



GOLDEN GATE

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

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CONTENTS:

FIRST PAGE.—Gems of Thought: Psychometry, Somnambulism, Hypnotism: Mediumship, by R. A. Stella.
SECOND PAGE.—The Seybert Commission, by Dr. John Allyn; Short Chapters on God—The Soul; Mrs. Finck's Mediumship; Origin, Development and Destiny of Man, etc.
THIRD PAGE.—Continuation of Prof. Buchanan's article: The Living Garment of God, etc.
FOURTH PAGE.—Editorial: Let Us be Consistent: Iceland Starfish; Our Girls' Drift of Religious Thought; Late Series: Our Spirit Picture; A Noble Charity; A Noble Work; Christian Duty; Prayer Service Stations; Dr. Beigle; A Good Woman Gone, etc.
FIFTH PAGE.—Mrs. J. J. Whitney; Editorial Notes: Conditions of Spirit Control; Gleanings; Advertisements; Notices of Meetings, etc.
SIXTH PAGE.—Our Own: A Spirit's Experience; Advertisements; Publications, etc.
SEVENTH PAGE.—Somewhat Colloquial, by John Wetherbee; Advertisements; Professional Cards, etc.
EIGHTH PAGE.—Poetry—Life's Problem: I Shall Find Rest; The Two Workmen.—Pros—Mediums in the Churches; Advertisements, etc.

GEMS OF THOUGHT.

Few care to live well, but many to live long.

When a man is wrong and won't admit it he always gets angry.—*Haliburton.*

Never want anything you can't get, and you will always get all you want.

When the best things are not possible, the best may be made of those that are.

We are ruined not by what we really want so much as by what we fancy we do.

Every evil is followed by its punishment. It is as if evil had its punishment inscribed upon it.

The best education in the world is that got by struggling to get a living.—*Wendell Phillips.*

Woman is like the reed which bends to every breeze, but breaks not in the tempest.—*Whately.*

Knowledge is not what we read but what we hold; but we are judged by the use we make of it.

That writer does the most who gives his reader the most knowledge and takes from him the least time.

Leisure for men of business and business for men of leisure, would cure many complaints.—*Mrs. Trale.*

The only amaranthine flower on earth is virtue; the only lasting treasure, truth.—*Couper.*

Conscience is not law; no, God and reason made the law, and have placed conscience within you to determine.—*Sterne.*

Power is ever stealing from the many to the few. The manna of popular liberty must be gathered each day, or it is rotten.—*Wendell Phillips.*

Sow the seed with a hopeful heart,
Sow the seed and the plant will start;
Sow in hope till the reapers come—
Ready to gather the harvest home.

Nations are educated through suffering, mankind is purified through sorrow. The power of creating obstacles to progress is human and partial. Omnipotence is with the ages.—*Mazzini.*

Those who do it always would as soon think of being conceited of eating their dinner as of doing their duty. What honest boy would pride himself on not picking a pocket? A thief who was trying to reform would.—*George MacDonald.*

If every man's internal ear
Were written on his brow,
How many would our pity share
Who have our envy now.

The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is earnestness, invincible determination; a purpose once fixed, and then death or victory.—*Buxton.*

O beloved Pan, and all ye gods whose dwelling is in this place, grant me to be beautiful in soul, and all that I possess of outward things to be at peace with them within. Teach me to think wisdom the only riches, and give me so much wealth, and so much only, as a good and holy man could manage or enjoy.—*Socrates.*



Elphinstone Josephine

SPIRIT PICTURE.

[The likeness, as she appears in spirit life, of a beautiful young sister of Mrs. Mattie P. Owen, of the GOLDEN GATE. The picture, of which the above is a copy, was taken through the mediumship of Fred Evans, on Tuesday evening, July 26th, in the presence of the writer, upon the under surface of a single slate placed upon a table in full light, and under Mrs. Owen's hands. Time, about five minutes. For particulars see Fifth page.—Ed. G. G.]

[Written for the Golden Gate.]

Mediumship.

BY R. A. STELLA.

What is mediumship, and who are the mediums? These are questions that are ever being asked by that great body of thinkers generally termed materialistic. Our answers to these significant questions, though brief, are as broad as the universe itself. Every thing is mediumistic and every atom is a medium for the expression of spiritual forces. God alone is the great central controlling spirit. Speaking of this God, John Young, L.L. D. in his great work, "The Creator and the Creation," gives birth to the following sublime passage: "Being, uncreated, eternal, alone! It is impossible to ascend the measureless height of the conception, impossible to compass the illimitable breadth, impossible to fathom the unfathomable. God, the uncreated, is Mental Being. There must be an original fountain from which all the intelligence is diffused throughout the universe has issued. . . . The thinking beings that people all worlds, with their marvelous endowments, once were not. The Supreme willed, and they rayed forth—gleams of light—from the uncreated sun." Such is our opinion. Proofs are not wanting when sought in a truth-loving spirit. For we find that reaching through spirit, the vast infinitude of our universe, the spiritual and the material are so intimate that to attempt to classify and separate them, or to account for phenomena on them, or to erect an edifice without a foundation, or building upon a ground-work whose stability is as infirm as the sinking quicksands.

Modern science commences with matter, and strictly confines its researches within the domain of material forms and forces; it terminates at the very moment where its path impinges on the border of the imponderable—"the unknowable"—the imponderable real starting-point of all true science is in the spiritual alone. From this state its vast orbit sweeps downward throughout the whole universe of matter,

recognizing but the different attributes and manifestations of the one Divine Force in every form of creation, its decisions again ultimatum in the realm of spirit. Divinity is Unity, and the two great attributes of the divine soul coalesce as matter and spirit in the universe of manifested being. Matter is visible solidified spirit; that is, the passive or negative principle in a condensed, concrete, ever-active principle in motion, and between these two opposite states there ramifies every grade of being. Matter ranges and transforms itself from the lower and denser state—that of the mineral—upward to the aerial and invigilant, terminating in the "universal ether" of science. In this refined condition the active and passive principles of divinity again become united, and become creative force. This creative force is known to the occultist as the Astral Light; by the Hindoo initiates it is termed the Akasa, and it must herein become apparent to the thoughtful reader that the "universal ether" of science contains within itself everything that was, that is, or in fact, that ever can be, in the true occult sense of the term. Such being the scientific facts of the case, what are the strictly logical conclusions that the student of spiritual philosophy may draw therefrom? They are briefly these:—

1. That the universe is one mighty inconceivable medium, and Deity the controlling spirit.
2. That Love becomes the Medium of Wisdom, or in other words the passive is the medium of the active state.
3. That consequently matter is, and must be, the absolute medium of mind.
4. That the passive nature of the divine soul is the only means whereby the active spirit of divinity can manifest itself, and upon this basis rests all the mysteries of the cosmos.
5. In view of the above we find that the imperial will of man is alone the true center of magical and spiritual power, for the laws controlling matter are subservient to mind, and the greatest factor in mind is Will.

It is absolutely necessary for us to impress these fundamental verities upon the

minds of our readers in order that they may be the better prepared to understand the actual principles which underlie the realities of mediumship, a subject which we are sorry to say is but little understood even by our most advanced Spiritualists. "Spirit mediumship" is a well-known term applied to that state of sensibility which, though found pure and natural in some individuals, has been developed in others, whereby they are enabled to come in rapport with invisible intelligencies, and other forces both physical and mental; in other words their magnetic sphere (aura) has reached a degree of sensitiveness compatible to their becoming a medium of communication for such forces.

A medium therefore is, properly speaking, a person in whom the capacity of reception and transmission is so fully evolved as to become of practical value in eliciting phenomena. That all human beings in their natural state are mediumistic—some in excess of others—must, after what has been stated, appear perfectly plain, especially when we comprehend the relationship of humanity to Deity. In a similar manner all material substances are "mediumistic" in this sense of the term, viz., in the degree in which they are capable of receiving and transmitting force; therefore, when considering the various forms and phenomena of mediumship, instead of viewing them in the light of "spiritual gifts," they must be viewed as the natural attributes of our internal natures—as the positive and absolute potentialities of the human spirit. The various forms and degrees of spiritual mediumship are not spiritual gifts, but on the contrary, they are, when viewed from the interior plane, the senses of the soul, and hold the same relationship to the spirit as our external senses to the physical body, and just as our material world has a complete science of its own strictly applicable to its purely objective nature, so has the realm of spirit. This science is "the science of the soul," and it is only by a thorough knowledge of this science that we can see the realities of mediumship—understand them, and be the conscious masters of its countless blessings. By the aid of this glorious knowledge we are enabled to see the action and interaction of the two great planes of existence we are enabled to see that active spirit inheres in every grade of matter, as the instigator of life, force, and motion, being attendant upon the ethereal forces that permeate all worlds and every atom of space, for in the exact proportion to the refinement of substance is the sphere vitalized by spirit. In the brain and nervous system of the human being the climax of vitalization is reached. Here spirit blends with matter in such requisite force and grade as are sufficient in constituting the magnetic link of connection between the two worlds of matter and spirit.

Intelligence is ever vitalized from the deific fountain of wisdom; sympathy and affection are derived from the same divine soul of love. No matter what the grade may be, whether that of the seraph basking in the very sun-light of divinity, of man in his lowest estate, or that of the brute raised but one degree above the plane of inanimate nature, that spark which vivifies the brute and that radiant glory which lights up the highly spiritual brain of the human being are alike kindled from the same eternal flame; for it is the prerogative of each grade and state, differing in degree of evolution, to transmit what is first derived from deity itself to the planes immediately below it. From the glorious pulsating soul of the central spiritual sun, descending through every sphere of creation, deep down in the very bowels of matter, mid stratas of cold granite rock to the mineral lodges of dense metal, one eternal and harmonious chain of spirit mediumship prevails, each plane depending upon the ascending one, and each in its grandly sequent rotation transmitting the grosser portions to the planes below.

MONTEREY, Cal., July 28, 1887.

Thinkers who trace systems of philosophy are merely impelled by innate instinct; they know that their precepts, however excellent, are not suitable to the majority; the wisdom may be admired by many, but few will follow the principles.—*De Finod.*

No man must assume the duty of another.

Psychometry, Somnambulism, Hypnotism, etc.

BY JOSEPH RODES BUCHANAN, M. D.

[These and kindred subjects are now occupying the attention of the leading progressive German and French Physicians, and they have now in Germany a monthly devoted to the dissemination of the result of their scientific investigations. These savants, however, have made some grave errors in their German periodical, the "Sphinx," and for their correction Prof. Jos. R. Buchanan wrote an article which we shall give from the English copy, kindly furnished by the translator, Dr. Jno. C. Schlarbaum, with the distinguished author's sanction. We also may expect sometimes translations of interesting phenomena and results, but will remind our readers that such are simply "quotations" of foreign experiments, and are to stand on their own merits only.—Ed. GOLDEN GATE.]

Psychometry having begun to attract considerable attention abroad, it is time that an authentic exposition of this American discovery should be given.

The fact that Psychometry has been publicly taught by myself for forty-four years in the United States, and has even held its position in a medical college, while its practitioners have been increasing in numbers, has not secured for it a proper recognition from the press nor from colleges of any class, because I have not actively engaged in propaganda, and novel revolutionary truths make no social progress except by personal influence and urgency. The subject can not be well presented without including in the statement the investigation of cerebral function in which Psychometry has been one of the discoveries, and which has grown into the full development and demonstration of a complete anthropology.

To make the most concise statement that would be intelligible, I would say that, having devoted myself in 1835 to the study of the functions of the brain, by the craniological methods of Gall, the first five years enabled me to discover several important errors in the cranial location of organs, to verify the inaccuracy of Gall's doctrine of the cerebellum, to seek the cerebral location of many functions overlooked by Gall and to examine that department of cerebral science entirely overlooked by him, the physiological functions of the brain as the controlling organ of the body.

The brain gives organic expression to functions which are essentially located in the soul, and the body gives organic manifestation to functions which are controlled in the brain, while the body reacts upon the brain and the brain upon the soul.

Thus every element of humanity has a triple representation—that in the soul, which is purely psychic, yet by its influence becomes physiological in the body—that in the body which is purely physiological, yet by its influence becomes psychic in the soul—and that in the brain, which produces physiological effects in the body and psychic ones on the soul.

Thus each of the three repositories of power is a psycho-physiological representative of the man—more physical in the body, more spiritual in the soul, but in the brain a more perfect psycho-physiological representation of man, as he is in the present life.

This full conception of the brain, which Gall did not attain, compelled me to seek a new science of cerebral physiology in which the brain may expose the character of the body as well as of the soul, of which I would only say at present that my first observations were directed to ascertaining the cerebral seats of the external senses of vision, hearing and feeling.

The sense of feeling, of which I became absolutely certain in 1838, at the base of the middle lobe, has since been substantially confirmed by Ferrier's recent experiments on the monkey; but I have not been concerned about the results of vivisection, knowing that if I have made a true discovery, vivisection and pathology must necessarily confirm it, and I am not aware that any of my discoveries have been disturbed by the immense labors in vivisection!

The discovery of the organ of the sense of feeling led to an investigation of the powers and phenomena when its development was unusually large—hence came the initial part of psychometry.

Early in 1841, I found a very large development of the organ in the head of the late Rev. Bishop Polk, then at that time at Little Rock, Ark., who subsequently became a Confederate general.

(Continued on Third Page.)

[Written for the Golden Gate.]

The Seybert Commission.

BY DR. JOHN ALLYN.

The report of the Seybert Commission which is adverse to the claims of Spiritualism, after taking three years to do what might have been much better done by the unlearned, who had some knowledge of psychic laws, in as many weeks, will not arrest the progress of truth, or prevent the final result. But it will cause a resting place for thousands, who, relying on these conclusions, will not investigate further, until they go into the spirit world to find they have been cruelly deceived, and their spiritual growth dwarfed. Were it not for this, we could afford to laugh at the triviality and blundering ignorance displayed by that commission. The following letter from a young man of good education, whose name I am not at liberty to give, will illustrate the above.

DEAR SIR:—Upon reading the review of the Seybert Commission Book, it seems that they have tried all the mediums on slate-writing pretty fairly—that is, all that would consent to be watched.

It seems to me that the five members altogether would stand a better chance of detecting an imposition than you could alone. And the willingness to examine every medium that offered himself seems to show that they were square men. It would seem that if there were any truth in the business, the Spiritualists of New York and Philadelphia would have had enough interest in the propagation of their belief to have presented their evidence before the Commission in an unmistakable manner.

Of this book, one hundred and nine pages are devoted to slate-writing and the experiments with the slate-writers, but nothing was developed.

In reply to the above it may be said: Because men have devoted themselves to some branches of science or learning it does not follow that they are therefore well qualified to investigate matters depending upon other laws of which they are profoundly ignorant. These men had never considered this subject worthy of their attention, and it is fair to presume, were prejudiced against it. They entered upon the investigation to fulfill the conditions of a donation of sixty thousand dollars which they were desirous of securing to the University. To prove Spiritualism true would place them in an unfavorable position, and render them unpopular.

It is a mistake to suppose that when a new and important discovery is made the scientific world joyfully receives it with open arms. On the contrary, history shows that every new idea or discovery has to fight its way to recognition for a generation or more. It is just a century, lacking one year, since Franz Anton Mesmer went to Paris and won fame and fortune by healing the sick by his new method. He was a regularly educated physician, and had his diploma, but the prejudice was so great that a Royal Commission was appointed to investigate the matter. This commission was composed of physicians and members of the Academy of Sciences. They reported that there was no substantial truth in his claims, and that he was a charlatan. Such was the prejudice brought to bear against him that he was banished from Paris.

After a century of great progress, a learned writer in the *Encyclopædia Britannica* concludes his article in these words: "In the hands of skillful men there is no reason why the proper employment of a method influencing the nervous system so powerfully as hypnosis (mesmerism) should not be the means of relieving pain or of remedying disease."

Spiritualism is governed by psychical laws which are very different from the laws governing crude matter. Those who have paid no attention to the former are sure to make blunders that will defeat the ends of a just and intelligent investigation and a correct conclusion.

The Commission never learned the first lesson in discriminating between pre-tentious tricksters and genuine mediums. Hence they employed Joe Caffrey, paid him the highest price, and seemed to pay more attention to him than to any other. Now the Spiritualists here in San Francisco, as well as in the East, considered him an arrant fraud, and he found it profitable to leave this coast much sooner than he intended.

In explanation of their raps, the coolly put forth the statements that works on physiology teach that certain persons have the power of producing sounds at will by contracting certain muscles.

The "thinness" of this pretense is apparent to any one at all acquainted with physiology and mediumistic raps. The latter are heard distinctly upon the table or on the sides of the house. When the Fox sisters were in Buffalo, nearly forty years ago, the regular doctors tried to explain the raps in the same way, but they were ridiculed even by the faculty. Those who make so extraordinary a statement should point out the volume and the page where it may be found. This they did not do, and it is confidently believed that no such passage exists.

The investigation is a mere travesty, a miserable farce. Fidelity to truth compels me to say this, but I say it more in sorrow than in anger.

We have undoubtedly as good mediums in San Francisco as there are in the world, and no one has a good excuse for not learning the truth by his own observations when he can do it at the expense of a few dollars and a few days' time.

Since writing the above, I see that the editor of the *GOLDEN GATE* has sent to

the Commission an account of the sitting of Dr. Wallace (the eminent English scientist) with Fred Evans. He has also offered to present Mr. Evans before them, fully confident that he will be able to demonstrate to them, as he has to hundreds of intelligent investigators, the existence of an intelligent occult force not hitherto recognized by scientists. He has not yet received an answer. It is believed they have adopted the Fabian policy of a masterly inactivity. All that Spiritualists ask is a fair, unprejudiced investigation.

[Written for the Golden Gate.]

Short Chapters on God—The Soul.

BY ABRA L. HOLTON.

NO. 7.

Materialists have made the following assertions:

First, it is demonstrated that the weight of the brain augments to mature age, and then diminishes; second, that the intelligence of the man is proportioned to that weight; third, that a large forehead is an indication of genius; fourth, that madness is always caused by injury of the brain.

We will proceed to answer these assertions, consecutively, by affirming there is no exclusive law on the correspondence of the brain and of the mind. If the weight of the brain is the controlling element or key to the mind, the skulls of Napoleon, Voltaire, Raphael and Michael Angelo prove this assertion to be a myth. Their brains did not exceed the average, while their spirits stand among men as Gods.

Jesse Shepard's description of Dumas, the national novelist of France (you might say, of the world, after a perusal of Monte Christo), is a striking proof of the soul ruling matter. He says: "His forehead was low and undeveloped; his head covered with a profusion of dark, woolly hair; dull, heavy eyes; swarthy complexion; short and flat nose; large mouth; rather thick, gross lips; small, round chin; the lower part of his face fat and bloated, a perfect type of a human porker, and I suppose weighing three hundred pounds."

The growth of intelligence is slow. Mr. Lelut has shown that idiots have generally well developed foreheads; "that it is impossible to establish exact relations between intelligence and the measure of the head." Henry Ward Beecher wrote once of himself, "I remember well how I studied Latin by shooting pigeons and lying under shady trees, idle and shiftless." Both Daniel Webster and Gen. Grant were considered poor scholars, and graduated without giving any promise of the future greatness that their spirits made for them.

Women, who have ever felt the strong hand of the other sex in all matters of legislation, are giving the dogmas and traditions and obstructions placed in their way good and healthy shakings; and the brave spirits among them agree with Huxley when he says: "With eyes fixed on the noble goal to which they tend, they may, now and then, be stirred to momentary wrath by the unnecessary obstacles with which the ignorant or the malicious encumber, if they can not bar, the difficult path." The majesty of fact is on their side, and the elemental forces of nature are working for them.

And that means that women are to stand beside their brothers in the arena of life and as equals under the laws. Already Cambridge has awarded her highest honors to a woman of twenty years; already hundreds of women have taken hold of the knowledge that men alone have controlled for centuries, and thousands more are gazing in that direction. With this higher development of women, as well as of men, in the spiritual functions there will come a gradual development toward justice in our social and civil laws.

Physicians, such as Louret, Georget, Ferrus, establish in their writings on insanity that it is not accompanied by lesions unless complicated with organic maladies. "When any one," says Flammarion, "says that cases of mental aberration protest against the existence of the soul, they are not authorized to defend their system. Two hypotheses are at hand to explain madness. Either there is an injury to the brain, or there is not. In the first case, the defect of the instrument does not demonstrate the absence of the performer; in the second case, the problem continues to be one of mentality." That the thinking mind has suffered and determined a derangement corresponding to this suffering, is our opinion.

It is true that thought is but a physiological function of the brain, and the soul but an attribute of matter? The knot of this problem is to decide whether the brain is an organ at the service of intelligence, or whether intelligence is a creation of the brain, daughter and slave of the cerebral substance. In another aspect, it is still the same question of force and matter; does force dominate matter or obey it?

Those gentlemen make a mistake when they talk so plausibly that "force is an attribute of the goddess matter," and that the soul is but an illusion of itself—a transitory resultant of a certain movement of phosphorus or of albumen in the cerebral lobes that can be sliced away by the hand of the anatomist. All demonstrations and explanations of the physi-

ology of the brain are still in their infancy, and while our adversaries are affirming this and denying that, why can they not afford to be honest and say, as some eminent anatomists have admitted, "The relations of the brain and of the mind, to us, are profoundly unknown."

It is said that the condition of the soul is connected with the condition of the brain; that the weakness of the latter involves the failing of the former; that the child and the octogenarian (there are hundreds of exceptions to this rule) reason with less clearness than the individual in the prime of life; that an injury to the brain involves the loss of certain faculties. But does this prove that the brain alone holds the soul or intellect spirit? Does it not rather prove that the fault is in the instrument through which the soul manifests? Injure the tubes in a telephone office, and you can not send or receive messages; so the brain, destroyed by disease or the scalpel, can not permit the soul to demonstrate its existence.

Now we have arrived to this proposition: Is the soul a personal force animating the nervous system? This question we answered in the sixth chapter, that the cerebral hemispheres present more sinuities and meanderings, more irregularities and more convolutions in proportion as the individual to whom the brain belongs is a greater thinker. Does it not look reasonable that the mind, working energetically in a great head, has produced this fine condition of brain? Look at a great mind, for once, and can we not almost see how many times it has fallen back almost defeated; how it has bounded under the throes of anxiety, the constraints of fear, the thrills of joy, and the ecstasies of happiness; that it has meditated, sought problems and demonstrated them; that it by turns was worshipful and rebellious; that its labors have been severe under this skull, and the more it has thought for itself the more the substance, which enabled it to communicate itself to the world, shows traces of those battles with matter? Can any one prove to the contrary?

Albert, an anatomist of Bonn, dissected the brains of several very fine scholars. He found those brains very firm and their faculties *very sensibly* developed. Gall, Spurzheim and Lavater affirm that the culture of the superior faculties stamps its testimony upon the face and head. Visit the anthropological museums and by examining the skulls of ancient and modern dates, notice the progress of civilization in elevating the anterior portion of the skull and in flattening the occipital portion. The work of mind on matter will be there fully portrayed, and that mind rules the cerebral substance.

How often do we see on the earth suffering beings; and amid scenes of sorrow, how very often it is that the wife or daughter is in this lodging of grief, of abject misery, yet how often under fierce trials, burning shames, and wrecked and wretched hopes they keep the flower of their virtue above the mephitic river, and by the grandeur of their character conquer adversity and its clanking chains?

Can any one deny there are no moral griefs that lacerate and wound the unfathomable recesses of the spirit? To stand above the grave of an only child, to realize the infidelity of a beloved being, the ingratitude of a protégé, the falseness of a friend, and the loss of a just cause, can not be measured geometrically or chemically in the domain of the intellectual world.

Those alone who have "passed under the rod," "whose feet are all torn and bleeding," can truly appreciate the crown of glory, the peace of soul that "passeth all understanding," and realize that all life, all spirit is of God—is God.

Mrs. Fincan's Mediumship.

EDITOR OF GOLDEN GATE:

There are very few better mediums than Mrs. Ladd-Fincan, and when it comes to business transactions she has no superiors as far as my observation goes, and as to tests to any careful observer, she is full of them.

I have known Mrs. Ladd from a little child, and have been an observer of her mediumistic powers from the first. Nearly twenty years ago I visited her father's house by his invitation (Mr. Joseph Knott), to witness what was then being developed. Among other things, her controls visited my home some fifty miles away, and minutely described my home and its inmates, telling where each child's bed was, and just how they were, all of which I found correct on my return home; and from that time to this I have seen more or less of her mediumistic powers, and I will maintain right here that if her spirit control tells any one by way of advice or counsel, not to do or to do certain things, it will be well for such a one to give heed to what the spirit says. I could quote numerous instances to prove what I state.

There is one particular trait of the woman that is worthy to be mentioned, and that is her generosity; for the poor are never turned empty away, and I venture to say one half can never be told of her good words and work, and hundreds there are who have been placed on the highway to success in life through her kindly advice and counsel. I trust the good people of your Golden State will appreciate such a medium.

C. A. REED.

PORTLAND, Oregon, July 26, 1887.

[Written for the Golden Gate.]

Origin, Development and Destiny of Man.

[Given inspirationally through Dr. O. F. Shaw.]

Every individual lichen was possessed of one of the sparks or divine principles of life, which constituted its spirit. When the spirit or monad had completed its development in the form of the lichen, there became a necessity for a higher manifestation of organized life, and then a mighty angel appeared, and through the fecundation of the Holy Spirit, a higher form came forth, which became a receptacle for the fully developed spirit that had formerly occupied the lichen.

As soon as one condition of life was completed or had reached the acme of its development, a change to higher conditions became the inevitable result, and the higher contained all of the elements and attributes of the lower form of life with added powers or principles which the lower did not possess. Whenever a new condition of life was to be evolved, a ministering angel for each condition became necessary, which angel was a god-father, so to speak, for a particular condition of life, and was not guardian for any other manifestation of living forms.

Each gradation of material life was a stepping stone to a more advanced condition, and all are links in a grand chain of cause and effect that reaches from atom, or monad, to God. It was well said by Pope:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Material substance is the shell or outer coating that covers spirit, the same as a coat or outer garment is a covering for the material body. The external vesture of the spirit varies according to the development of the internal life, whether it be a rose-bush, a dove, a horse, or a man. Every grade of organized life is complementary of all below, and becomes a sustainer of that which is above. All organized existences are inter-related, like spokes in a wheel, or like links in a chain, mutually dependent one upon the other—and thus organization succeeds organization, like the rounds of a ladder. The principle of life has advanced, gradation after gradation, from lower to higher forms, first in the mineral, then in the vegetable, and lastly, in the animal, until it reaches man. Mineral, vegetable, animal—triple principle, three in one, and one in three—and man is the crowning apex of the trine temple. The trine principle pervades all nature, and extends through all extent, and to the student of nature's divine revelations it is a source of never-failing knowledge. "Drink deep or taste not the Pierian spring." Therefore, son and daughter of God, study its divine philosophy and love in the fountain of eternal truth.

The vegetable world rests upon and derives its nourishment from the mineral kingdom, and the animal kingdom is sustained by the vegetable kingdom. Every spark of divine life had to ascend from the lowest form of the mineral, until it reached the vegetable kingdom, there to pursue its upward course by successive gradations through the vegetable kingdom, till it reached the animal kingdom, in the lowest forms of insect life. Whenever a principle of life has been arrested in its development, by accident or otherwise, in the vegetable kingdom, a re-incarnation takes place. For instance, if a principle of life inhabits any form of plant development—say a chickweed that grows in your garden—and it is torn up and destroyed before it has completed its development in that form of existence, then it has to become re-incarnated, and commence anew the struggle of existence in that form of organized life, and the effort has to be made again and again until it has reached the highest perfection attainable in that plane of development before it can ascend to a new and higher condition. Think, then, O child of the Ineffable One; what an amazing period of time elapsed from the point when the divine principle of life existed in the shape of a lichen to the time it became an inhabitant of the tall and stately palm! And then it has only just begun its onward and upward course through the realms of materiality. When we think of this divine philosophy of life, the lowliest weed that we trample beneath our feet, and the most insignificant worm that crosses our path, becomes invested with a holy significance.

All manifestations of life are derived from, and have their source from the fountain of all life and intelligence, God. In view of these sublime principles, the divine injunction, "Thou shalt not kill," has a deeper and more extended meaning than has been ascribed to it by the Hebrew and Christian churches. The devout believers of the Buddhist religion regard all life as sacred, and will not take animal life, but are vegetarians from religious principle. Had the Hebrew, Christian and Mohammedan civilizations been possessed of that reverence for human and animal life that has actuated the devotees of the Buddhist faith, the cruel wars that have been a disgrace to the human race would never have occurred.

The development of life has been by regular orders, and has advanced in families. The principle of the advancement of life in families may be observed in the vegetable world, in insect life, in ichthyology, in ornithology, and in the races of the animal world. When life has progressed

as far as the insect world, the trine principle of development becomes more marked, as may be seen in the egg, the worm and the fully developed butterfly. A divine correspondential law pervades all the kingdoms of nature, which is illustrated by the analogy existing in living forms. This is seen in the comparative anatomy between some specimens of fishes and birds. In the reptilian age, reptiles emerged from the water, and winged animals appeared. In some ichthyological species, the dorsal fin was omitted, and in process of time the lateral propelling fins became developed into wings, and thus birds were evolved. Whoever has been on shipboard, as the vessel has plowed through the tropical seas, may have observed the flying fish rise out of the water and skim through the air some distance before returning again to their native element.

After the lapse of ages, when the principle of life had reached the vertebral condition in the animal kingdom, we see that stage or formation in the reptilian class of animals which afterwards assumed the upright position in man. In the serpentine condition of animal existence will be found, underneath the skin, traces of the first formative principles from which were evolved arms and legs in the saurian class. Thus, even in that plane of development is contained a prophecy of higher types.

If any great convulsion of nature should occur, and thereby all animal forms, including man, be destroyed, nature, through the divine inherent living energies within, holds in her matrix the power to reproduce animal life and man. In the ascending grades of organized life every power or attribute and every faculty were evolved by successive gradations, as will hereafter be shown.

SEATTLE, W. T., July 25th, 1887.

THE GOLDEN GATE, June 18, gives a *fac-simile* of a slate, containing a spirit portrait, drawn direct through the mediumship of Fred Evans. It is the best of the series, and is quite a recognizable likeness of the spirit artist, "Stanley St. Clair." Underneath is written: "At the request of many earth friends, I have given you a copy of a picture representing me as I appeared when on earth; thinking that perhaps some of my New Orleans friends would recognize me, for that was the place of my demise. Your next picture will be that of 'John Gray,' which will, perhaps, be more pleasing to you than this picture of your spirit artist.—Stanley St. Clair." He looks every inch an artist, and no doubt will do work in the future worthy of himself. The GOLDEN GATE is doing most excellent work in candidly publishing the progressive steps of this artistic development. The carpers, who are a kind of wet blanket on everything, will yet have the opportunity to give themselves a turn, and fittingly censure their own conduct in this matter. Did the spirit in earth-life spell his name without an e before the final y?—*Medium and Daybreak.*

SLEEPING ALONE.—It is very much healthier to sleep alone. The unhealthfulness of two persons occupying the same bed very much depends on the physical condition of either or both. If one is diseased, injury to the other is sure to result. The practice is unhealthful because the exhalations from the body of one come in contact with and are absorbed by the skin of the other, and because each one must, of necessity, breathe some of the air which has been breathed by the other, and consequently rendered impure.—*Herald of Health.*

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After explaining to him his great sensibility to atmospheric, electric and all other physical conditions, he mentioned a still more remarkable sensibility—that whenever he touched brass, he had immediately the taste of brass in his mouth, whether he knew what he was touching or not. I lost no time in verifying this observation by many experiments upon other persons; thus I found that there were many in whom sensibility was developed to this extent, so that when I placed a piece of metal in their hands behind their backs, they could tell what the metal was by its taste or some other impression.

Further experimenting showed that substances of any kind held in the hands of sensitive yielded not only an impression upon the sense of taste by which they might be recognized, but an impression upon the entire sensibility of the body. Medicines held in this manner gave a distinct expression, as distinct as if they had been swallowed, to the majority of the members of a large medical class in the leading medical college at Cincinnati, and to those who had superior psychometric capacities the impression given in this manner enabled them to describe the qualities and effects of the medicines as fully and accurately as they are given in the works on *Materia Medica*.

This method of investigation I consider not only vastly more easy and rapid than the methods adopted by the followers of Hahnemann, but more accurate and efficient than any other method known to the medical profession, and destined therefore to produce a greater improvement in our knowledge of the *materia medica* than we can derive from all other methods combined, in the same length of time.

I may hereafter publish the practical demonstration of this, but the vast amount of labor involved in my experimental researches has not yet permitted me to take up this department, although it has yielded me some very valuable discoveries.

The foregoing were initial steps in the development of psychometry, and they were simultaneously accompanied by other discoveries in 1841, the scope and magnitude of which appear to me and to those who have studied my demonstrations, to be far more important than anything that has ever been discovered or done in biological science, being nothing less than a complete scientific demonstration of the functions of the brain in all psycho-physiological relations.

The origin of this discovery was as follows: My advanced investigations of the brain between 1835 and 1841 had added so much to the incomplete and inaccurate discoveries of Gall, and had brought cerebral science into so much closer and more accurate relation with cerebral anatomy and embryology as illustrated by Tiedemann, that I became profoundly aware of the position in which I found myself as an explorer, possessed of knowledge previously quite unknown, and yet at the same time, however true, not strictly demonstrable, since none could fully realize its truths without following the same path and studying with the same concentrated devotion the comparative development of the brain in men and animals.

Such zeal and assiduity I knew could not be expected. There might not be one man in a century to undertake such a task, and when he appeared his voice would not be decisive. I would therefore appear not as presenting positive knowledge, but as contributing another theory which the medical profession, regardless of my labors, would treat as a mere hypothesis.

It was absolutely necessary that the functions of the brain should be demonstrated as positively as those of the spinal nerves had been demonstrated by Majend and Bell.

Two methods appeared possible; the two agents were galvanism and the aura of the nervous system, commonly called animal magnetism. My first experiments in 1841 satisfied me that both are available, but that the nervous was far more available, efficient and satisfactory. Upon this I have relied ever since, though I sometimes experiment with galvanism to demonstrate its efficiency, and Dr. De La Rue of Cuba informed me over twenty years ago that he had found very delicate galvanic currents available for this purpose in his practice. Animal magnetism or mesmerism had been involved in mystery and empiricism. There never had been any scientific or anatomical exploration of their phenomena, and this mystery I desired to dispel. My first step was to ascertain that for the experiments on the nervous system we did not need the somnambulant or hypnotic condition, and that it was especially to be avoided as a source of confusion and error.

Whenever the organ of sensibility or sensitivity was sufficiently developed and predominant, the conditions of neurological experiments for scientific purposes were satisfactory, and to make such experiments, the subject, instead of being ignorant, passionate, emotional, hysterical or inclined to trance, should be as intelligent as possible, well balanced and clear headed—competent to observe subjective phenomena in a critical manner. Hence my experiments, which have been made upon all sorts of persons, were most decisive and satisfactory to myself when made upon well educated physicians, upon medical professors, my learned colleagues, upon eminent lawyers or divines, upon strong minded farmers or hunters, entirely unacquainted with such subjects and incapable of psychological delusion, or upon

persons of very skeptical minds who would not admit anything until the phenomena were made very plain and unquestionable.

While the nerve aura of the human constitution (which is as distinctly perceptible to the sensitive as its caloric and electricity) is emitted from every portion of the surface of the head and body; the quality and quantity of that which is emitted from the inner surface of the head renders it most available, and the application of the hand of any one who has an appreciable amount of vital and mental energy, will produce a distinct local stimulation of functions, wherever it may be applied upon the head or body. In this manner it is easy to demonstrate the amiable or pleasing influence of the superior region of the brain, the more energetic and vitalizing influence of the posterior half, and the mild subduing influence of the front.

In my first experiments, in the spring of 1841, I found such great susceptibility that I could demonstrate perfectly, even the smallest organ of the brain, and it was gratifying to find that the illustrious Gall had ascertained with such marvelous accuracy the functions of the smallest organs in the front lobe, and the subject could be engrossed in the thought of numbers and counting by touching the organ of numbers and calculation.

Eagerly did I proceed in testing the accuracy of all the discoveries of Gall, and the additions that I had made by cranial studies, as well as bringing out new functions which I had not been able to anticipate or discover. Omitting the history of these experiments, I would but simply state that in 1842 I published a complete map of the brain, in which the full development of human faculties made a complete picture of the psycho-physiological constitution of man, and thus presented, for the first time, a science which must justly be called anthropology.

I do not publish or circulate this map apart from the explanatory volume, "Outlines of Anthropology," for the reason that it is impossible for any nomenclature of organs to convey a correct idea of the functions, and hence such a map would lead to a great many misconceptions.

It is obvious that prior to 1842 there was nothing entitled to the name of anthropology, as there was no complete geography before the discovery of America and the circumnavigation of the globe.

When man is fully portrayed by the statement of all the psychic and all the physiological faculties and functions found in his brain, which contains the locality and manifests them in the body and soul, it is obvious that he has a true anthropology which, to complete its fullness, requires only the study of the soul as an entity distinct from the brain, and of the body as an anatomical and physiological apparatus. The latter had already been well accomplished by the medical profession, and the former very imperfectly by spiritual psychologists, but neither the physiology nor the pneumatology had been placed in organic connection with the central cerebral science. In consummating such tasks I felt justified, in 1842, in adopting the word "anthropology" as the representative of the new science, though at that time it was so unfamiliar as to be misunderstood.

This science, as presented in my "Outlines of Anthropology" in 1845, embraced another very important and entirely novel discovery—the psycho-physiological relations of the surface of the body—the manner in which every portion of the body responds to the brain and the soul—the final solution of the great and hitherto impenetrable mystery of the triune relations of soul, brain and body. This discovery, constituting the science of sarcognomy, became the basis of a new medical philosophy, explaining the influence of the body on the soul in health and disease, and the reciprocal influence of the soul and body.

This manifestly modified our views of therapeutics and revolutionized electrotherapeutics by pointing out the exact physiological and psychic effect of every portion of the surface of the body when subject to local treatment, and hence originating new methods of electric practice in which many results were produced, not deemed heretofore possible.

All this was fully presented in my work on Therapeutic Sarcognomy, published in 1885, which was all sold in a few months and will not again be published until the close of this year.

In contemplating the immense results of a successful investigation of the functions of the brain, I can see no logical escape from the conclusion that such a revelation of the function of the brain is by far the most important event that belongs to the history of science—an event so romantically different from the common, slow progress of science when cultivated by men of ability, that I do not wonder at the incredulity which naturally opposes its recognition and seems to render the most unanimous and conclusive testimony from honorable scientists apparently ineffective.

The support of the medical college in which I was dean of the faculty, the hearty endorsement by the faculty of the Indiana State University, and by numerous committees of investigators, seem to count as nothing with the conservative portion of the medical profession who have even understood how to ignore so simple and positive a demonstration as that of Harvey, or so practical a demonstration as that of Hahnemann, or so irresistible a mass of facts as those of modern psychology.

The question will naturally arise among

enlightened Germans, (this article was written for Germany—the *Sphinx*, a monthly,) why so grand and demonstrable a science should, for forty-five years, have been unknown in Germany and France.

It is sufficient to say that new and revolutionary truth is never welcome, and if the discoverer is not active, as a propagandist, it has no diffusion. I did not feel that there was any receptiveness across the ocean for what was resisted here, nevertheless I did prepare and send to Edinburgh, in 1841, a brief report of my discoveries, accompanied by an endorsement or introduction from the venerable Prof. Caldwell, the founder of the successful medical college at Louisville, Ky., whose lectures were attended by over four hundred pupils. I supposed the gentlemen of the Phenological Society at Edinburgh the most liberal parties in Great Britain, but they declined publishing my memoir "as too marvelous," and proposed merely to file it away as a caveat of the discovery.

That ended all thoughts of Europe, and indeed it seemed to me premature to urge such a discovery and so grand a philosophy upon the world in the state of its intellectual civilization at that time. I ceased to agitate the subject for many years and allowed myself to be drawn into the political agitations connected with our civil war, to mitigate some of its social and political evils.

Of late, however, an urgent and imperative sense of duty has put my pen in motion, as the remnant of my life will be hardly sufficient to record the results of my investigations.

In the "New Education," and "Manual of Psychometry—the dawn of a new civilization," I have applied to the public, and three editions of the former with two of the latter show that the public is not indifferent. The recognition of the marvelous claims of "Psychometry" will prepare the way for the supreme science of anthropology to which the coming century will do justice.

In justice to the learned Prof. Caldwell and myself, I should not omit to mention that this distinguished, eloquent and venerable gentleman, who in his early life was a contemporary of the famous Dr. Rush of Philadelphia, and throughout his life was a champion of the most progressive doctrines on biology, not only gave his friendly co-operation on the first presentation of my discoveries, but ten years later honored me with a visit at Cincinnati, to become more fully acquainted with them, and subsequently by appointment of the National Medical Association prepared a report upon subjects of a kindred nature, in which he incorporated a statement of my discoveries. His subsequent illness and death in 1854, at an advanced age, prevented the delivery of this memoir.

In conclusion, let me state what are the claims of psychometry which justify us in calling it the dawn of a new civilization. Psychometry offers a new agency for scientific purposes incomparable beyond all the world has known heretofore, and to make greater additions to human knowledge than the telescope and microscope combined. Sufficient to myself is the honor of introducing and organizing such a science. Its innumerable applications must be made by others and will bring in the near future a flow of psychometric literature recording invaluable discoveries.

1. As already stated, psychometry promises an entire revision of the *materia medica* and an unlimited enlargement of its resources by the facility with which it enables us to discover and estimate new remedies. As examples of its capacity in that way I would mention that it has shown the new remedy of Paraguay tea (*Ilex Paraguensis* or *Verba Mate*), the character of which is yet unknown to the medical profession, to be the most valuable pulmonary remedy that we have. Arnica Montana, which is merely used as an external remedy for bruises and injuries, is shown to be one of the most powerful contra stimulants, rivaling in that respect the veratrum viride and aconite, and especially efficient in inflammation of the lungs. The seeds of the honey locust prove to be the most efficient agent ever discovered in inflammation or irritation of the stomach, while the flowers of the dandelion, *comothus taraxacum*, and the root of the angelica, prove to be the most beneficial assistants of the digestive functions. *Verbum sap.*

2. The psychometric faculty is still more important as an aid to diagnosis—solving problems which continually arise in reference to obscure diseases, and giving an insight into the exact conditions of disease, the sensations of the patient and the condition of the vital forces when these conditions have eluded all other methods of investigation. At the same time, by the exact appreciation of the conditions of disease and the essential nature of the remedy, it will give a precision in therapeutics to be approximated only by the methods of Hahnemann. I believe that this method is superior to the homeopathic, because it is not limited to a single method of therapeutic laws, and embraces a wider scope of therapeutic agencies.

3. While these two functions of psychometry promise a revolutionary improvement of medical practice, its application to biological questions promises a still greater revolution in medical philosophy, since psychometry is competent to determine every physiological and psychic function of the human constitution, not with the perception of chemistry and anatomy, but in a manner which is satis-

factory to the understanding. In availing myself of this power to corroborate and extend my discoveries by experiments on the brain and body, I have been enabled to prepare very minute maps of the location of cerebral functions and busts of a similar nature, as well as the chart of therapeutic sarcognomy, specifying the vital forces subjacent to the surface of every part of the human body. Psychometry gives thus the revelation and demonstration of all psychology and biology, establishing in a harmonious manner a perfect anthropology.

4. The inevitable result of a complete scientific anthropology will arise at once before a competent thinker. It must give the principles of the true education which is competent to lift the world to a higher social condition, as well as the laws of sociology, of which political economy and government are the most conspicuous departments at present, but of which an important department is beginning to appear.

5. A complete anthropology embodies also the laws of universal expression, not only in oratory, histrionics and manners, but in all human art and all natural or artificial scenery—the outlines of which have often been sketched in my lectures. The intuition and observation of a Delsarte, and of many painters and sculptors and critics, have approximated, but necessarily could only approximate the truth of such science, which has its deep foundation in the constitution of man, and can be found no where else.

6. Psychometry promises an unlimited enlargement of our knowledge of natural history, geology, paleontology and astronomy; of this sufficient evidence has already been given in "The Soul of things," three volumes, by my lamented friend and pupil, Prof. Wm. Denton, whose early death was an invaluable loss to science.

7. Psychometry, as shown in the "Manual of Psychometry," gives us access to all history, whether of individuals or nations, rectifies errors, reveals the origin and relative truths of systems of religion, establishes the existence of the spirit world and its relation to humanity, and in that dispels the last cloud of ignorance and superstition, as sunrise dispels the darkness of night.

Is not this enough!!! Yes, it is not the whole, but far more than enough, for the magnitude of a truth or discovery repels instead of attracting the mass of educated people, for they have far more respect for the little territory of knowledge which has been exposed and occupied by mankind, than for the limitless realms beyond. The stary universe is an insignificant thing to the profoundly ignorant to whom this globe is all, and the same feeling inspires millions, who, in spite of education, do not realize how greatly the infinite realm of Divine Wisdom and boundless mystery transcends the present sphere of university thoughts, and how great must be the change from the present century to that future century which is destined to look back on this with the same pity that we accord to the skin-clad barbarians whose lives antedate all history.

MATERIALISM.—"Art is long, life is short, and time is fleeting." Still there are those whose nature has gifted—those whose bird-like souls are ever winging their way heavenward—those, whom poverty can not baffle nor misfortune conquer—those who all alone in the silence of obscurity toil unwearyingly for the accomplishment of some grand purpose—those who turn away from the selfish pursuits of men, and with passionate ardor bend their spirits toward music, art, or literature, catching and rendering immortal the fleeting beauty of this mystic world. These are they who uphold the civilization of mankind and deserve the proudest praise. In San Diego there are such noble intelligences.—Madge Morris in poetry—Jesse Shepard in music and philosophy—Thomas Fitch in oratory—A. H. Slade in art. These gifted individuals, more or less illy rewarded for what they have done and are doing, perhaps contribute toward the settlement of San Diego with refined and wealthy people more than any number of persons here. The *Bee* takes this occasion to render honor to whom honor is due and hopes that gold bags may also do so ere they lie dead in the grave with real estate on the brain.—*San Diego Sun*.

We share with orthodoxy our belief in God, in religion, in worship, in righteousness of life; we share with science the belief in the legitimacy of her methods for the discovery of truth; we share with ethical culture societies their supreme regard for character and conduct; we share with agnostics their profound sense of the infinity of the universe, but think it too early yet to settle the limits of knowledge; we share with materialists their respect for hard facts, and their belief that matter is good and not evil; we share with the Spiritualists the belief that the life is the maker of form, and that the ordinary common sense of eyes and ears is no measure of the universe; we share with free religionists their respect for other faiths; we share with the advocates of the religion of humanity in their high human ideals.—*M. T. Savage*.

No storm so fierce, no cloud so dark but eventually spends its fury, and then—the calm; shadow and sunshine, sorrow and joy; blending so perfectly that it is impossible to tell where the one merges into the other.

The Living Garment of God.

[Light.]

"Quite fit to take rank with the principle of gravitation—more momentous if that be possible—is that law of conservation which combines the energies of the material universe into an organic whole, that law which enables the eye of science to follow the flying shuttles of the universal power as it weaves what the earth-spirit in *Faust* calls 'the living garment of God.'" Thus apostrophised Prof. Tyndall at the banquet given in his honor on Wednesday, June 29th, Did Prof. Tyndall mean to say what he said? More—did he understand what he said if he did mean to say it? For, if there be any signification in words, the conservation of energy which is so sublime a principle that by it we can trace the workings of the mighty loom as it weaves the "living garment of God" is the principle which asserts the eventual death of the same material universe in which this living garment is being made. The apotheosis of Universal Death as the crowning glory of Universal Life is hyperbole worthy of an assembly which hesitated as to whether the use of soap, sulphuric acid, or paper gave the best evidence of advancing civilization.

It is possible of course that Prof. Tyndall, wishing to add picturesqueness to the stream of self-laudation in which he was indulging, mentioned the earth-spirit's remark as a kind of compliment to a fellow, though, so to speak, inferior member of the committee which manages the universe. The editor of *Nature* is said, on one occasion at least, to have got himself rather mixed as to the identity of himself with the Author of Nature, and the conditions were extremely favorable for the eminent politician, physicist and philosopher, Dr. Tyndall, to make a similar mistake. But let us hope it was not so, for Dr. Tyndall is a man of mark, and the banquet at which he was perhaps somewhat too abundantly lauded was well deserved by one who had not feared to assert the truth in face of most determined opposition. We can not but think that as the mighty energies of the universe suddenly appeared before him in the exaltation of the moment, there came into his mind the certainty of things to which the conservation of energy, as we understand it, does not apply—the spiritual existence of which this material universe is indeed but the dense and almost impenetrable garment.

Yet it is instructive to note how, through all the speeches that followed Prof. Tyndall's, the garment and its gilded fringes alone was thought of. The advancement of what is called civilization, the material well-being of the people, were alone in question. And what is this civilization, this progress of which science is, forsooth, the handmaid? Hear the *Saturday Review*: "As in ancient Rome, the manliness and vigor of our nation seem to be gradually giving way before the attacks of luxury and vice. Vice is more openly indulged in, luxury in our young men is on the increase." Yes, we use more soap, write more letters, print more books and newspapers, light our houses by electricity, know all about the conservation of energy and the origin of species, yet rejoice in a sham religion, have lost almost all honesty in politics, and allow hypocrisy in the garb of piety to use our printing-presses as disseminators of effeminate unholiness.

"The garment of God" can be seen as it is woven, but the God which that garment clothes is forgotten.

TIMBER FOR A SHIP.—Fancy a single ship requiring two thousand big oak-trees in her construction. We can hardly conceive the enormous drain on our forests a fleet of similarly constructed vessels would entail. From the calculations made, however, by the commissioners of inland revenue, a seventy-four gun wooden ship contained about two thousand tons of oak, which, at the rate of a load and a half per ton, would give three thousand loads of timber, and consequently would require two thousand trees to build her. As not more than forty oaks, yielding a load and a half, are reckoned to stand upon one acre of ground, it would take, therefore, fifty acres to produce the oak necessary to build a seventy-four gun frigate. It will be easy to understand what a vast saving of timber the adoption of iron-constructed vessels has brought about, not, however, to such an extent in the navy as at first blush might be supposed, though the saving in the merchant services must have been considerable. The hulls of the ships, forming her Majesty's fleet, are still partly wood, the backing to the iron plates being an important factor in the consumption of timber, though this, after all, is a mere bagatelle as compared with what was formerly required, and certainly does not affect the oak market, the armor backing being principally teak.—*Timber Trades Journal*.

"You want to be free from whatever gives you annoyance," said the doctor to the sick man; "free from all causes of worry and nervous excitement; from everything that tends to produce mental distress or agitation." "Doctor!" exclaimed the patient, sitting bolt upright in the bed and clapping his professional adviser's hand with enthusiasm, "put that in writing, and I'll apply for a divorce at once."

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SATURDAY, AUGUST 6, 1887.

LET US BE CONSISTENT.

There is, as there ought not to be, no little rivalry, and sometimes downright jealousy, existing between mediums possessing different spiritual gifts. It is no doubt true that the higher phases of mediumship pertain to the intellectual and spiritual nature of man—such as the inspirations of genius in music, painting, oratory, and the various manifestations of the wisdom of the higher spheres of spiritual being,—just as the head is higher and of more importance than the feet—the heart than the spleen.

But we should bear in mind that all the organs of the body are essential to constitute the perfect man—each depending upon the others, and constituting a perfect whole.

So is it with the various gifts of mediumship. The phenomena is the basis of the superstructure of Spiritualism. Without it we should have simply an undemonstrated philosophy, with more pretentious claims than are held by the Christian Church. For the intellectual phases of mediumship to hold the physical phases lightly is for the head to spurn the feet, or the heart to ignore the stomach and liver.

And yet, the man who devotes all his attention to his stomach will cast a glutton. What is he but a spiritual glutton who is forever feeding his spiritual nature with physical wonders and phenomenal sensations?

Of course, it is interesting and satisfying to the student of nature to know to what extent these occult forces can be made to dominate the elements; hence, experiment and investigation are necessary in all of the wonderful phases of spirit manifestation. Even the marvellous fact of materialization so scouted by many who actually believe therein, or deemed of little consequence in the spiritual plan and philosophy, is worthy of the fullest investigation. But only those competent to enter upon this work should devote much attention thereto. And surely it is not well for any one to waste much time in gazing upon physical manifestations of spiritual phenomena merely for the excitement of his individual wonder.

We should not stop with the conviction of the truths of Spiritualism. Once satisfied of the essential facts, we should go on from grace to grace. We should set up the temple of a living Spiritualism in our lives and conduct. It doesn't add the fraction of a span to one's moral or spiritual nature to simply believe that one's spirit friends live and can return to him. We do not think it well to seek their return too often. It interferes with their advancement, especially when those to whom they return are making no spiritual advancement themselves.

But the point we would make is that all spiritual gifts are alike important, and that Spiritualists and especially mediums, should refrain from underestimating any of the so-called lower phases of spirit manifestation. They are all essential to the spiritual edifice—all.

"Parts of one stupendous whole,
Whose center nature is, and God the soul."

CHRISTIAN DUTY.—The thing called "Christian duty" seems to fit itself to all cases and emergencies; but it must be admitted that the American people act more justly and consistently in the matter than any other nation on the globe. It is the Christian duty of a nation to take care of its own heathens, paupers and criminals; the United States does this and more—it looks out for those of other countries as well. It is finding, however, that kindness may even go too far, and become an injury to the one bestowing it. Our late refusal to admit paupers to our shores causes a London paper to remark that while a nation may have a right to refuse to receive paupers, "it is not a Christian proceeding." We show our Christianity by keeping our paupers at home, and we should consider it a "Christian proceeding" if other countries would do the same. Likewise, their anarchists and other disturbers of the public peace.

—We issue this week what we regard as an exceptionally excellent number of the GOLDEN GATE—not so much so editorially as it is in the quality of the original communications and other articles which it contains. The able article of J. Rodas Buchanan on "Psychometry," etc., although written in German for a German spiritual paper, appears first as a translation in the GOLDEN GATE. Dr. John Allyn has an excellent paper on the "Seventh Commission," and John Wetherbee has an unusually interesting article on a subject that has caused many a man to falter in his faith in a future life. In fact all of our contributions are unusually good this week.

LELAND STANFORD.

Since the decided preference shown by the leading Republican paper of the country, the *National Republican*, of Washington, in March last, for Senator Leland Stanford, of California, as the next Republican candidate for the Presidency, various prominent journals throughout the country have jumped at the suggestion, and are moving steadily toward that end.

The sinuosities of politics are too labyrinthine for the average comprehension. While no one can forecast the result of the next National Convention of either party, certain it is that there are many cogent reasons why Mr. Stanford's name will be strongly urged for the nomination before the Republican Convention.

In the first place, the Pacific States and Territories,—now constituting a mighty empire of enlightened thought and teeming industry,—have never had a representative in the executive office. This, hitherto, has been due in a measure, perhaps, to the fact that we have never before had exactly that kind of presidential material around which would gather a sufficient following to render success reasonably certain.

Never yet has a President or vice-President been chosen from west of the Mississippi river, but always from a section of country measuring less than one-third of the territory over which floats the stars and stripes. The people are beginning to see the injustice of this discriminatory partiality.

It may be asked, Would the working classes support Leland Stanford for the Presidency? Why should they not? Who on this continent has ever been a more liberal patron of labor? If he obtained his wealth from the people, as no one will deny, is he not giving it back to them, cent per cent, in the grandest charity ever inaugurated by mortal man? Would not this fact still the clamor of even an out-and-out communist?

The GOLDEN GATE has no politics—no preferences for possible candidates in a partisan sense. We have higher ends to serve. Political parties are all corrupt—all, more or less, run by demagogues, with whom self-interest is the center and circumference of their ambition. But there is no other way to get even a good man's name before the people, to any purpose, except through the machinery of party.

We know something of Leland Stanford's nobility of character,—something of his great goodness of heart—of his purity of life, and of his earnest desire for the uplifting and bettering of humanity. And as for far-seeing knowledge of men and things, and for sound executive ability, who in this nation can be found to excel him? Hence we indulge the hope that his merits may shine pre-eminent among the statesmen to whom the people will look for their next President.

OUR GIRLS.

When it is asked, "What shall we do with our girls?" the question is always prompted with a fear that they are not going to take to housework with the same alacrity as did their grandmothers. The fear is indeed well grounded, for women have now learned that their sphere is naturally no more limited than man's, who does whatever he is capable of doing without question, always choosing that most congenial to his taste. So far as circumstances permit women are doing the same thing; but we do not believe there will be less capable housekeepers in the future than there have been in the past, though it is pretty certain there will be a less number of drudges among women.

We never could understand why boys and girls of the same family were not taught and educated equally in all that concerns the comfort, happiness and welfare of men and women alike. There are wise mothers who train and school their boys as if they were girls, and what model husbands they make! Such mothers are worth their weight in gold; in making their sons good housekeepers, they make happy wives whose domestic toils are understood, shared and appreciated, and all in order, harmony and system.

Young women are every where availing themselves of domestic instruction; some at home, some in weekly classes, and still hundreds of others in educational institutions; but no such thing can be said of our young men, whose physical well-being is sustained by the same means as that of the beautiful girls they admire but fear to marry because the fair creatures might not know how to cook, and a servant would be quite as expensive as tobacco and drinks. Wesleyan College is turning out a host of graduates every year who will hardly find suitable mates among the average young men of the day. All the housework of this College is done by its students—three hundred girls—who devote forty-five minutes of the twenty-four hours to its varying duties. No college in the land is doing as much to fit our young men for useful and desirable husbands. Why not?

PRAYER SERVICE STATIONS.—In the early part of the season rain failed to visit many parts of the East for so long a time that the dreful effects of a drought were beginning to show themselves. In behalf of the people, numerous prayers were sent up to the Throne of Grace asking for the great blessing of abundant rain. It came, not only in showers but in floods and swelling torrents. Rev. Mr. Griffiths prayed for rain one Sunday in Connecticut. On Thursday it came with thunder, and lightning struck the church and damaged it to the extent of a hundred

dollars. The rain would have come just the same had no prayers been offered; but those who think it would not, should join with their petitions a request to be spared from lightning and floods. Rain comes by a natural law, like all other occurrences in the physical world; if this law can be brought into operation, changed or stayed by prayer, the sooner it is known the better. A large class of persons believe that natural laws are under the control of a supreme intelligence. Could this be demonstrated by prayer the world would cease to scoff and ridicule what is so sacred to many. Why do not Christians establish Prayer Service Stations to work in averting the destructive storms whose coming is announced by the Signal Service? If prayer can bring one good shower, it can just as surely avert the cyclone.

DRIFT OF RELIGIOUS THOUGHT.

It is within the recollection of every person who has reached middle life, when the teachings from the pulpit were mainly upon the subject of the "wrath" of God, and the terrible fate that awaited the unrepentant sinner. Ministers were accustomed to depict a literal place of torment for lost souls with a fidelity to imaginary details that was well calculated to excite the fears of all believers in the existence of such a place.

But the last third of a century has wrought a wonderful change in the nature and methods of evangelical preaching. The "anxious seat," the spasmodic conversion, and the "power" of God, as exhibited in the unconscious trance, once so common, especially among the Methodist and Baptist denominations, have all disappeared, or been relegated to the backwoods, where they naturally belong. "Stated preaching" has taken on a higher tone. We now hear more about the "love" than the "anger" of God.

This drift of thought is in the direction of a larger and broader spirituality, and a liberality to which the church was unaccustomed. It is the forerunner to a still wider range of thought and usefulness, which is really moving rapidly in the direction of disintegration, as far as relates to the authority of creed is concerned.

There are those who regard this change in religious sentiment—this laxity of faith in what was long supposed to be essential to man's elevation—as an unfavorable indication for the race. They think they see in the loosening of the hold upon man's religious nature of the time-honored doctrines of the church, a decadence in spirituality—a falling away from the high standard of Christian manhood. But this is a mistake. There was never more spirituality in the world than there is to-day—never better men or women—and never was there more earnest or successful work being done for the uplifting of humanity.

We believe the spirit world is preparing the churches for the new gospel of humanity now dawning upon the world. Already a belief in modern spiritual phenomena is taking possession of the minds of vast numbers of their members, and this belief is the source of happiness to them that they never realized before in their religious experience.

The heaven is everywhere at work. Thousands of noble souls are coming up out of the night of their old beliefs into the sunlight of the new day of spiritual knowledge. And thus is the world becoming better as it grows wiser.

LATE STORIES.

Some one comes forward now with two new stories for the enemies of Spiritualism to add to their library of fiction founded upon alleged mediumistic deceptions and kindred themes. One Henry Guy Careleton is credited with the written statement that he caught Charles Foster tricking, and that Foster admitted to him that his mediumship was all trickery. Such a charge against Foster, no one would waste time in refuting; but to show the small straws convictions are clatching, for support against conviction, they are worth quoting.

Another story is to the effect that Miss Phelps has "gone back" on "Gates Ajar," and all her other spiritualistic writings. This we do not believe, but if it is true, the lady had only to say "yes" to the oft repeated assertion that her *supernatural* experiences were only freaks of a superior and refined fancy. Miss Phelps lives in the form yet, and it will be expected by all honest, liberal minds that she will lose no time in either denouncing or affirming the malicious report.

Some skeptics are so dull of comprehension when it comes to the realm of mind, which is also spiritual, that for so-called mind-reading they have substituted "muscle reading." This they find no difficulty in understanding, and by it see through all the clairvoyant feats of Mr. Bishop, as clearly and satisfactorily as one can see the sun through a tarred glass. One of these clear-seers has made the startling discovery that muscle is the vehicle through which *his own* intelligence acts. We remember that it has been denied by some that the brain is the seat of intelligence; they have even gone so far to the extreme of a popular opinion, that the brains have been located in the heels; and we do not deny the existence of cases and circumstances that would warrant the assertion.

The generality of persons, however, prefer to assign their reason a seat in the crown of their being, where its divinity may shine out from an honest face, and look forth from the windows of the soul, whose depths can never be sounded by muscular intelligence.

OUR SPIRIT PICTURE.

Experiments in any phase of psychic phenomena, to be of value to the world, must be had under what is termed "test conditions." To Spiritualists, who need no such conditions—especially when sitting with mediums whom they have once tested and know to be genuine,—the manifestations may be, and often are, of the most marvelous character. But while true, and unquestioned by themselves, or others who are familiar with like manifestations, the recital thereof has but little, if any, weight with the skeptical world, who are ever ready to attribute our phenomena to any and everything except the true cause.

Hence it is that in our experiments and investigations in psychography, or independent slate-writing, we have ever aimed to present only such facts as we *know* to be true. The various illustrations we have given from time to time through these columns, have, with but few exceptions, been of this character.

Of this character, also, is the likeness appearing on our first page of "Josephine," the beautiful spirit sister of Mrs. Mattie P. Owen. This spirit passed to the higher life about twenty years ago, in the bright dawn of a beautiful and useful womanhood. In her earth-life she possessed rare gifts of body and mind, and is now a radiant presence among the shining ones who are our constant companions and co-workers in behalf of humanity, and in unfolding the grand truths of spirit existence.

Josephine first made her presence known to us while we were sojourning in the city of New Orleans, during the Winter of 1885-86. Seeing a notice of a medium for independent slate-writing in one of the city papers, the writer dropped in at his rooms one day, and requested a seance. He was soon convinced that the medium was a genuine psychographist, as we received messages, written independently, from two persons whom we knew well in earth-life, and in the *fac simile* of their handwriting. The medium then said that there was the spirit of a beautiful young lady present who wished to send a message to the wife of the writer. We asked him how he knew we had a wife. He replied that that was what he understood the spirit to say. He then placed a pair of slates in a chair some three feet distant from where we were sitting, when soon a long message appeared written, beautifully written, addressed to "My Dear Sister," and signed affectionately, "Josephine." In this message was given the name of another of Mrs. Owen's sisters in spirit-life, and also the full names of two friends of the writer. Since then Josephine has been a constant companion and friend, manifesting herself to us frequently.

The picture we present upon our first page was obtained at an experimental seance held with Fred Evans on Tuesday evening, July 26th, the writer and his wife being the only mortals present besides the medium. A single slate, upon which we knew there was no trace or device, was placed upon the table, with a small bit of lead, and also of slate pencil beneath. No hand touched the slate except that of Mrs. Owen. In less than five minutes raps upon the slate indicated that the work was finished.

The artist, Spirit Stanley St. Clair, then wrote upon another slate, under our own hands, saying that if we would give him a larger slate he would take another picture in a different style, and then we could judge which was the best. The slates were furnished, and in a few minutes another picture appeared, of another spirit, but we did not think it equal in merit to the first.

A significant fact in connection with the picture we present, is, that at a seance held in our own home on the afternoon preceding the seance with Mr. Evans, Mrs. Owen and a lady friend being the only persons present, the question was asked as to what would be the nature of the manifestations at the evening's experimental seance. The answer was spelled out that a likeness of Josephine would be given. This fact was carefully withheld from Mr. Evans.

It will be seen that the picture, in an artistic sense, is a great improvement over any former picture produced by St. Clair through Mr. Evans' mediumship. The artist had absented himself from his medium for over two weeks, for the purpose, as his guide, Spirit John Gray, informed us, of making experiments in a new process of spirit picture making, which he here illustrates for the first time.

No mere wood engraving, which only presents the lights and shades of a picture, can do the subject justice. The color of the eyes, the delicate tints of the lips and cheek, and portions of the drapery, are of course omitted. The artist invariably furnishes his own colors, and bestows them with excellent taste and skill.

As to the fact of the picture being produced by independent spirit power, we simply *know* it to be true. Of course there are those who think we are the victims of deception. We can not blame them. These modern revelations of psychic power are too much for the unschooled comprehension. At a subsequent seance with Fred Evans, held on Monday evening, Aug. 1st, we received the following communication from Josephine, written on the two inner surfaces of a pair of slates held in our own hands, explaining the symbol of the seven stars seen upon her head. [We may add that Mrs. Owen had left by steamer on the afternoon of that day for San Diego, a fact of which the medium, until the moment of sitting, had no knowledge; hence, Josephine's reference to her departure is positive proof that there could have been no previous preparation of the slates.] The message reads as follows:

Good evening, Brother James. I see that Mattie has gone for a little trip. But you know that I am very happy to see you have come here this evening. Mr. Gray requests me to explain the meaning of the seven stars that you see in my hair represented on the picture. Well, I will tell you I belong to a band of spirits who act as missionaries to aid and uplift the fallen and assist them to a higher sphere. The number of stars designates the soul and development we have made in our particular work. You see I have progressed sufficiently to be awarded the seventh star. All spirits belonging to this order wear

a star so that they are recognized when manifesting anywhere. I am glad that you are both pleased with my picture. Mr. St. Clair says that he will give you a paper proof in a little time, but not to-night. You can give my love to dear Mattie, and tell her you are going to meet with a very pleasant surprise soon. I see that you and the medium are going to do some good work in a little time, when John Gray is ready. This from loving Josephine.

A NOBLE CHARITY.

"The Little Workers' Foundling Home and Hospital," of West Oakland, is an institution of which the general public has but little knowledge. It was established in East Oakland in 1884, by Mrs. R. S. McQuade, a large-hearted, noble-souled woman, whose motherly sympathies were aroused by the fearful sacrifice of infant life occurring in the neighborhood of her residence, (the bodies of no less than eight infants having been thrown into the bay during a single year of her residence there.) She subsequently removed the institution to its present quarters, and in 1885 obtained from the Legislature a charter for the same. The present Board of Directors consist of Mrs. R. S. McQuade, President; Mrs. Falkner, Vice-President; Mrs. Thomas, Secretary; Miss Moore, Treasurer, and Mrs. Dr. Bingham, Attending Physician. The present number of inmates is thirty-four, of which seven are nursing infants. The Matron is Mrs. M. E. Beamish. This most commendable work was begun, and has been carried forward to its present successful status by funds furnished by its benevolent founder, aided by such private donations as she was able to obtain. The institution is non-sectarian, and is worthy the thoughtful consideration of all liberal and charitable souls.

A NOBLE WORK.—Mrs. Margaret E. Parker, first President of the World's Christian Temperance Union, and author of "Six Weeks in America," who has been sojourning upon the Pacific Coast for the last few months, returned to her home in England a few days ago. Mrs. Parker is one of the world's grand humanitarians. Her home is always open to all workers for humanity, and especially to Americans for whom she has a kindly liking. She has made several trips to America in the interests of humanity, and ere long she expects to return again on a mission of love to working women. Mrs. Parker has been studying up the servant girl question in this country and comparing the wages paid to house servants here with those paid in England. In a pleasant interview with her just before her departure, she informed us that she was going home to arrange for bringing to this coast a number of house servants—good, reliable women, skilled in all manner of housework. This is surely a mission that commends itself to every forlorn housekeeper who is kindly permitted to reside with her lady domestic of Irish birth, for from twenty to thirty dollars per month, with two nights and Sundays out, and the privilege to entertain her lover policeman in the front parlor! We wish Mrs. Parker every possible success.

LOOKOUT MOUNTAIN CAMP-MEETING.—The Camp-Meeting at Lookout Mountain was largely attended, and the enterprising managers are entitled to great credit for securing such an array of leading speakers and platform mediums as were present. Among the foremost workers was one of our San Francisco favorites, the indefatigable worker, improvisator and remarkably versatile speaker, W. J. Colville. In a report of the exercises at the meeting, a reporter says in *The Better Way*: "A great loss to our spiritual literature is sustained by a failure on our part to catch inspired lectures. Those of W. J. Colville, especially, should be preserved. This 'spiritual giant has created a furor of interest at the Lookout Camp. He seems to be a perfect mental machine for his controls, 'always ready and never exhausted. After a long lecture he will sing a difficult solo in 'perfect voice with the greatest ease. He is a remarkable sample of the power of spirit over 'mortal mind and the material body.' With all these commendations we heartily concur. We shall soon have the privilege of listening to 'this spiritual giant' in our city, and we shall frequently present our readers with verbatim reports of his lectures."

DR. BEIGHLE.—A letter from this remarkable healer [the lady with the magnetic hand] informs us that she has changed her purpose of a trip East, and will return to her work, and again be ready to treat the sick on Monday, the 15th inst. Her place of business will be announced in our next issue. Dr. Beighle is one of the best known of our magnetic healers. She is a lady of rare graces of spirit and true nobility of character. Her presence carries with it a healing balm most welcome to the sick. We have often spoken of the wonderful electric power contained in her right hand—a power capable of conveying a positive electric shock, as hundreds of invalids and others can bear witness. It is by this power she heals. Her practice is invariably very large, too large often for her powers of endurance; hence her present vacation. She will return rested and refreshed for her work.

A GOOD WOMAN GONE.—Suddenly and most unexpectedly, a few days ago, Sister L. M. Bowdoin of Stockton, passed on to the land of souls. While we had not the pleasure of her personal acquaintance, we are glad to give space in our columns to the commemoration of her virtues. Her bereaved husband writes of her and her sudden demise in these soulful and touching words: "She passed to the higher life without a moment's time to say good-bye. It is a terrible blow, and with all the comfort I can get from 'our beautiful belief I can hardly bear it. She came less than three years ago to bless my home that had been made desolate years before, and an angel of life and love she has proved to us all. My children mourn her as an affectionate and loved mother, as much as though she had been their first one—my mother, aged 87 years, as though she had been her own daughter; and to me she was all that was possible for any loving woman to be as a sympathetic and loving wife."

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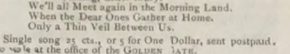
J. J. Morse's lectures on Physio-Psychological Science are deeply interesting. His classes are large, prompt in attendance, and we feel that it is good for them to be there. His meetings at the Temple are gaining in interest and numbers, and his work altogether is fraught with the highest good to humanity. We regret that we are unable, personally, to attend them more regularly, but our own work is so constant and confining that we can see but little room for other duties or pleasures.

Professor Richard A. Proctor, the eminent English astronomer, has decided to become an American citizen. He has purchased a tract of land at Orange Lake, Fla., and is erecting a new cottage. Prof. Proctor was born in 1837.

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[Written for the Golden Gate.]

OUR OWN.

[From the spirit, Mrs. Conant, through Mrs. Scovell, medium.]

We have careful thoughts for the stranger;
And smiles for the sometime guest,
But oft for "our own," the bitter tone,
Though we love "our own" the best;

Ah! lips with curve impatient!
Ah, brow with that look of scorn!
'Twere a cruel fate, were the night too late
To undo the work of the morn.

Glancing over the pages of an old book of stray poems, the above gem caught our eyes. The simple initials, S. H. T. told the claims the author had upon worldly fame. Little did S. H. T. think when sending the poem out into a critical world, how many hearts would echo the pain conveyed in it, even to the borders, ay, beyond the borders into spirit life. How many in earth life are careless of "their own," those so dearly loved, yet vexed by word or look of ours until life becomes a burden and loses all brightness and beauty. We rise in the morning full of life and hope; some little vexed matter will come up; "our own" will speak a hasty word of censure; we will answer in the same manner; one word—one more—still another—and the mischief is done; "our own" leaves us, chafing under the biting words and covert sneers that seem to grow instead of to lessen, and yet it is the deep love of our nature calling in vain for a better understanding, one with the other, or with whomsoever of the household we have had the difference. When the door closes on their retreating form, and we know they have left us in anger, we begin to think of the many harsh words we uttered, the sneers and taunts which interspersed our conversation so freely. All return, and like a two edged sword, we feel the rebound as cutting as when sent from us to wound another, until, knife-like, the thought pierces our heart, "what if we should never see them again?" How many leave home in the morning and are conveyed across the threshold at night maimed or lifeless. "Our own" goes forth in the morning to return at night, deaf to all our love and tears and caresses.

Ah, dear angels! how we miss their presence; how much, our own hearts can tell best, when their sightless eyes closed in death, will no longer meet ours, either in hate or love; when the dear tones of their voice will never again fall on our ears as of yore, either in praise or censure; when their hands cold and rigid will never again in earth-life clasp ours in forgiveness for the pain we made them suffer. They can neither ask nor grant forgiveness for the sad folly committed in blind passion; and yet, Heaven knows, we love "our own" the best. When the gust of angry passion is over, we would recall every unkind thought and expression if we could, but, alas, it is too late; even when friendship and love is restored, the scars still remain, and only years of repentance can in a measure erase them.

It is only through the guidance of angel hands, tender and kind, that we may escape the shoals and quicksands of love's broad river. We must always remember "our own" above all others, for it is through them and their love that our lives will be happy. The watchword of our soul should be, "Guard well thy tongue that it shall only express love and charity." Let even thy thoughts be kind and generous, for an evil thought has a power unexpressed as well as if spoken aloud. See to it that only kindness for the household, as well as strangers, regulates your actions.

Oh wife! Oh husband! the cloud formed no larger than a man's hand gradually increases until the angry shadow encompasses you. "Our own" becomes hateful in our sight for the time being, and even when it begins to fade away and love again resumes her sway, how sore the heart?

Confidence once broken can never be restored to pristine purity again. Many have sent a loved one forth with angry upbraidings, only to welcome the feet of the friends who bear the body of "our own" a lifeless mass of clay into the home again. The soul which made it beautiful to us has, as it were, in the twinkling of an eye, separated from the body, and naught is left us but a remorse ceaseless as the ages. In the first moments of our bitter agony it seems an impossibility for us to exist without them, knowing that we were to blame as well as they, willing to accept all the fault now that they have passed to the great land of souls; when we realize that never again will we clasp their hands as in earth-life; never be able to ask pardon for our hasty, rude words of anger. Years may pass, but the sting will still remain. The dear soul will return to us laden with sweet forgiveness, yet it can never be the same as if we still had the living presence in the form of "our own" with us.

Then heed well every action and word which may give pain to our loved ones, and if we have not strength of will to control our thoughts, at least control their expression. Then, in the coming time, let us remember "our own" has claims far beyond the stranger or passing acquaintance. If we greet our acquaintances with smiles and words of cheer, why not "our own"; and not, as is the case too many times in the family meeting around the breakfast table, a growl from the father about some article of food which is not prepared just to his taste, a fretful re-

joinder from the over-worked mother, and the children taking the cue from father and mother begin wrangling as to whom shall be served first. Let all remember that love should be king, and his rule is one which will sweeten the most humble fare and make it palatable, helping to make a palace of the cottage as well as mansions of brick or stone. Remember your duty to your own relatives. If we are attentive to "our own" it makes us more polite to the world at large. In doing good in the home circle we will naturally cultivate a disposition to do right by every body we meet.

[Written for the Golden Gate.]

A Spirit's Experience.

As you desire, I will tell you something of my new home, or spirit life, experience:

Not many years ago I was cast out of earth. I died—so-called. This was not death. It was a new birth, but as I was not prepared for the new conditions, I was, in a measure, in the dark. When I awoke to the new life I found myself alone. I met none of my friends at my first waking. What was my fate I could not tell. I was so bewildered that I could not understand whether I was dead or in a dream. And I lingered along in this slumbry, dreamy state for some days. But the hour came for me to awaken to consciousness.

One of my dear kindred came and accosted me thus: "Well, my son, you have come over to dwell with us; you are glad you have landed on this shore?"

I was greatly surprised, and answered, "My eyes are not yet opened, and I am not able to say how I like it here."

"Well," said my father, "come with me, I will take you out to see the conditions you are awakening to."

So father took me up and out of my lowly slumber. As we were rambling along, my eyes opened, and beheld new and beautiful scenes, and I said, "Well, father, are you leading me out of earth into heaven?"

Father smiled and said, "My boy, you are up and away from old earth. You are now being initiated into the realities of life continued; you are just beginning to see a few of the pleasing things which arrest the mind of the earth-farer who has wandered off the earth-sphere to try his destiny in another claim."

I exclaimed, "O father, am I saved? and am I with my dear father?" And I was overcome. Coming to, I raised my head and saw before me my mother. And that radiant countenance was unspeakably beautiful. I cried with holy joy. My mother caught me to her arms; and this meeting was a forecast of the joys of heaven. I was again overcome with joy a peace. Now I began to realize that I had truly made a change of worlds; and I rejoiced with exceeding joy. My mother, my father, were with me in paradise!

But a change soon came. I began to realize that I had left my dear family on the cold earth.

I exclaimed to my dear parents, "My wife and children are left behind; I cannot stay in paradise and leave them down there. No, no; I will return; I must." Immediately I seemed to be let down, as it were from above, down, down, and in a moment I was at my home on earth, and could see my wife and children just as they were. Oh, how I did try to give them comfort. I begged of them not to grieve so, but I could not make them see or understand me. I lingered about them. I returned; I was not happy; could not be happy, and so I was tied to my loved darlings on earth.

It seemed to me that I could not remain out of the body, and my family be left to struggle below. I returned to my father and mother for comfort. Mother, sweet angel, took me by the hand and led me to a sweet bower, and sat me down by her side, and said, "William, you must remember that all have to die. You must not mourn so, my son; the angels will watch over your dear ones. Rest thee, my boy, this is only one of the pretty places you will see."

And, what a place. Gorgeous, with flowers of indescribable beauty.

"Now, my son," she said, "I will transport thee to our home in the new life." And as if in a balloon, without ballast, we were taking flight with exceeding velocity skyward, and in a moment, for it seemed so, we were on the borders of a new heaven, so peaceful, so exquisitely grand and sublime, that earth language would fail to convey the scene to mortal mind. Overwhelmed with joy and unspeakable gladness, I fell prostrate at my angel mother's feet, crying in a loud voice, "O God, forgive me, a miserable sinner I am."

This struggle with myself and my God blinded my eyes, and I prayed my mother to usher me into my own place.

She said, "William, I will take you to your home. You will feel more freedom."

So I was wafted by my angel mother through space to a locality more fitted to my mental and spiritual being. I was there in a moment, and was left there alone. My mother had gone; my father was not with me. However, I soon weighed anchor; the thick mists moved to the right and left, and with sail set to the breeze, my bark moves on to eternal joys—its heaven.

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BY JOHN WETHERBEE.

He was an old friend. A half century ago he and I were schoolmates. I knew him well. It surprised me, some thirty odd years ago, to find him a defender of the then new light of Modern Spiritualism. This was a few years before I became a believer myself. He was not a Spiritualist, but defended its phenomena because he had had evidence of its truth—that it was founded on fact. He was not inclined to think the unknown factor of these manifestations was departed spirits who had been human beings. Like myself, he was a Parkerite, and had Theodore Parker's view of the matter, that we knew but little of the possibilities of the human mind, and that the phenomena would be accounted for naturally without being spirit manifestations.

This old friend, that I have introduced for a purpose, considered these so-called spirit manifestations as singular and curious, and being based on fact, were respectable. I laughed at the possibility of their being facts, especially of some things he had critically noticed and endorsed, which I now know were actual facts, but I did not know it then.

Circumstances prevented me from seeing much of my old friend for the next ten years, and when I did I had become a Spiritualist, and in talking with him on the subject as with one who had experience, I was surprised to find him wholly off the track, while I, on the other hand, was on it. He had changed places. He had never been a believer; he at first favored its phenomena as a truth, but saw no evidence that it was spiritual, and had retired from its pursuit. He saw no evidence of man's continued existence in it, and, if true, it was, as he often said, the future life to him undesirable and unattractive. His reasonings and his doubts were the most unanswerable that I have ever encountered. I have seen during the past fifteen or twenty years a great deal of this man; his thoughts have benefited me, and I hope mine have him. I will give the substance of a late conversation as an illustration. It interested me, and may interest the reader. But first, I will give a pen portrait of him: He is a thoughtful man, scholarly, or well read, and I have always presumed him to be a rewarded man in a worldly sense; he is cheerful, and usually appears to be a happy man; certainly he has the faculty by his geniality of making others happy. His is always a welcome presence, and smiles of satisfaction greet him when he comes where people are. He is a mild, pleasant looking, and not a shadow in any social gathering.

This genial man, when talking with me lately, heaved a sigh that somewhat startled me. It seemed to have slipped out unguardedly. Noticing my attention to the sad slip, he said, as if in continuation of the sigh, or to explain it, "I wish I could feel that there is really a divinity shaping human ends intelligently and justly."

"Why," said I, "there is, without a doubt, but I do not call it by that name." "Well," said he, "call it what you like, departed spirits or divine providence, it amounts to the same thing, and I cannot see any evidence of such a supervision; in the events of life everything seems to be accident, luck or chance. Those with good health, good constitutions and bad hearts are rewarded by getting the prizes of life. The rewards for well doing in this life are so rare, compared with the penalties, that the results are the strongest argument against the existence of our departed spirits that there is."

I opened my eyes with surprise, and said, "Charles Sumner, beginning his eulogy on Lincoln, said, 'In the providence of God there are no accidents.'"

"Sumner was a great man," my friend replied, "so was Theodore Parker, who said the same, and so was Jesus, who said the hairs of our head are all numbered, but I can not see it, and I don't think they did. I only wish I could. If the spirits of the departed are entities, cognizant as they would be of the sufferings, misfits, and the misfortunes of mortal life, there must be as much misery in heaven as there is on earth. I am aware that argument is altogether in favor of a future life, for man, to be stilled at death, would be both an injustice and a waste. Simple fairness on the part of the intelligent cause of things requires life's extension into the beyond. But with that extension, a knowledge of the incomings and the outgoings of human life carries grief with it, and grief spoils a heaven. If death blunts the soul and spirit life in happy ignorance of mortal affairs, certainly that ignorance would not be bliss. With a discrete separation from loved ones left behind to the cold mercies of a selfish world, heaven would be no improvement over earth. It would be as bad as knowledge of the facts and powerlessness to aid could make it."

My friend then quoted from David, "I was once young and now I am old, but I have never seen the righteous forsaken nor their seed begging bread," and added, "I have found it otherwise. If there are departed spirits who are cognizant of human affairs, can any one doubt that they often see the righteous forsaken and their seed suffering? and can they be happy with such knowledge, if powerless to aid?" "But they can aid, and do aid," I said. He stopped me by saying, "You know better, Mr. Shadows, from your own experience, and here he reminded me of

some things that were very hard to answer, and I made no attempt to do so; I only quoted the old hymn—

While the lamp holds out to burn,
The vilest sinner may return.

This quotation made my friend laugh, for, he said, I had great faith, as I did not refer to myself as the sinner, but that the spirits not being dead, there is time yet for the delinquents to toe the mark.

This old friend continuing, notwithstanding my facetiousness, said, "I know a good sympathetic man doing his full duty to his brother-men, who has been a fill horse all his life to those who depended upon him; though he was not their father, he filled the gap of others' shortcomings. He has been a father to the fatherless; I have seen many die the favors when over the river, and hardly as grateful in remembrance as spirits as when leaving this shore for the other. This man all his life has been one of sorrows and acquainted with griefs. I have never seen the least evidence that there was any divinity, a providence, or intelligence shaping his ends, at least favorably, or guiding or guarding him; on the other hand such an intelligence, if there were one, was a deceiver, that is, if industry, economy, steadiness, self-denial, human sympathy called for a reward of merit, for punishment came instead. Does that indicate intelligence? 'Be virtuous and you will be happy,' says the proverb. This man did his whole duty, followed the golden rule maxim; that would seem to be virtue in the highest sense, but he is not happy, but on the contrary he is a man of sorrows. The author of the Elegy says

To each his sufferings—all are men
Condemned alike to groan;
The tender for his pain,
The unfeeling for his own.

"This quotation," said my friend, "may be truth as well as poetry; if so, it strengthens the agnosticism; that I admit, but this man of whom I am speaking not only groans for another's pain, but groans for his own also. He has provided for other people's children, made mothers happy thereby, and has seen life and prosperity follow his efforts and his charity. He has done his best for his own children also, when as they grew up to be an aid and a comfort, they departed this life, and he is left in his loneliness. That of itself seems unfair, but loneliness is no name for his condition; it involved misfortune, unexplainable demoralization. What he sowed he has not reaped. The departed spirits of his children and his friends claim to come to him, but it looks to me and to him like deception, for they say they are happy, have no desire to come back. But how can they be happy and he so unhappy in misfortune caused by their exit, if they know his condition? Ignorance of, or indifference to human necessities is not assurance of heavenly happiness. I prefer to feel that they are dead, really dead, than that they are so changed, or conditioned as to be no longer the loving beings they were when alive on earth. I simply name this one instance; the world is full of them—everywhere, neglected orphans, friendless suffering people, struggling mortals, large-hearted people suffering the torments of the damned. Oh, no! there is no intelligent divinity supervising matters to beneficent ends, and certainly not our loved and lost, for if so, I could not respect them on my actual experience; so I cannot give the subject even the benefit of the doubt."

But, says I to him, "suppose one returns from the dead, and says, 'I am still alive; my body died and worms have eaten it, but I am as alive and conscious as ever.'"

"That," said he, "would settle it if beyond all question; but there is the rub. That there is this occult intelligence—that the spiritual manifestations have an intelligent backing, I have no doubt, but it may be," said he, "and probably is, from this world and not from the other. I certainly have never heard, seen or read of a communication that would be positive proof of its *supermundane* source, and the nearest approach to positive proof that I have ever had has lowered that life in my estimation, has made me prefer a finis to a future."

From things I think I know, the man of whom my old friend spoke was himself, and I agree with him fully. I could almost match him in the loss of near almost entailing disaster, and every thing seems to have gone wrong with me. When my son departed this life near two years ago I felt it to have been an undeserved and an unwarranted infliction, and certainly as a reward of merit I had deserved fairer treatment than I had received. My son also, like others, says he is happy, no desire to be back again he to fill his vacant place. He says also he can be of more benefit to his father and be in mother in spirit-life than he could be in earth-life. Nobody can tell how necessary his life and prospects were to me in a worldly sense, and how false, from a wordly point of view, when he says he can be of more benefit now; he must mean to benefit spiritually, but I do not mean need such benefit. I think Spiritualism has cost me more than it will ever pay; but if I thought as my old friend does, there is with a similarity of griefs, that there is no supervising divinity or intelligences no supervising matters in this world, I would be in a frame of mind to accept the advice but I of Job's wife, "curse God and die," but I have no more question of that supervision than I have of my life itself.

The summing up, then, of this great question, is how to reconcile the issues of

GOLDEN GATE.

human life as manifested around us with the principle of justice. One has got to include a future life as well as this present one—otherwise there is no justice; and the very thing that throws a doubt on my old friend's view of Spiritualism is the strongest argument for another, or a spirit-life, and the sensuous proof, in my estimation, is what clinches the argument—hence my advocacy of sensuous proof, which I consider the one distinguishing feature of modern Spiritualism.

It is easier for me to believe in an invisible intelligence, even an infinite one, than to believe all I see around me to be the outcome of chance. Intelligence, infinite or finite, means justice, that is, fair play. No justice, no intelligence. This world alone, or the outcome of it, is not on the side of justice; therefore there must be another—a "clearing house," so to speak, where balances are adjusted.

I find I am making this article rather long, and there is something strong to be said on my view of the subject, which will be seen, differs from my friend. I have stated my position, in closing, very briefly, but will elaborate the point in another article, to show, notwithstanding my drawbacks, I am very firm both on the side of justice and on the side of a supervising intelligence the finger ends of which are our departed friends.

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LEGAL NOTICE.

TO THE CITIZEN JUDGE OF THE DISTRICT OF THE Territory of Lower California, of the United States of Mexico:

The undersigned, Jose Ramon Pico, of Mexican origin, born in Alta California in the year 1828, which now belongs to the United States of North America, and residing in the city of San Francisco, of said State, do hereby declare: That in the month of December, 1859, Colonel Don Jose Castro, Superior Political and Military Chief of the Territory of Lower California, arrived in said city, and Santa Clara county; that in the house of my father, Don Antonio Maria Pico (now deceased), he made known to me that the Baron Don Juan de la Mora, whom he had sent as commissioner to the Supreme Government of Mexico, in speaking with the President, Don Benito Juarez, in the City of Vera Cruz, and had obtained from him ample authorization that he, that is, the said Colonel Don Jose Castro, could sell the lands belonging to (public lands) said Territory of Lower California for the price of one hundred dollars for each league; that he had returned to said Territory, and thought he would dispose of some public lands with the object to collect resources and assist his authority and the constitutional order, declaring that, if I wished, I might direct to him, after his arrival at the frontier of Lower California, a memorial soliciting time and place of sale, which he would grant me provided that I would remit him the sum of one hundred dollars for each site; I accepted that proposition, and about the month of February, 1860, I sent a petition and the sum of one thousand and one hundred dollars to Don L. Arguello, lieutenant of the said Santos, that is, Lower California, and the aforesaid Mr. Arguello, a little while after, remitted to me the title, dated March 13th, 1860, dispatched in my favor the Colonel Don Jose Castro, Political and Military superior Chief of said Territory, granting me eleven sites, which I had solicited, and which were judicially located by the competent Judge, Don Tomas Warner, in 1865, in the place called "Manadero," situated on the Northern Frontier of Lower California, and near the Bay of the Ensenada de Todos Santos; that in 1867 Don Juan Manuel Lucio and a certain Roberto Allison proposed to me to occupy said lands with a certain number of cattle for breeding, and for other purposes, for the term of eight years, they obliging themselves to pay me ten per cent of all the increase provided I would transfer to both my rights in order to represent them as owners, though, in reality, they were only my lessees; that I, having at that time entire confidence in said Don Juan Manuel Lucio, who, at the date last mentioned managed an affair of lands which my family claimed in said town of San Jose, I decided to make the transfer they proposed to me, and I received having signed, in May, 1867, before J. H. Blood, Notary Public of the said Territory of Lower California, without having received a single dollar in payment of the value of my said lands; therefore I declare that, though the document I signed expressed the contrary, that I do not purely pro forma; that said Juan Manuel Lucio and Roberto Allison from that time have pretended that they were also owners of said lands, that they have not put there any cattle to make good their compromise entered into with me, as I have already indicated, and that they have refused to execute the necessary document to return to me the rights I have to the referred to lands, and in this way have prejudiced me considerable in my interest. Moreover, now by these same presents, and in the best form of law and justice, I solemnly declare, one, two, and three times, null and void, any value, the deed of sale which said Lucio and Allison pretend, and that whatsoever sale or contract they make of said lands will be null and of no value, because I am the only and real owner of said lands, and I am in witness whereof I have signed this present protest in the city of San Francisco, of Alta California, this 17th day of October, 1867.

JOSE RAMON PICO.
Witnesses: (Manuel Castro, Louis Peralta.)

STATE OF CALIFORNIA,
COUNTY OF SAN FRANCISCO, ss

I, Jose Ramon Pico, being duly sworn, depose and say that I am the same person mentioned in the foregoing instrument; that I executed an instrument of which the said foregoing instrument is a true copy, and placed the same in the hands of Jose Moreno, and instructed him to proceed to La Paz, in Lower California, and place it in the hands of that thereafter he proceeded to La Paz, and on his return to California he gave me a paper signed by the keeper of the La Paz, acknowledging that he had received the said instrument and recorded the same in the archives at La Paz. That said paper remained in my possession until October, 1873, when the same was, while among other papers belonging to me, stolen.

JOSE RAMON PICO.
Witnesses: (C. Schmitz, C. B. Coll. Before me, I attest. J. H. Blood, Notary Public.)

GOLD Seals are scarce, but those who write to Sullivan & Co., Portland, Me., will receive full information about which they can do and live at home. Both sexes may have them from \$10 to \$25 per day. Some have earned over \$100 in a day. Entered, young or old. Capital not required. You are wanted free. Those who start at once are absolutely sure of huge little fortunes. All in new.

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A FABLE FOR ECONOMISTS.—An ant which was painfully toiling across the road with a grain of corn, observed a mouse scamper out of a hole under the door of the grain elevator near by. "At your old tricks, I suppose," said the ant scornfully; "why don't you work for your living as I do, instead of stealing what you eat?" "Poor drudge!" said the mouse in a pitying tone, "you are only fit for a life of labor; you have not the far-seeing genius that grasps great combinations and insures enormous profits. But know this—that myself and two or three other mice have formed a syndicate and bored a hole through the bottom of the grain bin. We have established a corner in corn, and are making more in a day than you can in your natural life. Do not complain of this, for it is perfectly legal—the corns, following the laws of gravitation, must fall into our pockets." The mouse stalked away with the air of one owning the earth, and the poor ant wondered why the laws of gravitation were so arranged that he never could find an easy way of making his living. This is respectfully dedicated to the sages who are wrestling with the labor problem.—*Life*.

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