



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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J. J. OWEN, EDITOR AND MANAGER,
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COMFORT FOR THE AFFLICTED.

Funeral Services over the Remains of
Mercy S. Hodgdon Webb—Discourse
by J. J. Morse.

INVOCATION.

O Thou Eternal Soul who unfoldeth within
Thine everlasting love all the children of humanity,
we turn to Thee to-day with every confidence
in Thine eternal beneficence, knowing
indeed that Thou ordereth all things wisely and well,
and that Thine everlasting wisdom will prevail
through all the devices ways of life, triumphing
in the end in the glad certainty of eternal life,
where, in Thy fairer world Thou givest back to
those who mourn upon the plains of mortality
all who have gone before in the sunlight of Thine
everlasting favor, into the bright realities that
Thou hast prepared as a heritage for all Thy children.

The dearly beloved sister, to whom these relatives
and friends have here gathered to do
honor, has entered into the beauty and the glory
there, and is learning anew the treasures of Thy
truth, the power of Thy wisdom and the depth of
Thy love. Oh, may something of that
radiance descend upon the hearts of all here
now; may something of Thy love find a lodgment
within their throbbing breasts; may something
of Thy wisdom sustain them in this
their hour of trial, so that they, being inspired,
upheld and illumined by Thee, may be able
with steady eye to see through the mists of time
into the glad and glorious realities that lie
beyond, catching glimpses of the angel faces there
to-day, as they have done in former times, and
echoes of the sweet voice that has spoken to
them in days gone by many a time, and, buoyed
up and strengthened by the evangel that has
come to their household, learn beyond all doubt
that eternal life is the victory over even death
itself. Then shall their souls be charged with
Thy love, inspired by Thy truth, their lives
brightened by the glories that shall stream down
upon their hearts and understandings, and they
shall cease that death is Thy loving favor leading Thy
children forward and onward to the fairer world
and better life beyond.

In Thy name, O Soul of Eternal Life, in the
name of the bright realities that Thou hast ordain-
ed as the heritage of Thy children, and in
sacred memory of all the life of love, faith-
fulness and pure goodness of our ascended sister,
we invoke Thy blessing upon these here as-
sembled, so that indeed all may come in spirit
and in truth nearer to Thee whom we call our
Father and our God.

ADDRESS.

Full of mortal years and womanly
honors, graced with all the beauty that
can belong to human life, your dearly
beloved and now arisen sister sojourned
amongst you for three score years and
ten, bearing her duty bravely and nobly,
doing it lovingly and generously, and train-
ing those who sprang from her life in that
way of righteous living and pure aspiring
that makes them living monuments to-day
of the faithful service and tender de-
votion their mother rendered to them, and
the world besides. She was the faithful,
loving and cheerful companion of him who
now views the mortal remains of so long
he has loved and cherished his life with
the genial inspiration of her own soul,
uplifting and sustaining him at all times,
and giving of the ample wealth of her own
great nature. Noble and glorious indeed
are such lives among humanity, and
bright beyond all comparison are such
contributions to the world at large—precious
inspirations to the life of man. You do
well, good friends and neighbors, to
gather here to-day to pay your tribute
of respect to such a career of personal
goodness, purity and truth as hers.

Life lengthens on day by day, and the
beloved mingle with you in your concerns
and endeavors, twining themselves around
your hearts closer and closer as they come
nearer and nearer to your souls, until at last
it seems that they have bound themselves
so closely to you that they are part and

parcel of your life. For a Summer's
season your barks float upon the limpid
waters of joyous life, scenting no danger,
seeing no signs of storm, anticipating no
departure of the loving household life;
you feel all the kindness and affection
that hearts and souls can feel, and as you
float on and on, so full of happiness, you
little reck the day shall come when the
waters shall turn dark, the sky be ob-
scured, and the sun, seemingly, draped in
black, and the bitter rains of fearful sorrow
descend where once was genial sunshine.
Yet that day comes to all, and the sigh-
ing of the winds, the pattering of the
raindrops and the vanishing of the sun-
shine seem to leave you in deepest gloom
when they who made the sunshine and
the glory of your hopes are, by the loving
favor of the Eternal Father, lifted higher
still in the great schools of eternal progress.

So you to-day feel as though the bitter
waters were flowing around you and the
cold and cheerless rains falling upon you;
you feel that the glow of life has been
dimmed, and, seemingly, almost shut out.
Yet she who made that glory for you
here, who made that sunshine glint upon
the waters of your lives, has not died;
she has only trodden that road you shall
all tread by and by—has only preceded
you by a little space into that fairer coun-
try that lies beyond the boundaries of
mortal life. Over there, as one by one
you take your several passages, you shall
clasp that hand again, and shall see that
face radiant with a glory of the eternal
heavens. Once more the loving, heart-
felt, soulful kiss shall rest upon your brows
and lips, and those womanly, motherly
arms shall enwrap you in their sweet em-
brace, binding you in the old cords of
loving favor and affection that you remem-
ber now so keenly when they seem to be
freshly undimmed.

She has not died. It is but the vesture
you see before you, the raiment beneficent
Mother Nature hath loaned to all her
children. The indwelling, conscious im-
mortal soul hath now found a fairer im-
mortal, even, and the loving wisdom of the
Eternal Father hath but whispered to her
through the agency of the pale angel of
death, "Sweet sister, one step higher—
Now thy pains are over, thy sorrows cease,
one degree beyond where thou hast lived!
and all thy ills and afflictions have been
left behind. Step out of the earthly into
the immortal; leave the gloom of the
Winter-land of life behind you, and enter
into the glory of the Summer-land be-
yond."

Obeying that summons, nature reverses
the currents of material life, throws down
the barrier between the mortal and the
spiritual, and the enfranchised one, re-
leased from all restraints, leaps gladly
from the life that is to the grander, larger
life that lies beyond. Not dead; not
sleeping; only gone before. Not gone so
far as to be beyond your sympathy; but
feeling with you in heart and soul just
as truly now as when animating that form lying
prone before you. O blessed change of
death that lays aside from mortality forever
all the limitations, cares and afflictions of
mortal being and drapes the soul in un-
dying glory, placing it upon fairer planes
of being, calling into action nobler qual-
ities of nature, and always and ever draw-
ing it closer and closer still to those who
have been left behind.

The tear will flow, the heart will throb
and the breast will heave, sadness rest
upon the weary face, and the dark clouds
of sorrow will fill the mind. The deeper,
the truer and the tenderer you love and
feel, the deeper must always be the pain
of parting. But it is only parting, it is
not loss—only parting for a time. The
bark has been launched upon the won-
derous sea whose coast line upon the
lower life is mortal being; its sails are
filled with the favoring gales of God's
loving providence, and it courses across
the mighty ocean until it sees the glad
headlands of the immortal shore. Over
there, where the glistening sands are
spread under the glory-light of eternal
being, where troops of enfranchised souls
are gathered, praising God and loving
each other for all the ages of futurity,
behold the wanderer and traveler now
step ashore; loving friends who have
known her in the mortal life step from
that shining throng and clasp her out
and hand and give gracious welcome, and
whisper in her ears the sweetest of all
greetings, "Well done thou good and
faithful sister who did so much for thy
brethren while living; in such kindly ser-

vice thou did'st best of all render worship
to thy God."

Then let the surcharged heart relieve
its care; let the pent up waters of the soul
gush forth in the sympathizing tear; let all
of feeling and love within you stir your
deepest and inmost nature. But in so
doing turn in the midst of thy clouds and
sorrowing to the little strip of blue that
shines beyond the horizon, to that pres-
ence that has come to you in times gone
by and who has informed you of the
reality of life eternal. Let that be the
star of promise beaming in your darkness
and in your sorrow; let it be a sweet
trumpet note sounding clearly within the
depths of your being that there is no
death.

And when you are called upon to take
that mystic journey from the seen to the
unseen, our earnest hope, our best desire,
our noblest thought for you all shall be,
may you each and every one be as well
prepared to encounter that change as was
she whose days were full of honor, truth
and goodness. Then, indeed, the wel-
come you receive shall be a rich and
glorious compensation.

Let us look to the love of God, to that
divine, eternal quality that never dim-
inishes or plays falsely with the needs of
human nature. In life you find it ever,
and when the prosperous tides roll onward
you are indeed conscious and grateful for
the presence of the love of our Eternal
Father. When all is happy and joyous it
is meet and wise that you feel that the
love of God is working in your hearts.
But in the time of sorrow, when these cur-
rents have been changed, seemingly, into
the backward flow of death, feel also the
love of God is working there. It may be
difficult, indeed, in the fresh outbursts of
sorrow, to feel that death is a manifesta-
tion of our Father's love, but yet it is. It
is another exhibition of His divine pres-
ence, and most wise, for by and by you
shall all be lifted forwards in the scale of
life, carried forward into the serene coun-
tries beyond, and over there learn to know
and love and revere our Father better
than you could while here on earth.

Beloved friends, the life of this good
sister, who has seemingly gone out from
your midst, so far as outward sight is con-
cerned, should be an inspiration to you
all; to each woman's heart and soul it
should come with full force and power
and beauty. When a life can be so lived
that naught else but kindly words can be
truly said when its mortal part is closed,
then such a life stands before you as
worthy of your emulation, becomes an in-
spiration to you, and a lesson that you
should treasure in your souls and cherish
in your minds for all the remaining days
of your mortality. Take this sister's good
life, then, to your hearts, good sisters
present, and let her womanly, motherly
and soulful qualities inspire their likes
within yourselves. The best, the sweetest,
the noblest epitaph that could be in-
scribed above her would be this, "She
was a good woman." Therein is con-
tained all. She was the loving wife, the
devoted mother, a good woman.

And you, good brothers, take this life
of noble service and loving kindness to
your hearts and understandings also; re-
member that all you do, having an eternal
relationship and being a stepping-stone
toward the better world, your own hearts
shall be the purer for every lesson of vir-
tue and of goodness that you can incor-
porate within your lives. Bear, then, the
truth within your hearts that she who has
departed outwardly from your midst has
left a legacy of inspiration behind her
which we commend to your acceptance.

And you, good friends, when the hour
of sorrow is upon you, and the dark
waters of your grief surge within your
souls, look upwards to that eternal source
from whence proceedeth all of light and
glory and truth, and with trust and confi-
dence in that everlasting future, there
shall come to you a sustaining power that
shall bless and comfort you, and the
measure of your happiness shall be the
outcome of your faith in the love and jus-
tice and wisdom of God—that God that
doeth all things wisely and well and order-
eth all for the happiness and advance-
ment of his children.

Then let the sunshine of that divine
presence descend in your hearts; let it il-
luminize the solemnity of the present hour;
let it lift you out of the grief that assails
you and bring you into harmony with it-
self, enabling you to know, without the
shadow of a doubt, that all things may be

trusted to our Father's care and keeping.

So when you presently deposit within
the bosom of mother earth that which
nature loaned you for a while, and as the
sods are falling upon the casket, you may
not feel that all you have loved is being
lost from sight forever; and we tell you
the time will surely come when you shall
know beyond all doubt that the eternal
life is the heritage of all mankind, and the
mother, wife and friend whom you have
loved so deeply and so truly, shall meet
you over there.

Gracious God, to whom all life, all
goodness and all truth is to be ascribed,
we give Thee thanks for that better world
that lies beyond, where all the sundered
ties of mortal life shall be reunited, where
all the lost shall be found, where every
sweet affection and divinest hope of man's
higher and better nature shall blossom into
a radiant flowering forevermore.

And while here in mortal life may the
grace and loving favor of the unseen angel
world and the sweet ministrations of those
you love to remember, be with you, and
when your time shall come to enter the
eternal life beyond, may you each and all
be as well prepared to tread its sunny
shores as the dear beloved friend who has
now taken flight to the other country,
where you in turn shall go and learn more
of the wisdom and the love of our Father
and our God.

What has Spiritualism Taught.

[Given by the spirits through Emma Hardinge Britten.]

1. It proves man's immortality, and the
existence of a Spiritual Universe.
2. It annihilates the doctrine of eternal
punishment, and substitutes the assurance
of eternal progress.
3. It sweeps away the idea of a per-
sonal devil, and locates the source of evil
in man's own imperfection.
4. It opens the path of progress and
reform to every living soul, both here and
hereafter.
5. It destroys the immoral and unjust
doctrine of vicarious atonement for sin,
and compels every soul to rise and be-
come its own Savior.
6. It substitutes the worship of an In-
finite Eternal, and all Perfect Spirit for
the partial and man-made god of sects.
7. It demolishes the materialistic con-
ceptions of a theological Heaven and
Hell, making each a state of happiness or
misery, and both dependent on the good
or evil of the soul within.
8. It is the death-blow to superstition,
sectarianism, and religious bigotry.
9. Whilst affirming that there is a stand-
ard of truth in everything, it acknowledges
man's incapacity to discover all truth, and
therefore teaches, though never forces, its
beliefs on any one.
10. It accepts of, and teaches no theo-
ries that are not sustained by independent
facts and well-proven testimony.
11. Its phenomena open up endless
arenas of new research for science, and
its religion is simple, vital, and practical,
founding its affirmation on eternal prin-
ciples, but setting up no land mark beyond
which man's progressive perceptions of
truth can not advance.
12. The Creed which Spiritualism offers
for present acceptance and future unfold-
ment is:
 1. A belief in the Fatherhood of God.
 2. The Brotherhood of Man.
 3. The Immortality of the Soul.
 4. Personal responsibility both here and
hereafter.
 5. Compensation and retribution for
the good or evil deeds done in the body,
but eternal progress for all who will to
tread the path of eternal good.

SUNDAY-SCHOOL teacher to pupil—
"Now, my little man, can you explain to
us the cause of Adam's fall?" Little man
(emphatically)—"Yes sir! 'cause he
hadn't any ashes to throw on the side-
walk."

A RELIGIOUS paper relates this: "My
brethren," said a clergyman, lately, "I
will now pass," and before he could pro-
ceed, a sleepy hearer in the front pew
suddenly started into life and cried out
"Then I make it spades and play it
alone!"

Civility is the least price we pay for
things, and repentance the highest.

SPIRITUAL SCIENCE FROM THE NEW TESTAMENT STANDPOINT.

Inspirational Lecture, by W. J. Colville, in
Unity Hall, Hartford, Conn., Friday,
June 24, 1887.

After reading selections from the 7th
chapter of Luke and the 9th chapter of
St. John, the speaker said:

We have selected two striking incidents
from the New Testament, which most
decidedly express the early Christian
thought concerning the cure of disease.
We venture this evening to say that what
is commonly called mental, spiritual, or
Christian science, is nothing more nor
less in the nineteenth century, than the
mode of healing exercised in the first cen-
tury by Jesus and his disciples. And if
we had time we might carry you all
through the Acts of the Apostles, as well
as through the Gospels, to prove that this
marvelous power of healing was not con-
fined to Jesus, and therefore those who
believe in the Deity of Jesus can not say
that this was a power that Jesus alone
could exercise, for the Apostles, accord-
ing to the Acts of the Apostles could
cure, even to the raising of the dead.

We are told that Jesus said: "These
signs shall follow those who believe.
They shall lay their hands on the sick
and they shall recover." And he also
said they should eat any deadly thing,
or take up serpents without injury. And
in confirmation of these statements, when
Paul was preaching at Malta a viper fast-
ened on his hand and he shook it off
unharmful; and those given over to die,
were cured by the Apostles. Now this
wonderful science is not exclusively Chris-
tian, for we read how marvelously, in the
days of Elisha, the widow's cruise of oil
was replenished; and how Elijah raised
her dead son. And so we invite Jews
and Gentiles, and those who rejoice in
the holy name of Jesus, to consider this
wonderful science. And while we do not
wish to enter into any controversy with
regard to the literal accuracy of the Scrip-
tures as to whether those cases of the rais-
ing of the dead were simply cases of sus-
pended animation, or not, yet we would
say that the statement was never made
that the dead were raised except where a
healing power had been exercised alto-
gether beyond that of *materia medica* to
save them.

The position we take is that there is a
science of health and healing which is as
much a science as mathematics. While
Paul said there were gifts of healing,
implying that it was manifested in many
ways; and while we say there are those
who have the gift of song, the gift of the
poet, the gift of speech, etc., we would
say that this power of healing is the gift
of God. We say all our powers are
divine gifts. It is not true that the gift
of healing is an arbitrary and occasional gift,
but it is universal, as the gift of speech,
sight, or hearing, or as the gift of music
or of art, for almost every intelligent boy
and girl can learn to paint, sing, and draw
to some degree. While all have not the
wonderful gift of music that Mozart and
Beethoven had; and all have not the won-
derful gift of sculpture that Phidias had;
and all have not the wonderful gift of
versification of some of the great poets,
these gifts are in some measure given to
all. Can any one deny that our spiritual,
mental and artistic powers are dependent
upon study and cultivation? The young
man who practices in a gymnasium has
stronger muscles and is more agile than
the young man who never exercises his
limbs. He has no finer limbs to start
with, but superior cultivation leads to
superior results. The young man in col-
lege who devotes his time to the cultiva-
tion of mind instead of muscle, will carry
off the prizes in his studies. Yet he
started with no more talent; he has simply
made superior exertion. So whenever we
take classes in spiritual science we im-
press upon our students the importance
of regarding the power of keeping well,
and the power to get well, and, if they
are healing, the power to heal others, as
common to all, the same as the power to
walk and talk. As soon as we remember
that there is nothing mystical or magical
in the power to heal, but simply, a natural
spiritual endowment, we can understand

(Continued on Third Page.)

[Written for the Golden Gate.]

From the Sun Angels' Order of Light.

[From "Eona," through the Scribe of the Order, J. B. Fayette, Oswego, N. Y., President and Corresponding Secretary of the Sun Angels' Order of Light.]

To the members of the Sun Angels' Order of Light, Greeting:

It is thought wise by the guides of the Order to give you thoughts which will convey to the mind the reason we are banded together as an order in the heavens and in earth-land. In the far distant past, there convened a Council of those, who, through obedience to the law of growth and unfoldment, had gained the heights of consummation. As we wander back into the past, we find Eternity reveals to us limitless bounds. That which always existed had no birth in the human mind. Truth is immortal, life is immortal, but to convey truth to minds encased in materiality, we must express ourselves by words which will convey to your understanding the thoughts we would give. So Eona says, in the ages of the past, on the spirit shores of this planet was conceived a plan for work, for in the crude condition of this planet there was need for silent, ceaseless work. It was one of the worlds of the Father, an infant orb, which must yet unfold to maturity. There met in council, on the higher planes of a spirit world, whose material covering had gone back to the laboratory of the Infinite, such minds as this earth never knew. They were to be the wisdom fathers and mothers of this earth, and as they there convened, they planned for the infant world, for its future progress was mirrored to them in sure foreshadowing upon its atmosphere. The infant planet was to be watched, its unfoldment witnessed, and as the work was discussed within those holy walls, hearts expanded in expectation, thought and purpose were quickened as plans were matured.

A Council was called and convened in the highest spheres of earth. Thither came the spirit fathers and mothers, those who, by reason of great unfoldment, were fitted to take the place of guides. There was formed by them, an order that through concentrated power and purpose might come greater fulfillments. But not those who had found a dwelling place on earth were yet fitted to understand, to comprehend its work and its method. Yet remained for them the birth, growth and development into the higher immortal truths. Those who, through growth and experience had learned and realized the great facts of existence which to others were a sealed book. Many from their heights of unfoldment on other planets could enter those halls, and there counsel together for future fulfillments.

How they devised and proposed, how they counselled of the great end and aim of their work, Eona can only feebly picture to your mind. Saidie will follow and explain many things; for, remember, Eon and Eona were yet but babes in experience. Not all the joys and sorrows, and the happiness and burdens of life had been known. Babes in experience were we; our lives waited experience on the planet now being watched; the young planet toward which angel eyes turned, and angel hearts longingly directed to the future unfoldments, the future possibilities to be attained. While angel eyes and hearts were anxious for the fulfillments, the sure eye of prophecy saw the necessarily slow unfolding. The planet was born into inharmonious conditions, its possibilities were close folded, and slow would be the unfolding. Patient must be the watching, slowly would the sun of truth arise, and silent watchers would be sorely tried in the watching and waiting. Knowing the law of progression in its workings, for by experience they had learned the same, reading in unmistakable symbols the possibilities of the future, still the heart and hand would often listlessly cease their efforts, for great obstacles would crowd themselves in the way.

Progression's road was then no smoothly paved highway, no flowery pathway, but rather was through a dense forest where human feet had never trod, no pioneer had found a way; they, themselves, were to undertake the pioneers' work. Wisdom could suggest no better way than that of banding themselves together, thereby gaining united force. They then needed, as we have ever since needed, the combined powers of all, and as in union there is always strength, so, looking at the infant world, counting the loss and gain to be met, knowing the working of the law of cause and effect, understanding the slow working of the law of unfoldment, well knowing that great obstacles would for long ages impede the progress of the yet to be glorious planet, this order was formed in the higher heavens among advanced spirits, who had through the working of the Divine law of the Father become masterful spirits, a power unto themselves, and over the elements of matter.

They convened together as an Order in the highest heavens, and as such an Order have they ever been. Not as your secret societies of earth, for our own upbuilding and satisfaction, but as an Order having for its object the highest unfoldment of man, and the greatest unfoldment of the planet. Ages have rolled by since then. We have watched and worked; we have waited and have been busy waiters; come to earth-plane and been repulsed; given here and there line upon line, little by little as we could, the truth. We have been pioneers, such as the world at large have little or no conception of. In our

hearts rests the same grand purpose as of old. Times of fulfillment have come and passed, times of darkness and light, times of depression and of cheer. Ages have done their work, and the Order, heaven-born and hope-crowned, has introduced itself in your midst. Time of preparation has been long, and our hearts have had a weary waiting time which now is but closing.

Three years since we established on earth a counterpart of our loved and sacred Order—three eventful years. Well, Eona recalls the gladness, the joy and the rejoicing in the heavens, when Saidie first came into the Council with the paper on which was recorded the names of the earth members. Rejoicing yet sorrowful hearts glanced over the list of names. Sorrowful through the prophetic shadows which cast themselves on the picture before us. Some, aye many, of those names would be erased. Still, the Order, with its principles, its teachings, and its holy influence, was enshrined within worthy hearts; the center so firmly established that no power of human evil would be able to move it; yet how that power, as a passing tempest, would trouble and disturb; still, being only material, like the hurricane and the storm, it must have an end. Truth must, as it ever has been, be triumphant. Eona gladly records triumph for the Order. The hosts of angels rejoice, and we ask the earth hosts to join with us in our songs of rejoicing. You have been brave and fearless, have held your banner aloft, and may join our songs of gladness, chant with us our rejoicings. The heart of Eona sometimes feels a shadow of grief, this must be, but through and in all shines the light of a love which gladdens her soul. When shadows pass over the soul, when sorrow enters the hearts and trouble depresses the mind of the earth loved one, a faint shadow must reach the risen one. But, heart of mine, shadows will stay but a moment; they are never enduring. Brave ones, the blessing of the angel world is ever yours.

EONA.

Some Genial Chat.

EDITOR OF GOLDEN GATE:

I have enjoyed your GOLDEN GATE this week very much, so I do always; but it seemed as though the one before me, of July 30th, something more than filled the bill of my expectations. The items more than usually attracted me. Possibly it may have been the state of my mental health; sometimes you know things on the table taste better than they do at other times, and the fact is not always due to one's appetite. In the number referred to there was something in every column that tasted good, so to speak, and seemed to suggest thoughts to me upon which to say or rather write something. How lucky for space that I did not carry it out; I would have wanted all the room in the paper. But I know better than that. I am a little apt to be lengthy, but I am going to learn to stop before I get through. Noticing that brevity is the soul of wit in others, I must learn that possibly others may take the same kind notice of me. In fact one has, for he speaks in this very paper of "your entertaining and opulent writer," referring to me. I suppose the "entertaining" was his politeness to take the curse off of the "opulent." As I have said, I will try to take the hint.

Before I leave my Stockton brother, who does not like to see Spiritualism and religion yoked together, let me put in a word. Is he not mistaking religion for theology—Christian theology? I look upon religion as a sentiment, not a code of morals, or a creed, or articles of belief. It is possible for man to be religious and yet be immoral. It would not be a very natural, or a very likely association, but it is a possible one. I will name two instances: King David, the psalmist, and Robert Burns, the bard, both in the highest degree religious in sentiment, or emotionally, and religion like music and poetry is manifested through the emotions. I am aware that Burns was very severe on the "rigid righteous," he had reference to Christian cant, pretense, not religion. There is more religion in Burns and Byron than in Watts and Cowper. I have now no reference to morality, for religion and morality are not synonymous.

Our brother quotes my old friend and pastor, Theodore Parker, where he said, "Spiritualism and Christianity are in no way or manner related." Parker did not mean our Spiritualism, but he meant the religious sentiment of which I am speaking. Theodore Parker was not a Spiritualist in our modern sense. He and I attended circles together; he saw some of the manifestations and knew they were facts, but he did not think they were produced by spirits. In speaking of Spiritualism he used it as a synonym with religion, one and the same thing. Let me quote one of his remarks for illustration. I heard him utter it and have also it printed in one of his sermons:

"Religion is above all institutions and can never fail; they shall perish, but religion will endure; they shall wax old like a garment; they shall be changed and the places that know them shall know them no more forever, but religion is ever the same, and its years shall have no end."

Parker considered the Christian church one of the institutions that would change, has changed, and might pass away and still religion endure. I think I can say the same thing, for certainly I believe the

same thing, that Christianity may pass away, is passing away, just as we are passing away physically. The church is not the same institution it was a century ago, nor are we the same physiological individuals we were a decade ago, but religion will endure, so will the man—the real man. I think the church plant, looking at it in a mercantile sense, is too valuable to end in smoke, and it seems to me there is saving grace for it in the facts of Modern Spiritualism. If the gods have not made it mad before destroying it, and if spiritualized in its modern sense, it would add perpetuity to it and give great prestige to Modern Spiritualism also. It has already toned up the Christian church into more rationality than once apertained to it, and it may yet save it. At any rate religion, as Theodore Parker says, will endure, for man can no more do without religion than he can without food.

I did not intend to say so much in this genial letter about our Stockton brother's ideas, for I had other things to write about, as this GOLDEN GATE and not our brother was my text; so let us get back to that. You may hear from Bro. Weston, whose office is very near the Banner of Light store. He has one of those open, pleasant faces that would require no identification if presenting a check to a bank; it is *prima facie* an honest face. He said to me the other day that that GOLDEN GATE was a good paper, and said also, "I am going to send out and subscribe for it." "Well," say I, "I think you ought to; all things considered, it is the best Spiritualist paper published." I had given him mine to read that had my articles on "Spiritualism and Religion." I must show him the one now before me, and that will jog his memory, for he is a man of good sense as well as good Spiritualism, for he bought two of my "Shadows;" one for his library, the other to give away. Now if his promise don't culminate in a subscription, I shall not cast before him any more of my pearls.

I will not be able to make much headway in reviewing your No. 2 of Volume 5, for I have not got off of page one yet, and the Rev. M. J. Savage has now anchored me. I am glad you copied his article on "Mind Reading" from B. F. Underwood's paper, the *Open Court*. He is decidedly the ablest minister we have, and is not afraid to utter his thought, and it certainly favors Spiritualism, even if he denies being one. His strong words, ostensibly from outside of our camp, do us more good than even stronger ones from the inside. In fact, as I have said in the late articles that our Stockton brother mildly criticised, I get some of the best spiritual thought, even in its modern aspect, from the church rather than what I called the "visible supply," or labelled Spiritualism, because this "visible supply" is eminently irregular.

I was talking to Brother Dowling, a good man and a good Spiritualist, who seemed to be losing his head because of the late frauds in materialization. What he had supposed truths for the past ten years, had been punctured by these raids. Said I to him, "I had proved the raised mediums to be Virgin Marys in honesty and purity, compared with the raiders, for I had proved the latter, or many of the active ones, as bad as bad people can be, and the respectable ones were blinded by their prejudice and were endorsing facts that had no foundation."

Says Brother Dowling, "Any worse than some of the Spiritualists that you and I know?"

"No," says I, "for I find such Spiritualists among the raiders, who probably believe that the end justifies the means. I don't believe in fraud, and hope every dishonest medium will come to the worst kind of grief, but as I have said in the late cases in this vicinity, I am not afraid to say the mediums are honest than their disturbers."

Well, I have wandered from Mr. Savage whose article had attracted me, who said lately in a sermon, among other points to prove the soul was an entity distinct from the body, "The fact of clairvoyance is established beyond all question. Seeing and hearing are possible apart from the ordinary use of the eye or ear, or ethereal vibrations. What is it then that sees or hears? Now, not one of these facts—not all of them combined—goes far enough to prove the central claim of Modern Spiritualism. But this apparent semi-independence of the body does, at least, make the question a rational one, as to whether the soul is not an entity capable of getting along without the present physical body." Now add to the foregoing admission the following from the article to which I am referring, where he says: "Then as the results of private experiments, I am sure of the manifestation of some force that is able to move physical objects. The circumstances have been such that no muscular pressure, conscious or unconscious, could account for the movement."

It will not be straining the logic of the foregoing extracts if I consider it pretty good proof of the central claim of Modern Spiritualism. All it requires is to detect intelligence in such experiments. In fact he has said, "One fact and one alone can establish it, and that is undoubted proof of the presence and activity of an intelligence that is not that of any of the embodied persons present."

If Mr. Savage, in his experiments, has not detected a disembodied or invisible intelligence in such movements, he has been peculiarly unfortunate. I am unable to believe it; for who would be inter-

ested in occult movements except there was intelligence in them. A ticker in a broker's office will manifest a movement without intelligence; electric action in the air will do it, so it was said the raps on a table were electricity, which undoubtedly was the fact, as my writing now with a pen may be, and something more, an "opulent" mind behind the pen. So of the raps on a table, or a ticker, when there is intelligence in them there is an operator at the other end, and that is the whole interest.

I almost think this able minister of whom I am speaking is about as much of a Spiritualist as I am. Perhaps wisely silent, for he wants to be satisfied. So do I. Am I satisfied? About as much as the Greely party were with "seal skin soup" to satisfy their hunger. Better than nothing, but I see the deficiencies, the disabilities.

I would like to have my son tell me of matter that I know he could, if he had mortal chances. I would like to be sure of some spirits who claim to be well known friends, and give me some lean evidence of it, but mixed with palpable discrepancies that throw more or less doubt on their identifications. So you will see I am not satisfied with the "panning out" of the intelligence. Like Oliver Twist, "I want more." I am on the look out. Often get a crumb of comfort when I least expect it, and at best, I am on short allowance, or feel so; but what is there better in the church or in the world than the evidence of a continued conscious life that the sensuous proof of Modern Spiritualism gives us? It has improved since I have known it. I think the spirits themselves feel as bad as we do that more and better pabulum in the form of tests does not reach us, and I hope to find still further improvement as mortal conditions improve, and I am not disposed to be too critical. Thankful for the little, and will not look the gift horse in the mouth.

Well, I think I will stop, as I said I would, before I get through, though I have not yet got off the first page, but if I don't stop here now, your readers will think my intended reformation is all talk.

Turning over the page, I can not help saying a word about N. F. Ravlin's letter which has the right ring in it. As he says, there are ten thousand people in the churches investigating Spiritualism to-day, where there were not a thousand twenty years ago. There is hardly a week passes or even a day, that some bank officer or supposed worldly minded person does not surprise me by some allusion to Spiritualism, indicating a knowledge and an interest. I most always find they have had a grief. Generally, they say they avoid talking on the subject, fearing their directors or business circles, but they nevertheless dwell on it.

I don't think it follows that Cephas B. Linn or others who have turned to the church for support or settlement, have given up their Spiritualism. The man named I know has not. The most popular ministers to-day are those who speak under inspiration, and often wider than they know; and we who are Spiritualists know the source of inspiration. I notice Mr. Ravlin says: "That church does not exist between the two oceans on the banks of one of which I now stand, that pays or is able to pay enough to induce me to part with my angel guides, and allow the ecclesiastical yoke to be fastened upon my neck again." Well, no one would, who had living proof that Modern Spiritualism is based on truth, and who had thus been made theologically or evangelically free; but the time has come when no man need to part with his angel guides; in fact, I hardly find a minister of any repute who, when death visits one of his parishoners, and he officially becomes the consolator in the sad hour, that does not draw all his consoling pabulum from the teachings of Modern Spiritualism and common sense, and not from the legitimate teachings of the church.

JOHN WETTERBEE.

A STRANGE DREAM.—A lady who is a resident of the interior of Pennsylvania was traveling in Europe, and while staying in London she dreamed one night that she was visiting prominent points of interest in that city in regular tourist fashion. But wherever she went she was met by a peculiar looking man who invariably asked her the same question: "Are you ready?" Go where she would and do what she liked, in every scene in her dream she met the same man, and he always asked her his ever-recurring question. She was considerably impressed by this dream, and she remarked to the lady to whom she related it that she never should forget the face of the man who had so persistently appeared before her. Time went on. She returned to the United States and went to pay a visit to one of the large cities, stopping at the most noted hotel in the place. She was lodged on one of the upper floors, and went down to breakfast the morning after her arrival. At the conclusion of her breakfast she went to the elevator and entered it, with the purpose of returning to her room. She was the only person in the elevator, and the man in charge of it, before starting it, turned to her with the question, "Are you ready?" Struck by these words, she looked at the man and instantly recognized the hero of her singular dream. She was seized at once with a vague and causeless terror, and cried, "Let me out!—you must let me out!" The elevator being already in motion, no release was possible until she reached the first floor. She hurried out of it and closed the door. The man started it to

descend, and instantly the elevator and its unfortunate guide fell with a crash to the cellar. The poor man was instantly killed, and the strange dream had probably saved the dreamer from a similar fate.—*Philadelphia Telegraph.*

Religion.

[Dr. John Allyn in St. Helena Independent.]

EDITOR INDEPENDENT:—As you have generously opened your columns to set forth the claims of both Catholic and Protestant churches, it seems only fair that you should grant a brief space to the new religion of Spiritualism, which may be destined to eclipse them both.

It seems presumption to attempt to present so vast a subject as religion, and one fraught with such vital interests to society in a short article. But we have neither the revenues of a wealthy church to pay you for a supplement, nor the assurance to ask you to put in type a long article without compensation.

It is a very superficial view of man in society to suppose that religions have been imposed upon the people by designing and selfish men. On the contrary, they have been initiated and built up by unselfish and elevated efforts of saintly men. Buddha, Moses, Jesus, Ignatius Loyola, Martin Luther, John and Charles Wesley, were all inspired by a devotion to the interests of mankind so far above the ordinary motives of men that it is not strange that their true character is misapprehended. These and thousands of other devoted reformers have struggled against the determined opposition of established religions; and more than all, the indifference of the masses of the people. Were it not that in the inmost nature of man there is a necessity for religion, they never would have succeeded. Imperfect as their work has always been, they did the best they could under the circumstances by which they were surrounded.

But the world and everything pertaining to it—and all who live thereon—exist in conformity to the eternal and all-pervading law of progressive evolution. In the last half century science has abundantly demonstrated this, and the great truth will never have to be taught the world again. Religion is no exception to this law of progressive evolution, and it must keep pace with the progress of science, government, and industrial appliances, so as to meet the demands of the people, for a new growth will inevitably take its place. This it has not done, and infallibility, plenary inspirations, and fixed creeds do not seem to permit of its doing it. Unless it does this it is doomed.

To supply this vital need, Spiritualism has grown up under the supervision of the countless hosts of disembodied spirits who have in charge the interests of the people of this planet who remain in the physical form.

If society can barely exist with the aid of religion to train and cultivate the moral faculties—without that aid it would utterly perish, and that speedily.

We must concede that there is an all-pervading Intelligence in the universe, of which finite minds can comprehend but an infinitesimal part. Everyone can know as much of this Intelligence as he can comprehend either in this or spirit life, and no more. But with the great doctrine of a future life and its relation to this rudimentary stage of existence, it is different. Spiritualism has demonstrated that the abyss separating us from spirit life can be spanned as easily as the ocean can be passed by the electric telegraph.

Thus the effect of a moral or vicious life upon the condition of the soul or spirit in the after life can be demonstrated as clearly as any scientific problem whatever. This present state of civilized life demands of religion; this it will have, or materialism or agnosticism will prevail. All existent religions impiously deny this in the face of facts, or suicidally ignore their existence.

In this country we have a unique government and civilization; nothing has existed to parallel it in the history of the world before. Our government has grown up upon American soil and is adapted to the condition of the people. Our religion must also be indigenous and redolent of its native soil.

A religion that had its inception many centuries ago in a credulous age and under entirely different conditions; a religion with its roots and growth mainly in the dark ages that succeeded the Roman Empire, can not adapt itself to conditions so entirely different. You can not successfully transplant a giant oak when it has passed the maturity of its growth. We must resort to other methods of propagation.

Spiritualism, being adapted to present conditions by the law of progressive growth, will supply all the conditions of a much needed religion, and will in due time lift society above the terrible conditions of war, suicide, vice and poverty, that now prevail. It will do this in part by demonstrating clearly to mankind the motives of morality and a pure life.

No historic religion ever made as great progress in the first century of its existence as Spiritualism has made during the third-seventeen years of its life, in numbers, power, and the extent of countries where its influence is felt. Few are aware of the greatness of its achievements, as much remains in the privacy of families or in the bosom of the church.

This is but a bare introduction to the subject, but I dare not trespass more.

(Continued from First Page.)

how Jesus said to his disciples, "These signs shall follow those who believe; they shall lay hands on the sick and they shall recover." These promises are to the believer. The belief mentioned in the New Testament is unquestionably a state of mental acceptance, not of credulity, or gullibility. It is a state of mind that yields to God and all the higher emotions.

Our first statement is that everything is good; there is no evil. You may say there is a great deal of evil in the world; that we can not deny the evidence of evil in a world so full of crime and debauchery. But we maintain that in the face of all appearances, things are not what they seem; that while there is apparent evil, there is no evil in reality; that the difference between reality and the seeming must be a distinct state. So we turn to the first chapter of Genesis and read that God made all things and blessed all things,—pronounced everything good. If God made everything and pronounced everything good, how can there be anything evil? We ask every theologian to harmonize the first chapter of Genesis with the doctrine of evil. We are told that God made everything, the sun, moon, stars, the beasts of the field, and every creeping thing. He made man and woman in his own likeness, and said: "Be fruitful and replenish the earth." He made everything good, and not evil. Therefore, spiritual science, planting itself upon the first chapter of Genesis, does not tolerate any other affirmation than that God is good.

Now we have come down from our spiritual attitude to explain our position to those who have been taught in the physical sciences of to-day. And do we find our great statement that "all is good" contradicted by physical science? Decidedly not. You will remember that the most widely accepted theory to-day in the scientific world is the atomic theory. What is the theory of atoms? This: that atoms are self-existent. They are never made, and they never go out of existence. They always are. Therefore, if atoms are eternal, and are good—and remember that they can not be both good and evil—if they are good, then where is your evil? If there is a God, there is no devil. It is one thing or the other. No matter whether your theologian talks about God as the Creator, or whether your physical scientist talks about self-existent atoms, we ask: Which is it—good or evil? I say to the theologian: God is good. God is the Creator and the only Creator, therefore God's creation is one, and God's creation is good. And I have the first chapter of Genesis to substantiate my statement to religious people.

Then when I turn from theology to science, and from this to materialism, the materialist says: I believe in atoms. I say: Please define your atoms. Are some good, and some evil? They can't be both, for all the atoms are alike. How then do you get evil on the theory of atoms, for if all the atoms are alike, and these atoms are all good, then everything is good. Every atom is good. If any one believes in the homogeneity of the universe—call it one God, one nature, one law—or believes in the theory of any number of atoms, I can not see how he can possibly introduce the idea of good and evil. We know that the old Persians endeavored to preach dualism by representing Ormuzd as the principle of all light, truth and purity, and Ahriman as the principle of all evil and darkness, but in eternity they maintained that all was one and there was no evil. So those who preach duality to-day must remember that the ancient dualists, at the head of whom stood the Zoroastrians, never found any other eternal principle than absolute good.

Now turn to chemistry. Ancient chemistry taught that there were four substances, or elements; earth, air, fire and water. Modern chemistry teaches that there have been discovered between sixty and seventy primates. We say to the modern chemist: Out of the sixty or seventy primates, will you point to one bad one? Or to the ancient chemist: Out of your four elements, can you point to one bad one? Are they not all good? If all the four elements are good, and all the sixty or seventy primates are good, then where do you find your evil? No where in Genesis; no where in science, ancient or modern. Therefore evil is not a fundamental principle. Evil is nothing more than a mortal belief. It is misunderstanding—the misunderstanding of the mortal mind of man. By mortal mind, we mean the changeable mind. Every one will own that the mind is changeable, for every one says: "I have changed my mind." Therefore, if mind has changed your mind, that mind is mutable. If it were not it would never change. You could not change it if it were not mortal. Mortal mind is mortal belief. We change our opinions. They are not what they were ten or twenty years ago, and are not what they will be ten or twenty years hence. When we look at the same thing from a different point of view we see it differently. So when we see evil we see it only in imagination. We see it in the twilight in which we now stand. And when we stand where all the mists have rolled away then we shall see that all is good. When we see from the glorious altitude of spiritual understanding we shall see that everything is good and there is no evil. And we maintain that in order to be well, in order to cure yourself of any element of discord, whether ancestral or otherwise, you

must realize that all is good, that God is good, and there is no evil. Any other treatment savors of quackery; it is sometimes successful, but oftener otherwise.

The reason that some scientists are not always successful is that they do not always hold the true thought. Therefore mind of the patient. As the principle of mathematics is absolute, so the rule or principle in spiritual science is absolute, is just. We have a rule to apply, and that rule never varies. If we always apply the rule we shall always solve the problem. If the science is so axiomatic how is it that every one who studies and every one who practices can not succeed equally? You may as well ask how it is that every one doesn't understand the science of mathematics equally. We may solve a problem before a child, but if that child doesn't comprehend it then it can not solve it for itself. No matter how easy the problem, without comprehension, there is no demonstration. Some persons say there is no science in this doctrine. We might just as well say there is no science in mathematics. Every teacher will tell you that it is only by the solution of the problem by means of the rule that any one can demonstrate the rule.

We must remember that Jesus unfolded the science. The science is to be found in the New Testament. Jesus didn't say that healing was simply a gift, but he said: "These signs shall follow those who believe." And he did not say that some have the power to believe, and others not. For if some had power to believe and others not, where would be the justification for the statement that those who believe shall be saved, and those who do not shall be condemned? When the disciples went to Jesus to know why they couldn't cast out devils, Jesus said that the power came not by faith alone but by prayer and fasting. Then he said: "O ye of little faith," and went and performed the work they could not accomplish. Three things are necessary according to Jesus: prayer, fasting and faith. We must first understand what faith is, then prayer, and then fasting. We understand Jesus to say we shall be able to heal just as we develop our faith, our fasting and our prayer.

We consider faith first. Without faith it is impossible to please God. What is faith? Ask any learned Jew. There is not an enlightened Hebrew but will tell you that faith means fidelity, honor, integrity of character—everything we call noble in man and woman. When we are told that without faith we can not please God, that means, not faith in a dogma, a creed, or the tenets of a church, but just what you mean in the business world when you say one man is faithful and another unfaithful. Therefore faith is a moral quality, a spiritual excellence. It refers to character, and not to credulity. And so, if we were preaching the Gospel we should say to all of you—Jews, Gentiles and Christians—without faithfulness you can not please the Eternal, and you can not demonstrate your sonship to the Most High. Therefore we remove faith from the common religious interpretation. Therefore we summon all and say to the theist and atheist, faith is necessary. And the atheist sees in what we say, faith in nothing; simply faith—that grand old noun, Faith. By faith we mean something complete in itself, just as when we say, Knowledge, we have defined an idea. Then when we say, you have faith, we mean that your word is as good as your bond. So at the start of spiritual science there is no treachery, no lying, no swearing, no breaking of any of the commandments, but the life is in harmony with the Golden Rule—Do to others as you would have others do to you. So faith in spiritual science is moral cultivation. Therefore when you have this faith, this integrity, this truth in thought, word and deed, you have the key to the science. Therefore if this spiritual science were to be universally studied and practiced, the higher metaphysics would soon put an end to all the lying, treachery, backbiting and swindling in the world. According to this science we can not be well unless we are honest, true and virtuous. The world will never be well till character is founded on perfect honor, perfect fidelity, perfect purity. There is the faith. Now can we not understand that faith is necessary to salvation? Now can not we make every Mohammedan, every Parsee, every Jew, every Christian, understand just the same as the Pope of Rome, that faith is fidelity—fides? What does infidelity mean, but one who has been unfaithful, untrue?

Now I am going lower than faith. Belief is quite different from faith, and must not be confounded with it. But people frequently mean belief when they say faith. The words "faith" and "belief" have been confounded in the translations of the Scriptures. But how is belief valuable? A false belief leads one to the utterance of a false word; it leads to the taking of a false step. While belief without works would be dead, yet, nevertheless, if we believe that California lies to the east we shall be likely to voyage to the east, and certainly not get there very readily. If we don't know that it is to the west, we shall go in the wrong direction. Consequently, if we have knowledge we don't want belief. So add to your faith knowledge, and to your knowledge understanding. But if we have not knowledge we must have the right belief, for we shall go in the wrong direction. So if we are treating a patient and find he has a false belief, we must help him to cast it out before he can be cured.

You will see that a person with the true faith—honor, love of truth, purity, etc.—must necessarily have the right instead of the wrong belief. A right-minded person may desire to do right, yet if he do not know or correctly believe, then he will do the wrong, thinking he is doing the right.

Now spiritual science differs entirely from mesmerism. There is no point of contact except that mesmerism is the action of mental power. Mesmerism intoxicates you, entrances you, brings you under the dominion of personal will; makes you the creature of another's will. We do not doubt that Mesmer and Baron Von Reichenbach were excellent men; and if you were to say you were cured by mesmerism we should say: "We do not doubt it." But we say that mesmerism can do both good and evil; that it entrances and subjects you to another's will. We should never yield to another's will except with a perfect understanding. We should yield only with our eyes open and never with our understanding shut. Consequently, were some one to come into this hall and undertake to mesmerize you, you should rise and say: "You shall not mesmerize me." If Professor Carpenter, or any other, were to undertake to mesmerize you, you should say with all positiveness: "I am a child of God, you can not mesmerize me." If every one of you would refuse to be mesmerized by others you would not take on unpleasant influences; you would not have colds, measles, whooping-cough, and other diseases. You would not be afraid of disease. Instead of being afraid of it you would say: "I am the child of God; no one can influence me nor harm me, and I am quite certain that God won't give me a cold, nor do me any harm. Therefore, if I yield to God, no one can harm me; I am perfectly safe." Does that mean I won't receive any assistance from you? Certainly not. But I will receive your advice and assistance with my eyes open, not in a blind, subjective condition. And therefore, if I yield to you, it will be because I wish to. You are one of God's children, and I am another. We are divine equals. We are all free and equal as the children of God. We must use our own freedom of will. I don't say that I shall not take good from you. I will take good voluntarily and thank you for it. And if you take any good, you must take it and be thankful. But my conscience does not tell me to take cold, or fever, or rheumatism, or consumption. It doesn't tell me I must be wretchedly unhappy. It doesn't tell me to cough because you cough, and sneeze because you sneeze. It doesn't tell me I must pinch my feet in small boots because you do. It doesn't tell me I must eat exactly what other people eat, or do what other people do because it is fashionable. Therefore I must be free to act myself; free to use my own faculties. So, in this courageous land of freedom, where it is the boast of every one, we can have no mesmerism, and no spirit control against our will.

The world control must be banished from the dictionaries. Neither angel nor devil can control any one when that one is in the knowledge of the truth. But that is not saying that we are not assisted; that we do not help each other in the discovery of truth and in its application, but only that when we banish from our minds all idea of control, then when we do any thing, we do it because it is right. You must respect me for respecting my own conscience and reason. If I do not respect my own conscience and reason I am not worthy of freedom. We must have the freedom of the divine law; the freedom of yielding to the divine truth. He is free whom the truth makes free. This is not the freedom to work against conscience but the freedom to obey the moral sense. And when we are thus free, holding ourselves in a state to receive the divine influx, then we are in a state of perfect health. There will be no more fear of being ill because somebody else is; but we shall feel God to be omnipresent and omniscient. God is everywhere, and every breath I draw is the breath of God. I am subject to the eternal law—a law which governs and directs all things. I am in God. God is all in all. God is good, and I recognize the infinite goodness and nothing else. So if I go into a hospital I recognize the fact: "God is here. God is not confined to time and place. God is the infinite energy; the all-controlling. So, God being here, what have I to fear? God has not a fever. I am of God." And as I hold that thought I am safe. But if I go with a fear of catching the fever, I shall catch it. If I am born of parents fearing fever; if I have the fear latent in me as the little tiger has the taste of blood born in it, when I go where there is fever it strikes me; something within me responds to it just as when the flesh comes into contact with the little tiger's teeth the little tiger begins to growl. Therefore in the state of the present world's beliefs we don't come into the world sea-worthy ships. We must be mended. The majority of children are like ships with holes in the bottom. You have to be continually giving the child this, that and the other medicine to ward off all sorts of ailments, because the child is not born in a sea-worthy condition. You have to work all the time to keep this terrible ocean of mortal belief at bay. We have heard doctors say a child was diseased six months before it was born. The mother was frightened and the child suffers from that fright. Therefore it is not enough to say as do many who do not understand the science: "It is nothing; care nothing about it." If the vessel

were seaworthy it would not be necessary to mend it. But if it has gone out to sea in an unseaworthy condition, and you have to dam the water out, you can for a time, perhaps, keep it out with *materia medica*, but what is wanting is that every rotten timber be taken out and sound wood put in its place.

So when we undertake a case we begin at the foundation. We tell the patient, "You never had a mother; you never were born." By affirming that we draw his mind to the idea of spirit. What does that mean—"I never had a mother and never was born?" It means simply that God is the only parent of the immortal spirit. God is our father and our mother; and therefore God is the eternal parent and author of our being. We are children of God. We were never born because we have always dwelt in the divine thought. And as we have always dwelt in the divine mind we are immortal in the immortal mind. Remember, we do not say that your body never had a mother—your mortal mind, but your immortal soul. By that we mean your immortal as a spiritual entity related to the eternal being. As a spiritual entity related to the eternal being neither you nor I could be born except through God. In that sense we never had a parent except the Eternal. So we forget the mortal mind—the body—and we remember that we are spiritual entities. We see ourselves as thoughts in the mind of God; and as each human unit is a thought in the mind of God we live forever. And realizing that thought—"live forever"—we know there is no death. And when we grow into that state of mind; when we affirm with Tennyson and Longfellow that there is no death, then we shall have no gloomy picture of the grave, and have no sad feelings of bereavement. We shall know that we live and move and have our being, and that all is life forever. We shall see in spirit as we are seen, and know as we are known.

Now there is nothing whatever in spiritual science that is in any way repugnant to physical science. Remember that we have no use for pathology or morbid anatomy. That is the science of disease, and we want only *ease*. We want no morbid anatomy. We don't want any pictures of the human body in an unnatural, diseased condition. But there is no conflict between spiritual science and anthropology; the conflict is between spiritual science and anatomy. Physiology and anthropology have no quarrel with spirit. It is only with your pathology and your science of disease that we quarrel—not with your simple science of form and function. We should never let our children hear any profane language, nor badly constructed language, bad grammar and bad pronunciation. The very first step is to surround mothers and unborn children with everything beautiful. No thought should be brought to the mother's mind which is not beautiful and expressive of the divine idea. No forms should be presented to her but those of the most symmetrical proportions. Do you not know that in the days of Grecian supremacy, mothers were treated as though they were goddesses? Nothing coarse, unlovely or misshapen was allowed to come near them. But on the other hand they had presented to them the most perfect forms, and every thing expressive of beauty and purity. So metaphysicians have to take the stand that nothing but beauty, purity, truth and health must be studied. Therefore every word that suggests disease should be kept from the mother prior to the birth of her child, and from the child itself through all its tender years. Most important is it that we take that great step in freedom that children be brought into the world with no thought of fear or danger. The mother should look forward with gladness and with no thought of pain or suffering. Children should be regarded by their parents as divine models. Marriage should be regarded as a holy sacrament and never as a union for the consummation of worldly desire. Only when passions are removed; only when the highest conceivable idea of truth and purity is presented to our young people, and only when the child's ideas are associated with minds the most beautiful, can we expect disease to be banished, and health and happiness to dawn upon the world.

The science of true metaphysics will shake hands with temperance workers. It is in perfect sympathy with woman suffrage. It is in sympathy with every crusade against vice and with the principles of the White Cross League which is trying to bring young men and women up to the high standard of perfect purity and true metaphysics. Every step you take in sanitation; every step in simplifying the habits of the people; every step to elevate mankind and cause them to seek gratification in the spirit and not in the senses—with all these is metaphysics in hearty accord, consequently the higher metaphysics can be classed with every kind of reform. We know of no class of people who should object to metaphysics except those whose place is in the saloon or houses of infamy. It is the work of true metaphysics to exterminate these. As a man thinks so is he. From out of the heart and affections proceed all disorders. Therefore we must hold mankind in the higher thought. We must never be satisfied with the removal of the mere outward appearance of disease. We must never be satisfied till we have made the voice of the people the voice of God. When the people shall form good laws and obey them because they love the law of love, then the law of love will be the law of the people. Then the people will

not feel that legislative enactments are taking from them their drink or their tobacco, but through their refined tastes they will be led unanimously to have every thing that corresponds with the purest thought and the highest ideas.

And so you will see that true spiritual science, working in faith, honor and purity, does not deal with bodily infirmity; it does not practice to cure headache, or neuralgia, or to set broken bones. All that will follow if we seek first the kingdom of God. Indeed, we would say we would rather never heal any one in their sins. If a man was in the habit of beating his wife; was a frequenter of gambling halls, and had, in a drunken spree, injured himself, and would immediately go to doing the same things again when he got up, if we were asked to treat that man, we should say, "No! Lie there till your mind is cured." We should attack the cruelty, the gambling, the immorality. As the theologians say, we seek first the conversion of the soul. We should endeavor to bring that man into the love of truth so that he would use his powers in the service of righteousness and not evil. Consequently when we study metaphysics, we should remember that we are not studying merely to heal bodily infirmities, but to put down crime and abolish cruelty to man and beast. So if spiritual science prevails the domination of vice and disease will die out, and our jails, prisons and lunatic asylums will disappear.

When we have struck the death-blow to immorality, then the vices which lead to every kind of physical disorder will vanish and be known no more on earth. What does any learned doctor say concerning lunatic asylums? That nine-tenths of all their inmates are there because of their open or secret sins. What do the keepers in our prisons and jails and penitentiaries say, and the doctors in our hospitals? That if we could abolish every form of vice, there would be no further use for penitentiaries and hospitals. We can not heal the body unless we have healed the mind. So when Jesus spoke the great truth and said: "Go in peace; thy faith had made the whole," the mental condition of those to whom He spoke had undergone a change. They had risen to a higher spiritual condition; had been translated into the light of truth. They were made whole through spirituality, integrity, faith. They were changed from the rule of folly to the rule of wisdom; from all that savors of the darkness of error to all that savors of the light of truth.

But we have said there is no evil; there is no darkness. Can I speak of darkness and evil as two substances or two entities? Light has certain properties. Darkness is simply the absence of light. I can speak of knowledge; I can know something. I can go to school and acquire knowledge. But how can I acquire ignorance? No, ignorance is nothing. It is the absence of knowledge. So, if I maintain that there is no evil since there is no darkness, I mean that evil is not a substance, not a reality, not an entity. It is not a positive condition. Evil is not a thing. And if I believe that there is no evil as a substance, how can I work to overcome evil or darkness but by light? How can I overcome ignorance but by instruction? I realize that you stand in need of something and I furnish it. I find you in ignorance and try to help you to some knowledge; endeavor to bring some light to you. I don't recognize darkness as an entity and say: "There, now, you go away!" It isn't something I can cart away. But knowledge is something to be produced and can be imparted; can be demonstrated. Therefore, when a person is in evil, or disease we realize that he is hungry, thirsty, naked, homeless. He wants something. Nakedness, hunger and thirst are negative conditions, and the true healer undertakes to bring the food, the water and the clothes—to provide such things as the person wants. Therefore, we must always feel when we go to heal any one that we do not go to take any thing away but to carry something in. Just as we go to the hungry and naked with food and blankets, so when we go to heal a person we go to carry something. We can not remove disease or evil as an entity. But the patient needs light, food, clothing. God has given us an abundance of these things and we go to carry some of God's gifts; to point them to the divine treasury, and help them to help themselves from the divine fountain that is free to all.

I don't go with the idea that I have just so much vital force that I am going to give; just so much vital force to be exhausted; that I give away my life in a treatment. I don't consider that God gave me light for you any more than to the five virgins who had no oil to loan to others. All I can say as a spiritual teacher is that I may have discovered where the oil is sold, and you may not, and so I may assist you to obtain it for yourself. Therefore all we can do is not to give you spiritual vitality, not to give you any oil, but to teach you how to manufacture it yourself. We become self-sustaining by the universal law only as we become so related to the universal law that we are not vampires any longer. On the magnetic theory we absorb others' disorders while they may be absorbing health from us. This science is education and moral suasion every step of the way; an appeal to your moral sense, judgment and reason, that you may be so related to the universal law that you may draw from the universe. We do not depend upon each other, but upon God, the

(Continued on Sixth Page.)

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SATURDAY, AUGUST 20, 1887.

WHAT IS IT ALL ABOUT?

This fierce struggle for wealth—this turmoil and excitement that involve every faculty and thought of the mind, every impulse and aspiration of the soul, and every energy of the body—leaving one with no time or inclination for spiritual culture or growth,—what is it all worth? Will its dividends in lands and stocks, in town lots and bank deposits, compensate for the rack and wear of character, and the worldliness and selfishness that is almost certain to accompany their acquisition?

They tell us that the "boom" has come to several of our southern towns, which is but another phase of the mad rush of excited humanity into the maelstrom of gambling speculation, such as has been witnessed many times around our stock boards, and into which many a fortune has been engulfed, and many a frenzied soul driven to despair and desperation. True, in buying lots and land at no matter what fabulous prices, one has something to show for his money, which was not always nor often the case in the purchase of mining stocks. But then California has tens of thousands of square miles of climate, and millions of acres of land, as good any that the "boom" has caught and speculation is now running wild over.

But it is not of this special phase of speculation, nor of any other, that we would speak, but of the absorbing passion for the accumulation of property that such excitements indicate, unheeding the mind and throwing it out of balance with the true object and purpose of human life.

If man was to live on and on in this life forever, forever growing in vigor of intellect and powers of physical endurance—if even his happiness here depended upon vast accumulations of earthly stores—there might be some sense in bending every faculty of his being to the one purpose of the acquisition of wealth.

But when we remember that he is here only for a few years at most, and that not a cent of his garnered treasures, be they great or small, can be of the least possible use or benefit to him when his earthly body is laid away in the grave; that his wealth must all go into the hands of others, often to their serious injury, and sometimes to their ruin;—when we remember that true happiness, that comes of the right adjustment of man to his environments, does not lie in this direction, only to a very limited extent,—does not the fallacy of this frenzy of money-getting seem apparent?

Again, if man's conscious existence ended with this life, and the sleep of death was the sleep of oblivion, a laudable ambition to make the most of what could come to him no more, in all the zeons of an infinite futurity, might justify him in securing a reasonable amount of this world's stores,—enough to minister to his earthly needs and wholesome pleasures, but not what would so enslave him as to leave him no time or opportunity for spiritual culture and improvement.

But in the light of a demonstrated philosophy that gives us the positive assurance that this life is but the training school for another world, where character is the only gauge of worth, and true nobility takes no account of earthly possessions, then how vain seems all this fierce endeavor, this heartless push and struggle for gain, into which men cast their all, and to which they give every impulse of their natures.

PACIFIC SPIRITUAL CONVENTION.—We are informed by Dr. Morton that he has nearly completed arrangements to hold a Spiritual Convention in this city and Oakland during the month of May or June, 1888. The various phases of phenomena which can be publicly presented will be given by some of the finest platform mediums in the world. Classes for instruction in spiritual science will be held, and a special feature will be classes for the instruction of mediums in the proper methods for the higher unfoldment of their mediumistic powers. The musical service will be superior to any hitherto given in this State in connection with spiritual services. In this movement Dr. Morton is acting in accordance with the instruction of his guides; and the strong hand guiding the Doctor, with the executive abilities of their faithful agent, will undoubtedly be able to accomplish a grand work for the advancement of the cause of Spiritualism on the Pacific Coast. Meetings will be held two days in the week in Oakland, and the remainder of the week days and Sundays in this city.

WRANGLING.

"Let dogs delight to bark and bite,
For 'tis their nature so."

But as for intelligent men and women—especially those into whose souls has streamed the light of spiritual truth—they ought to be above all wrangling, jealousy, and backbiting. They ought to be harmonizers of the animosities and meannesses that exist in the world. That is what the Great Teacher expected of his disciples. If Spiritualists do not regard themselves as the recognized disciples of Jesus, they surely must admit that his commandment that "ye love one another," is the true gospel of Spiritualism.

It is no doubt true that any system of belief, or non-belief, that leads the mind out of the grooves of religious thought in which it has been trained to run for ages, can not be otherwise than calculated to individualize one and strengthen the sovereignty of self. And this tendency, when unbridled with the graces of gentleness and charity, is apt to make one arrogant and opinionated to a degree that renders him disrespectful of the opinions of others, and hard to affiliate with them in a common work for the cause of Spiritualism or for humanity.

Hence, the difficulty that lies in the way of all successful organization among Spiritualists. They are so strong in the conviction that their individual opinions are all right and all opposing opinions all wrong, that they are unwilling to make such concessions to the opinions of others as are always essential to thorough organization. And herein will be found the main obstacle to the World's Spiritual Alliance. It may be summed up in a few words: Spiritualists can not agree to disagree for any purpose whatever.

And this disposition, so rancorous at times in its manifestations, is what Spiritualists ought to cure themselves of. They would have no trouble to agree in everything essential to effective organization—in fact they could work together in all things in perfect harmony—if they only had sufficient regard for the new commandment of Jesus to which we have above referred—if they would exercise more of that spirit of brotherly good will, which is the highest evidence of true spiritualism.

Here is where many Spiritualists are lacking. They have a sufficient amount of intellectuality, and of all those elements that go to make up the man and woman of society and of the world, but they are sadly wanting in those gentle spiritual graces,—that love for their fellow-beings,—without which human beings are but little better than other animals that rend and tear, and have no regard for the reputations or rights of their fellows.

We ask you, O our brother—our sister,—What has Spiritualism done for you? Do you answer, "It has robbed the grave of its sting, and given us the assurance that we shall live again." But has it made a better man, a better woman, of you? Has it broadened your charity, and subdued the wild impulses of your nature? Has it made you sweeter and purer—more spiritual and god-like? If not then it has not done its proper work with you, and you have other lessons to learn, which, if not learned on this side of life, will rise up to mar your happiness in the life to come.

Let us begin to cultivate the virtue of living in peace with our brethren—to cease our wrangling and strive to exalt our holy cause in the estimation of the world. If we would be strong we must be united, and we can not be united unless we learn obedience to the "new commandment."

THE REGULAR "EXPOSER."

San Francisco has had another affliction of alleged medium expositors,—the second or third within the past year. On this last occasion the Bombastes Furioso of the footlights has especially selected the medium Fred Evans, as the one against whom to direct his bluster, claiming to be able to do all that he, Evans, or any other slate-writing medium, can perform. And this he does with his false bottomed slates and palmistry, assuming that the manifestations through Mr. Evans and other mediums for that phase are produced in the same way.

To those who know the folly of all such pretensions the claim of this last pretender is a source of amusement and ridicule, and if he only knew the contempt and derision in which he is held by those who know that he is simply advertising himself to the world as a double-breasted, magnitudinous ass, he might possibly be induced to crawl into his hole, where he and others of his kind naturally belong.

Now there is no more comparison between the tricks of this juggler and the independent slate-writing produced through spirit mediums for this phase of manifestation than there is between a buck saw and a bale of hay. The principal points of difference are—one prepares the slates and the other does not; one does the writing himself and the other does not; one gives the names of one's spirit friends and the other does not; one produces positive evidence of independent spirit existence, thus demonstrating the fact of a future existence, while the other seeks to destroy by his chicanery the only possible hope, founded on evidence, that one can have that death is not the end of mortal existence.

The question is, Should our mediums take any

notice of these mountebanks? We think not. Of course their object is to get up an excitement for the purpose of getting out a crowd to pay for being deceived. When put to the test they invariably back down. Their offers to put up money upon the proposition that they can produce the same manifestations by sleight-of-hand as those produced through spiritual mediums, is simply and always a "bluff," and is so intended. They never will put up a dollar; or if they do, it will be hedged in with such unfair conditions that no genuine medium would consent to. We are tired of the foolish prattle and bluster of these traveling mountebanks. Will they not kindly "give us a rest."

A MUSICAL SURPRISE.

It is not generally known that that musical phenomenon, Jesse Shephard, accompanied by his private secretary, L. Waldemar Tonner, was a quiet sojourner in this city for the fortnight ending on yesterday evening, when he returned to his San Diego home. As he was here strictly on business connected with the furnishing of his new and elegant palace, he wished no mention made of his arrival, so we said nothing. But now that he has gone it will be no breach of confidence to speak of an incident connected with his visit that was a most pleasing surprise to some and a rare delight to all who were fortunate enough to be present. It was learned by a few that he would sing at the nine o'clock mass Sunday morning, in the French Catholic Church on Bush street, he having been persuaded to do so by some influential members of said church who had heard of his musical performance in Father Ubach's Church in San Diego. The house was of course filled, notwithstanding the early hour, and the audience was thrilled with some marvelous strains of inspirational melody. But few who could not see the singer (as he played his own accompaniment and constituted the entire choir), could be made to believe that there was not several persons in the choir, instead of one. His soprano was pure and wonderful, his voice soaring among the highest notes, and then followed a bass as grand and melodious as it was magnetic. There is this peculiarity about Jesse Shephard's singing, it thrills as with the sound of a voice not of earth. It is simply indescribable. The admission of so well known a spirit medium to a participation in the musical services of a Catholic church would seem to indicate that there is less hostility towards Spiritualism among the Catholics than there is among Protestants.

NOT WILLING TO LEARN.

When you come to think of it, it is not barbaric, nor a little ludicrous, that there should be any antagonistic feeling in the living against the dead, so-called? What else can we call it, that determination the majority of mankind manifests, not to be convinced that the dead have identity, rights, wishes and powers the living are bound to respect? It is barbarous to be afraid of disembodied souls, and it is ludicrous to observe how their return to earth is treated and discussed. It would seem that the grief which is manifested over a dead body is something to be cherished and perpetuated, judging how stoutly it is maintained that the dead are wholly dead to all intents and purposes, and their coming back to us a fraud and delusion.

As all sorrow and joy in this world is connected with the living and the dying, there ought to be so strong a desire to investigate occult occurrences as would lead all mankind to a knowledge of their agents—our dear departed. Then would the world be stripped of its deepest afflictions, the breaking up of families and separation by death, regarded by so many as a destroyer instead of the wise and provident reaper that he is, gathering our treasures and us from the ills of time to the joys of eternity. Then should we become humble disciples of the ancient wisdom, and be blessed in the continued companionship of our own dear kindred whose summons hence fell like a pall upon our hearts.

AMAZING ASSUMPTION.

The answer to the following question from a correspondent of the *Christian Advocate* of Aug. 4th, by the editor thereof, exhibits an amazing assumption of self-importance.

QUESTION.—Can the dead perceive what is going on upon the earth?

ANSWER.—If we knew, we should hasten to publish the information, for we should be the only possessor of it on earth.

If he "knew" he would be the only possessor of such knowledge on earth! Well how does he know that he would be the only possessor, etc.? There are millions of people quite as intelligent, and quite as clear-headed, as the editor of the *Advocate*, who do know that the so-called dead "perceive what is going on upon earth." We have no objection to the editor's said declaring his own ignorance to the world, but we decidedly object to his classing us, and millions of others, who know better, with him.

The Bible says as plainly as language can be expressed, "The dead know not anything . . . neither have they any more a portion forever in anything that is done under the sun."—SIGNS OF THE TIMES.

You mean that a materialist by the name of Job said it. The spirits of those whom Job declares "know not anything," come back to us and assure us that he was mistaken. Whom shall we believe? Suppose a man should go silently away to a far country, and no word coming back from him for a long time, his friends should believe him dead, the courts should so declare, and his wife should administer upon his estate. Now, when all was settled, suppose the man should return and declare that it was all a mistake, that he was not dead, as they could see. Now what would we think of the person who, in presence of the fact that the man was still living, should still insist that he was dead? That is what our Adventist friend is doing. He takes Job's word in preference to that of the supposed dead man.

JOTTINGS BY THE WAY.

Spiritual "Boom" for San Diego—Marvelous Mental Science Cure—Dr. Ravlin on the Spiritualism of the Bible, etc.

[From our Associate Editor.]

SAN DIEGO, April 25, 1887.

Our lot has been cast in most pleasant places and among most charming people, in this fair, young city by the sea. Our friends have done so much to make our stay delightful that we shall turn away from San Diego with a feeling of reluctance, but with such grateful memories, as shall abide with us like a sweet dream, lighting our pathway evermore.

If we dared to dip our pen in the fountain of prophetic fancy which plays about us, and give utterance to the thoughts which come concerning the future of this city, we fear we should be called visionary and an idle dreamer. But we look beyond the present stage of active fermentation which constitutes the "boom" in real estate, and pertains wholly to its material outlook of wealth and power, to the intellectual and spiritual foundation which is being laid and on which is to be builded a mightier city than that constructed by mortal hands. That all-potent force which the initiate discerns and understands, is concentrating in great rapidity at this point, silently and invisibly to the unschooled, but none the less certainly and surely.

Mr. Colville, that spiritual giant, as our southern friends call him, in his short visit to this city a few months ago, quickened and awakened the pure spiritual fire in many hearts. The seed sown through his divine ministrations has not, nor can not lie dormant, for truth must prevail always and all where. He would find a warm welcome here, where he is held in great reverence by many we have met, and they hopefully look forward to the time when he may again visit San Diego. Speaking of Mr. Colville reminds us of meeting a pupil of his here who was so miraculously healed in his class last year at camp. The cure was of such a startling nature, the readers will pardon the reference to it at this distant day.

Mrs. Bothwell, the subject, a lady of a refined and chastened soul, had received a severe injury which caused the secretion of the synovial fluid at the knee. The limb above the knee had begun to decrease in size while the knee joint was greatly enlarged and inflamed. She had consulted the best surgeons and physicians in Oakland and San Francisco, but without avail; they had told her that if she were to put the slightest weight on that foot she might expect the most disastrous results. She concluded to try Mr. Colville's class, although she was obliged to be carried by her husband down the stairs, and by the aid of crutches reached the camp. A class treatment was given her at the close of the lecture, and her intuitional spirit responded instantly to the odic force centered on her by the operation of mind, acted upon and in unison with the Infinite mind. She arose and walked, exclaiming, "I am healed now." Her husband carried her crutches home, but they have never been used from that moment. Not only was she healed physically, but a new spiritual existence was opened unto her. She has from that time grown day by day in spiritual grace and understanding, drinking from the eternal spring, from which out flow that love, peace and goodness which pass the human comprehension. Her inspirations are of the highest order,—she writes and speaks the most exquisitely perfect gems of thought, couched in the most beautiful and chaste language. Such a light as hers will surely shine for the larger world, and ere long, we trust the public may enjoy the benefit of her heavenly gifts.

On Sunday evening we listened to the eloquence of Dr. Ravlin in an able defense of Spiritualism against which Mr. Harwood, a Congregational divine, had recently sent some harsh and unjust shafts. Monument Hall was filled to its utmost capacity by an intelligent and appreciative audience to listen to Dr. Ravlin's reply. His first point discussed was, "Dark Seances," a factor in Spiritualism which Mr. Harwood especially dwelt upon. He said, "We hear a great deal against dark seances, just as though there was of necessity any thing wrong in the 'dark.' If so, why did God make darkness? I 'like people you can trust in the dark.' He then referred to the dark seances or meetings for spirit communion recorded in the Bible. He dwelt at length on each seance as he called them; the one held in the Red Sea by the Israelites; the one by Moses on Mt. Sinai, which he said the Scriptures explicitly declared was in "thick darkness." He showed how the independent slate-writing of modern times was no doubt done by the same agency as the writing on the two tablets of stone which Moses carried up in his hand, and which were both written full. He also spoke of the "dark seance" held by Daniel in the lion's den; of the spirit phenomena which occurred in the jail at Philippi, with Paul and Silas in the dark; of the angels who announce the birth of Christ to the Judean shepherds at night; of the darkness on the Mount of Transfiguration which was held in a dark cabinet of cloud. He claimed that the Bible clearly proved that meeting for spirit manifestation in dark places was no new thing, nor was it instituted by Modern Spiritualists. In conclusion he said:

"Now as to Brother Harwood, let us pray for him; treat him kindly; do not judge him 'harshly'; he is being converted, and it is a rough 'experience' to have his orthodox moorings 'shaken up.' He will come out all right and 'will make a grand spiritual medium when he is 'fully converted.' He is a good man and means 'all right.' Ask your spirit guides to call on 'him occasionally, and lead him gently in the 'right way.'"

Mr. Ravlin takes a short vacation from the lecture field, during which time Mrs. Spaulding will occupy his platform. She is said to be a cultured and refined lady, and eloquent and earnest speaker. We trust much good may be

done through her efforts for the advancement and uplifting of Spiritualism.

It is a source of deep regret that that great genius, Jesse Shepard, is not in the city. I had hoped for an opportunity of listening to the marvels of his voice during my stay. His villa, which is nearly completed, is said to be the most beautiful and artistic residence in San Diego. We can well understand why Jesse Shepard selected this spot for his literary retreat—we understand that is what it is to be. We shall in the future, no doubt, find Jesse Shepard as famous in the literary world as he now is in the musical world. San Diego may justly feel proud of so celebrated a character.

We learn that Mrs. Rose Thorpe Hartwick intends locating in San Diego—she who has immortalized her name by writing "Curfew shall not Ring To-night." She is expected to arrive this month. May we not hope that the spirit of poetry may descend upon her as never before in her new home, by murmuring waves of the ocean blue.

That was a sad commentary on Spiritualists by Mr. Tonner in the *GOLDEN GATE* of August 1st, wherein he said:

"Not twelve men have been gathered together in one place capable of founding a new church, or any institution, college, or university where mediums may be properly taught. 'Think of it: after forty years, with thousands of wealthy Spiritualists—not a university in the whole world endowed by the people who 'rail against the churches.'"

We believe with Mr. Tonner that if Spiritualism is to be honored and respected by the learned and scientific world, it must be brought before them in a different manner, and there must be more unity of purpose and harmony in its ranks. There should be no good reason for our most gifted mediums finding fuller appreciation other where than among Spiritualists; but our own observation, however, compels us to admit there is much truth in the statement. Take for instance the beautiful work of art which recently hung in the office of the *GOLDEN GATE*, which was admired by all art critics and connoisseurs as a masterly production; how different the Spiritualists' comment. Their first thought was, "Are we sure it is not a fraud?" This cry of fraud against, and the unkind thoughts which Spiritualists, or rather those so-called, send to their mediums and speakers, is enough to crush out every sensitive in the land. In our two years of work among them, in despair of soul, we have felt at times like seeking a shelter in some vast wilderness where the spirit of persecution might never come.

We are not in sympathy with the class of thinkers who are ever ready to see the "evil" that men do." There is some good in every living being; something divine, and the work of every true reformer is to find that spark, however small, and to aid in stirring it into a glowing flame. We are a lover of the all-good in humanity, and when our souls are filled to overflowing with this divine love, we have no time to grovel in the darksome atmosphere of hate to any part of God's creation. We believe in a God of love, and the onward trend of the upward soul is ever on wings of loving aspiration and beneficent thought.

Ere the close of the coming week now opening, I shall hope to be again at the wheel, and at that most sacred spot on earth, "home, sweet home." We thank anew John Howard Paine for that sweetest of all songs of the soul. With a thousand kindly thoughts for each and every reader of these columns, we will again say goodbye.

M. P. O.

A NEW WORKER.—Mrs. M. Spaulding, who was ordained to the ministry of the spiritual gospel a few weeks ago by the Religious and Philosophical Society of San Diego, delivered a lecture last Sunday evening in Mr. Ravlin's place. Her subject was, "Spiritualism, the True and the False." She spoke in trance, and the subject was well handled, and the line fairly drawn between that which is and that which is not Spiritualism. Mrs. Spaulding, although not widely known on the spiritual rostrum, is a refined and cultured lady, a devoted wife and mother, and a woman of pure character and unblemished reputation in private life. As she has practice, she will, no doubt, excel in the lecture field, and be the means of doing much toward elevating the standard of true Spiritualism. A cordial welcome should be extended to all such laborers. Mrs. Spaulding is a duly accredited minister of Spiritualism, endowed with all the prerogatives and perquisites, attaching to the ministerial office in any religion or sect. We commend her to the confidence and support of Spiritualists wherever she may be called to labor.

W. J. COLVILLE'S CLASSES.—The time of holding the morning classes has been changed to Tuesdays and Thursdays at 10 A. M. Evening classes Mondays and Thursdays at 8,—see Manager's advertisement. The clearness of statement, pure ethics, broad charity and spirit of toleration—unmarred by narrow, pedantic bigotry—in the lecture by Mr. Colville, published on another page, are indications of the great spiritual and intellectual treat in store for those attending the classes and lectures of this grand inspirational lecturer, improvisatore and teacher. The musical talent secured for the Sunday lectures is unsurpassed in any church service in this city.

—We call attention to the excellent memorial discourse of Mr. J. J. Morse upon the transition of the beautiful spirit of Mrs. Webb from the mortal to the immortal. Hers was a noble type of womanhood, abounding in the graces of a pure and chastened spirit. Her reception into spirit life was a grand ovation, her loved ones being present to receive and bid her welcome to her beautiful spirit home. Already has she returned, with the help of a spirit son, to assure the loved ones upon the ether plane of the manner of her glorious reception, and of the joys that await them in the home of the immortals.

EDITORIAL NOTES.

—Mrs. J. J. Whitney will re-open her public sances on Sunday, the second day of October. The place will be announced hereafter.

—No cause was ever put down by the abuse of those opposing it. Bitter and ungenerous denunciation is always a sign of weakness in who ever indulges therein.

—Mrs. Susannah Medora Salter was duly elected, last Spring, Mayor of the city of Argonia, Kansas, and she discharges the duties of the office in a most satisfactory manner.

—On and after Sept. 3d, the GOLDEN GATE will be sold by news dealers and at the spiritual meetings for five cents per copy, instead of ten cents as heretofore. The trade will be supplied at three dollars per hundred copies.

—Mrs. Sarah Sell will lecture before the Union Spiritual Society, at No. 111 Larkin street, on Wednesday evening next. Subject: "Future Spiritualism from a Spiritualistic Standpoint." The following mediums will be present and give tests: Mrs. Parry, Mrs. McDaniel, Mrs. Babbitt, and others.

—Hon. Aaron A. Sargent, one of our ablest and most honored statesmen, passed to the higher life on Sunday morning last, from his home in this city. Although he had been in poor health for some weeks his transition was nevertheless sudden and unexpected. California loses in his demise one of her staunchest advocates and friends.

—When tax-payers become tired of paying the bills caused by intemperance—when they conclude that they have supported insane asylums and penitentiaries, and borne the burden of an expensive criminal system long enough, they will turn to and shut up the rum mills, and thereby relieve themselves of fully nine-tenths of the expense.

—Bro. J. J. Morse, at the Temple on Sunday evening last, in answer to a question, gave the clearest, most logical, and most truly spiritual explanation of the principle and philosophy of dying that we ever listened to. The language was choice and the reasoning most natural and irresistible. We regret to say that we have no report of it for our columns.

—In the masterly address by W. J. Colville which we publish in this issue of the GOLDEN GATE, will be found a clear and concise statement of the principles and philosophy of mental healing. We are sure the lecture will be read and admired by thousands of our readers, especially by those who have ever given the subject of the potent energies of the mind thoughtful consideration.

—W. J. Colville and Mrs. Cora L. V. Richmond were at Cassadaga Lake together. Both of these well known speakers drew very large and delighted audiences. Mrs. Richmond went east from Cassadaga to Onset Bay, and will return home to Chicago early in September. W. J. Colville went to Mount Pleasant Park, Clinton, Iowa, for eight or nine days. He speaks August 25th three times in Denver, Col. Cassadaga this season is a delightful resort. The Camp is a grand success every way; enthusiasm prevails.

(Written for the Golden Gate.)

The Divining Rod.

The notice of that mysterious instrument in GOLDEN GATE, just received, suggests an answer to the inquiry so often made of Spiritualists: If spirits can communicate through one person why not through any other person?

I reply, Yankee fashion, by asking another question: If the divining rod will act in the hands of one man why not in the hands of any other man?

If he doubts the fact of "water-witchery," I refer him to the articles, "Rhabdomancy" and "Campetti" in early editions of the Encyclopedia Americana and add my own personal observation which, to me, at least, is more satisfactory.

A cave near where I formerly lived extends from the margin of the timbered land some hundred yards under the prairie and through which runs a lively stream of water, which is the union of two subterranean streams at its upper or prairie end, one much larger than the other.

A traveler who had called at the wayside inn near this heard incidental allusion to "water-witchery." He remarked that he could always find, by the "rod," the best place to dig a well.

Knowing the man was ignorant of the existence of this underground stream, it was thought a good opportunity for a "test." Giving no hint of their object in leading him so far out on the prairie, their curiosity was soon excited by seeing his forked stick indicate downward attraction.

He meandered his course toward the timber, when suddenly the stick bent perceptibly downward. "Where!" said he, "here is water enough to run a mill." The company were aware that they then stood about over the spot where the large stream received the small one at the upper end of the cave.

I have experimented many times and have seldom failed seeing a forked peach tree twig, sixteen or twenty inches long, of the first year's growth, the ends of which held in the proper way in each hand, work with one or more of a company of six or eight who had never tried it before.

When a disbeliever in spiritual phenomena will explain why the rod does not act

alike with all, I will tell him why one is a medium between seen and unseen intelligences while a hundred or thousand are not.

Prof. Carpenter possesses the power of replacing the consciousness of a person with his own thoughts, making that person believe he is somebody or something else. He knows no more about how he became possessed of this gift than Mrs. Foye knows why she was constitutionally mediumistic from childhood, or the "Woman of Endor" (not witch, as theologians have it), the origin of the power that enabled her to call up Samuel.

Prof. Morse omitted in his grand discourse upon the subject to name an important fact in the history of Mesmer. A committee was appointed to interview the mysterious man. The presence of such illustrious philosophers as Lavosier and our Doctor Franklin with his thunder and lightning fame, so unnerved the honest Frenchman that he could give no proof of his new discovery, but it survived the adverse report—the honest report—of the Committee, while Spiritualism will survive the dishonest report of the Seybert Commission.

Genuine mediums and good mesmerizers but too frequently disappoint expectation, but we should know more of the laws of mediumship before we are as ready to condemn as is the work of fraud hunters.

Horace Greely stated in the *Tribune* in 1850 that the Rochester knockings and kindred phenomena were not the acts of jugglers, for jugglers never fail to produce results.

G. B. C.

J. J. Morse's Class Work.

Public interest in the Physio-Psychological lectures of J. J. Morse has so increased that a new course is announced, to gratify applicants who were too late to attend the first. Although any intelligent and well-informed person may with profit attend a single lecture, without listening to any that precede it, it is better to begin with the first and go through the regular course. The first three lectures of the course are mainly physiological, but they form a necessary foundation for those that follow, and the interest increases as the course progresses. This has led to the formation of an advanced class for an additional course of six lectures, open only to those who have attended the first course. Other lectures are open to the public on single admission cards, as well as by course ticket, and all who desire to ascertain the nature of the lectures will do well to avail themselves of this privilege. Those who do so will be quite likely to purchase tickets for the new course, the first lecture of which is to be given September 9th.

The lecture of Friday evening, of last week, was devoted to "The Mind as a Therapeutical Agent." While maintaining that the action of the mind has a very potent effect upon the condition of the body, Mr. Morse took decided ground against the assumptions of the so-called "Christian Science" teachers, and he proved, quite satisfactorily to his hearers, that not only is it impracticable to cure disease by a forced belief, but that intelligent belief is the result only of adequate evidence, and that the simple denial of a fact has no effect in annulling the fact itself. The more sensible course is for the mind first to ascertain the cause of the illness; then, when it perceives the cause, it will sense the remedy. He deprecated the use of drugs, and said the great curative agencies are wholesome food, cleanliness, pure air, and exercise. When the flow of the physical, mental, or spiritual forces is impeded disease results; but a knowledge of the laws of nature will enable us to ward against such impediment. Right thinking, right doing and right living are the best doctors.

The discourse of Monday evening of this week was on the soul—the ego, or real being, of which the body and mind are but the agents. The mind is not the man, as many people seem to think, but something used by the man, the intellectual faculties being merely the means through which the soul expresses itself. The spiritual or inner body is the connecting link between the soul and the physical body. As to the origin of the soul Mr. Morse stated that instead of souls coming down into matter, they grow up out of matter. The growth of the soul is not dependent upon the emotions, but upon the harmonious development of all the functions of being. In answer to questions, Mr. Morse expressed the opinion that although it is admitted that the individual consciousness of the soul has a beginning with the body, it does not necessarily follow that it will end with the physical body, or that it will ever end. Having the power of attracting to itself the forces of the universe, it will continue to exist and to expand while the universe exists, retaining forever its individuality.

To facilitate a correct understanding of the lectures, Mr. Morse has devised a number of charts on which are presented in an orderly manner the names of the various organs of the body with the functions of each, the attributes of the soul and forces of the mind, the three-fold impressing upon the physical, spiritual, and nature of man—physical, spiritual, and psychic (body, spirit and soul) and show the relation each bears to the other.

PASSED TO THE HIGHER LIFE.

Webb—From her home at the corner of Twenty third and Utah Street, San Francisco, August 7, 1887, after a long and painful illness, Mercy Susan Hodgdon, wife of Alfred Whitney Webb, aged 72 years, 3 months and 10 days. Mrs. Webb was a native of Castine, Maine, having been born on the night that the British evacuated that little garrisoned town on Penobscot Bay. She was a niece of General Isaac Hodgdon, who attained honors in the war of '71, and a direct descendant of the English House upon whose coat-of-arms—handed down from generation to generation—is seen the words: "BY THE NAME OF HODGDON." Mrs. Webb was a devoted and tender mother, a loving wife, and leaves a true and faithful husband, with whom she lived happily for the long period of fifty-three years, and a large circle of friends, many of whom gathered at the house with beautiful and fragrant white flowers which they placed upon the chaste and elegant casket containing the still attractive form from which the soul-jewel had been taken away.

Mrs. Webb was the mother of eight children—five daughters and three sons—one of whom (Capt. Lucian B. Webb) passed to the life beyond fifteen years ago, and by whose frequent messages from the spirit shore the surviving members of the family have become awakened to the realities of the new religion. The remaining children are Mrs. Com. Connor, Mrs. W. K. Levering, Miss Grace R. Webb, and Arthur E. Webb, of San Francisco; Mrs. John T. Becroft of Stockton, Capt. Henry H. Webb of Honolulu, Hawaiian Islands, and Mrs. S. A. Sanderson of Oakland. On the fifty-third anniversary of the marriage of his parents, Captain Webb, from his distant island home, where he has resided for fifteen years, to be present at the joyful reunion, bringing choice gifts to his honored father and mother.

The funeral services were held at the family residence on Tuesday, 9th instant. After the reading of a beautiful poem, "The Soul's Destiny" (see 8th page), and singing "Nearer, my God, to Thee," and "Silent Voiced Angels," by Mrs. Clark, the beautiful service of the new faith was conducted by J. J. Morse, of England, in a most impressive manner. (See 1st page.) The remains of Mrs. Webb were then borne from her late home to the Odd Fellows' Cemetery, and deposited in the family burial place there.

One more link in the chain of all Father's!
One more cord to bind us to Thee!
One more light, as a beacon to guide us
Over the turmoil of life's troubled sea. L.

A CARD.

EDITOR OF GOLDEN GATE:
Allow me, through your columns, to express thanks to Bro. Bundy, of the *Religio-Philosophical Journal*, of Chicago, for his kind allusions to my mediumship and personal character. Continue them, Brother. I acknowledge indebtedness to your columns for some of the best friends I have. Respectfully,
W. R. COLBY,
956 Mission Street, San Francisco.

MANAGER'S NOTICE.

W. J. Colville's Sunday Services will commence September 4th in Odd Fellows Hall, Market Street. Entrance on Seventh Street.
Lectures at 10:45 A. M. and 7:30 P. M. Answers to questions at 2:45 P. M. W. Joseph W. Maguire, Reader, Chorister and Baritone Soloist; Myrtle Cishop, Soprano; Miss E. Beresford; J. J. Soloist and Organist.

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

The classes in Encampment Hall, Thursday, September 8th, at 10 A. M. and 8 P. M., and in Hamilton Hall, Oakland, Friday, September 9th, at 3 P. M., will be for the purpose of outlining the work proposed by Mr. Colville, and for organizing. All persons interested are invited to attend the opening session of the classes free.

Lecture in Hamilton Hall, Oakland, Friday, September 9th, at 7:30 P. M. Admission, 10 cts. Admission to Sunday services 10 cts.; reserved seats 25 cts. Monthly tickets, with reserved seat, \$1.

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

Albert Morton.

July 21st BUSINESS MANAGER.

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

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

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NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, every Sunday, At 11 A. M. J. J. Morse, the celebrated inspirational speaker, will answer questions in the trance state, and will lecture in the evening. Children's Progress at 12:30 P. M. All services free.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., in Washington Hall, 35 Eddy street. Good speakers upon all five subjects pertaining to Spiritualism and humanity. A free library of 700 volumes, open every Sunday from 10 A. M. to 1 P. M. All are invited.

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

OAKLAND SPIRITUAL ASSOCIATION MEETS every Sunday at Grand Army Hall, 419 Thirteenth Street, Oakland, Children's Lyceum at 10:30 A. M. Lecture and Conference Meeting at 7:30 P. M. Dr. C. C. Post, formerly of San Francisco, will occupy the platform until further notice.

YOUNG PEOPLE'S PROGRESSIVE SOCIETY, of Chicago, meets in Avenue Hall, corner of Wabash Avenue and 22nd Street, Chicago, every Sunday Evening, 8:45.

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

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Continued from Third Page.

universal source. So when we look upon the beauties of nature we do not say they came by chance. We do not bow before some iron law or juggernaut that may crush it out any time. But we feel that God is in the stars, in every ray of sunshine, in the air. We behold God in everything, and most of all with our fellow human beings. So we go through the world with blessings for all. If we rise to a true understanding of the science we know what Jesus meant when he said: "Father forgive them who have persecuted me; they know not what they do." If he taught what Socrates taught in Greece that only knowledge will banish ignorance and disease—that ignorance and disease are inseparable—then may we not emulate the ages, and instead of trying to cure our fellow citizens without enlightening them, lead them into the light and truth? So let it be our best endeavor to give those who come to us the best lesson we can. So if we have the right we shall have no unkind word for any one. We do not condemn vice, but we give every one credit for desiring to do the right—credit for capacity to do the right.

It is our privilege to help each other. Jesus said to the woman taken in adultery: "Where are you accusers? Let him that is without sin cast the first stone." That woman had never been brought in contact with a pure man before. The sensualists had condemned her, and she was reduced to an outcast. She came into the presence of Jesus, and He said to her accusers: "If you are so much better than she then you can condemn her." They could not. Then Jesus said: "Neither do I condemn thee. Go and sin no more." From that day, we are told, she became one of the greatest saints. Whether that story is an interpolation in the Gospel, as certain critics say, or not, no matter. If it is a legend that comes from the buried Atlantis we care not, for it is the embodiment of truth. If we find a poor boy stealing we say: "Do not steal again. We will not condemn you. We know you want to be honest, and you can be. God will keep you honest." That boy, who may have been taught vice by his parents, and punished if he did not take home at night his stealings, thinks to himself: "I was never spoken to so kindly before," and he resolves to do better. The moment he feels that somebody loves him and gives him credit for being a good boy, his higher nature responds and he says: "I will not steal again." And he will not if he is but held in that trust you have inspired. That is the course the true healer should take.

What does the word "doctor" mean? It is a word incorporated into the English language from the Latin, *docere*, to teach. If every M. D., as well as D. D., would recognize that a doctor is simply a teacher, then as Felix Adler once said, the teachers of ethics would be the successors of the clergy; and the teachers of the science of health the successors of the doctors who give medicine. We do not speak against any class of people. We know there are members of the medical profession who are not only ornaments to their schools but to humanity; and we have friends among Homeopaths and Allopaths, and are proud to call them friends. But at the same time we agree with Dr. O. W. Holmes who said that it would be better for mankind, though worse for the fishes, if all the drugs in the world were thrown into the sea, for more mistakes have been made by the medical fraternity than can ever be rectified by any number of good deeds. And if the best of physicians can maintain that medicine has been a curse rather than a blessing to the world, we may say that if we follow the example of Jesus and give truth instead of drugs and minerals, we shall find the true science of healing.

We say that the science of pure metaphysics stands absolutely unique. There is no danger in it. Other systems run risks, as witness the loss of life by the mistakes of druggists. The true metaphysician never gives anything to anybody that is not good for everybody. In fact, the more he gives of his remedy the better. If he gives you truth, the more you have of it, the better. If he gives you a real kind-hearted feeling, the more he gives of it the better. But suppose I give you the wrong medicine; or an impure magnetism; or too strong an electric current from the battery, then the risk that is run may be incalculable. But when I speak from the standpoint of truth and say: "You are well. God is well, and so are you. Arise from your dreams; awake and realize the truth,"—when I say that, and you grasp the truth, it makes you brighter and better, and I have run no risk. We want every student of the science to feel that when he treats according to the rule he runs no risk, whether he finds the cause of the ailment or not. You can simply treat as the fresh air comes into this room. That air does not inquire what made the air in order to purify it. We do not consider it necessary to fish for every ailment. But when there is an appearance of wrong and suffering; when bad habits have been indulged in, then make the simple statement: "We are immortal. We are in God. God is well and so are we in spirit. We don't live in our physical forms. If I depended upon my physical eyes for sight, I should be blind in Heaven. I have spiritual eyes, spiritual ears, spiritual lungs. And while I am certainly not going to commit suicide, nor mutilate myself, at the same time I am not going to worry about my-

self, but simply realize that as a spiritual being I am going to live always."

We are told that our bodies change every seven years; that we have none of the physical particles in our bodies that were in them seven years ago. Yet if I have everything that constitutes myself—my real self—then my individuality is not in the body at all, it is in the mind, the immortal part, and there is no reason why that may not restore the body. So I don't trouble about my body at all, as I am quite sure I shall live forever. If we go into a room where somebody is given over by the doctors, we find the friends weeping, and we say to the sick one: "You will live always. You are an immortal being." The friends want to know what I mean; if their friend will get well physically. We answer that we know nothing about that; that we are simply affirming that he is a spiritual being and that thought there is no suffering. It is no matter whether we accept the orthodox theory, or not. Indeed, the unorthodox is superior to the orthodox in the sense that the spiritual is superior to the material.

If any one asks me if I believe in the literal raising of Lazarus from the dead, I say I cannot disprove it. A so-called miracle is not an unnatural thing; it is only a wonderful occurrence. But I say I want to be satisfied of the truth, for if Lazarus had been really raised from the dead wouldn't those sisters of his have been in continual fear that he might die again? But suppose Jesus had opened their eyes to the spiritual life so that they could have beheld him in spirit, then, no matter what others might say, they would feel that they had seen him. And so with the raising of Jairus's daughter, if it was only the physical form that was raised—and we don't say whether it was or not. We may have our own opinion about that; there are two opinions about it in the theological world, but that point is of no consequence. It is the great spiritual truth that is of importance to the poor father and mother. There is a poor mother with one son. She loses that son, and Jesus restores him. But that mother doesn't depend upon the realization of others. So true spiritual science does not depend upon materializations. It does not deny them, but they do not make us realize the truth of immortality. When we realize that truth then there will be no going away. It will be what Jesus meant when he said: "Lo, I am with you always." So of our friends who we know can never die. We must all drop these mortal shadows, but if we realize our friends as they are and that we no longer bury them, then we can truly say, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory."

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

"Prayer is the soul's sincere desire, Uttered or unexpressed." Paul said, "Prayer without ceasing." Not kneeling down to pray, but do every common thing in the right spirit. Make every act an act of worship. The sacred is embraced in everything. And so the life of prayer means the life of continual aspiration. What is fasting? Not going without what we want because we are afraid it will injure us. Not fasting on ember days and saint's days. But fasting is the reining in of every lower impulse; abstinence from every lower gratification. So we must abstain from all inordinate self-love, pride,

passion, everything that separates us from the eternal. Prayer and devotion, through the exercise of our spiritual faculties—that is, the reining in of our lower nature. That is fasting. We find these words, "If any among you are sick, let him call for the elders of the church, and let him anoint him with oil in the name of the Lord." What did the oil do? Nothing. People in the old time believed in the union of the sick. "Effectual fervent prayer availeth much." But anointing with oil, or washing the hands before touching the sick—these things amount to nothing. We should get rid of these mortal beliefs that the physical hands of Jesus accomplished the cure. In the case of the Centurion he was held at a distance. How far did Jesus stretch his hand? Did it go through the physical masonry? The touch of the hand simply means the right hand of sympathy—that sympathy we extend to all; that kindness that knits us all together. So the poor, miserable idea of the laying on of hands—to what would it lead? The soldier who had had his hands shot off would have to sit there unable to help you. He might say: "If I had my hands I would be pleased to help you, but I can do nothing now." But if he understands what the New Testament means by hands he can say: "I am perfect. I will lay my hands in spirit upon you; you shall feel the hands of my sympathy. It is God's hand that uses mine, therefore I care not whether I can reach you physically or not. I can pray; I can love; I can teach you that truth which shall make you free in the presence of the Eternal—the truth that shall give you life."

We wish to say that while we ourselves do not advocate the influence of any material agencies, we have the most unbounded esteem for every school of practice, and for every honest practitioner. We know that every honest worker does good because of his good intentions. Therefore we urge no war upon any class of men or women who do honest work. Those do good because they love humanity. But if we were called upon to expound the science, we should feel bound to make neither compromise nor concession. We maintain that the most successful work done by metaphysicians is done by those who are doing nothing by physical means, but trusting in mind. We are not prepared to say that they never fail, nor that their present mode of treatment is the ultimate. We would say that all who are striving to do honest work are drawing nearer and nearer the goal. And if it is a battle to overcome both acquired and inherited beliefs; if only by degrees we reach a little nearer every day to the stature of the perfect man, it will be only when the fullness of the truth of the Christ is realized in its perfection that we shall be able to do even greater works than were done in the days of Jesus, because then only a few gathered around the Master, whose work was limited to the few. The command was: "Go and preach the Gospel to the whole world." And where formerly Palestine was the Holy Land, now the whole world will become holy ground. And where formerly the little apostolic band were the only representatives of the Christ, to-day we have the multitudes of humanity to lift high the banner, for the signs will follow to all who are true.

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