for Superiority of Metal, Uniformity, and Durability.

30 Samples for trial, post-paid, 10 Cents.

IVISON, BLAKEMAN, TAYLOR & CO., 710 and 725 Broadway, New York.

## FIRE OF LIFE.

## A MAGIC CURE

RHEUMATISM, NEURALGIA, PNEUMONIA, PARALYSIS, ASTHMA, SCIATICA, GOUT, LUMBAGO, AND DRAGS.

Everybody Should Have It.

G. G. BURNETT, Agent, 327 Montgomery St., S. F.

Price, \$1.00. Sold by all druggists.

Price, 50c. Call and see Dr. CHAS. ROWELL.

OFFICE—426 Kearny Street, San Francisco.

## BUY ONLY THE LIGHT-RUNNING

## "NEW HOME,"

## The Best Sewing Machine in the World!

Send for circulars, price-lists and terms, to The New Home Sewing Machine Company.

General Agency and Salesrooms, Bancroft's History Building, 725 Market, SAN FRANCISCO.

ARTHUR M. HILL, Manager.

## DOBBINS' ELECTRIC SOAP

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

## BEST FAMILY SOAP IN THE WORLD.

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

## BEAUTIFUL PRESENTS

free of all expense to all who will preserve and mail to us, with their full address, the outside wrappers taken from 75

For fifteen complete wrappers we will mail a beautiful book, 66 pages, lithographed cover, "Short Hints on Social Etiquette," the price of which is forty cents, or a new and complete set of seven Cabinet Portraits of Dr. O'Connell's Original English Mikado Company, Fifth Avenue Theater, New York City.

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

For fifty complete wrappers we will mail a copy of "Short Hints on Social Etiquette" and Worcester's Pocket Dictionary, 296 pages.

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

It disinfects clothes washed with it, leaving them thoroughly clean and sweet, instead of adding a foul odor of rosin and filthy grease.

It washes flannels without shrinkage, leaving them soft and nice.

Respectfully, I. L. CRAIGIN & CO., Manufacturers Dobbins' Electric Soap, 119 S. Fourth Street, Philadelphia, Pa. oct 27



[Written for the Golden Gate.]

## What is Mediumship?

BY A. F. WELCHER.

As Spiritualism is a Cause, or a part of the original cause of life—the soul of existence—so mediumship is an effect of this sublime Cause, and as an effect thereof, is a sublime one *per se*.

Mediumship is not an effect of a mere nervous temperament, as some are prone to believe, but an effect of spiritual or soul sensitiveness, or of both—due to the unfolding of man's spiritual qualities or gifts, so-called, prior to his release from the material body, and to an unusual degree of soul activity (quickening of the spirit, so-called), which means his near approach to the positive condition, or that condition of soul in which it is nearing its perfection—a superiority of motion over that of the material or physical senses, emotions, tastes, habits, etc.

The latter leads to or constitutes mental mediumship (psychic), and the former physical (sensitive, so-called), and where the psychics have qualities which may be utilized as spiritual gifts, they unfold in both branches simultaneously. Intuition is a natural effect of soul activity or quickening of the spirit, so-called, and may also be utilized by spirits for inspirational purposes. Psychometry is a natural effect of spiritual growth, or of spiritual purification, *i. e.*, becoming useful or wonderful in comparison to the spirit's freedom from material emanations—the spirit body in its natural or purified state being composed of magnetic emanations exclusively, and is an effect of physical purity. Feeding the body with too much gross substance, or overcharging the same with more sensual indulgences than its natural tastes call for, is feeding the spirit body with matter or material emanations not in accord with that entity of nature in which it belongs or is consigned to after its separation from the physical body, namely: spirit or spiritual nature. But a temperate life, or simply giving the body its reasonable dues, averts this, and magnetic emanations are permitted to flow unalloyed in the spirit body, and thus build it up in accordance with nature's demands. Such a spirit body is freed from earthly attractions or influences, and thus enables the soul to continue its progress in spirit, even if it has not fully attained the so-called positive condition.

On the other hand though, it is hampered with matter, and can not expel the same except through matter—a physical body that affinitizes with its own state of existence, whether through obsession or re-incarnation is indifferent. But as much of this material discharge is accompanied by physical pain and disease, and extremely unjust to cause mortals to suffer the penalties of others, the worst cases must resort to re-incarnation and undergo the sufferings themselves, many beginning to do this already as infants, and continue the same for a whole lifetime, proving that a great deal had to be atoned for or neutralized before spiritual purification was attained. But if spared from physical death during the interval, the purified or neutralized forces in the spirit body begin to manifest a degree of sensitiveness which permits them to be utilized, in a supermundane way, or as so-called spiritual gifts, and if accompanied by a superior degree of soul motion, such become both physical and mental mediums (sensitive and psychics). Although some never attain perfect health or strength, the majority enjoy the benefits of the same to a great extent—too great a variety of material emanations of course debarring the former from reaching the latter named condition.

We belong to this category to an extent, or have belonged to it within a short while ago, and are satisfied that we had to suffer for evils or sins not committed in this lifetime to our knowledge, and for evils that were not inherited, nor can be traced back to either the "third or fourth generation." If they were thrown on us by spirits who had to purge themselves in this way, we think it very unjust of nature; but we do not believe that God would permit such a thing, and therefore are willing to admit that we deserved all we got. But if unjustly dealt with, and had to suffer for others, we have something to our credit in the hereafter, or probably already in this life by having our development hastened up to its present standard, whatever that may be. We are satisfied though that suffering led us to the light and to an innate contentment never before experienced. We know self to the core, and which self-knowledge led to the discovery of our former discontentment, the same having been caused by evils which stood between us and God. Where we got those evils from, we have no personal recollection, but knowing that such had to be developed by practice, we came to the conclusion that they must have been relics of some former incarnations on earth. Spirit attractions aided us in discovering them, and as like attracts like in all spiritual affairs, there must have been something analogous in our spirit body which invited these unwelcome guests or made them love our society. Obsessions were common occurrences with us, and we are satisfied that only by rooting out certain evils, unaccountable for in this lifetime, we got rid of a certain class of spirits. Malignant spirits were the bane of our life, and yet no living mortal can say that we were guilty of malice, nor is it a family phase, but when we searched

our heart, we found a dormant force existing, deep-rooted and adamant in nature, only brought into activity some years after we became a medium, and which proved that spirit intercourse not only brought universal light, but individual light to our exterior consciousness. Once brought to the surface, it took us years of mental or soul struggle to cast it away entirely. When freed, we had peace from this class of visitants. Others followed this, but having learned the art of rooting evils, it was not so difficult, and instead of blaming spirits for tempting us, we now look into our own soul or spirit to see if we can not find a cause for their being attracted to us.

Such is what we understand by self-culture, and as we have gained by the past, we hope to gain more by pursuing the same course until we can find nothing more to root out, as it were, hoping we will get through with it this time, and not have to undergo another incarnation in matter at least. What we were in the past, in our opinion, can only be inferred by the unborn characteristics or dormant evils, and do not believe that so-called "great" men or mortals are ever re-incarnated, except in very extraordinary cases, where extreme wickedness counterbalanced their greatness, for great signifies good, and such have completed their mission. We, more or less, arose from an inferior condition, and in harmony with evolution.

As the first human spirit was evolved from the animal kingdom, so we advanced from lower human races, and which continues individually until positive to matter. Human pride shuts out much light on this subject, and where those who are opposed to the re-incarnation theory become very virulent at times, the re-incarnationists remain very cool and seldom advocate their cause beyond a mere approval or belief in it, proving that they must have the truth on their side, for those who have the truth of a thing positively, generally become indifferent as to whether others believe in it or not. Human pride, (conceit) as before stated, shuts out much light on this subject, for we have found among our personal acquaintances that all those who oppose re-incarnation, have more or less of it, and those who have it, oppose re-incarnation. A strange discovery, but facts do not lie. We had not been an investigator more than three weeks before we knew of it, and never having previously heard it mentioned, nor ever dreamed that a book existed that treated on the subject. A spirit informed our senior, in our presence, that although his name was unfamiliar to him, yet they were old friends, having been acquainted with each other in a former lifetime on earth. We, at first, thought this impossible, but regarded it finally as a new revelation of which others knew naught. And, strange to say, the first book on "Spiritualism" we ever sent for, and selected from a catalogue of several hundred, should treat so fully on that subject—this being Allan Kardec's spirit book. We have been informed since that we were impressed to select this one in order to give us proofs of our spirit friend's assertion. Thus it came to us directly from the spirit world, without a previous hint from any human agency.

As for previous theories on the subject, we knew nothing. Our education was limited, and we had to be taught by the spirits what rhetoric meant before we were enabled to write anything on the subject of Spiritualism—the spirits even pressing us with words we had never heard, and had constantly to refer to a dictionary to see if such existed. Thus not only contentment and health do we owe to the spirit world, but our education. Our personal guide claims to have been with us since the first month of our spiritual intercourse. We have neither been troubled with bands nor ancient spirits since the development of our mediumship, which, by the way, began with mechanical writing to a very limited extent, but have been mocked and obsessed most fearfully until we came to the conclusion that we represented nothing in the world. When our conceit was somewhat allayed, we were informed that such was permitted by our dear old invisible friend in order to teach us the true meaning of Spiritualism, and which was individual reform and purification. This, as already stated, through aid of the mockers, made us sufficiently psychometric as to understand something of human nature. And as we advanced in soul force by overcoming temptations, aggravating insults and impositions, slurs, etc., to root out our malice, we became cognizant of beautiful inspirations which contained light on the causes of things, and truths we had been long seeking after, and which stilled our craving for a knowledge of God. We found him within and not without, where we had been seeking him before; and when we discovered him lodging in our heart, we felt at ease and comforted, and knew that such was love. Our soul nature welled up with joy, and since then we have thrown out reason, and allowed ourself to be entirely guided by intuition.

Such is mediumship, according to our experience, and reached through an event of suffering. If individual salvation is the destiny of man, this certainly is the found—if not for all, at least for those who need purification. Our tale has been told, and we know of others who have undergone and are still undergoing a similar ordeal. None are exempt from trials, and if not in one way, at least in another, even if not for mediumship.

This may be somewhat due to a personal desire, for had we not become a Spiritualist, we don't suppose our development would have resulted thus, but we probably would have suffered nevertheless in order to purify us for the hereafter as any other individual. But as circumstances permitted, we became a medium, and made good use of it—Spiritism being the agent for this specific effect. All trials result in something definite, and the outcome, whatever it may be, constitutes the soul's individuality, whether it be statesmanship, scholarship, or only mediumship!

CHARLESTON, S. C., Nov. 27th, '87.

## Falling by the Wayside.

EDITOR OF GOLDEN GATE:

Permit me to thank you for your prompt and very just editorial comments upon Jesse Shepard's "Advice to Mediums." "Strows show how the winds blow." It is with sorrow and deep regret that I have watched the course of those in the ranks of Spiritualism who are trimming their sails to the popular breeze, and endeavoring to steer their barks into the safe haven of time-honored usage.

Jesse Shepard, lending his unrivaled gift to ears exclusive, and "holy" within cathedral and church, and many others who have been the worthy instruments tuned to angel ministry during the last four decades, whose names have given prestige to our cause, are turning back to the "flesh pots of Egypt," and thereby casting reproach on the greatest revolution of the age, exemplified in the intelligent co-operation of spirit and mortal.

I, as my friends well know, am no stranger to Jesuitical methods, having suffered keenly through years when all seemed lost, therefore I feel qualified, through that bitter experience, to "point a moral and adorn a tale."

"What thou has not by suffering bought, Presume not thou to teach."

"Only the truth is beautiful in speech," said that grand soul, Theodore Parker, in his great sermon on Daniel Webster, and I would raise the voice of warning long and loud until the sound would reverberate amid the hills and valleys of earth's remotest bound, that those to whom have been entrusted the work organized by the highest minds in spirit-life, whose creeds are obsolete, and love the leading attribute, that they be not beguiled and diverted by honeyed words, that lure but to betray, but holding high the banner of our divine cause, emblazoned with justice, love, and wisdom, and keeping full in view the uplifting of humanity toward the infinite, thereby guarding every avenue against the enemies of progress from within and without.

Yours, dear friends, ever for truth and progress,

ASTREA.

An old legend says that the devil gave a hermit the choice of three great vices, one of which was drunkenness. The hermit chose this as being the least sinful. He became drunk and committed the other two.

Dr. Oliver Wendell Holmes, on being asked when the training of a child should begin, replied: "A hundred years before it is born."

## PROFESSIONAL CARDS.

**MME. MARIE FRIES-BISHOP,**  
(Soprano at Odd Fellows Hall)  
**TEACHER OF "VOICE BUILDING,"**  
ALSO  
ITALIAN, FRENCH, GERMAN, AND ENGLISH SINGING.  
Lessons private or in classes. Highest references. Twenty years experience.  
For terms, etc., address 129 Taylor Street, San Francisco, sept10

**DR. D. J. STANSBURY.****INDEPENDENT SLATE-WRITING.**

OFFICE AND RESIDENCE  
305 Scott Street, San Francisco.

Take Haight Street Cars, sept3

**INDEPENDENT SLATE-WRITING!****DR. HENRY ROGERS,**

(LATE OF NEW YORK)

624 Eddy St., (near Larkin) San Francisco.

Private Sittings daily.

**MRS. J. J. WHITNEY,**

The Wonderful

**CLAIRVOYANT AND TEST MEDIUM**

Located at 120 Sixth Street, San Francisco.

Sittings daily, 11 to 1 P.M. \$1.00.

**SHORT-HAND AND CALIGRAPH TEACHER.****MISS GEORGIA HALL,**

At 161 Seventh Street, 1st Floor, Oakland.

## PROFESSIONAL CARDS.

MRS. M. E. CRAMER. MRS. J. R. WILSON.  
**CRAMER & WILSON,**  
**METAPHYSICIANS.**  
324 Seventeenth Street, San Francisco.

LESSONS. HOURS FOR TREATMENT.  
Tuesday and Friday, from 10 to 4 P. M.  
at 2 and 8 P. M. aug5

**MRS. W. WEIR,****TELEGRAPHIC MEDIUM,**

Controlled by the late Mrs. Breed.

**The Wonderful Rapping Medium,**

1502 SEVENTH STREET, WEST OAKLAND, Center Station. dec-10

**W. R. COLBY,****INDEPENDENT SLATE-WRITING,**

956 Mission Street, S. F.

Writing produced, or no pay. dec-3

**MRS. MCNAUL,****METAPHYSICAL HEALER**

Treatment given at the patient's home for one dollar.

OFFICE, 126 SIXTH STREET, S. F. dec-3-10

**FORTY PATIENTS A DAY**

BY HELEN WILMANS,

Now of DOUGLASSVILLE, GEORGIA.

This is a pamphlet on the PRACTICAL part of Spiritual Mental Healing.

As a guide to Healers and Students, it is indispensable. Price 25 cts. Address as above. nov-26-10

**DR. THOMAS L. HILL,****DENTIST.**

OFFICE AND RESIDENCE, 1093 MARKET STREET, San Francisco.

Office hours, from 9 A. M. to 5:30 P. M.

Consultation hour, 4:30-5:30. July-4w

**JAMES R. COCKE,****Developing and Business Medium,****CLAIRVOYANT PHYSICIAN,**

No. 608 Tremont Street, Boston, Mass.

SITTINGS DAILY. Price, \$1.

From 9 A. M. till 5 P. M.

**DEVELOPMENT OF MEDIUMSHIP.**

Dr. Cocke makes a specialty of developing mediums, and gives six private sittings for \$1.00 in advance.

SITTINGS DAILY. CIRCLE.

Sunday, at 11 A. M. and 3 P. M. Also Thursday evenings at 7:30. nov-26-10

**HORACE H. TAYLOR,****MAGNETIC HEALER,**

1063 MARKET STREET, SAN FRANCISCO.

Rooms 14 and 20.

OFFICE HOURS, FROM 1 TO 5 P. M.

**DR. A. W. DUNLAP,****CLAIRVOYANT AND MAGNETIC HEALER,**

822 Mission Street,

Diagnoses disease without questions; all kinds of disease treated; root and herb medicine used; eyes, cancer, tumors, etc., successfully treated; has had twenty years' practice as a Healer in this city. References at office. July-4w

**FOR WATCHES****CLEANED AND WARRANTED. CLASS 10 CENTS.**

T. D. HALL, Jeweler.

No. 3, Sixth Street, San Francisco.

Watches, Clocks and Jewelry repaired at wholesale prices. Clocks and jewelry repaired. Orders and repairs by mail attended to.

**WHAT HAVE YOU TO EXCHANGE**

(FOR A)

**Catarrh Remedy that never fails?**

Address

**MRS. E. E. YATES,**

SHARON, WIS.

**CLAIRVOYANT EXAMINATIONS.****DR. E. F. BUTTERFIELD,**

(Office, Corner of Warren and Payette Streets.)

SYRACUSE, N. Y.

Enclose one dollar and lock of hair. aug-27

**WM. H. PORTER,**

(Successor to Lockhart &amp; Porter),

**Undertaker and Embalmer,**

No. 115 EDDY STREET.

Between Mason and Taylor Street, opposite B. B. Hall, one block and a half from Baldwin Hotel.

PRESERVING BODIES WITHOUT ICE A SPECIALTY.

**FREE DIAGNOSIS!****FREE DIAGNOSIS**

Will be sent upon receipt of stamp, age, sex, leading symptom, and lock of hair.

Address, DR. FRANKLIN WRAY, Burlington, Iowa. sep3

**MRS. SAEINA PULSFER,****Mineral Psychometrist;**

Webster Street, East San Jose.

Small specimens of rock may be sent by letter. Prompt examinations made. Terms, \$5.00. aug-13

**SEALED LETTERS.****ELEANOR MARTIN**

Now makes a specialty of Full Spirit Messages, \$2.

73 Lane Avenue, Columbus, Ohio. nov-19-10

**A MARVELOUS MEDIUM.****For Psychometric Readings.**

Send stamp for Circular of information containing powerful results and grand inducements of wonderful tests.

PROFESSOR CAMPBELL,

426 West 38th Street, New York, N. Y.

**A REMARKABLE OFFER.****SEND TWO -CENT STAMPS,**Lock of hair, state age and sex, and give your name in full, and I will send you a **CLAIRVOYANT** DIAGNOSIS of your disease, FREE. Address,

J. C. RADFORD, M. D.,

Principal Magnetic Institute, Jackson, Michigan.

**A LIBERAL OFFER,****RELIABLE CLAIRVOYANT AND MAGNETIC HEALER,**Send four -cent stamps, lock of hair, name, age, and sex. We will diagnose your case **FREE** by Independent Spirit Writing. Address DR. J. S. LOCKES, CANTON, N. Y. Jul-16-10**ASTONISHING OFFER.**Send three -cent stamps, lock of hair, age, sex, and one leading symptom, and your disease will be diagnosed **FREE** by spirit power.**DR. A. B. DOBSON,**

Maquoketa, Iowa. July-6-10

## PROFESSIONAL CARDS.

**HARRY WILD,****MEDIUM FOR MATERIALIZATION**

AND TRANSFIGURATION.

Sittings—Sunday, Wednesday and Friday, at 8 P. M.

601 Mission Street, S. F.

Fee, Fifty cents. Private sances, Three Dollars. dec-10-10

**MATERIALIZING SEANCES**

BY

**PERCY H. CLIFTON**

WILL BE GIVEN UNTIL FURTHER NOTICE.

On the evenings of

Monday, Thursday and Saturday,

of each week, at 8 o'clock.

681 Mission Street, Corner of Third St.

FEE, FIFTY CENTS.

**TRUTH WILL SURVIVE!****MRS. PETTIBONE**

IS HERE TO SUBSTANTIATE THAT FACT.

The past, present and future revealed; the sick healed; the lost found; homes made happy. Sittings daily.

115 Jones Street. nov-5-10

**H. PETTIBONE,****PHYSICAL AND INDEPENDENT****SLATE-WRITING MEDIUM**

115 Jones St., near Golden Gate Avenue,

SAN FRANCISCO. nov-10-10

**MRS. ALBERT MORTON,****SPIRIT MEDIUM AND PSYCHOMETRIST.**

Diagnosis and healing disease a specialty.

210 Stockton Street, San Francisco. nov-1-10

**MRS. L. E. DRAKE,****HEALER AND TEACHER**

IN MENTAL SCIENCE, SPIRITUAL SCIENCE, CHRISTIAN SCIENCE AND MIND CURE.

Nature's process for restoring lost forces through the power of Mind.

There is but One Mind, One Life, One Spirit—The All in All.

1104 Mission St. Corner of Seventh, S. F.

Business Hours—9 to 12 A. M. and 1 to 4 P. M.; Sundays excepted. Consultation free. oct-29

**MRS. L. M. BATES**

GIVES

**Independent Spirit Treatment**

For Healing.

2035 Clinton Avenue, Alameda, Cal.

\$1 per treatment.

Wonderful success in most cases. sept-10

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

Residence, 55 Valley Street, cor 23d St., OAKLAND, CAL. aug-23

**MRS. A. A. CONNOR,****METAPHYSICIAN AND M. D.**

ALL NERVOUS DISEASES A SPECIALTY. aug-23

Office Hours—Mondays, Wednesdays and Fridays, 3 to 4 o'clock p. m.

1511 Golden Gate Avenue, San Francisco.

Consultation, Free. dec-1-10

**MRS. L. G. PRAY,****GENUINE MESSAGE AND MAGNETIC TREATMENT;****Nervous and Chronic Diseases, Malaria, Kidney, Liver and Lung Troubles,**

1205 Market Street, San Francisco. Colonnade House

Room 19. Hours: 10 A. M. to 4 P. M.

Will visit Patients. aug-23

**FRED EVANS,****Medium****INDEPENDENT****SLATE****AND MECHANICAL****WRITING.**

Sittings daily (Sundays excepted), from 9 A. M. to 9 P. M.

Private Developing, daily.

No. 133 Octavia Street, near Haight St., San Francisco.

Take the Haight Street cable car.

**MRS. M. MILLER,****MEDIUM,**

Meetings—Tuesday, Thursday and Saturday evenings, and Fridays at 3 p. m. Sittings daily, \$1.00.

114 Turk Street, between Taylor and Jones.

Sittings daily. Admission to Public Circles, ladies 10 cents, gentlemen 25 cents.

**MRS. M. J. HENDEE,****TRANCE TEST MEDIUM.**

Psychometric Delinquencies of Character and Disease.

MENTAL AND MAGNETIC TREATMENT.

1206 MARKET STREET, COLONNAD HOUSE.

Circles, Tuesday and Friday evenings. Developing Circle, Thursday evening. oct-



[Written for the Golden Gate.]

## The Distant Hills.

BY STANLEY FITZPATRICK.

Over the hills, the distant hills,  
I see the morning's rosy gleam,  
And all my soul with rapture thrills  
To catch the far-off shining beam.

All night the spectral shadows cling  
Over the valleys dark and still;  
All night, with heavy, leaden wing,  
They scatter drops of icy chill.

But light will come—I see its dawn  
The distant hills' rugged crest  
Reflects the flames of the morn,  
And shadows there no longer rest.

The shadows flee and look! behold  
The shining ones that come and go!  
Their brows are bound with pearls and gold;  
Their robes are white as virgin snow.

By their glad faces will we ken  
The messages of love they bear—  
"Peace on earth; good will to men!"  
Comes pealing through the ambient air.

The day has dawned—the fair new day  
That weds the spirit world with earth;  
And Error's chains shall melt away  
In the pure light of spirit birth.

The walls built up through ages past  
By craft and fraud, by guile and lust,  
Shall bow their strong ramparts vast,  
And crumble to their native dust.

And o'er this free and leveled way  
The shining ones shall come and go,  
With faces fairer than the day,  
And lit by life's eternal glow.

Over the hills—the distant hills,  
The torch of progress gleams and glows,  
And all my soul with rapture thrills,  
As o'er a darkened world it streams.

PALOMAR, CAL., Oct. 1887.

[Written for the Golden Gate.]

## Song.

BY MRS. M. C. BOOTER.

"Oh, the beautiful hills are in sight,  
The beautiful hills are in sight;  
The way is not long, and the seraphim's song  
Breaks o'er their crowning height."

"To you I said, when I laid my head  
Close to your aching heart,  
"Do not you fear, my mamma dear,  
We can not live apart."

"Oh, the beautiful hills are in sight,  
The beautiful hills are in sight!  
The way is not long, and the seraphim's song  
Breaks o'er their crowning height."

A loving hand, like a magic wand,  
Lay on my burning brow,  
A gentle voice bade me rejoice—  
I hear its cadence now.

"Oh, the beautiful hills are in sight,  
The evergreen hills are in sight!  
The way is not long; hear the heavenly song—  
Behold the dawning light!"

The muffled beat of her fairy feet  
Fell on my waiting ear;  
My eyes grew dim—the bounding rim  
Closed on this mundane sphere.

"Yes, the beautiful hills are in sight,  
The beautiful hills are in sight!  
Roar the glad strains—sweet refrain  
That thrills with pure delight."

"Ah, near your side I oftentimes glide,  
In calm, still evening gray,  
And try to speak, and kiss your cheek  
The old familiar way."

"Oh, our beautiful home is in sight,  
Our beautiful home is in sight!  
Come like a low prayer on the morning air,  
And died with the waning night."

Grand Rapids, Mich.

[Written for the Golden Gate.]

## Questions.

BY MRS. O. DOUGLAS.

When my earth journey is ended,  
And I reach my Father's home,  
Shall I reap and earth blossoms  
From the seeds that I have sown?  
Will the roses be all thornless?  
Will there be no tears to flow?  
Shall I meet the loved and cherished  
Who went home so long ago?

Will they come with flowers to meet me  
When I lay my burdens down?  
If I bear my cross in meekness,  
Will they change it for a crown?  
For my future I'm depending  
On the life I live below.

For the blossoms and their blooming  
On the kind of seeds I sow.  
Thus it evermore becometh  
Not to scatter tares while here,  
But to live a life of goodness,  
Doing right without a fear.

Knowing when I come to harvest  
Seed I scattered on life's way,  
They will yield my soul a profit  
That will all my tears repay.

Tears and smiles together blending  
As I near the land of rest,  
And my Father'll not forsake me  
If I try to do my best.

Till I close my eyes in slumber,  
And say farewell to those who weep,  
May I never cease to scatter  
Only what I wish to reap.

OWEGO, N. Y.

[Written for the Golden Gate.]

## Consecrated Love.

BY LAURA A. BAKER.

Faith resplendent, burning bright,  
Illumes the darkness of our night—  
Combines her ray with God's pale star,  
And makes her light more brilliant far.

Faith reaches out her helping hand;  
Hope bears her on to deeds more grand;  
Yet Hope alone can not sustain  
The strong support they both maintain.

Faith will make her power complete  
When she kneels at Jesus' feet.  
Jesu, Savior, Lord in us,  
Faith and Hope combine the sum.

Let us try to be happy; we may, if we will,  
Find some pleasure in life to enhance the ill.  
There was never an evil, if well understood,  
But what, rightly managed, would turn to a good.  
Let us only in earnestness seek our best  
Before God and our conscience, and trust for the rest—  
Still taking the truth, both in word and in deed,  
That who tries to be happy is sure to succeed.

## A Theosophical Defense of Mediumship.

Continued from Third Page.

appliances and botanic remedies appear necessary. We have had many magnetic healers in our own classes in Spiritual Science, and we are glad to say several have expressed themselves much aided in their practice by the instruction they received. They have learned how to avoid "taking on conditions" and feigning disease, and while they have outgrown some of their old methods they have advanced to greater success, and are doing more work, and indeed making fully as much, if not more, money, while they suffer far less annoyance in connection with their practice, and are instrumental in doing far more good than formerly. Successful healers need never fear that their occupation is gone at the door of Spiritual Science; a new and wider field of work is opening before them, and all we counsel them to go forward with the progressive spirit of the times and thus prepare themselves to meet the higher emergencies of this more enlightened period.

The excesses of Spiritualism are no more part of Spiritualism proper than a tin can tied by boys to a dog's tail is a part of the animal's natural form. If the age demands higher phases of mediumship than were called for twenty years ago, let mediums remember both they and their guides are capable of progression, and if they are unfortunately attended by unprogressive familiars, these influences can be set aside and higher ones will take their place if they do but aspire toward a higher level of thought and action.

Never was there a time when the demand for convincing evidences of spirit communion was so pressing as to-day, and if we may venture to give a word of advice to sensitives we will sum it up as follows: Seek to cultivate yourselves in your normal condition by all means within your reach; do not be idle, luxurious, or self-indulgent, expecting the unseen powers to do your work for you. Never forget that inspiration is a supplementary, not a substitutionary gift. You have neither right nor reason to expect others to do for you what you have the opportunity of doing for yourselves. Never seek to flatter, amuse, or please your sitters; never try to win fame and wealth by flattering the opulent and influential; never allow yourself to lose your self-respect by toadying to cliques and parties; never pause to inquire whether your sitters like to hear the plain, unvarnished truth or not, but give yourself up to your inmost sense of right and duty; so think that you "pray without ceasing," and thus draw toward you influences whose presence and assistance will inevitably increase your usefulness and help you to a higher life. Refuse to sit for persons who desire to question you on such speculative transactions as are inconsistent with strict business honor; never puff yourself in a sensational advertisement, and never pretend you are greater than everybody else, or claim that your guides are the greatest personages who ever walked the planet. Seek communion with such minds as bring to you a morally elevating and mentally improving influence, and do not allow yourself to be taken in by spirits who make great claims, professing to be Jesus, or some great patriarch or prophet.

Above all things, hold your gift as a sacred trust, a talent to be improved for the welfare of humanity, not as a means of personal emolument. Thus let monetary considerations be in every case subordinate to moral and spiritual issues. Last, but not least, avoid every haunt of vice, and all intoxicants, narcotics and stimulants, as you would poisonous serpents. Never permit yourself to be allured into vicious habits by those who would fain make you believe they are or can be conducive to health, which they invariably ruin. Seek the society of the pure and the enlightened; shun demoralizing literature and questionable amusements; in fine, seek to live such a life as may be congenial to the tastes and sphere of pure, wise and loving angels, and unattractive to those who seek licentious gratification or who desire to glorify themselves unduly. Money must not be your goal; you may take what you honestly earn, give your services freely to the poor, while you take a reasonable fee from those who can pay it, and in everything so comport yourself, in thought, word and deed, as to distance—or, better still, elevate—all dark influences who cross your threshold, while you invite and co-operate with those who will lead you, and through you all who profit by your ministrations, nearer and ever nearer to the radiant goal of true spirituality, which is attainable by those only who love good and truth supremely, and their brethren as themselves.

Mediumship has a future—a bright and glorious one; it is not dying; it will not and it cannot die. The tree of Spiritualism may be pruned of its deadwood, that it may bring forth more and richer fruit, but as spirit communion is a great and blessed truth for this hungry and thirsty multitudes are famishing, true Theosophy (Divine wisdom) is and ever must be the friend and helper of all genuine mediumship, and all faithful mediums, while its mission to those in darkness is to lift high a flaming torch, urging, welcoming all to loftier heights than they have yet attained. Excelsior is its motto; truth proclaimed in love its all-potent and all-sufficing ministry. Heed the call! Come up higher! All who are ready to obey will find the banquet spread. Partaking of celestial viands, slaking their thirst with water from the stream of life immortal, they shall taste

and see what blessed higher things are ever reserved for those who love truth supremely, and cleave to it alone.

## ANDREW JACKSON DAVIS.

See into the Causes and Natural Cure of Disease.

Having permanently become a citizen of Boston, Mr. Davis may be consulted by letter or in person at his office, 63 Warren Avenue, Boston, Mass.

Every Tuesday, Thursday and Saturday, from 9 to 12 A. M.

He is remarkably successful in the treatment of every variety of CHRONIC DISEASE, either physical or mental, adapting remedies to meet the peculiarities and requirements of each case. Consultation, with special directions for cure, for each subsequent interview. \$1. Simple remedies, if needed, extra.

Mr. Davis would be pleased to receive the full name and address of persons to whom he may, from time to time, make announcements or circulars containing desirable information.

## OUR SUNDAY TALKS.

Gleanings in Various Fields of Thought.  
By J. J. OWEN.  
(Late Editor of the "San Jose Daily Mercury.")

SECOND EDITION, REVISED AND ENLARGED.

Following are some of the Press opinions of the first edition:

We consider the volume a most readable and useful compilation, in which the taste and ability of the able editor have been fully illustrated. Mr. Owen is editor of the San Jose Mercury, one of the leading newspapers of the State; edited with great tact and good management, and conducted with a most marked clear-headed judgment. His writings are always readable, terse, vigorous and clear-cut, and in the choice little volume before us, he gives us the very best flowers culled from the bouquet which his mind and brain have combined together.—*Spirit of the Times.*

It is calculated to elevate the mind above the mere greed for gain and momentary pleasures, and cause the thought to run in a more elevated channel. It contains some magnificent gems, and is of that character that will command a place among the literature of the day.—*Pioneer.*

As to the contents of the book we can not speak too much praise. The selections are principally made up from the best things which have for several years been written for the Mercury by Mr. Owen. It is a collection of the beautiful thoughts—thoughts characteristic of the cultivated mind and warm heart of the author clothed in the purest and best English. Mr. Owen, as a writer, has few equals on the Coast, and his "Sunday Talks" were penned in his happiest vein.—*Footlight.*

The compilation brings before us, in a compact form, the talented author's best and noblest thoughts on life and morals. Nothing in this hour will give more food for wholesome reflection than one of Bro. Owen's essays.—*Gilroy Advocate.*

The volume is made up of short editorials on thoughtful topics culled from the columns of the author's newspaper, which tell of studios aptitudes and a high intellectual power, and an interesting style, and full of good meat, with the intent of benefiting their minds.—*Carson Appeal.*

As a home production this collection of pleasing essays and flowing verse is peculiarly interesting. The author wields a graceful pen, and all of his efforts involve highly merited principle. Although these are newspaper articles published by an editor in his daily round of duty, yet when now bound together in one volume they seem to breathe more of the spirit of the cloistered scholar than is wont to gather round the ministrations of the editorial tripod.—*S. F. Post.*

Bro. Owen's ability as a prose and verse writer is unquestionably of a high order, and in this grouping a number of his best productions into a compact and handy little volume, he has conferred a favor on many of the Mercury's readers, who, like ourselves, have read and appreciated the "Sunday Talks," and from them, perhaps, have been led to form a higher and more ennobling idea of the mission and duties of mankind. *San Benito Advocate.*

Owen has a poetic way of saying practical things, a neat and attractive way which makes them readable and easily assimilated and digested, and the volume should have a wide circulation.—*Foot Hill Tidings.*

They embrace editorials on miscellaneous subjects, poems, sketches, and short articles, and are really what they style them, "Gleanings in Various Fields of Thought." The contents are as creditable to Mr. Owen's literary ability as the handsome and artistic volume is to the taste and resources of the Mercury printing establishment.—*S. F. Call.*

In the articles in "Sunday Talks" are written in an easy, flowing style, enchain the reader, and teaching grand doctrine. One lays down Sunday Talks, feeling improved in spirit, with a renewed confidence in man and a brighter opinion of the world. The poems are beautiful, and one in particular, "Across the Bar," if name were not attached, would easily pass for the production of some of the noted poets of the country. The poems have a similar tone to the ballads of B. F. Taylor, one of the sweetest poets of America. "Sunday Talks" should have a large circulation.—*Watsonville Paymaster.*

We have read the "Sunday Talks" and shall continue to do so, for let us open the book, and we may be sure to find something that makes us feel the better for reading; every article is the expression of the thoughts of a manly man to his fellow man.—*Monterey Californian.*

Bright, crystallized sunbeams, which gladden the heart, and give fresh inspiration to the soul. The few moments we devote to their enjoyment have lengthened to hours, and with a sigh of regret we turn from their contemplation, only because the duties of the day have imperative claims upon our attention. These sunbeams have been materialized by the magic alchemy of a master mind. A more beautiful, instructive and entertaining volume never was issued upon the Pacific Coast, or any other coast. Every page is gemmed with bright, sparkling thoughts, the essence of a richly cultured intellect. As we read page after page of this splendid volume, we are forcibly reminded of the impressions received from our first perusal of Timothy Tipton's "The Golden Rule," or Helmes' "Autocrat of the Breakfast Table." This is a work of thought, of gold, pure, standard of thought, expressed in the best-known language. It is one of the happiest contributions which our home territory's infidelity.—*Fort Wayne (Ind.) Dollar.*

PRICE (In cloth, one DOLLAR.

## ADVERTISEMENTS.

## GRANGERS' BANK OF CALIFORNIA, SAN FRANCISCO, CALIFORNIA.

Authorized Capital, \$1,000,000.  
In 10,000 Shares of \$100 each.

CAPITAL PAID UP IN GOLD COIN, \$624,160.  
RESERVE FUND IN PAID UP STOCK, \$27,500.

OFFICERS.  
A. D. LOGAN, President  
A. C. STEELE, Vice-President  
A. MONTPELLIER, Cashier and Manager  
FRANK MCMULLEN, Secretary

DIRECTORS.  
A. D. LOGAN, President, Colusa County  
J. H. GARDNER, " " Rio Vista  
T. E. TYNNAN, " " Stanislaus County  
URIAH WOOD, " " Santa Clara County  
DANIEL McKEEVER, " " San Francisco  
H. M. LARUE, " " Yolo County  
I. C. STEELE, " " Santa Mateo County  
THOS. MCCONNELL, " " Sacramento County  
C. J. CRESLEY, " " Merced County  
SENeca EWER, " " Napa County  
H. J. LEWELLING, " " Napa County

CURRENT ACCOUNTS are opened and conducted in the usual way, bank books balanced up, and statements of accounts rendered every month.

LOANS ON WHEAT AND Country Produce a specialty.

COLLECTIONS throughout the country are made promptly, and proceeds remitted as directed.

CERTIFICATES OF DEPOSIT issued, payable on demand.

BILLS OF EXCHANGE on the Atlantic States bought and sold.

ALBERT MONTPELLIER, Cashier and Manager.

FRED EVANS, Magnitized

DEVELOPING SLATES!

FRED EVANS, WONDERFUL

INDEPENDENT Slate-Writer!

And AUTOMATIC Writer!

Has been instructed by his guides to announce to his friends and the public, that he is prepared, through his guides, to develop any mediumistic persons for these convincing phases of spirit power.

Persons residing at a distance can send for Mr. Evans' MAGNETIZED DEVELOPING SLATES with instructions of how to sit. Send ten cents in stamps for circular, stating age, sex, etc., in your hand-writing.

FRED EVANS, 1130 Octavia Street, San Francisco.

CLARK, COLLINS & BUTNER, REAL ESTATE BROKERS,

114 WEST SANTA CLARA STREET, SAN JOSE, CALIF.

Have a Choice Line of all kinds of Property.

MONTGOMERY & REA, Leading Dealers in Real Estate,

SAN JOSE, CALIF.

Loans Negotiated—Rents Collected.

Send for Descriptive Catalogue of Property.

B. J. SALISBURY, —(Real Estate!)—

SANTA ANA, LOS ANGELES COUNTY, CALIFORNIA

Inquiries from abroad answered promptly.

ANDREW JACKSON DAVIS, (Seer of the Harmonical Philosophy.)

His latest remarkable book, written and published within the past year, entitled,

"BEYOND THE VALLEY," (A Sequel to the "Magic Staff.")

Explaining Some Important Events in his Private Life.

Is as gladly read, and will be as universally appreciated, as any other volume from his pen. The publishers receive orders for it from all parts of the civilized world.

It contains as vivid illustrations, and treats upon subjects autobiographical, and explains questions of universal interest.

THE PRICE, GENERALLY, And the numerous distinguished correspondents of the author in particular, have uniformly given to "Beyond the Valley," a high and influential position among the many works of this author.

For Several Copies, a Liberal Discount. The Trade Supplied.

Address the publishers of the "Banner of Light," COLBY & RICH, Corner Bowditch and Province streets, Boston, Mass.

In remitting by postoffice money order, or otherwise, please make it payable to COLBY & RICH.

Books for Sale at this Office.

Manual of Psychology: The Dawn of a New Civilization. By J. ROBERT BUCHANAN, M. D. \$2.00

The New Education: Moral, Intellectual, Hygienic, Intellectual. By J. ROBERT BUCHANAN, M. D. 1.50

Leaflets of Truth; or, Light from the Shadow Land. By M. KARI. 75

Our Sunday Talks; or, Gleanings in Various Fields of Thought. By J. J. OWEN. 1

The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. Loveland. 85

Spiritualists' Directory. By G. W. KATZ. 25

Spiritism, the Origin of All Religions. By J. P. DAMRON. 50

The Watsko Wonder. By E. W. STEVENS. 15

The History of the Origin of All Things. By L. M. ARNOLD. 50

The Spiritual Science of Health and Healing. By W. J. COLLIVER. 75

Beyond. (Interesting Experiences in Spirit Life.) 50

Experiences of the Spirits Eon and Eous in Earth Life and Spirit Spheres. 50

The Independent Voice in Grand Rapids, Mich. By H. W. BOSE. 15

The Career of the Stolen Boy Charlie. By Mrs. Caroline Oakley and Willie Fern. 1.00

Within the Veil. By W. J. COLLIVER. 15

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

## SOUTHERN PACIFIC COMPANY.

Passenger trains will leave and arrive at Passenger Depot (Townsend St., bet. Third and Fourth), San Francisco, Cal., as follows:

LEAVE S. F. (Morning) Arrive S. F. (Evening)

8:30 A. M. San Mateo, Redwood, and Menlo Park.

8:30 A. M. Santa Clara, San Jose, and Principal Valley Stations.

8:30 A. M. Gilroy, Pajaro, Castroville, Salinas, and Monterey.

8:30 A. M. Watsonville, Camp Goodall, Aptos, New Brighton, Sequel (Castilla), and Santa Cruz.

8:30 A. M. Monterey and Santa Cruz, (Sunday Excursion).

10:45 A. M. Tres Pinos.

12:30 P. M. Salsola, San Ardo and Way Station, (San Jose).

1:30 P. M. Morning. Afternoon. Theatre Train, Saturdays only.

Standard time furnished by Kaufmann & Co.

STAGE CONNECTIONS are made with the U. S. Mail, except Pescadero Station via San Mateo and Redwood, which connect with 8:30 A. M. Train.

SPECIAL ROUND-TRIP TICKETS—At Reduced Rates—to Monterey, Aptos, Sequel, Santa Cruz, and Pescadero, also to Gilroy, Pajaro, and Paso Robles Springs.

For Sundays only. Sold Sunday morning, good for Saturday, (for return) and Sunday only; but not for Sunday following Monday.

Monday, day, inclusive, at the following rates:

Round Trip from San Francisco to Monterey, \$1.00; to Santa Cruz, \$1.25; to Watsonville, \$1.50; to Pajaro, \$1.75; to Castroville, \$2.00; to Salinas, \$2.25; to Tres Pinos, \$2.50; to Salsola, \$2.75; to San Ardo, \$3.00; to Way Station, \$3.25; to Santa Clara, \$3.50; to San Jose, \$3.75; to Menlo Park, \$4.00; to Redwood, \$4.25; to Aptos, \$4.50; to Sequel, \$4.75; to Camp Goodall, \$5.00; to Watsonville, \$5.25; to Gilroy, \$5.50; to Pajaro, \$5.75; to Castroville, \$6.00; to Salinas, \$6.25; to Tres Pinos, \$6.50; to Salsola, \$6.75; to San Ardo, \$7.00; to Way Station, \$7.25; to Santa Clara, \$7.50; to San Jose, \$7.75; to Menlo Park, \$8.00; to Redwood, \$8.25; to Aptos, \$8.50; to Sequel, \$8.75; to Camp Goodall, \$9.00; to Watsonville, \$9.25; to Gilroy, \$9.50; to Pajaro, \$9.75; to Castroville, \$10.00; to Salinas, \$10.25; to Tres Pinos, \$10.50; to Salsola, \$10.75; to San Ardo, \$11.00; to Way Station, \$11.25; to Santa Clara, \$11.50; to San Jose, \$11.75; to Menlo Park, \$12.00; to Redwood, \$12.25; to Aptos, \$12.50; to Sequel, \$12.75; to Camp Goodall, \$13.00; to Watsonville, \$13.25; to Gilroy, \$13.50; to Pajaro, \$13.75; to Castroville, \$14.00; to Salinas, \$14.25; to Tres Pinos, \$14.50; to Salsola, \$14.75; to San Ardo, \$15.00; to Way Station, \$15.25; to Santa Clara, \$15.50; to San Jose, \$15.75; to Menlo Park, \$16.00; to Redwood, \$16.25; to Aptos, \$16.50; to Sequel, \$16.75; to Camp Goodall, \$17.00; to Watsonville, \$17.25; to Gilroy, \$17.50; to Pajaro, \$17.75; to Castroville, \$18.00; to Salinas, \$18.25; to Tres Pinos, \$18.50; to Salsola, \$18.75; to San Ardo, \$19.00; to Way Station, \$19.25; to Santa Clara, \$19.50; to San Jose, \$19.75; to Menlo Park, \$20.00; to Redwood, \$20.25; to Aptos, \$20.50; to Sequel, \$20.75; to Camp Goodall, \$21.00; to Watsonville, \$21.25; to Gilroy, \$21.50; to Pajaro, \$21.75; to Castroville, \$22.00; to Salinas, \$22.25; to Tres Pinos, \$22.50; to Salsola, \$22.75; to San Ardo, \$23.00; to Way Station, \$23.25; to Santa Clara, \$23.50; to San Jose, \$23.75; to Menlo Park, \$24.00; to Redwood, \$24.25; to Aptos, \$24.50; to Sequel, \$24.75; to Camp Goodall, \$25.00; to Watsonville, \$25.25; to Gilroy, \$25.50; to Pajaro, \$25.75; to Castroville, \$26.00; to Salinas, \$26.25; to Tres Pinos, \$26.50; to Salsola, \$26.75; to San Ardo, \$27.00; to Way Station, \$27.25; to Santa Clara, \$27.50; to San Jose, \$27.75; to Menlo Park, \$28.00; to Redwood, \$28.25; to Aptos, \$28.50; to Sequel, \$28.75; to Camp Goodall, \$29.00; to Watsonville, \$29.25; to Gilroy, \$29.50; to Pajaro, \$29.75; to Castroville, \$30.00; to Salinas, \$30.25; to Tres Pinos, \$30.50; to Salsola, \$30.75; to San Ardo, \$31.00; to Way Station, \$31.25; to Santa Clara, \$31.50; to San Jose, \$31.75; to Menlo Park, \$32.00; to Redwood, \$32.25; to Aptos, \$32.50; to Sequel, \$32.75; to Camp Goodall, \$33.00; to Watsonville, \$33.25; to Gilroy, \$33.50; to Pajaro, \$33.75; to Castroville, \$34.00; to Salinas, \$34.25; to Tres Pinos, \$34.50; to Salsola, \$34.75; to San Ardo, \$35.00; to Way Station, \$35.25; to Santa Clara, \$35.50; to San Jose, \$35.75; to Menlo Park, \$36.00; to Redwood, \$36.25; to Aptos, \$36.50; to Sequel, \$36.75; to Camp Goodall, \$37.00; to Watsonville, \$37.25; to Gilroy, \$37.50; to Pajaro, \$37.75; to Castroville, \$38.00; to Salinas, \$38.25; to Tres Pinos, \$38.50; to Salsola, \$38.75; to San Ardo, \$39.00; to Way Station, \$39.25; to Santa Clara, \$39.50; to San Jose, \$39.75; to Menlo Park, \$40.00; to Redwood, \$40.25; to Aptos, \$40.50; to Sequel, \$40.75; to Camp Goodall, \$41.00; to Watsonville, \$41.25; to Gilroy, \$41.50; to Pajaro, \$41.75; to Castro