



GOLDEN GATE

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

VOL. V. (J. J. OWEN, EDITOR AND MANAGER.) 734 Montgomery St. SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 3, 1887. (TERMS: In Advance: \$2.00 per annum; \$1.25 for six months.) NO. 7.

CONTENTS:

FIRST PAGE.—Gems of Thought; Thoughts and Things, by Mattie Pulsifer; Love, Charity and Spirits, by Mattie Pulsifer; Light from the Beyond; What is Death? Letter from Onset—H. C. Wilson.
THIRD PAGE.—Tribute to W. J. Colville; Land and Labor Reform, by B. F. French; From an Old Pioneer—Col. Reed; Mormonism—a Letter from Mrs. Logan.
FOURTH PAGE.—Editorial: Death in Life; Another Whisky Murder; Press On; Bothered; Some Points Noted; The Right Idea; Room for All, etc.
FIFTH PAGE.—Editorial Notes: A Trip to Los Gatos; News Briefs; Advertisements, etc.
SIXTH PAGE.—A Development of Mediumship; Decher on Honor; Advertisements.
SEVENTH PAGE.—From the San Angel Order of Light; Spiritualism in Florida; Professional Cards.
EIGHTH PAGE.—Poetry—The Voice of the Soul; The Shores Alone; Keep Out of the Past; 'Tis Hearts that Weep; From—Letter from Onset—Emily B. Ruggie; Chin Foo Sense; Advertisements, etc.

GEMS OF THOUGHT.

No sweet love but honesty.—*Robert Green.*
What I aspired to be comforts me.—*Browning.*
Shine, like the sun, in every corner.—*George Herbert.*
Strong drink will be bitter to them that drink it.—*Isaiah.*
He that would enjoy the fruit must not gather the flower.
Without the rich heart, wealth 'is an ugly beggar.—*Emerson.*
We are but curious impertinents in the care of futurity.—*Pope.*
He who never changes any of his opinions never corrects any of his mistakes.
He who thinks too much of himself will be in danger of being forgotten by the rest of the world.
Life appears to me too short to be spent in nursing animosity or registering wrong.—*Charlotte Brontë.*
Injuries from friends fret and gall more, and the memory of them is not so easily obliterated.—*Arbutnot.*
Every beautiful, pure and good thought which the heart entertains is an angel of mercy, purifying and guarding the soul.
I never knew one who made it his business to lash the faults of others that was not guilty of greater ones himself.—*Addison.*
Health, beauty, vigor, riches and all other things thought good, operate equally as evils to the vicious as they do as benefits to the just.
I would not have children much beaten for their faults, because I would not have them think badly pain the greatest punishment.—*Locke.*
A cheerful, intelligent face is the end of culture, and success enough. For it indicates the purpose of Nature and wisdom attained.
I have always found that the honest truth of our own mind has a certain attraction for every other mind that loves truth honestly.—*Carlyle.*
Every single action of our life carries in its train either a reward or a punishment, however little disposed we are to admit that such is the case.
In all the relations of life, however intimate, friendly and simple, flattery and praise are as indispensable as the oil which greases a machine and makes it work.—*Tolstoy.*
We should hold fast to principles at all cost, and work directly in the line of our best ideas; thus not only will our consciences be clear and our characters pure, but our lives will be fruitful in the best results.
The first beginning of a remedy is that some one believe a remedy possible; believe that if he can not live by truth, then he can die by it. Dost thou believe it? Then is the new era begun.—*Carlyle.*
To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—*Samuel Smiles.*

Thoughts and Things.

BY MATTIE PULSIFER.

Cornelius and William K. Vanderbilt are about to begin a new undertaking which will doubtless stamp them as the most sensible of philanthropists; though it seems the plan was suggested by Erastus Wiman. Their idea is to build a number of small houses in the suburbs of New York city, with all modern conveniences, and offer them to working people at cost, the sum to be paid by monthly or yearly installments, and the purchaser to be insured against the loss of the property should he meet with any misfortune before the full sum is paid off. It is further proposed to insure the life of the purchaser to the extent of the unpaid amount, so in case of his death, the amount of the policy will pay up what is due on the house that is thus left clear for the heirs. This is genuine benevolence, and certainly marks the gentlemen who would thus benefit the poor by giving them homes on such terms, as men worthy of immortal honor. Fifty houses are soon to be built on Staten Island for experimenting upon the scheme, and we doubt not it will be a grand success and ought to be followed by like plans in all the cities of the Union. Rent is a great curse to the poor, one month's cost for a decent house being almost equal to the annual tax of a better home. The houses to be built by the Vanderbilts will be sold to none but workmen. If all rich men would unite in this grand effort to remove the poor man's greatest burden—the everlasting rent roll—he would be laying up stores of peace and satisfaction in the life to come.

Of all the various kinds of theft that which appropriates the product of another's brain would be the meanest but for a baser kind that garbles and mutilates. This last species of stealing is the business of not a small class of a certain order of men and women who are engaged in so-called literary pursuits. And what would seem to be still worse is the fact that there are publishers who not only accept but solicit such work. Mrs. Southworth says it is no new thing to see her stories appear in so thin a disguise as to be easily recognized by herself. But while on a visit to her old home, "Prospect Cottage," in Georgetown, she had a yet more singular experience related to her by a sister who occupies the house in her absence. A copy of the "Hidden Hand," ignorant that the novel had never appeared in book form, but only in the *Ledger* for which it was written. The caller was much disappointed, seeing which, the lady of the house asked if she could assist her in any other way and received the honest reply: "I am writing stories for Mr. —," mentioning the head of a publishing house in New York, noted for cheap novels. "He thinks the 'Hidden Hand' so good that he desires me to work it over into a new novel. I have written a good many this way and they have a great sale." We take this theft, but when a person so frankly takes what belongs to another is it a blindness of mind or a want of conscience that renders them unable to distinguish between honesty and dishonesty; and such was evidently the state of the young story garbler. In taking another's brains these obtuse mortals may think they are simply borrowing and perhaps would as readily grant permission for their own original work (could they produce any) to be likewise done over. Almost all the good qualities and fine sensibilities that bless a noble man or woman are inherited, not acquired; and surely is a nice sense of honor the rarest jewel that adorns the human character, for it is just in all things.

No sensible person will deny the great blessing that our railroads are to the country, and while for every two cars there is an engine of death that is equal to a pestilence in the injury and mortality it causes, still no one condemns railroad-riding on general principles. The car-coupler has an accident and death record all its own, and while the engines of war are reposing in anticipation of coming events, the peaceful car-coupler is maiming and

slaying its thousands. Last year it killed four hundred and fifty-nine brakemen, crippled for life four thousand eight hundred and eighty, and painfully injured thirteen thousand seven hundred and seventy, making a total killed and wounded of eighteen thousand three hundred and seventeen! In a few more years the various railroad companies, all of which endeavor to, in some measure, remunerate its widows and orphans, will have a list longer than our Government Pension Roll. We don't suppose a car-coupler could be anything but dangerous, and a man's only safety who has to handle one seems to be caution. But, alas! there is no caution in one who is familiar with danger, and to this recklessness is due much of the fatality that befalls railroad men, as well as those in all other hazardous pursuits. There is a care, but not that which goes with a new hand.

The fate of the Donner party is the most thrilling chapter of California's history, and it is now proposed to mark the scene of their sufferings by the erection of four large crosses fifty feet in height. For this purpose, circulars are to be sent out from Truckee all over the State soliciting one dollar subscriptions with which to supply the monuments above named. There is no doubt that the necessary sum will be speedily contributed, and the spot of the party's encampment be duly consecrated anew in the minds and hearts of not only Californians but of all who, by word or sight, have lived over in sympathy the days of that fated band of emigrants who suffered and died in the winter of 1846 and 1847. Nothing could be more appropriate for their memorial than the cross, that emblem of sorrow; and though long years have passed away, it is never too late to mark the spot of heroic suffering.

The utilization of the electric fluid has led to more unique inventions than any other force in the employment of men. A few years ago the ponderous dynamos were looked upon as quite fulfilling the requirements of the new agent just coming into general use; but the indications are that they will not have so long a day as did the originals of our older inventions. There is in London a new system of electric lighting that does away with dynamos altogether. The device is known as the upward battery, the plant being of so simple description as to be accommodated by a space of five or six feet in the cellar. Its management is compassed by turning on a couple of taps and winding up a clock once in twenty-four hours, with which attention the battery goes on automatically and silently, generating and storing electricity day and night. It is said the plant—a battery, including gas retort and acid jars, gas holders, primary cells, accumulators and clock-work apparatus for charging storage batteries—can be supplied for two hundred and eighty dollars. Albert Piotrowski, a machinist of Tremont, N. J., has devoted twenty years of study and experiment to the invention of a motor which is just announced a success. Doing away with stationary engines and boilers, and the consumption of coal, its mission must be to revolutionize our present mode of industry. It runs without fuel, takes but little room, and as compared with the cost of a steam engine, may be constructed at almost a nominal expense, and has power sufficient to run a large flour mill or factory. Thus it is being demonstrated that simplicity is power.

Man's first inventive conceptions were crude, and the product of his brain and hand clumsy and intricate; now, as his spiritual faculties become more accurate and self-conscious, the same inventive ideas are clothed in more simple and refined forms. We elucidate a subject or theme by words; the clearer it is in our mind the fewer words will we employ to express it. A machine is but an embodied idea; its power is its value, and this is enhanced by the simplicity of its various parts, corresponding to the words of an article, each of which should be fraught with pertinence to the subject in hand. The world of mechanics, no less than that of letters, is tending to condensation—to the art of expressing much in little. Clearness and rapidity of thought call for the same in execution.
"HAVE you heard why the English duke is not wanted in America?" "No; why?" "Because the Yankee doodle do!"

Love, Charity and Spirits.

(New York World, Aug. 22.)

CINCINNATI, O., Aug. 21.—A story involving much of the romantic, but more of the practical, is just beginning to gain circulation here among the outer world, though spiritualistic circles in Boston, New York and this city have for some time been cognizant of the material facts in the case. Back in the early sixties James Gordon, then a middle-aged man of considerable property, and Miss Hattie Downing, a young lady who had devoted herself to home missionary work, and who became acquainted with Mr. Gordon by calling on him for a subscription, were intimate friends. Among their acquaintances it was supposed they were more. Gordon was somewhat eccentric in dress, and the young lady's friends frequently rallied her on her ancient and unique beau. After a time the two almost imperceptibly drifted apart and finally lost sight of each other. Miss Downing married George Mackenzie, a Scotchman, and their wedded life was a happy one. They accumulated considerable of this world's goods and lived in good style here and in Dayton, besides spending one season in London, England. It was while in Canada that Mrs. Mackenzie met Miss Helen Stewart Richings, now a well-known lecturer, and who takes great interest in the project of Mrs. Mackenzie. In London she became a friend of the Baroness Burdette-Coutts, who also offers assistance to the home.

Gordon grew richer and richer until he was rated a millionaire. The last few years of his life he boarded at the Grand Hotel, this city. It is not known that he ever thought or spoke of Mrs. Mackenzie. It is certain that the two never met and never heard from each other.
A few years ago, while in New York on a business trip, Mr. Gordon became deeply interested in Spiritualism, developing into an enthusiast. In New York he formed the acquaintance of a Miss M. T. Shelhamer, a Boston medium, temporarily in the metropolis. She is widely known in Boston. The acquaintance ripened into a warm friendship, and the lady came to spend much of her time in this city and was with Gordon when his rather unexpected death occurred. It was understood they were engaged to be married. Gordon's will contained a number of splendid charitable provisions, but gave of the larger part of his fortune to Miss Shelhamer, who returned to Boston and resumed her seances.

Ever since her widowhood Mrs. Mackenzie had been engaged in various charitable schemes, principally those relating to the welfare of orphan children. She made three voyages to England in pursuit of information and plans, and was always helped by Baroness Burdette-Coutts. While in London Mrs. Mackenzie became a partial convert to Spiritualism. She believes in spirit communication, but not in materialization.

One year ago she determined on a plan for an orphanage, and began quietly to gather funds for it. Her plan contemplated the purchase of a farm of 110 acres near Lexington, a farm of 110 acres near Lexington, the old Henry Clay property, and as the great common figures in the story, this causes unusual interest to attach to the selection.

She intended to take but twenty-five children, fifteen girls and ten boys, and these not until a certain sum was raised—\$800 for a girl, and \$1,000 for a boy—to pay for clothing and educating the orphans. No child was to be turned out upon the world until of age and thoroughly equipped for life's battle with a trade or profession. If any of the trust fund remained when the child reached its majority, the balance was to be given to it. The farm would, it was calculated, estimate that \$85,000 would be the sum needed to start, the institution, but on a small scale she at once began her work of charity, and now has four orphans in her house, with six more provided for and ready to come when the orphanage is opened. In various ways Mrs. Mackenzie succeeded in securing some \$30,000 of the desired \$85,000, when, about six weeks ago, the mysterious occurrences about to be related, and which are bring-

ing the orphanage so prominently before the public, began to develop.

Miss Shelhamer, the Boston medium, who claims John Pierpont as her control, began receiving spirit messages directing her to aid an orphan's home in the West. Many of these messages were said to be from Henry Clay, the Kentucky statesman, but did not state the location of the institution to be assisted. The spirit of James Gordon also sent similar messages. In order to ascertain if other mediums had obtained similar or more explicit communications regarding the charity, notices were inserted in various spiritualistic publications in different parts of the country. In response to one of these notices, Miss Shelhamer received a letter from Joseph Kinsey, of the firm of Post & Co., this city, saying he had received a similar communication from his daughter, who died many years ago, at the age of seven. She indicated, however, that the institution was either in or very near Cincinnati. Mr. Kinsey is one of Cincinnati's leading citizens, a man of wealth, culture and influence. He was for years a member of the Board of Exposition Commissioners, and has held other important public positions. While on his way East, only a few weeks ago, to investigate this very matter, he was stricken with apoplexy on a Baltimore and Ohio train, near Oakland, Md., and his death was expected for some days. He is now able to be about his home.

A few days after his affliction Mr. Kinsey was the recipient of another message from his daughter, through a local medium, in which Mrs. Mackenzie was designated as the head of the decessary institution. Up to this time Mr. Kinsey had never heard of the lady, but by means of a directory located her, called and learned her plans. At that time Mrs. Mackenzie had not heard that spirits were interested in her project, nor had she, so far as she knows, received a dollar through their influence. Before Mr. Kinsey could write East informing Miss Shelhamer of his discovery, that lady communicated with Mrs. Mackenzie, saying her control had informed her that it was to her (Mrs. M.) that he had referred, and asked for particulars. It is said by those concerned that prior to this, Miss Shelhamer had never known or heard of Mrs. Mackenzie. The spiritualistic world was made acquainted with the facts in the case. That was only a few weeks ago, but ever since then Mrs. Mackenzie has been in receipt of a flood of letters of inquiry, sympathy, and that which is more substantial—money. She has received notice of a \$10,000 contribution coming from London, England, given by the Spiritualists of that city. Another \$250 was received yesterday from Hamilton, Canada. Nearly every State has responded, until the lady now has in hand or in sight \$25,000 more than the sum she raised herself.

These wholesale contributions have caused a slight change in the plans of Mrs. Mackenzie. Originally she had intended to act as the sole head and manager, but she has now placed the business in the hands of a board of trustees, composed of Miss Shelhamer, Mr. Kinsey, Luther Colby, editor of *The Banner of Light*, Boston, Miss Page, and Dr. Colton, of this city. Mrs. Mackenzie is Vice-President and Manager, and Miss Shelhamer is President and Treasurer.

At present Mrs. Mackenzie occupies a four-story brown-stone front on Broadway in a fashionable quarter. The house is handsomely furnished, and besides herself gives shelter to four orphans and nearly a dozen young gentlemen, mostly members of the Atlantic, a near-by exclusive club, who room with Mrs. Mackenzie. Mrs. Mackenzie is a blonde, tall, slender, with a colorless face, having all the lines that indicate kindness strongly marked. She dresses plainly, attends no seances, but is a regular worshiper at the Sunday night service of the more moderate Spiritualists. The four orphans are treated as if they were her own children; in fact she adopts them as her own by due process of law.

The prominence of Mr. Kinsey, the practicality of the scheme, together with the strangeness of the widespread spiritualistic interest in it, cause the whole affair to be much talked about.

"PAUL," said his mamma, "will you go in the parlor and see if grandpa is asleep?" "Yes, mamma," whispered Paul on his return, "he is asleep all but his nose."



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

VOL. V.

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

SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 3, 1887.

[TERMS (In Advance): \$5.00 per annum;
\$1.25 for six months.]

NO. 7.

CONTENTS:

FIRST PAGE.—Gems of Thought; Thoughts and Things, by Mattie Pulsifer; Love, Charity and Spirits.
SECOND PAGE.—Light from the Beyond; What Is Death? Letter from Onset—H. C. Wilson.
THIRD PAGE.—Tribute to W. J. Colville; Land and Labor Reform, by B. F. French; From an Old Pioneer—Col. Reed; Mormonism—a Letter from Mrs. Logan.
FOURTH PAGE.—Editorial: Death in Life; Another Whisky Murder; Press On; Battered; Some Points Noticed; The Right Idea; Room for All, etc.
FIFTH PAGE.—Editorial Notes; A Trip to Los Gatos; News Brevities; Advertisements, etc.
SIXTH PAGE.—A Development of Mediumship; Beecher on Humors; Advertisements.
SEVENTH PAGE.—From the San Angel Order of Light; Spiritualism in Florida; Professional Cards.
EIGHTH PAGE.—Poetry—"The Voice of the Soul"; The Stream Alone; Keep Out of the Past; "Tis Hearts that Wed. Prose—Letter from Onset—Emily B. Ruger; Chin Foo Sener; Advertisements, etc.

GEMS OF THOUGHT.

No sweet love but honesty.—Robert Green.

What I aspired to be comforts me.—Browning.

Shine, like the sun, in every corner.—George Herbert.

Strong drink shall be bitter to them that drink it.—Isaiah.

He that would enjoy the fruit must not gather the flower.

Without the rich heart, wealth 'tis an ugly beggar.—Emerson.

We are but curious impertinents in the care of futurity.—Pope.

He who never changes any of his opinions never corrects any of his mistakes.

He who thinks too much of himself will be in danger of being forgotten by the rest of the world.

Life appears to me too short to be spent in nursing animosity or registering wrong.—Charlotte Brontë.

Injuries from friends fret and gall more, and the memory of them is not so easily obliterated.—Aristotle.

Every beautiful, pure and good thought which the heart entertains is an angel of mercy, purifying and guarding the soul.

I never knew one who made it his business to lash the faults of others that was not guilty of greater ones himself.—Addison.

Health, beauty, vigor, riches and all other things thought good, operate equally as evils to the vicious as they do as benefits to the just.

I would not have children much beaten for their faults, because I would not have them think badly pain the greatest punishment.—Locke.

A cheerful, intelligent face is the end of culture, and success enough. For it indicates the purpose of Nature and wisdom attained.

I have always found that the honest truth of our own mind has a certain attraction for every other mind that loves truth honestly.—Carlyle.

Every single action of our life carries in its train either a reward or a punishment, however little disposed we are to admit that such is the case.

In all the relations of life, however intimate, friendly and simple, flattery and praise are as indispensable as the oil which greases a machine and makes it work.—Tolstoy.

We should hold fast to principles at all cost, and work directly in the line of our best ideas; thus not only will our consciences be clear and our characters pure, but our lives will be fruitful in the best results.

The first beginning of a remedy is that some one believe a remedy possible; believe that if he can not live by truth, then he can die by it. Dost thou believe it? Then is the new era begun.—Carlyle.

To think we are able to do so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—Samuel Smiles.

[Written for the Golden Gate.]

Thoughts and Things.

BY MATTIE PULSIFER.

Cornelius and William K. Vanderbilt are about to begin a new undertaking which will doubtless stamp them as the most sensible of philanthropists; though it seems the plan was suggested by Erasmus Wiman. Their idea is to build a number of small houses in the suburbs of New York city, with all modern conveniences, and offer them to working people at cost, the sum to be paid by monthly or yearly installments, and the purchaser to be insured against the loss of the property should he meet with any misfortune before the full sum is paid off. It is further proposed to insure the life of the purchaser to the extent of the unpaid amount, so in case of his death, the amount of the policy will pay up what is due on the house that is thus left clear for the heirs. This is genuine benevolence, and certainly marks the gentlemen who would thus benefit the poor by giving them homes on such terms, as men worthy of immortal honor. Fifty houses are soon to be built on Staten Island for experiment upon the scheme, and we doubt not it will be a grand success and ought to be followed by like plans in all the cities of the Union. Rent is a great curse to the poor, one month's cost for a decent house being almost equal to the annual tax of a better home. The houses to be built by the Vanderbilts will be sold to none but workmen. If all rich men would unite in this grand effort to remove the poor man's greatest burden—the everlasting rent roll—he would be laying up stores of peace and satisfaction in the life to come.

Of all the various kinds of theft that which appropriates the product of another's brains would be the meanest but for a baser kind that garbles and mutilates. This last species of stealing is the business of not a small class of a certain order of men and women who are enjoyed in so-called literary pursuits. And what would seem to be still worse is the fact that there are publishers who not only accept but solicit such work. Mrs. Southworth says it is no new thing to see her stories appear in so thin a disguise as to be easily recognized by herself. But while on a visit to her old home, "Prospect Cottage," in Georgetown, she had a yet more singular experience related to her by a sister who occupies the house in her absence. A stranger called and asked to borrow a copy of the "Hidden Hand," ignorant that the novel had never appeared in book form, but only in the *Ledger* for which it was written. The caller was much disappointed, seeing which, the lady of the house asked if she could assist her in any other way and received the honest reply: "I am writing stories for Mr. —," mentioning the head of a publishing house in New York, noted for cheap novels. "He thinks the 'Hidden Hand' so good that he desires me to work it over into a new novel. I have written a good many this way and they have a great sale." We call this theft, but when a person so frankly takes what belongs to another it is stealing? There is a bluntness of mind or of conscience that renders them unable to distinguish between honesty and dishonesty; and such was evidently the state of the young story garbler. In taking another's brains these obtuse mortals may think they are simply borrowing and perhaps would as readily grant permission for their own original work (could they produce any) to be likewise done over. Almost all the good qualities and fine sensibilities that bless a noble man or woman are inherited, not acquired; and surely is a nice sense of honor the rarest jewel that adorns the human character, for it is just in all things.

No sensible person will deny the great blessing that our railroads are to the country, and while for every two cars there is an engine of death that is equal to a pestilence in the injury and mortality it causes, still no one condemns railroads on general principles. The car-coupler has an accident and death record all its own, and in anticipation of coming events, reposing in the car-coupler is maiming and the peaceful car-coupler is maiming and

slaying its thousands. Last year it killed four hundred and fifty-nine brakemen, crippled for life four thousand eight hundred and eighty, and painfully injured thirteen thousand seven hundred and seventy, making a total killed and maimed of eighteen thousand three hundred and seventeen! In a few more years the various railroad companies, all of which endeavor to, in some measure, remunerate its widows and orphans, will have a list longer than our Government Pension Roll. We don't suppose a car-coupler could be anything but dangerous, and a man's only safety who has to handle one seems to be caution. But, alas! there is no caution in one who is familiar with danger, and to this recklessness is due much of the fatality that befalls railroad men, as well as those in all other hazardous pursuits. There is a care, but not that which goes with a new hand.

The fate of the Donner party is the most thrilling chapter of California's history, and it is now proposed to mark the scene of their sufferings by the erection of four large crosses fifty feet in height. For this purpose, circulars are to be sent out from Truckee all over the State soliciting one dollar subscriptions with which to supply the monuments above named. There is no doubt that the necessary sum will be speedily contributed, and the spot of the party's encampment be duly consecrated in the minds and hearts of not only Californians but of all who, by story or sight, have lived over in sympathy the days of that fated band of emigrants who suffered and died in the Winter of 1846 and 1847. Nothing could be more appropriate for their memorial than the cross, that emblem of sorrow; and though long years have passed away, it is never too late to mark the spot of heroic suffering.

The utilization of the electric fluid has led to more unique inventions than any other force in the employment of men. A few years ago the ponderous dynamos were looked upon as quite fulfilling the requirements of the new agent just coming into general use, but the indications are that they will not have so long a day as did the originals of our older inventions. There is in London a new system of electric lighting that does away with dynamos altogether. The device is known as the upward battery, the plant being of so simple description as to be accommodated by a space of five or six feet in the cellar. Its management is compassed by turning on a couple of taps and winding up a clock once in twenty-four hours, with which attention the battery goes on automatically and silently, generating and storing electricity day and night. It is said the plant—a battery, including gas retort and acid jars, gas holders, primary cells, accumulators and clock-work apparatus for charging storage batteries—can be supplied for two hundred and eighty dollars. Albert Pietrowski, a machinist of Tremont, N. J., has devoted twenty years of study and experiment to the invention of a motor which is just announced a success. Doing away with stationary engines and boilers, and the consumption of coal, its mission must be to revolutionize our present mode of industry. It runs without fuel, takes but little room, and as compared with the cost of a steam engine, may be constructed at almost a nominal expense, and has power sufficient to run a large flour mill or factory. Thus it is being demonstrated that simplicity is power. Man's first inventive conceptions were crude, and the product of his brain and hand clumsy and intricate; now, as his spiritual faculties become more acute and self-conscious, the same inventive ideas are clothed in more simple and refined forms. We elucidate a subject or theme by words; the clearer it is in our mind the fewer words will we employ to express it. A machine is but an embodied idea; its power is its value, and this is enhanced by the simplicity of its various parts, corresponding to the words of an article, each of which should be fraught with pertinence to the subject in hand. The world of mechanics, no less than that of letters, is tending to condensation—to the art of expressing much in little. Clearness and rapidity of thought call for the same in execution.

"Have you heard why the English dude is not wanted in America?" "No; why?" "Because the Yankee doodle do."

Love, Charity and Spirits.

[New York World, Aug. 22.]

CINCINNATI, O., Aug. 21.—A story involving much of the romantic, but more of the practical, is just beginning to gain circulation here among the outer world, though spiritualistic circles in Boston, New York and this city have for some time been cognizant of the material facts in the case. Back in the early sixties James Gordon, then a middle-aged man of considerable property, and Miss Hattie Downing, a young lady who had devoted herself to home missionary work, and who became acquainted with Mr. Gordon by calling on him for a subscription, were intimate friends. Among their acquaintances it was supposed they were more. Gordon was somewhat eccentric in dress, and the young lady's friends frequently rallied her on her ancient and unique beard. After a time the two almost imperceptibly drifted apart and finally lost sight of each other. Miss Downing married George Mackenzie, a Scotchman, and their wedded life was a happy one. They accumulated considerable of this world's goods and lived in good style here and in Dayton, besides spending one season in London, England. It was while in Canada that Mrs. Mackenzie met Miss Helen Stewart Richings, now a well-known lecturer, and who takes great interest in the project of Mrs. Mackenzie. In London she became a friend of the Baroness Burdette-Coutts, who also offers assistance to the home.

Gordon grew richer and richer until he was rated a millionaire. The last few years of his life he boarded at the Grand Hotel in this city. It is not known that he ever thought or spoke of Mrs. Mackenzie. It is certain that the two never met and never heard from each other. A few years ago, while in New York on a business trip, Mr. Gordon became deeply interested in Spiritualism, developing into an enthusiast. In New York he formed the acquaintance of a Miss M. T. Shelhamer, a Boston medium, temporarily in the metropolis. She is widely known in Boston. The acquaintance ripened into a warm friendship, and the lady came to spend much of her time in this city and was with Gordon when his rather unexpected death occurred. It was understood they were engaged to be married. Gordon's will contained a number of splendid charitable provisions, but gave the larger part of his fortune to Miss Shelhamer, who returned to Boston and resumed her seances.

Ever since her widowhood Mrs. Mackenzie had been engaged in various charitable schemes, principally those relating to the welfare of orphan children. She made three voyages to England in pursuit of the purchase of a farm of 110 acres near Lexington, Ky. Curiously enough this farm adjoins the old Henry Clay property, and as the great commoner figures in the story, this causes unusual interest to attach to the selection.

One year ago she determined on a plan for an orphanage, and began quietly to gather funds for it. Her plan contemplated the purchase of a farm of 110 acres near Lexington, Ky. Curiously enough this farm adjoins the old Henry Clay property, and as the great commoner figures in the story, this causes unusual interest to attach to the selection.

She intended to take but twenty-five children, fifteen girls and ten boys, and these not until a certain sum was raised—\$800 for a girl, and \$1,000 for a boy—to pay for clothing and educating the orphans. No child was to be turned out upon the world until of age and thoroughly equipped for life's battle with a trade or profession. If any of the trust fund remained when the child reached its majority, the balance was to be given to it.

The farm would, it was calculated, estimate that \$85,000 would be the sum needed to start, the institution, but on a small scale she at once began her work of charity, and now has four orphans in her house, with six more provided for and ready to come when the orphanage is opened. In various ways Mrs. Mackenzie succeeded in securing some \$30,000 for a girl, and \$1,000 for a boy, six weeks ago, the mysterious occurrences about to be related, and which are bring-

ing the orphanage so prominently before the public, began to develop.

Miss Shelhamer, the Boston medium, who claims John Pierpont as her control, began receiving spirit messages directing her to aid an orphan's home in the West. Many of these messages were said to be from Henry Clay, the Kentucky statesman, but did not state the location of the institution to be assisted. The spirit of James Gordon also sent similar messages. In order to ascertain if other mediums had obtained similar or more explicit communications regarding the charity, notices were inserted in various spiritualistic publications in different parts of the country. In response to one of these notices, Miss Shelhamer received a letter from Joseph Kinsey, of the firm of Post & Co., this city, saying he had received a similar communication from his daughter, who died many years ago, at the age of seven. She indicated, however, that the institution was either in or very near Cincinnati. Mr. Kinsey is one of Cincinnati's leading citizens, a man of wealth, culture and influence. He was for years a member of the Board of Exposition Commissioners, and has held other important public positions. While on his way East, only a few weeks ago, to investigate this very matter, he was stricken with apoplexy on a Baltimore and Ohio train, near Oakland, Md., and his death was expected for some days. He is now able to be about his home.

A few days after his affliction Mr. Kinsey was the recipient of another message from his daughter, through a local medium, in which Mrs. Mackenzie was designated as the head of the eleemosynary institution. Up to this time Mr. Kinsey had never heard of the lady, but by means of a directory located her, called and learned her plans. At that time Mrs. Mackenzie had not heard that spirits were interested in her project, nor had she, so far as she knows, received a dollar through their influence. Before Mr. Kinsey could write East informing Miss Shelhamer of his discovery, that lady communicated with Mrs. Mackenzie, saying her control had informed her that it was to her (Mrs. M.) that he had referred, and asked for particulars. It is said by those concerned that prior to this, Miss Shelhamer had never known or heard of Mrs. Mackenzie. The spiritualistic world was made acquainted with the facts in the case. That was only a few weeks ago, but since then Mrs. Mackenzie has been in receipt of a flood of letters of inquiry, sympathy, and that which is more substantial—money. She has received notice of a \$10,000 contribution coming from London, England, given by the Spiritualists of that city. Another \$250 was received yesterday from Hamilton, Canada.

Nearly every State has responded, until the lady now has in hand or in sight \$25,000 more than the sum she raised here. These wholesale contributions have caused a slight change in the plans of Mrs. Mackenzie. Originally she had intended to act as the sole head and manager, but she has now placed the business in the hands of a board of trustees, composed of Miss Shelhamer, Mr. Kinsey, Luther Colby, editor of *The Banner of Light*, Boston; Miss Page, and Dr. Colton, of this city. Mrs. Mackenzie is Vice-President and Manager, and Miss Shelhamer is President and Treasurer.

At present Mrs. Mackenzie occupies a four-story brown-stone front on Broadway in a fashionable quarter. The house is handsomely furnished, and besides herself gives shroung gentlemen, mostly members of the Atlantic, a near and exclusive club, who room with Mrs. Mackenzie. Mrs. Mackenzie is a blonde, tall, slender, with a colorless face, having all the lines that indicate kindness strongly marked. She dresses plainly, attends no seances, but is a regular worshiper at the Sunday night services of the more moderate Spiritualists. The four orphans are treated as if they were her own children; in fact she adopts them as her own by due process of law.

The prominence of Mr. Kinsey, the practicality of the scheme, together with the strangeness of the widespread spiritualistic interest in it, cause the whole affair to be much talked about.

"PAUL," said his mamma, "will you go in the parlor and see if grandpa is asleep?" "Yes, mamma," whispered Paul on his return, "he is asleep all but his nose."

[Transcribed for the Golden Gate.]

Light from the Beyond.

[A Spirit Voice to A. F. Melchers.]

As charity unfolds to brightest youth, so purity ripens into truth. One constitutes perfection, the other spiritual light, for love is harmony, and knowledge is power. The soul that is filled with love is constantly buoyant and happy, for happiness is an effect of love. And the soul that is inspired with truth is constantly bright and animated, for light is an effect of purity. With purity and love, therefore, man has a heaven on earth. Happiness is the result of two conditions—the harmonious vibration of a positive and negative force. Acquiring knowledge is negative, for it is a taking in process, but it leads to a positive state—power, will, soul or mental force. Dispensing charity is positive, for it is an outpouring of spirit—analogue to Divine Nature or God, which constantly gives, imparts, bestows. In conjunction with knowledge it leads to omniscience or omnipresence—an understanding or comprehension of causation. To know causes is to come *en rapport* with the same, thus seeing or becoming conscious of the effect and cause simultaneously, or existing, like God, both within and without the object, person or thing on which the soul is centered or directed.

Such is happiness, and to attain this state of existence, man must develop love and purity of conditions. Love consists in doing, acting, giving, imparting, bestowing, and purity in having overcome all the animal or sensual passions, weaknesses, and habits.

As a perfected condition of the human soul, purity so-called, is positive, *i. e.*, positive to material conditions, but it constitutes the negative side of the soul itself, having been created through a negative process. But love constitutes the positive condition of the soul, and when this attains a harmonious vibration with the soul's negative side, it becomes analogous to universal conditions—a law in itself, for law constitutes the accordant vibration of a positive and negative condition, a force or motion having equal proportions in volume, strength or activity. When man's love condition becomes proportionate to his intellectual condition, therefore, he becomes a law—whether as a soul freed from matter, or still connected to a physical body, although the latter, as yet, is almost an impossibility, but need not remain so eternally, even if earth should not be the fortunate possessor of such an individual.

Intellectual positivity is attained through mental culture—thus neutralizing the animal sensations or feelings of the physical body, and the material or human emotions and passions of the spiritual body, spirit so-called—man being composed of body, spirit and soul, and one, it may be said, the creation of the other. The soul is the divine principle—the purified life-spark within, and an emanation from God or Divine Nature—the positive condition of the universe, and intelligent by virtue of constituting absolute motion or activity. The spirit is a purified essence of the physical body, but containing the human passions, weaknesses, etc., as actively existing forces, created through the actions or indulgences of the physical body in conjunction with the life-spark within—the soul, but not through the soul's direct prompting. The soul only acts in harmony with nature and for a positive effect, but the sensuousness of matter, to which it is connected, gives it a material or negative tendency, and instead of returning to the soul as a part of itself, these impulses take the form of an aura, or spirit body, around the soul, thus imprisoning it, as it were, but which prevents it from returning to its original fount, when released from the material body, and is the cause of its retaining its individuality as a life-entity or a living existence.

Such constitutes an individualized intelligence, and whatever form or shape it may have at this period, will depend on the inherent activity it has attained during its incarceration in matter. If the soul's activity is in excess of its aural surroundings, it may be said to have reached a positive condition of existence, and as such retains its individuality, whether it has only reached the condition of an atom, a flower, a bird, an animal, or a human being so-called. If the aura, or spirit body, contains an excess of force, it will be attracted to matter again and pass through another material existence, but at every such re-incarnation a higher or superior one—even after it reaches the human condition. All depends on the activity of the soul-germ. So in the latter. The soul's promptings are always for a positive effect, and if enacted as such through the material to which it is connected, or partly so, it returns to the soul as a positive or divine creation, and adds to its growth, volume, force, or activity of motion. In this manner it unfolds or develops, and when at its disintegration from the material—through decay or death of the latter—it has attained a superior state or condition of activity over the spirit, it is freed or individualized, as it were. Mental culture and love-deeds being purely soul-actions, lead to positivity, but not to the harmonious or law condition except the love-actions or force of benevolence, charity, humanity, etc., are of equal proportion in volume, weight or activity with the mental or intellectual force. Mental

culture alone leaves the soul in a cold or chilled state, while reaching the positive condition through love-actions alone leaves it in an ignorant or inexperienced condition of existence. Thus both are necessary, and man has therefore more to accomplish than other or inferior life-entities.

But man, through his knowledge and power, has opportunities not given to or cognized by the lower creations, except by force of circumstances—these opportunities being his control of mind over matter, or at least how it may be accomplished, and through which he may add a force of activity to his soul, superior to both intellectual and ordinary benevolent actions. Such is abnegation—denying himself the materials or force which the physical body naturally craves for—be it hunger, thirst, sleep, comforts, luxuries or habits to which he has accustomed himself, etc. Self-denial is the highest form of soul motion, and increases its activity two to one over any other purely soul-action—this being moral culture, and superior to both mental and material culture—the latter referring to material progress, improvements, etc. Moral culture is a direct combat with matter itself. It is not like overcoming the material or animal forces in a race, and allowing the latter their full indulgence all the while, but a direct check on them, and allowing the soul to have the race all to itself, thus adding to the soul only and permitting nothing more to be added to the spirit body. But such can only be done when man has obtained a complete knowledge of himself—knows every negative tendency, every discord, every weakness or habit that is in his being. And when this has been accomplished, he has reached self-knowledge. But does self-knowledge always lead to self-culture? Not always. Many know their weaknesses, but can not curb them, because they lack the will-power to do so. Many will not curb them because they love to indulge them, and argue with themselves that it is nature's law and should not be interfered with. Many will not regard certain attributes as negative or material, and even look upon them as virtues, believing it to detract from their superiority to allow them. Some have evils, but can not find them, even upon seeking them. And others can not understand them, even after finding the same. The latter is not from lack of comprehension or stubbornness, but from inability to fathom the same to their foundation—the cause of the evil.

Knowing the cause, man may act directly on the same with his will or through the aid of his intellect, but when hidden from him by virtue of having been implanted previous to his birth or present existence, it is just as difficult as finding the causes of other effects not in connection with himself. And such constitute those discords or negative tendencies which exist in the aura or spirit body developed in the past, and which the soul's inferior motion has not yet been able to overcome—proven by the fact that it still exists in a physical body, and which a superior action over the spirit force would have prevented. But as love in conjunction with intellectuality leads to a comprehension of causes, or of both effect and cause simultaneously, man has hopes of obtaining a thorough knowledge of himself before laying off his mortal coil, and by the practice of love in conjunction with physical purity, he attains a relatively positive or harmonious state, and can, during such an epoch or period, search after that which may have been puzzling him for a long time, and through this discovery enter a field of study or research which was impossible before on account of an unknown cause which prevented it. But as abnegation is the highest positive action that man can engage in, he can always take recourse to this in the event of not being able to find that which may be the cause of any unhappiness in his being or debars him from reaching that for which he is hopelessly aiming. Abnegation temporarily stills all the negative forces of his spirit body and thus prevents them from reacting on the body or soul and making these miserable, and also from affecting persons with whom he comes in contact—the evils of the spirit body always exerting a certain amount of disagreeable influence on others, and thus cause the man to be repelled or meet with adversity—be his intentions ever so good. But when the spirit forces are being starved, as it were, by physical abnegation, only the soul forces will be sensed during such contact, and better results will be attained. Good humor alone very often serves the purpose—this being absolutely soul action, and may ward off the spirit influences, if these are not active. Thus the good feeling man intuitively gathers up, before asking another for a favor, the innate consciousness warning him against ill-humor on such occasions, and gives a veritable proof of the soul's omniscient powers and omnipresent qualifications, feeling and seeing in advance what is necessary to attain good results. In the same manner it prophesies disappointments or trials ahead by a feeling of dubiousness or misgiving, when about to undertake a mission or go into a transaction of any kind; and by a little observation in this respect much can be learned in the way of prophetic guidance—all being subjected to these influences, who have any degree of purity developed. And as purity ripens into truth, so charity leads to brightest youth. Perfection constitutes beauty. Youth and beauty are one, and to reach the latter, therefore, man must practice love in conjunction with temperance and moderation.

Abnegation answers for both, for man can not deny himself physical wants without the practice of temperance; and combatting the temptations or calls of nature develops will power. The combination constitutes the love condition. But when sufficiently positive on either one of these conditions to neutralize the negativity of the other, man has reached a relatively positive condition, and is relieved from much that is disagreeable in the way of sensing discordant influences or being disturbed by them from outside—only that the dying emotions of old passions will yet manifest themselves in the form of a reaction or after effects. But this wanes as the being increases in soul activity, whether through intellectuality, love action or abnegation, and those who can free themselves on both branches should endeavor to do so for their own future sake—there being no absolute happiness in spirit-life without a positive freedom from animal emotion or self love—even if the latter condition, the positive side of the soul, has but a force of ten to a hundred compared with the intellectual or negative side of the soul. As long as it is spiritualized, as it were, converted into a force having a positive bearing or tendency. When this is accomplished, man becomes what may be termed a perfect being—materially speaking—but spiritual or natural perfection is only attained when the positive or love force reaches the same energy or activity that the intellectual side has. Before this event, the being constitutes a negative or female life entity, but if the love force is in excess of the negative, it constitutes a positive or male life entity; and where reincarnation is still needed, it takes on one or the other accordingly, and may change at every embodiment. But when freed as a material being, *i. e.*, has become positive to matter or re-incarnation, it has to add positive or negative force to itself, as the case may be, in order to reach a perfect state of harmony, to become a law or a life condition having equal proportions of positive and negative forces in its composition. Few reach this state in the mortal condition, as there is always some variance, and may dissolve the harmony a moment after having reached it by force of circumstances. But once attained in spirit, it is locked in the bounds of eternality, for at the very moment that this takes place the soul comes *en rapport* with the laws of nature, so-called, or universal law, intelligence, God, and remains so forever—no more to be effected by matter or material conditions, and only exerting as a being that thinks or acts unconsciously, as it were, *i. e.*, exercises its intellectuality and love, or negative and positive forces simultaneously, in the transaction of that which it does or wills to do,—thinking, feeling, acting, etc., becoming one impulse—one emotion of being.

This constitutes true individualization of intelligence and may be regarded as soul-perfection, although there is really no end to the latter, as the soul progresses eternally, and as for reaching perfection with God would be annihilation. The soul can not reach this without severing itself from its spirit body. This, of course, would make it a purely intelligent entity, but it would lose its individuality by being amalgamated with pure intelligence, God—like attracting like. But it can attain such a degree of soul-positivity or growth over its spirit body that the latter becomes lost into a mere nothingness—a speck, and just enough to give the soul a center of gravity to revolve on and through which to remain intact, indestructible and immortal as a life entity.

In this state, man becomes a so-called purified being—a soul having attained the positive condition, and therefore freed from the influences of matter. Purity admits light, and knowledge is power. Love eradicates age, infirmities, disease and the decrepit return to strength, youth and beauty or perfection. One makes it bright and animated, and the other cheerful, buoyant and sanguine—both leading to what may be termed happiness, and which increases as the soul nears the harmonious or law-condition—becoming one with the law putting an end to the soul's development in connection with matter; and once in accord with the laws of the universe, it is not only enabled to operate with the same, but roam about at will from planet to planet, sun to sun, universe to universe, or exercise its omniscience by using the laws and forces as a telegraphic system, or its omnipresence as a telescope.

When man reaches the ordinary positive condition, he already becomes empowered to receive light in this manner. Positive intellectuality or purity opens the way for inspiration or a sensing of light through his psychometric powers, and positive will or love opens his mental vision to a clairvoyant view of these things—obtaining impressions of them which finally become clear enough to be seen in their operations, or like a panorama passing before the mind's eye. But either may be perverted or distorted if the negative side counterbalances its positivity. Man may have animal sensation, for example, of one hundred; if this is neutralized or spiritualized by an intellectual force of one hundred and five, he has reached positive intellectuality by a force of five. If he has animal emotion of eighty, for example, beside it, and only spiritualized by love actions to the amount of seventy, he lacks ten to become positive in this condition—leaving him in the negative condition by a force of five, and consequently subjected to having his psychometric inspirations perverted to this

amount. If he lacks but three, for example, to reach positive emotion or love, he has a surplus of soul-positivity by two, which enables him to exercise his positive intellectuality or psychometric force without danger of mistaking either spirit inspiration or the intuitions he comes to him naturally in this condition of positivity. When the last two are neutralized, he reaches the so-called love condition—having thus freed himself from all that which belongs to the animal or human condition. In this state, he becomes both psychometric and clairvoyant combined, and when inspired by spirits for light, obtains a mental view of that which he feels at the same moment. When positive in both, he aims for the harmonious—having a force of twenty for will power or love yet to develop in order to become an individualized condition of law, or a law in himself. But this is seldom attained in earth life, and many only reach it after years of spirit life—being due to the extreme difference that may exist in the two conditions, the negative and positive sides of the soul nature, and which is often like one hundred to ten.

The nearer the soul's approach to harmony, the more it becomes accessible as a medium or an agent for spirits' use as such, although any form of spiritual positivity or purity opens its vision to spiritual light or causation, and such constitute all who have a belief in spirits or spiritual existence as it is taught by mediums, adepts and other spiritually gifted mortals, whether of the past or present. And those who wish to receive light from the beyond directly, must endeavor to reach a positive or spiritual condition of existence. Purity or love leads to it, and both to happiness in the bargain; and where the mortal has neither opportunity for mental unfoldment or to reach it through love actions, self-denial will serve as a substitute—abnegation being a purely soul action and increases its activity over all that which is animal or material.

Thus, to become happy, forget self—it is heaven—a condition and not a locality. Heaven is in every man's own soul, and light exists in the universe ad infinitum. By acquiring knowledge man develops the negative condition necessary to constitute him a law, and by an outpouring of spirit or soul, love, he develops the positive condition necessary for this effect. Self-denial answers for both, and when the aim has been attained—a superiority of soul over material action, man becomes enabled to receive light from the beyond directly, and without the aid of spirits—the positive or love condition placing him in accord with intelligence itself, and such is absolute truth, whether pertaining to man, the earth or the universe.

[Written for the Golden Gate.]

What is Death?

It is the severance of the spirit from the body and the taking on of a pre-eminently more spiritualized existence. It is the soul's birth, the resurrection from the corruptible, and the ascension to a higher plane of life. It is a release from bodily pain, and a realization of times of such felicity as was not, through the force of circumstances, experienced while in the flesh. Regarding it thus, we see no reason why friends should mourn so deeply when they have laid the bodies of their beloved ones in the grave. True, they can not for a time, perhaps, help feeling that the dark waves of desolation have swept across their pathway, submerging all their dearest interests and leaving only a barren waste where hitherto all had been bright and joyous.

But this is taking an irrational view of the subject. Shall we mourn because our dear ones have gone up higher? No; our interests are divided, not lost. They are divided between the angel world and this, and we have but to open the doors of our understanding to hold communion with them.

Surely, then, if we of the earth sphere can commune with these spiritualized beings, if we can bring these angel visitants around us, will they not by their elevating influences prove a continual blessing to us, guarding us in times of temptation and dangers, shedding a divine radiance across the roughest paths and beckoning us ever onward and upward till we, too, shall have reached the final goal?

Then let us rejoice, not because death has deprived us of the earthly body, but because it opens wide the gates of the supernatural realms, conferring upon us the privilege of spirit communion and stimulating us to greater efforts of good.

ELIZABETH M. CAMPBELL,
NANAIMO, B. C.

THE DIET OF STRONG MEN.—The Roman soldiers who built such wonderful roads, and carried a weight of armor and luggage that would crush the average farm hand, lived on coarse brown bread and sour wine. They were temperate in diet, and regular and constant in exercise. The Spanish peasant works every day and dances half the night, yet eats only his black bread, onion and watermelon. The Smyrna porter eats only a little fruit and some olives, yet he walks off with his load of a hundred pounds. The coolie, fed on rice, is more active and can endure more than the negro fed on fat meat. The heavy work of the world is not done by men who eat the greatest quantity. Moderation in diet seems to be the prerequisite of endurance.—*Scientific American*.

Letter From Onset.

EDITOR OF GOLDEN GATE.

We have now been in this charming little town three days, and having recovered somewhat from the fatigue of the overland trip, I will write you just a few notes of the many that might be gleaned, for Onset is a "big place for a little one," and only a volume of respectable dimensions would be adequate to portray all of its beauties and substantial advantages in detail.

As I sit here at my window and look out upon the polished breast of the bay, fringed with grassy shores or clean sandy beaches, and then survey the grounds, much of them being in sight, I am constrained to say that we will be well rewarded for the labors expended in "a well spent life," should we inherit a home "Over There" as beautiful as this.

We have been well received here by the officers of the Association who are free to furnish all the information I desire; by the residents of the camp, many of whom have placed us under deep obligations; by visitors whose attentions and courtesies are never to be forgotten.

The first friend to meet us here and bid us welcome was Mr. Laws, formerly of San Francisco. With him we have had many pleasant chats. Mrs. Laws is absent from Onset, at attendance at the bedside of a sick sister.

The friends of Mrs. S. R. Stevens will be pleased to learn that she is not only well, but doing well here, practicing her mediumship. She expects to return to California at some time in the future.

Mr. and Mrs. P. C. Thompson of Philadelphia who, while sojourning in San Francisco last Spring, occupied the platform in Washington Hall so acceptably, complimented Mrs. Wilson and myself with a reception in the parlors of the Glen Cove House last evening. There are very many pleasant people here from all parts of the Union, but it gives us special pleasure to meet those we once knew in California. Mr. A. A. Wheelock arrived here to-day, via the Northern Pacific. He was very much surprised to find that he had beaten him in the journey. In his remarks on the platform to-day he had many kind words for us, the people of California, and the glorious country that we possess.

I have occupied the platform three times since our arrival. The people seem to prefer hearing of California rather than Spiritualism. The *GOLDEN GATE* and *Carrier Dove* have come in for a proper share of our consideration. I find people here who never heard of either publication which is strong proof of long continued retirement on their part. I take pleasure in imparting a little free information to such people and assuring them that the sun actually shines in the little world outside.

Mrs. Wilson made the speech of the afternoon to-day which was received with many nods of approval. We seem to be about as much at home as on the boards at Lake Merritt.

Nellie T. Brigham of New York is a favorite here, and I had a lasting feast in listening to her heaven inspired utterances. She is a beautiful instrument, skillfully wielded by wise hands. She told me that she had felt a desire at times to visit California, and I believe that the people of our city may, at no distant day, have the pleasure of listening to her sweet, spiritual words, pleading for all things that leadeth to the Better Way.

Joseph D. Stiles is here, holding forth some four times a week in his accustomed satisfactory manner. I like him, for he can say more that is good of other mediums than any other of the profession that I have ever seen except two in San Francisco. How many of my readers can name those two? But I am not going to write conundrums to answer for you, but rather save them until my return which will be inside of sixty days, when we shall meet many of our dear friends again face to face, and talk over personally what we have gained by the experiences of this trip, and lay out our plans with them for future labors. I feel that by these lessons my hands are to be strengthened and that thereby I may gain the height of my ambition—that of becoming a more efficient laborer in the cause of truth, and more successful in the future than in the past, in relieving the wants of our distressed humanity.

To-morrow evening we leave for Lake Pleasant by way of Boston, thence proceeding to the more Northern camps. I will write you a short letter from that place. Long ones are not to be thought of where time for observation is so limited.

I had almost forgotten to say that Mr. B. F. Caswell, formerly of San Jose, wishes to be remembered to J. J. Owen, former editor of the *San Jose Mercury*,—is glad to learn that he has graduated into a spiritual sanctum, and will send on his subscription at some future day for the *GOLDEN GATE*.

With kind remembrances for all my friends, I am most truly yours,
H. C. WILSON,
ONSET BAY, MASS., Aug. 15, 1887.

A NEW anti-poverty society: Omaha philosopher—"Want to join our anti-poverty society?" Anarchist citizen—"Been waitin' to join the anti-poverty society ever since I heard of it, but I ain't got the \$1." "Don't cost a cent. All you have to do is to sign your name to this paper." "Hurry! Gimme the paper. What does it say?" "It's a temperance pledge."

TRIBUTE TO W. J. COLVILLE.

Floral Offering and Address from His Boston Metaphysical Class.

[Reported Expressly for the Golden Gate.]

At the closing session of Mr. Colville's Metaphysical Class, 478 Shawmut Avenue, Boston, just prior to his departure for California, a God-speed address was presented to him by Miss S. C. Clarke on behalf of the class, together with a beautiful bouquet of flowers, which was fastened by ribbons of typical colors. The bouquet contained one artificial flower (white), concealed in which was a valuable gift, to which allusion is made in the—

PRESENTATION ADDRESS.

It is on the plane of sense alone we find bereavement. Have then, these elevating thoughts, dear friend, fallen on such barren soil that here to-day are faces seen that sadness express a sense of coming loss that fills the human eye with misty tribute of our gratitude that now since that blest ministry has been ours, our spirit sight discerns that the union of the soul which neither time, distance or space can ever change or dim.

We had but five senses a short time ago; thou hast revealed to us rare intuitions; power has opened the sixth seal, and still thou pointest nobly onward to the seventh, the Alma, the Nirvana of blissful union with that inmost, ineffable glory we call God.

Can we hope the law of sequence, the operation of the Karma will enable us in some far distant age or incarnation to lay at thy feet the largess of the debt we owe, the harvest of the lives thy seed sowing has made fruitful, or shall we only carefully be to pass the cup of life to thirsty lips, to bear on the torch of Truth (lighted from dead coals thy inspired breath has fanned to a flame) if peradventure, we may open eyes more blind than ours?

The debt we owe to thy faithful and most generous service only the realm of spirit can disclose; but while in this mortal dream of sense we still crave material expression of our gratitude, and therefore offer fittingly to you a group of fragrant flowers, beautiful in themselves, dearly prized as reflections of the Mind Divine, each separate flower an individual thought of God—each form and tint, O matchless Artist, designed by Thee—but we would have them in your sight, our teacher and our friend, emblematic of those flowers of thought now opening with promise of beauty and of fragrance in your pupils' lives from seed your thoughts have scattered there. Each flower breathes a different message. If tints were tones, a full choired anthem it might sing, for here even color speaks with a language all its own. It speaks of love, wisdom, and truth. Here pink pinks suggest hope's pure light (hope that you'll soon return); here heliotrope, combining in its sweet, pale ray, red and blue, the union of love and truth, breathes our devotion to the Truth, for which we give our willing lives, while firm and evergreen around foretell the place thy memory will hold in our affections.

We heard the other day that artificial flowers, as gifts from friend to friend, are more strictly metaphysical, as typical of all pleasures on the plane of spirit that do not fade but are enduring; and so in the very center of our offering we've placed one flower that is strictly metaphysical; we have made it white as the pure white ray that streams from out the heart of the Deity from which all separate rays and attributes of his glory proceed and are included.

If this white flower should prove to have a heart of gold, please, sir, accept it as a marriage dower that should unite our lives, our aims and purpose in one high and holy service for the great family of humanity. And as you now go forth across the broad, broad breast of our fair land to thy mission in another corner of the world's great vineyard, we bid you a strong Godspeed. We do not say farewell; there is no separation to the children of our Father, to co-workers in the grand altruistic field—we only ask that as you go, you will take with you this token the assurance, the remembrance which shall never fade—that our love, our hopes, our prayers, our hearts are all, all yours forever.

MR. COLVILLE'S RESPONSE.

It is utterly impossible to say to you, Miss Clark, and to you all, what we would like to express as words are always too feeble to portray the feelings and emotions of the soul. But let us here assure you that whatever you may have received from us, we have received more from you; your own recompense has been small in comparison to what you have given. If we have been teaching, we also have been taught; if helping others, we have also been helped; not receiving only, but receiving also. Is it not always thus in a lengthened ministry, as the influence of those who gather together day after day wipes away all errors of mental states in the pure light of spirit? Whenever you come together in numbers small or large, whether meeting in these parlors, or in some quiet room where two or three are gathered together, the influence of each thought and mind helps us to express what we could not possibly do but for this aid.

One thing is often commented on concerning our work, that we are able to speak almost incessantly without fatigue. We have learned that the more we have to do, the more we are able to do; the less

we have to do, the more we suffer from lassitude; to fatigue; the absence of work is the cause of suffering languor. Always occupy yourself somewhere; the more we dwell in this higher thought, the more we enjoy; therefore you have been the kindest of friends and benefactors before bestowing this kind, gracious, loving present.

We are very glad there is one false flower in the bouquet. It is singular that all earthly things seem inverted; that which seems to be on the plane of sense is less enduring, the other flowers are most acceptable in mind; they shall endure until they are photographed on the tablets of our spirit consciousness. These lovely externals shall remain in their beauty just as long as they can sit for their likeness and be indelibly impressed on our inner consciousness, there to remind us of this expression of your kindness.

You kindly refer to our journey to a distant place. We will say that when lecturing in various parts of California we find the active interest in the cause exceedingly great. We may see more activity in Boston, but the people in the West are taking an earnest interest in that which has proceeded from the West from the East, and they ask you to send them teachers and laborers. Boston has the reputation of being a psychic hot-bed, a spiritual conservatory; the flowers grow here until ready to be transplanted. You are at the center working out your thoughts; send laborers into that vineyard to represent you.

How long we may remain, it is utterly impossible to say. Our experience since last October on the whole has been extremely pleasant; we remember no season's work more pleasant, with so few annoyances. We have made new and honored friends that will be life-long friends. The majority of the old friends are with us, save those who have either cast off the mortal form, or removed from midst.

All the friends we had and the new ones are represented in this offering. This array of ribbons which we can keep embody the various types of mind. Here a very dark red represents the decided people, bold, enterprising natures who give death blows to error—the walls of Jericho would fall at the first blows of their trumpets. Here lighter red represents the very bright, cheerful people of great zeal in harmony with those of darker hue but more buoyant. These carry with them an exhilarating influence of joy and ecstasy. Here all shades of blue between constancy, as seen in the forget-me-not, the sapphire, turquoise and the vault of heaven, the type of the constancy of our friends. Here is gold, the type of wisdom, knowledge, an abundant store that can never be cast aside. Pink eloquently speaks in hope, power, knowledge, wisdom, truth; therefore, for all of us hope is in love, courage, wisdom, and so we hope in God. And as the many colors of the rainbow hold all other rays, so the one enduring flower, white, is chosen most fittingly to hold them all.

Some little buds here have not opened yet. They will blossom out and become successful workers. We shall expect to hear very good accounts of the opening out of these buds. Some here are fully blown, representing those in the fullness of their career, so the bouquet takes in all our friends as if every one had said something of their own.

Your extreme liberality has been so great at times as to be almost embarrassing to the recipient. On the plane of sense you have given so much before this, we only hope you have received as much pleasure in giving as we in receiving could and are possibly gain.

If the bouquet had been unaccompanied with any monetary gift, it would have been fully as welcome as it now is. Adding generosity to generosity, you have done more than you were called on to do. Your extreme liberality not only at the present time, but in former years, fills us with a true sense of your kind heartedness which words can not express, not alone for this gift, but for all the gifts all the days gone by. We may in coming time be together in ways we can not now express. We intend to found a college in California and bring out a magazine; it will contain an epitome of our work, and as it takes but a week for a magazine to travel here, we shall not be separated in spirit, and some time I hope we may meet in bodily presence.

We say to our friends farewell, for you have given us the best and noblest fare, so we hope you may fare well on the bread of truth, and to all we wish the truest happiness. Your kindness is so treasured in our hearts as to be indefeasible. We trust we shall see all your kind faces again; we shall meet you in mind, bring you very near in thought. You will all be affectionately remembered, and so we accept your bountiful gift with an appreciation and gratitude we are powerless to impart.

REUBEN FIELDS is a mathematical wonder at Higgonsville, Mo., who doesn't know a letter of the alphabet or one printed figure from another, but who is wonderfully strong on mental calculations, making them off hand. He is thirty-six years of age. He claims that his gift was given from Heaven, and says it came to him suddenly when eight years old. He guards this instinct with the utmost care, and will not answer questions unless he is paid, fearing that it will be taken from him should he use it to satisfy idle curiosity.—Chicago News.

Land and Labor Reform.

EDITOR OF GOLDEN GATE:

In the GOLDEN GATE of August 13th "A Settler" makes some very broad, and to my mind, unfair and unjust statements upon the question of "Capital and Labor."

"There are those who advocate the dividing up of the land equally among the people." . . . "Some one who does not want to work will seek to take his land." . . . "Is he right? If so he may also take your cattle, fences, etc."

Now, I have been associated for a quarter of a century with land and labor reformers, and I have never yet heard of one advocate taking any one's land, at least without paying him for it, much less his cattle or any kind of personal property.

Our friend, "A Settler," says he has thought much upon the vexed question of Capital and Labor. If so, he ought to see by this time that the whole trouble lies in unlimited land tenure. By various forms of locating land enumerated in "A Settler," a man may secure possession of four hundred and eighty acres of land, besides an indefinite amount of "lieu and school lands." Would our friend argue that there are four hundred and eighty acres for each adult person in the United States, or that even though there were, that it is possible for one half of them to possess themselves of the same? Does he not know that fully two-thirds of the arable lands of this State have passed into the hands of monopolists under Spanish, Mexican and railroad grants, augmented largely by lieu, school, overflowed, desert, soldiers, and all kinds of thieving schemes to alienate the lands from the people?

"My sympathy is and ever will be with the oppressed," says "A Settler." I would not dispute this statement, but it is the only sentence in his lengthy communication that would leave one to have the least suspicion that he is the possessor of such a virtue. Referring to the Knights of Labor, he says: "Go into their homes and what do you see? The husband is at the saloon on a strike, smoking, drinking, etc." Such representations are, to speak very mildly, very unjust. Where he will find one of the class named who frequent saloons, there are ten who do not.

"There are many wrongs which ought to be righted—a change is coming," says "A Settler." Yes, but if we can judge by the spirit of his communication, he is fighting against the change, instead of for it. He talks much more like the wolf who is up the stream than like the poor, helpless lamb who is compelled to drink the muddy water coming from the wolf, and who is devoted for daring to assert the fact of his innocence.

"What a man has bought and honestly paid for is his own," says "A Settler." This sort of argument is very old; but like many things of antiquity is not true, and consequently is not entitled to respect. I heard a man's assertion often forty years ago concerning the "Nigger," but chattel slavery has gone, and no one owns the "Nigger" now; and perhaps in forty years from now Haggis and Carr, and their likes, will not be allowed to own eight hundred thousand acres of land, or as much as their millions of gold can purchase, while millions of human beings are crowded into filthy attics and cellars of overcrowded cities, and kept there by the exorbitant prices asked for land by monopolists.

It is to be hoped that our friend, "A Settler," will inform himself regarding the principles advocated by Henry George and other Land and Labor reformers, so that the next time he writes he can do so in a more just and intelligent manner. The main point advocated by George is to place all the taxes on land, so as to make land and houses for the people cheaper, and so that the rich man shall not hold his thousands of acres unimproved, while others who improve by the side of his land and make it valuable, are fined for so doing in the way of a tax which the land shark escapes.

BEN FRANKLIN FRENCH.
LOS ANGELES, Aug. 25th, 1887.

From an Old Pioneer.

EDITOR OF GOLDEN GATE:

An old pioneer friend of mine, whom I have not met for over thirty years, wrote me not many days ago from Olympia, W. T., and among other good things he says: "My conversion to Spiritualism dates back to 1853, and in all my long and varied experience I have never regretted taking this forward step, for to me this knowledge of the future is one of the grandest and most beautiful things that God has ever given to man. The future life is to me a fact, a knowledge, no longer a belief, but a settled, positive fact. I have a sister in the Summer Land whom I know to be a teacher there, with whom for the past six years I have been in communication with, receiving information of incalculable benefit to me. I have no question of the genuineness of these communications and they are of more value to me than all the gold of earth." Now, I think this is good, coming as it does from a wealthy banker. Thus we find the good angels everywhere making themselves known, and sometimes we are least expect it. Only last Sunday a gentleman who, with his wife, belongs to the

Episcopal church, stated at our public meeting that although he had seen much of professional mediums, had witnessed many wonderful manifestations, but nothing he had ever received equalled that which occurred and was occurring in his own family where the possibility of deception and fraud had no place; and I know of several mediums in families who would not consent to be known in public, who are doing in their own quiet way a work truly wonderful, nor and thus the work goes bravely on, nor and thus the great battle is being fought and the victory is sure, for with God and truth on our side, who can successfully be against us?

C. A. REED.

A Letter from Mormondom.

EDITOR OF GOLDEN GATE:

Two copies of your excellent paper have just reached me through the kindness of my mediumistic sister, (Mrs. Balam), residing in Ogden City. The feast of reason and flow of soul from my valued friends, "Lupa," "N. F. R.," "W. J. C.," "M. P. O." and other writers brings me in rapport with the untiring efforts of many contributors to the GOLDEN GATE, as well as in sympathy with their efforts to ameliorate the condition of earth's inhabitants.

I could wish that I had something interesting to write of the spiritual status of Salt Lake City, but the vexed question of Polygamy, and the endeavor on the part of the government to settle it, seems to be the absorbing topic of the day. To tell the truth, before my arrival here I thought it almost inhuman for any government to smother husbands and fathers from their families, fine them several hundred dollars and imprison them for months or years, when they had been led into such meshes by their renowned leaders through a blind faith that they were doing good service, taking Old Testament Scriptures of Daniel and Solomon for examples. It seemed to me that it would be more humane to allow those already married to remain together until the end of mortal life, but to prohibit any more polygamous marriages from henceforth; but after listening to the recital of the many woes and heartaches endured by Mormon wives, my views have changed, and I now feel that the hotter the battle the sooner it will be over, and when the true inwardness of Mormonism is brought to light it will be clearly seen that it has been a well concocted plan to make the rich richer and the poor poorer, and to propagate their species no matter how unworthy the parents, or incompatible their temperaments. A dozen children is about the average for one mother, making complete slaves of them, especially among the poorer classes.

The leaders of this tremendous farce are one by one passing away. It was my province to attend President Taylor's funeral. The packed tabernacle, floral offerings, music and speeches indicated the regard and reverence with which he was held by his people. He had been so long in hiding from the meshes of the law (having seven wives) that the eulogizers of his many virtues (on that occasion) held him up as a martyr to his principles. Several are on the underground at present. J. Y. Cannon for one, whose palatial residence stands as a rebuke to untold suffering, etc.; but I will turn to the beautiful shaded streets and rippling waters on either side, and look forward to the time when their ignorance and selfishness shall pass away, and to the time when those who have been the supporters financially of the leading lights of Spiritualism in the past here shall arouse to a consciousness of what might be done in the present and future to untie the ears of the deaf and to open the eyes of the blind.

The Spiritualists here have let the Opera House and Liberal Institute go out of their hands, but anticipate the time when one of the wealthiest who is engaged in mining shall strike a bonanza and then build a hall.

When, Mr. Editor, would you fulfill your mission were you to wait for a bonanza? When would we have had our great camp association had we waited for everything to have been just as the most fastidious would have it?

The little ball which was set in motion under the direction of spiritual guides has assumed vast proportions, so here, what to some would seem an herculean task, with little or no financial aid, audiences of conquering minds listen, and mediums are being developed, and the sick not only healed in public but in private, and if our health does not fail we shall expect to say that it has been good for us to be here, and in a little while hear the welcome come up higher.

Fraternally, MRS. F. A. LOGAN.
SALT LAKE CITY, Utah, Aug. 28, '87.

A NOTHERN lady, Mrs. Eaton, died in Louisiana county, and a white handkerchief was folded in four layers and put over her face. When they took the handkerchief off there were four distinct pictures of the lady on it, the size of a quarter of a dollar. Spirits of camphor had been put on the lady's face just before her death. Dr. E. S. Pendleton, who attended the lady, has the handkerchief.—Alexandria (Va.) Gazette.

Spiritualism.

[National City Record.]

"Spiritualism" was the subject of the discourse delivered by Elder E. P. Daniels at the Seventh Day Adventist Church, 914 Laguna street, Sunday last, San Francisco. He gave a graphic description of the rise and progress of Spiritualism. Extracts from the writings of scientists and others who had thoroughly investigated the belief were read, to show that it was an inexplicable phenomena. It had been manifested in new and curious phases. The Elder maintained that Spiritualism did not consist of acts of jugglery, as he had found such to be the case after a long personal observation. His idea, which he impressed on his audience, was that while he maintained that Spiritualism actually existed, he did not approve of it. He had witnessed many materializing scenes during his researches and was therefore positive that materialization was no farce. Materializations, he held, were a fulfillment of certain prophecies made by the Apostles. In other words, spirits were agents of the devil. To substantiate this, he said that certain prominent mediums had answered questions to that effect when "under the influence."—San Francisco Alta, Aug. 22d.

When an orthodox minister in good standing begins to talk like the Reverend gentleman quoted above, it would seem time to call a halt. The Elder admits materialization, but claims that the spirits are agents of the devil. We presume that the devil has out sub-agents or middlemen, in the spirit world, who go around showing themselves up to a select few, and we further presume that the Elder would think the devil in a regular cranberry merchant's business if his own father, mother, or other dear deceased relative had materialized in his presence. We have not yet been allowed the privilege of witnessing a materialization of the dead; have not been so fortunate as the Elder in that respect, but whether they are agents of the devil or not, so the spirits had the appearance of being good spirits, it would matter not, we would go a long way to see the same, and forever after worship the devil. It is a pretty strong admission coming from the pulpit of an orthodox church that the wearer of the cloth has thus been privileged to see the devil's agent—he must have been in devilish poor business to be around when these agents made their appearance. We have known a great many true Spiritualists, but never yet knew one who would associate knowingly with the devil's agents. We are Spiritualist enough to know that a great many noble and worthy people have conscientiously espoused that faith, and think that the Reverend gentleman insults all such. We wish we were sufficiently advanced to know what the Elder seems to know, that Spiritualism is based on truth—devil or no devil.

ADVERTISEMENTS.

TAPE WORM REMOVED ALIVE in 10 hours. Hundreds of people who are suffering from dyspepsia and liver complaints, and general debility, are afflicted with Tape Worms or stomach worms. TWELVE HUNDRED TAPES WORMS REMOVED by PROF. S. F. PLEY, 420 MARKET STREET, near the Baldwin Hotel, San Francisco, Cal. Send for circular giving symptoms. Medicine sent by Express, C. O. V.

THREE MONTHS FREE. Weber's Illustrated Magazine of Human Culture, devoted to Physical, Mental, Moral and General Self-improvement. Will be sent three months free to any one who says where he saw this, and sends us his or her address, together with a dollar to pay postage, etc. This offer is available all over this wonderful magazine a trial. \$1.00 per year. 10 cents for agents' outfit. Address, M. S. WEBER, Publisher, Farmersville, Pa.

"BEYOND," A RECORD OF REAL LIFE IN THE BEAUTIFUL COUNTRY OVER THE RIVER AND BEYOND. PRICE 10 CENTS. For Sale at this office.

NOW ON SALE! The Grandest Spiritual Work Ever Published.

VOICES FROM MANY HILL-TOPS, ECHOES FROM MANY VALLEYS.

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

A SPIRITUAL LEGACY FOR EARTH'S CHILDREN.

This Book of Many Lives is the Legacy of Spirit Eons to The Wide, Wide World.

A book from the land of souls, such as was never before published. No book like unto this has ever found its way to earth-land shores, showing that there has never been a demand for such a publication.

This book has been given by spirit Eona through the "Sun Angel Order of Light," to her son-in-law, Eon, and through him to the world.

The book has 650 large sized pages, is elegantly bound in fine English cloth, has labeled boards and gilt tops; will be sent by mail on receipt of \$4.50. Send the amount by money order or in registered letter.

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

PLEASE SEND YOUR NAME AND ADDRESS.

Address all letters, JOHN B. FAYETTE, Box 1362, Oswego, N. Y.

GOLDEN GATE.

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

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

J. J. OWEN, EDITOR AND MANAGER.
MR. MATTHEW P. OWEN, SECRETARY AND ASSISTANT.
R. B. HALL, GENERAL AGENT.

TERMS:—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

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

SATURDAY, SEPTEMBER 3, 1887.

DEATH IN LIFE.

There is no standing still in this life. We are either going forward or backward. We are either adding to our stores of wisdom and goodness, or we are diminishing the stock we are supposed to possess. If the former, then we are alive, and on the right path—the path that leads upward to the better life; if the latter, then are we in a condition of spiritual decay or death.

We look around upon the world, and how many men do we see bent upon the eager pursuit of gain; and women, the moths of fashion and idleness, living to no noble purpose, what a picture of death in life is here presented. No spiritual growth or unfoldment; no bright, beautiful life, filled with the fragrant blossoms of duty, or usefulness. Living solely for to-day, indifferent to the wrongs and wretchedness that abound in the world. Is it not sad and pitiful?

Man lives and grows only in proportion as he is good. Love is the fulfilling of the law of life. All unkindness is death. To think unworthily or meanly of another—to do wrong by thought or deed—is to becloud the spirit—is to die—not forever, thanks to the Good Father, but to come forth to the resurrection of a future awakening after long groping in the dark, searching, painfully and in bitterness of spirit, for the light.

Man is here for a purpose, and it is reasonable to suppose that that purpose is a worthy one. It can not be that the Good Father ever planned this mortal existence for the gratification of man's selfish and ignoble desires and appetites. Such a life would naturally and necessarily be a perversion of every idea of Infinite Goodness. He is here to unfold his godlike attributes and fit himself for an existence upon another plane of life, where no earthly lesson will profit him except those that radiated with love for humanity.

The necessity of learning the earth-lessons well, and profiting to the utmost by the experiences of mortal life, would seem to be of sufficient importance to arrest the attention of all, and prompt them to make the highest and best use of themselves while on this plane of existence.

Alas! how few there are who do not prefer death in ignorance and selfishness, than life in the higher purposes and aspiration of the soul.

"ANOTHER WHISKY MURDER."

Such was the heading to a murder item that appeared in one of our dailies a few days ago. The case was that of two young men who had been friends from infancy, but who, inflamed with liquor, fell out about nothing, came to blows, and then one shot the other to death. Both of these young men were married, and now two families are plunged into darkness and despair through their drunken folly. And the taxpayers, who refuse to shut up the whisky dens, will be called upon to foot another round bill, as in the cases of Goldenstone, and others of his class.

We wonder if the tax-payers ever stopped to consider what a whisky murder (and that is about the only kind we ever have) costs them. In the Goldenstone case the transcript on appeal to the Supreme Court alone, it is stated, will cost about \$1,500, exclusive of the cost of reporting and transcribing. And this is but a small part of the expense of the trial and conviction of this man. It is safe to say that the cost to the people in money from each murder caused by rum is not less than five thousand dollars.

But the cost of the rum traffic to the people is by no means confined to capital cases. These, in fact, constitute but a small part of the fearful burden of expense they are compelled to bear. There are (in this State) our two State prisons, and our three insane asylums, all filled, mainly, with the victims of rum. And then come the scores of almshouses and orphan asylums, scattered about the State, containing many other thousands of the State's wards, all deriving their support from the people, and nearly all the legitimate fruits of our licensed liquor system.

Still, these are not all the expenses to which society is subjected by the liquor traffic. Look at the homes of beggary and want scattered over the land—of children growing up in idleness and ignorance to swell the non-producing class. Every such person must needs be supported at the expense of the producing classes. If he give nothing of use or worth back to the world, as a remuneration for his support, he becomes a drone upon society—a burden to be borne by the thrifty and industrious.

In every way we may look at it the liquor traffic is an evil and a curse. It hasn't one redeeming virtue. Some day the people will come to their senses, and, rising in their might, sweep it away. May that glorious day be not far distant.

PRESS ON.

By slow and painful steps the human race ascends the heights of knowledge. The lesson of wisdom needs to be repeated over and over many times,—its lines and precepts need to be drilled into the obdurate understanding, before they take root in the individual soul, and become a part of its being.

And so it is that our speakers and writers for the press—all who are engaged in the noble work of dispelling the clouds of ignorance and darkness that befoe the world, and lifting man up into the light of a better and purer life—find themselves ever repeating, but with new forms of expression, the old, old story of the better way. Like the story of the Cross to the receptive and devout nature, it is ever new—the story of love and good will to humanity—of discipline and subjection of the animal man to the higher or spiritual nature—of the necessity of right living and right doing to secure happiness here, or hereafter.

These lessons have to be presented in many ways. To some they are the living waters—the bread of life; to others the seed that falls upon barren and stony ground. But wherever they find a lodgment there spring forth the fragrant vine, the beautiful flowers of virtue, the rich fruitage of a well ordered and harmonious life.

Because our labors oftentimes come to naught, shall we therefore cease striving. O fellow workers in the vineyard of God? Shall we not press forward to the goal, though the burden be heavy, and the way be beset with thorns? The world needs the truth. Human souls, a countless multitude, are passing on to "the pale realm of shade," with their earth duties all undone. Who is there so well fitted to point the way, as those whose feet have trod the long journey—have crossed the dark river,—and returning to their loved earth, and those to whom they are linked in inseparable bonds, give forth through mortal instruments, the higher knowledge they have acquired.

Let us rejoice that the way of life is open as never before, and that from the open windows of heavenly homes is streaming forth a divine radiance that is thrilling the world. Voices of inspiration are heard from a thousand platforms; magnetic waves of thought from the upper world are breaking in upon the consciousness of tens of thousands of sensitives; and the burden of this mighty, intelligent impulse, is "peace and good will to man."

BOTHERED.

A skeptical and intelligent friend, from a Southern city, visited one of our slate-writing mediums, a few days ago, taking a pair of his own slates with him. We met him a short time thereafter, and made inquiry as to his success. "Did you get writing within your own slates?" we asked. "Yes," he replied, "and upon one or two others." "Was it satisfactory?" "Well, not wholly," he said. He then gave us an account of his seance. He assured us that the writing was done open and above board, and that he could not see how it could possibly be done by the medium. "It is very surprising," he said, and yet there was one circumstance that bothered him.

He then went on to say that the medium requested him to write a few names of spirit friends upon slips of paper, and fold them up carefully, which he did. These ballots, or pellets, were placed unopened upon the slates, and messages signed by the names written thereon were found upon the inner surfaces of the slates. The ballots and slates were not out of his sight for a moment.

But the circumstance that naturally troubled him was this: Upon one of the pellets he had intentionally written the wrong initials of a spirit friend, and the name signed to the message was signed by the same initials as those he had written. This he could not understand. He had nevertheless seen sufficient to induce him to pursue his investigations further, which he assured us he intended to do.

This was our friend's first experience in this direction, and we could have wished, until he had become more familiar with the nice laws and conditions governing these occult forces, that he had not attempted any deception upon his part.

The investigator of this phase of spiritual phenomena, who seeks communion with his spirit friends for the first time, is apt to expect too much. He should know that no spirit can write independently until he has learned to master the conditions. Our friend would surely not think of sending a telegraphic message to a friend himself before he had learned to manipulate the key of the instrument; he would naturally entrust it to an experienced operator.

So it is with these spirit messages at first. The medium's psychographic guide or control is the operator of the line between the two worlds. He is by no means infallible. In the case referred to above, the control doubtless took the written name from our friend's mind, mistaking it for the spirit's true name.

Did we not know, as will our friend if he wisely pursues his investigations, that names of one's spirit friends are often given without ballots, and which by no reasonable possibility could have been known to the medium, there might be some grounds for the supposition that, in some mysterious way, the writing all came from the medium's mind. But if that were true, would it not be quite as mysterious a process as writing by spirit power? What, indeed, would that be

but writing by spirit power—the power of the medium's spirit? And if his own spirit can accomplish such wonders, why may not some disembodied spirit do the same?

Investigators should approach this subject fairly and honestly. The first point for them to settle is the fact of the independent writing,—not that the names of their friends are not given correctly, or that the messages do not contain internal evidence of coming from their spirit friends.

If any spirits come and write, they must come in accordance with a law of spirit intercourse with mortals, and this law must be a general law of which all spirits can avail themselves whenever they learn the way.

Whoever seeks for the truth of spirit return, patiently and honestly, will surely find his reward. But he must not be too eager, nor too exacting. That an intelligent message can come from the other side of life is a no greater mystery than that we exist here and can communicate with each other.

SOME POINTS NOTICED.

A good brother, anxious to convince his father of the truths of Spiritualism, writes us as follows:

My father and I are engaged in a mild controversy about Spiritualism. He is a pronounced materialist (as you will perceive), while I have lately become convinced of spirit return. Enclosed you will find my last letter to him, and if you have time and space to spare I would be pleased to have you answer or comment on the same through the GOLDEN GATE. Although he is a firm believer in and advocate of materialism, yet he is not a rabid fanatic by any means, but a searcher after truth, and who will acknowledge the same whenever convinced of the fact. He is an upright, honest man, thoroughly so, and a kind indulgent father, and I am anxious to have him become convinced of the truths of Spiritualism.

The letter referred to, which is a long and nicely written defence of materialism, opens with a dissertation on mesmerism, odic force, etc., in which the writer endeavors to show that these forces are identical with Spiritualism, and if identical, then, he says, "In the matter of 'slate-writing,' up goes mesmerism and down 'goes Spiritualism.'"

This is a summary, if not wholly satisfactory way of extinguishing a philosophy that numbers among its adherents millions of the best and wisest of our race, and that is gaining ground among the intelligent classes of to-day far more rapidly than did a belief in Christianity in the early ages, or the Copernican system of the universe in later times.

The odic force or fluid is the machinery or leverage made use of by the mesmerist to work his wonders upon the physical body—controlling the brain and nerve forces of a fellow mortal, causing the mind to think as he wills, and producing a cataleptic condition of the body, rendering it insensible to pain, etc. The mind of the mesmerist is the controlling power in such cases.

Now, why may not the disembodied spirit use the same leverage to produce its manifestations? The odic force is not intelligence, neither is electricity intelligence, and yet both may be used to convey intelligence. They never work independently to any intelligent purpose. There must always be an intelligent will at the other end of the line, and that will, embodied or disembodied, must be produced by an organized intelligence. Again the writer says:

I now affirm, if spirits of the dead can write letters by mesmeric force, the spirits of the living, while mesmerized, can do the same.

Perhaps they can, although we have never seen anything of the kind. It is claimed that the spirits of the living have, in a few instances, been able to produce written messages within closed slates. With a better knowledge of the laws and conditions whereby these messages are produced, embodied spirits may be able eventually to produce these messages quite as readily as the disembodied can now. We certainly, as yet, know but little of the powers of our own spirits. But suppose the living, or embodied spirit, can do the same; that is no argument against the possibility of disembodied spirit writing.

I will gladly furnish them (the spirits) slate and pencil, or pen, ink and paper, and if they will let me see them write, in broad daylight, see the pen move, the ink flow, and words form on the paper, without the aid of mortal hands, then I will be ready to exclaim, "Lord (Spirit), I believe; help thou mine unbelief."

In a letter from his son does the father require any such verification before he is willing to accept it as genuine? But if he will visit San Francisco we can direct him where he can see such independent writing as he requires. Mrs. Francis, of this city, a well known slate-writing medium, will hold a slate before him, with a small bit of pencil thereon, and he can see the pencil writing "without the aid of mortal hands." It is very difficult for the spirits to do this, and there are but few mediums through whom it can be done.

If they can write messages through closed slates, then they can write them outside, where I can see it done.

Now this is an assumption. How does he know that the writing can be done outside the slate? We have shown that with some mediums it can be so done. But much better results can be produced between closed slates, or upon the under surface of a slate placed in the light upon a table, darkness being a condition essential to the best results. "But," does he ask, "why darkness necessary?" We might answer by asking, Why are certain exact conditions necessary in all chemical experiments? It isn't for us to question the conditions which nature requires for the performance of her works. Light is positive—darkness negative. It is found that light destroys the nice conditions requisite for these manifestations of spirit power. But when one is permitted to hold the slates in his own hands, in the full light of day—slates upon which he knows there is no writing—what matters it whether he sees the pencil move or not? The message is there, and it must be the result of some intelligent will, and that it is not the will of the medium may be readily ascertained by any investigator.

THE GOLDEN GATE, a weekly spiritual paper published at San Francisco, Cal., is before us. It is chock full of news from the Golden State, and is worthy of a place and welcome in every home.—*The Gasparian.*

THE RIGHT IDEA.

Idea make the individual. Then how important is it that young minds receive correct impressions of the life around them, and the obligations it imposes, the duties it calls them to perform. Commissioner Anderson of the Railroad Commission, sojourning in this city, has with him a son, nineteen years old, a Harvard graduate, who has been fortunate in his only training, for he is reported as saying that the greatest pleasure in any one's life is the knowledge that he has done a kindly Christian act for a fellow being.

This life seems especially constituted to call forth such sentiments, and it is a happy thing to hear a young person express those feelings that come not to all who are old. To feel this great joy, is only possible to one who has exercised the means of attaining it. When we hear about the "bitterness of old age," it always seems to us it might have been sweetened, seeing the countless opportunities that one meets at every step in life for relieving some human burden, of dissipating some human woe. If one has not material means, then a smile, a kind word of inquiry, and an interest that may bring the urgent relief, is in the possession of all to give, if kindly disposed.

MONEY.—Money is a great means in this world—indeed the chief means to all great ends, at the present day. Everything comes as well as goes by its power, and by it the world moves, no less in a material sense than a mental and moral one, for everything is maintained and prospered through its agency. This is the good side of money, and it is almost beyond measurement. As the good uses for this medium of exchange multiply, it will expand until the base and lesser side shall become almost insignificant. The time was when there was comparatively little use for money outside of the home—before the genius of invention and science had awakened to arouse the world to new life and usefulness, new ventures and new possibilities. The man or woman who can command a few hundred thousand dollars, has a power the world had no conception of fifty years ago. The mighty forces they can set in operation and control as they will, is something to be considered by those just setting out in quest of possible fortunes. Among those of our country who have come into possession of large means through literary channels, Mrs. Gen. Grant stands well up in the list. She has just received a check for thirty-three thousand three hundred and eighty-four dollars, and additional profits on the sale of the General's "Memoirs."

ROOM FOR ALL.—Let the good work go forward. With Bro. Morse at the Temple, Bro. Colville at Old Fellows' Hall, Mrs. Whitney at Irving Hall, a free platform at Washington Hall, and a score or more of excellent public mediums, the good people of San Francisco are not likely to suffer for lack of spiritual nourishment during the coming months. As tastes differ, the people will naturally go where they are best pleased. There is a field for all our speakers, and there is not the slightest occasion for any friction, because of the number of meetings. They are all working for a common end. The only rivalry that should exist among them is that noble rivalry to demonstrate who can best work and best agree. A tidal wave of spiritual power is sweeping over this city. Now is the time for all Spiritualists to prove to the world the good will and brotherly love that lie at the basis of all reform, and all true spiritual work.

A MUSICAL DREAM.—The Eton boys celebrated the Queen's Jubilee in their own way, and closed the musical performance with a Latin Ode, "Post Lustra Decem," which has an interesting origin for those who believe in the modern revelations of spirit power. It is stated on the authority of the *Pull Mall Gazette* that the words and music were both actually dreamed by Dr. Warre, who it is said possesses not the least scientific knowledge of music; and yet musical experts declare that the tune is an excellent piece of recitative. This "curious circumstance" may remind some of Rousseau's dream, but it will show to many more that the good Queen Victoria has more loyal subjects than those she now counts in her wide dominion, though the *Gazette* attributes the production to the effect of the imagination, heightened by the occasion.

NOBLE DEED.—We have heard several stories showing the kind and generous nature of Robert Bonner, but we never heard one that pleased us more than the one just at hand. It is said that this famous publisher had, unknown to Mr. Cobb, carried a twenty-thousand dollar insurance on the life of the late Sylvanus Cobb, Jr., for the benefit of his family. Nothing warms the cold heart of the world like such reports of unostentatious generosity. We believe one deed of the kind inspires as it gains publicity, and the gratitude of the recipients of such noble favor is sufficient to speed it on the wings of the wind. This and similar instances should help us to keep sight of the better side of human nature, and not let the belief crystallize, which is sometimes warranted, that the getting of money imparts its own metallic nature to the sensibilities and sympathies of men.

MECHANICS' INSTITUTE FAIR.—The Twenty-second Industrial Exhibition of the Mechanics' Institute opened on Thursday with appropriate ceremonies, including an address by that prince of executives, P. B. Cornwall, and a grand oration by that inspired farmer, lawyer and statesman, Hon. M. M. Estece. The exhibition will continue one month, and of course, everybody and his wife, including "his cousins and his aunts," will naturally want to be there. The exposition contains many new features and attractions, this year, and is altogether a most worthy representation of the art, skill, and products of California.

REGULATED LIVES.—The human body is but a bundle of habits, and it is possible to so train it, with all its functions and faculties, that it become like a machine for obedience and exactitude. Capt. John Ericsson, inventor of the "Monitor," seems to be one of the disciplined, and though eighty-four years old, still devotes twelve hours of the twenty-four, as he has done for thirty-seven years, to sedentary work of the closest kind. His unflinching energy is attributed to his strict temperance in eating and drinking. While the latter is always important to bodily vigor, we think man's prolonged woe of his mental faculties is due to the strength of his spiritual nature, that is made strong by the supremacy of the will. There is no reason why the immortal part of man should not subordinate and rule the perishing body, so long as the latter can subserve a useful purpose. Life in any state is a science, and there are primary degrees to be learned here, that when accomplished seem remarkable to those ignorant of its possibilities. The man who can will himself to sleep can prolong his life till its material work is done, or put in a shape for others to resume when he is gone.

America is much larger and vastly more important than England, but Americans take more interest in English affairs than England takes in American affairs. Can it be that it is because there are more storks on this side of the water than on the other?—*SAVANNAH NEWS.*

It must be remembered that our great country is fully half occupied by foreigners from all lands. Sift out the pure, unadulterated Americans, both young and old, and we venture to say there would be found very little snobbishness, or aaping of English customs. Young America is a mixed product, and rapidly becoming more so, a fact that must be considered in discussing its growing admiration for the pomp of royalty. But in point of real, substantial interest, England, and all other countries, turn to ours as their one sure hope; America is the star of their destiny.

Among the millions who are forced to our shores by stress of circumstances, thousands of well-to-do, and even titled personages, are among the throng, some to behold the wonders of our free land, natural and artificial; some to secure a share of our broad acres, and the herds that feed upon them, wealthy Americans having revolutionized the Old World prejudice against their plebeian-made duca. If the impetuous lords and dukes that come to the United States to renew their fortunes, or perhaps secure them first by taking our rich girls for wives—for money, we should say,—if these same persons would come among us in their true light, seeking some honest means of earning a livelihood in a land where all honest work is honorable, it would soon be apparent in all circles that our esteem of such independence far exceeds our supposed weakness for titled idlers.

Moreover, our social and political institutions, while far from perfect, are yet the observation and study of all other governments. We are young, fair and fascinating, and the contemplation of our grand achievements by our mother country is a cause both of praise and jealousy.

W. R. COLBY'S MEDIUMSHIP.—We are always pleased to be able to say a good word for all deserving mediums. And such an one we have ever found Mr. Colby to be. His gifts are not only of a high order, but he practices them with an honesty of purpose, and in a manner most convincing to the skeptic. He will receive no pay for sittings when names and messages are not satisfactorily given. Unless the communicating spirit is able to give his or her name in full, he has learned that the message will be more or less unsatisfactory, and he will not receive it. He makes that the test of the spirit's power to communicate. We have thoroughly tested his mediumship and know him to be a grand medium for independent slate-writing, automatic writing, ballot reading, and other interesting phases. He has a good, honest way with him—a genuine gentleness of manner—that is always pleasing to the investigator. Mr. Colby has a host of friends in this city and Oakland, where he is best known, and he is doing a noble work for Spiritualism.

UNAPPRECIATED POET.—Persons with great reputations can say very common-places things without being criticised, because we suppose it is a condescension for them to say anything more than is absolutely necessary, save on memorable occasions. While all know that Von Moltke is not famous in letters, it does seem as though he might have "mustered" up a more fitting reply to the German poet who complimented him in verse. Von Moltke wrote: "Esteemed countryman, I thank you for the patriotic poems, 'I hope you may live to write poems and make 'baskets for many years.' If the poet thus addressed combines the mentioned handicraft with his verse-making, he will probably take a hint from the little note, to bestow double attention upon the number of baskets he may fashion in a month and never to let the practical give place to the ideal."

A NEW LECTURER.—Miss Ada Campbell, a talented lecturer on liberal subjects from Australia, is now stopping in this city. She is most highly endorsed by the Australian press, as a speaker of rare gifts. She would be pleased to hear from liberalists from other cities, with a view to public meetings. Her present address is 311 Taylor street, this city. Following are a few notices from the press. *Lyttelton Times* says: "Miss Campbell possesses a clear euphonic style 'of delivery, uses much graceful gesture, and 'exhibits considerable histrionic power.' *Brisbane Observer* says: 'Miss Campbell is a clever 'elocutionist, and her action and facial expression are such as only the highest dramatic 'artists exhibit.' *Poverty Bay Independent* says: 'Miss Campbell has a clear, rich, resonant 'voice, an animated expression, and a wonderful command of language, blended with his 'trionic abilities of the highest order. Miss Campbell proves herself the ideal of a lecturer.'

— Loved Ones Call Back to You:

Mrs. Foye in Chicago.

EDITOR OF GOLDEN GATE:

Mrs. Ada Foye, the distinguished platform reform teacher, has been engaged by the Young People's Progressive Society

CELIA.

Describing the scene at the national capital of the assembling Congress, a correspondent of the *Christian Herald* says: "The marble floors are filled with tobacco juice, the corridors of the House side are dingy with tobacco smoke, and apple windows pile the window niches with their baskets, while the pie and doughnut vendors are on every hand."

An accidental hitting of the key-note of a familiar phrase caused a little tot to make his funny break. Her mother, in hearing her say her prayers, told her to ask the Lord to make her a good girl, "and make me a good dird, thing at firth you don't thuethced, try, try again," she unexpectedly added.

SAMUEL MAFFETT.

YOUNG PEOPLE'S PROGRESSIVE SOCIETY
of Chicago, meets in Avenue Hall, corner of Washington
Avenue and 22d Street, Chicago, every Sunday Evening
at 7:45.

COMMITTEE OF RECEPTION AND INTRODUCTION	
Mrs. Mattie P. Owen,	Hon. J. J. O.
Mrs. O. M. Washburn,	Hon. Amos A.
Mrs. A. Solomons,	J. C. Gore,
Mrs. Scott Elder,	George H. Wa
Mrs. M. E. Cramer.	Mrs. J. R. Wa

Made simply with boiling water or milk.
Sold only in half-pound tins, by grocers, labeled thus
James Epps & Co., Homoeopathic Chem

Caroline Oakley and Willie Fern, t o

The Development of Mediumship.

(M. T. Shelhamer in the Better Way.)

How to develop mediumship is a question agitating a great number of minds. On all sides we hear this inquiry, although it is sad to relate that not in all instances is it animated by the purest of motives. Certain minds, allured by the prospect of gaining popularity and personal influence in the spiritualistic ranks, as well as moved by the thought that if they can unfold within themselves those qualities or powers essential to the successful practice of public mediumship they will be enabled to earn a great deal of money, are constantly seeking for knowledge how to gain or develop mediumistic gifts. To such as these we have no advice to offer, for if their aim and purpose be to exercise mediumship for personal ends, if they wish to become instrumentalities in the spirit world simply that they may reap a pecuniary harvest and grow in popularity, the desire is unworthy the work and should not be encouraged. However, if such narrow minds as belong to this class—and unfortunately we have them among those who accept the phenomena and teaching of Spiritualism—find themselves in the possession of mediumistic faculties and enter the arena of public life with the hope and belief that all they have to do is to call for patronage and it will come, the life they enter may prove a useful experience to them. These individuals will soon learn that neither honor nor emolument, public regard nor popularity, nor even pecuniary gains will flow in upon them to that extent they have dreamed.

The pathway of mediumship is not an easy one, for although it may be strewn with roses that delight the eye and perfume the heart of the faithful worker, yet he will find beneath the bloom and richness many hidden thorns that can sting and tear his sensitive spirit. It is a mistake for a medium to set forth in life with the idea that he is to receive only smiles and approval and weighty recompense for his labors, and it will be but the lapse of a little time before he will admit his mistake on this point. But it is something worse than a mistake for a medium to prize his spiritual gifts merely for the material benefits they can bring to him, or for any one to desire the power of transmitting communications from the spirit world because of the personal gain that may accrue to him. Such a desire will only attract a class of selfish spirits with private ends and aims in view who will ignore the higher needs of humanity and cater only to the lower propensities of those who seek their counsel.

It does not follow that a medium is not to be paid for his work. The minister in his study, the editor in his sanctum, the scientist in his laboratory, all give their best thought, energy and labor to the world; they require and receive substantial recognition of their services and are enabled to pursue their beneficent career because of the compensation thus received. But neither the earnest preacher, the honorable editor, nor the enthusiastic man of science gloats over the monetary returns for his work to the exclusion of higher and more ennobling thoughts from his mind. Should he allow his thoughts to dwell upon the amount of money he was to receive for the execution of a piece of work, and to plan over and over the display he would make when that money came to him, neither the minister nor the editor would have the power of presenting the grandest conception of any lofty subject to his followers; and his very best work would lay unaccomplished while such unworthy matter occupied his mind.

So with a medium, in giving his time and vitality and labor to the world; he must receive a recognition and recompense for his services that will enable him to live and to pursue his career; but if his thought be given up to the consideration of the emoluments of his office, to the desire of greater popularity and more money, he will be unable to perform the best work of any form of mediumship. A humble, earnest, sincere desire to serve mankind—on either side of life—in the cause of truth, will bring a power and add a luster to the humblest form of mediumship that will bless the one who possesses it. While there are those who covet mediumship for merely personal ends, there are many who desire its power because of the good it is capable of doing; and such minds should be encouraged in their search for knowledge. They believe that Spiritualism has come as a blessing to mankind. That for every medial instrument the world has produced there are thousands of spirits who wait impatiently to make use of them in service to mankind; and these kindly hearts are anxious to become developed in mediumship that they may swell the number of instrumentalities for spiritual work. The thought of personal benefit is overshadowed by the great desire to be of use, and such lives as these will afford the very best inducement to the spiritual world for the unfoldment of whatever medial qualities they may possess.

To the mind anxious to unfold its own inherent faculties for wise and loving service to its kind, we give the following advice: Do not sit in promiscuous circles; do not seek the aid of developing mediums of whose power, magnetism, habits and experience you know nothing, but whose advertisements happen to meet your eye. These means for development of mediumship are worse than useless.

Select some one, or more, congenial, sympathetic friend to sit with you at stated intervals and at a regular hour. Be punctual at your sittings; partake of no food for at least two hours before they occur. Have your apartment well ventilated—but comfortably warm,—dimly lighted and free from all stale or unpleasant odors. Music and singing are not essential, but are agreeable to attending spirits. Flowers or fruit, if fresh, bring a delightful aroma to the unseen operators who will find strength in such an atmosphere, but should not be allowed to remain in the apartment if wilted in the slightest degree.

The sitters must exercise the qualities of patience, perseverance and good nature to an unlimited extent, for they may have to sit for months without receiving any indication of spirit presence; and yet this seeming useless proceeding may result very beneficially in the end, for many times the spirit operators are silently at work consolidating their forces, magnetizing surroundings, and tuning upon the inner life and power of the minds present, and in other ways working up to the grand moment when mediumship bursts into light and usefulness.

The sitters must come to the seance room with clean bodies and with undisturbed minds. Thought is active, and the more passive the instrument the more powerful will be the operations of the spirit upon it. Care, anxiety, mental uneasiness of any kind, not only set the mechanism of the brain in rapid motion, but they also affect the elements of the surrounding atmosphere, causing them to vibrate with irregular intensity, and if at work the task of the spirit becomes more arduous than it would be were the minds of the sitters in a tranquil state.

It would be well for the sitters to give heed to their experiences. Should one feel impressed to speak a thought, let him do so. Should he be impelled to handle a pencil—which, with paper, should always be in readiness for use—he ought not to resist the impulse. Should one perceive lights or objects floating before his vision he may mention the fact, for by giving expression to these and like experiences the power is strengthened and the friends on both sides encouraged to continue their efforts.

It is sometimes advisable for the experimenter to sit alone one hour, and regularly, but a stronger battery of human magnetism is generally formed for the spirit workers by two or four individuals, all equally honest, earnest and sincere, sitting together in their seance. If two friends sit together one should be more positive, energetic, electrical by nature than the other, as a preponderance of any particular force will not facilitate the work.

Finally, it depends upon the character, purpose and aspiration of the sitters whether mediumship will prove a blessing or a detriment to their lives. If they desire the companionship of wise and good spirits, if they invoke the presence of the pure purposes of instructiveness and spiritual helpfulness, whatever comes to them from the "other side" will prove a real value. If our friends sweep impure thoughts from their hearts and entertain kindly, charitable opinions of their fellows, if they cultivate sweet and ennobling thoughts and aspirations, they will prepare a lovely place for the good and true to enter from on high. But impure lives, unholiness and worthless aims will never attract lofty, whole-souled spirits. Such can not be dragged down to the level of polluted minds, and the only spirits who will come with adulation and encouragement to that class of seekers after mediumship will prove to be of a lower order than that which they profess.

If, on gaining the development of mediumship, one is content to have it exercised under the direction of good spirits, if he is conscientious in the discharge of duty, and humbly desires to serve humanity, he need not fear results. However lowly his station he will find friends and helpers. For his time and labor he may charge such a fee as his conscience approves. This is his right and due, but he will not exact homage nor will he demand great recompense, for he will realize that his work and its recognition are such as the world can neither give nor take away, but which the angels alone can guide and control.

Beecher on Humor.

Life is full of amusement to an amusing man. Happy is he who has this faculty. It is more blessed than a garment in cold weather. There is nothing that so covers the nerves; there is nothing that is such a natural cure for discontent; there is nothing that brings men to such a companionable level and creates such fellowship as the divine spirit of mirth.

Some people are so dry that you might soak them in a joke for a month and it would not get through their skin. Men will let you well-nigh scale them and skin them if you will only make them laugh. There are many who will not go into the Kingdom if you approach them soberly, but are quite willing if you weave a sunbeam cord of mirth to draw them in by. In preaching, never turn aside from a laugh any more than you would from a cry. If mirth comes up naturally, do not stifle it; strike that chord, and, particularly if you want to make an audience happy, if I make them laugh I will make anybody for the next move. I will make a cry. Did you ever see a woman carrying a pan of milk quite full and it slops over on one side that it did not immediately slop over on the other side also?

GRANGERS' BUSINESS ASSOCIATION WAREHOUSES

PORT COSTA, CONTRA COSTA COUNTY.

Principal Office, 108 DAVIS STREET, San Francisco.

The Association is now prepared to receive Grain on consignment for sale and storage in warehouses at Port Costa, on which advances will be made at a low rate of interest and at the usual rates of storage.

GRANGERS' BUSINESS ASSOCIATION SHIPPING AND COMMISSION HOUSE,

108 DAVIS STREET, one door from California Street, SAN FRANCISCO, CAL.

Consignments of Grain, Wool, Dried Fruit, and other Produce solicited and advances made on the same. Orders for the purchase of Grain and Wool Sacks, Produce, Merchandise, Farm Implements, Wagons, etc., solicited and promptly attended to.

E. VAN EYRE, Manager.

A. M. BELT, Assistant Manager.

PUBLICATIONS.

THE ESOTERIC,

A NEW MONTHLY MAGAZINE,

Full of the Spirit of the New Age.

Devoted to Oriental and Occidental Theosophy, The Mystery of Life, Past, Present and To Come; Self-Knowledge, and the attainment, and ultimate the Ideal of the Ages. It shows the way to Luminous Personality and the Art of Never Failing.

The September issue commences a series of startling articles on the rediscovered "Science of Understanding," applying the key to latent powers and mysterious forces, which are destined to create a revolution in the Realm of Thought among scholars, teachers and readers.

Terms: \$1.00 per Year, Single Copies, 15 CENTS. First three numbers sent on trial for thirty cents. Catalogue of Circuits sent on application.

ESOTERIC PUBLISHING CO., 478 Shawmut Avenue, Boston, Mass.

THE CARRIER DOVE.

An Illustrated Weekly Magazine, devoted to Spiritualism and Reform.

Edited by Mrs. J. SCHLENGER. Each number contains a series of Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast, and elsewhere. Also, Spirit Pictures by our Artist Medium, Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

Dr. J. SCHLENGER, 1111 1/2 Publishers. Terms: \$1.00 per Year, Single Copies, 15 CENTS.

The CARRIER DOVE, 35 Ellis Street, San Francisco, California.

Terms for sittings, one dollar. New subscribers to the "Carrier Dove" receive a copy of the magazine on payment of one year's subscription, \$1.00, will be entitled to the first sitting free.

BUCHANAN'S JOURNAL OF MAN.

The first number of this monthly (one dollar per annum) will be issued February 1st. Devoted to the science of man in all its departments, and to all human progress and reform, especially to "the dawn of the new civilization" arising from psychometric science and the revelation of the entire constitution of man, soul, spirit, and body—making a journal entirely original for the advanced, practical and liberal thinker. Remit by postal order.

Dr. J. R. BUCHANAN, 6 James St., Boston.

THE ALTRUIST.

Is a monthly paper, partly in Phisical spelling, and devoted to common property. The editor is published by the Mutual Aid Community, whose members all live and work together, and all are equal in property in common. The men and women having equal rights in electing officers and deciding all matters affecting their majority vote. Fifty cents a year; specimen copy free.

Address: L. LONGLEY, Editor, 213 North 10th Street, St. Louis, Mo.

THE WATCHMAN.

AN 8-PAGE MONTHLY JOURNAL,

Devoted to the Interests of Humanity and Spiritualism. Also, a Mouthpiece of the American and Eastern Congress in Spirit Life.

WATCHMAN, Published by Spirit Editor.

BOSTON STAR AND CRESCENT CO., 1090 Central Park Avenue,

Michigan Station, Chicago, Illinois.

HATTIE A. BERRY, 1111 1/2 Editors and Manager.

ARTHUR R. SHEPHERD, 1111 1/2 Assistant Manager.

Terms of Subscription in Advance—One Year, \$1.00. Six months, 50 cents. Clubs of ten, \$5.00. Single copies, 10 cents. Sample copies, free.

H. L. GREEN, Editor and Publisher, 1111 1/2

THE FREETHINKER'S MAGAZINE.

A monthly paper magazine. No communication rejected on account of the nature of the subject. The editor reserves the right to be as free in the expression of his views as are the correspondents. Each number contains 40 pages. Price, \$1.00 a volume; 25 cents for a single number for the year. H. L. GREEN, Editor and Publisher, 1111 1/2

The NEW SYSTEM OF DELINEATING CHARACTER.

superior to all others in clearness and availability. Can be used without the aid of the palmist. The life and character of all men. Gives mental, physical and business qualifications, conjugal adaptability, tendencies, etc., etc. The date of birth alone being required. The system is scientific, useful, instructive and highly entertaining. Send for receipt of fifty cents.

BUTLER & LATHAM, Publishers, 478 Shawmut Avenue, Boston, Mass.

FOR BOYS A SPECIAL PSYCHOLOGY.

MRS. E. R. SHEPHERD, AUTHOR OF "FOR GIRLS."

Gives every boy, youth and man important and long needed help in the Social Psychology movement.

"FOR BOYS" is a book of 100 pages, handsomely bound in Levant cloth. Post paid, \$1.00.

Circulars and list of Health Books Free.

Very best terms to Agents.

SANITARY PUBLISHING CO., CHICAGO, July 31st

THE MEDIUMISTIC EXPERIENCES

JOHN BROWN, THE MEDIUM OF THE ROCKIES,

With an Introduction by Prof. J. S. Loveland.

This work is not a biography, but simply a part of the mediumistic life of the author. No claim is put forth of being the only one of its kind. The author and editor, as the former had no education in early life, and has acquired through his mediumship of what he now possesses, it furnishes an illustration of the good of Spiritualism. Cloth, 150 pages. Price, \$1.00.

For sale at this office.

NEW INSPIRATIONAL SONGS.

BY C. PAYSON LONGLEY.

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

Beautiful Songs of the Soul.

Come in Thy Beauty, Author of Light.

Gathering Flowers in Heaven.

We'll Grow to Our Own.

I'm Going to My Home.

Love's Golden Chain.

Our Beautiful Home Over There.

One Came for My Love Heart is Breaking.

One was only Soft Blue Eyes.

The City Just Over the Hill.

The Golden Gates are Left Ajar.

Two Little Songs and a Kingdom of Heaven.

We're Coming, Sister Mary.

When the Dawn Comes Gathering at Home.

Only a Thin Veil Between Us.

Single song at 10c. or for One Dollar, sent postpaid.

For sale at the office of the GOLDEN GATE.

ADVERTISEMENTS.

ITALIAN RESTAURANT AND OYSTER HOUSE,

112 ELLIS STREET,

BET. POWELL AND MASON, SAN FRANCISCO

H. ALLIONE AND C. PERERA, Proprietors.

Orders can be served in French, Italian, Spanish, and in any style.

Choice Wines, Liquors, Cigars and Ice-Cream.

Open day and night. Private rooms for ladies.

Outside orders for Oysters, Lunches, etc., promptly filled.

ANTISELL PIANOS, ANTISELL PIANOS.

GREAT OFFER! ESTABLISHED 21 YEARS. GAINED highest honors at the New Orleans Exposition, also Gold and Silver Medals and Diplomas for greatest strength, durability and perfecting.

Most modern factory in existence. 5000 for sale. Also 20 Dushan, 30 Stone, 40 Stone, 50 Stone, 60 Stone, 70 Stone, 80 Stone, 90 Stone, 100 Stone, 110 Stone, 120 Stone, 130 Stone, 140 Stone, 150 Stone, 160 Stone, 170 Stone, 180 Stone, 190 Stone, 200 Stone, 210 Stone, 220 Stone, 230 Stone, 240 Stone, 250 Stone, 260 Stone, 270 Stone, 280 Stone, 290 Stone, 300 Stone, 310 Stone, 320 Stone, 330 Stone, 340 Stone, 350 Stone, 360 Stone, 370 Stone, 380 Stone, 390 Stone, 400 Stone, 410 Stone, 420 Stone, 430 Stone, 440 Stone, 450 Stone, 460 Stone, 470 Stone, 480 Stone, 490 Stone, 500 Stone, 510 Stone, 520 Stone, 530 Stone, 540 Stone, 550 Stone, 560 Stone, 570 Stone, 580 Stone, 590 Stone, 600 Stone, 610 Stone, 620 Stone, 630 Stone, 640 Stone, 650 Stone, 660 Stone, 670 Stone, 680 Stone, 690 Stone, 700 Stone, 710 Stone, 720 Stone, 730 Stone, 740 Stone, 750 Stone, 760 Stone, 770 Stone, 780 Stone, 790 Stone, 800 Stone, 810 Stone, 820 Stone, 830 Stone, 840 Stone, 850 Stone, 860 Stone, 870 Stone, 880 Stone, 890 Stone, 900 Stone, 910 Stone, 920 Stone, 930 Stone, 940 Stone, 950 Stone, 960 Stone, 970 Stone, 980 Stone, 990 Stone, 1000 Stone, 1010 Stone, 1020 Stone, 1030 Stone, 1040 Stone, 1050 Stone, 1060 Stone, 1070 Stone, 1080 Stone, 1090 Stone, 1100 Stone, 1110 Stone, 1120 Stone, 1130 Stone, 1140 Stone, 1150 Stone, 1160 Stone, 1170 Stone, 1180 Stone, 1190 Stone, 1200 Stone, 1210 Stone, 1220 Stone, 1230 Stone, 1240 Stone, 1250 Stone, 1260 Stone, 1270 Stone, 1280 Stone, 1290 Stone, 1300 Stone, 1310 Stone, 1320 Stone, 1330 Stone, 1340 Stone, 1350 Stone, 1360 Stone, 1370 Stone, 1380 Stone, 1390 Stone, 1400 Stone, 1410 Stone, 1420 Stone, 1430 Stone, 1440 Stone, 1450 Stone, 1460 Stone, 1470 Stone, 1480 Stone, 1490 Stone, 1500 Stone, 1510 Stone, 1520 Stone, 1530 Stone, 1540 Stone, 1550 Stone, 1560 Stone, 1570 Stone, 1580 Stone, 1590 Stone, 1600 Stone, 1610 Stone, 1620 Stone, 1630 Stone, 1640 Stone, 1650 Stone, 1660 Stone, 1670 Stone, 1680 Stone, 1690 Stone, 1700 Stone, 1710 Stone, 1720 Stone, 1730 Stone, 1740 Stone, 1750 Stone, 1760 Stone, 1770 Stone, 1780 Stone, 1790 Stone, 1800 Stone, 1810 Stone, 1820 Stone, 1830 Stone, 1840 Stone, 1850 Stone, 1860 Stone, 1870 Stone, 1880 Stone, 1890 Stone, 1900 Stone, 1910 Stone, 1920 Stone, 1930 Stone, 1940 Stone, 1950 Stone, 1960 Stone, 1970 Stone, 1980 Stone, 1990 Stone, 2000 Stone, 2010 Stone, 2020 Stone, 2030 Stone, 2040 Stone, 2050 Stone, 2060 Stone, 2070 Stone, 2080 Stone, 2090 Stone, 2100 Stone, 2110 Stone, 2120 Stone, 2130 Stone, 2140 Stone, 2150 Stone, 2160 Stone, 2170 Stone, 2180 Stone, 2190 Stone, 2200 Stone, 2210 Stone, 2220 Stone, 2230 Stone, 2240 Stone, 2250 Stone, 2260 Stone, 2270 Stone, 2280 Stone, 2290 Stone, 2300 Stone, 2310 Stone, 2320 Stone, 2330 Stone, 2340 Stone, 2350 Stone, 2360 Stone, 2370 Stone, 2380 Stone, 2390 Stone, 2400 Stone, 2410 Stone, 2420 Stone, 2430 Stone, 2440 Stone, 2450 Stone, 2460 Stone, 2470 Stone, 2480 Stone, 2490 Stone, 2500 Stone, 2510 Stone, 2520 Stone, 2530 Stone, 2540 Stone, 2550 Stone, 2560 Stone, 2570 Stone, 2580 Stone, 2590 Stone, 2600 Stone, 2610 Stone, 2620 Stone, 2630 Stone, 2640 Stone, 2650 Stone, 2660 Stone, 2670 Stone, 2680 Stone, 2690 Stone, 2700 Stone, 2710 Stone, 2720 Stone, 2730 Stone, 2740 Stone, 2750 Stone, 2760 Stone, 2770 Stone, 2780 Stone, 2790 Stone, 2800 Stone, 2810 Stone, 2820 Stone, 2830 Stone, 2840 Stone, 2850 Stone, 2860 Stone, 2870 Stone, 2880 Stone, 2890 Stone, 2900 Stone, 2910 Stone, 2920 Stone, 2930 Stone, 2940 Stone, 2950 Stone, 2960 Stone, 2970 Stone, 2980 Stone, 2990 Stone, 3000 Stone, 3010 Stone, 3020 Stone, 3030 Stone, 3040 Stone, 3050 Stone, 3060 Stone, 3070 Stone, 3080 Stone, 3090 Stone, 3100 Stone, 3110 Stone, 3120 Stone, 3130 Stone, 3140 Stone, 3150 Stone, 3160 Stone, 3170 Stone, 3180 Stone, 3190 Stone, 3200 Stone, 3210 Stone, 3220 Stone, 3230 Stone, 3240 Stone, 3250 Stone, 3260 Stone, 3270 Stone, 3280 Stone, 3290 Stone, 3300 Stone, 3310 Stone, 3320 Stone, 3330 Stone, 3340 Stone, 3350 Stone, 3360 Stone, 3370 Stone, 3380 Stone, 3390 Stone, 3400 Stone, 3410 Stone, 3420 Stone, 3430 Stone, 3440 Stone, 3450 Stone, 3460 Stone, 3470 Stone, 3480 Stone, 3490 Stone, 3500 Stone, 3510 Stone, 3520 Stone, 3530 Stone, 3540 Stone, 3550 Stone, 3560 Stone, 3570 Stone, 3580 Stone, 3590 Stone, 3600 Stone, 3610 Stone, 3620 Stone, 3630 Stone, 3640 Stone, 3650 Stone, 3660 Stone, 3670 Stone, 3680 Stone, 3690 Stone, 3700 Stone, 3710 Stone, 3720 Stone, 3730 Stone, 3740 Stone, 3750 Stone, 3760 Stone, 3770 Stone, 3780 Stone, 3790 Stone, 3800 Stone, 3810 Stone, 3820 Stone, 3830 Stone, 3840 Stone, 3850 Stone, 3860 Stone, 3870 Stone, 3880 Stone, 3890 Stone, 3900 Stone, 3910 Stone, 3920 Stone, 3930 Stone, 3940 Stone, 3950 Stone, 3960 Stone, 3970 Stone, 3980 Stone, 3990 Stone, 4000 Stone, 4010 Stone, 4020 Stone, 4030 Stone, 4040 Stone, 4050 Stone, 4060 Stone, 4070 Stone, 4080 Stone, 4090 Stone, 4100 Stone, 4110 Stone, 4120 Stone, 4130 Stone, 4140 Stone, 4150 Stone, 4160 Stone, 4170 Stone, 4180 Stone, 4190 Stone, 4200 Stone, 4210 Stone, 4220 Stone, 4230 Stone, 4240 Stone, 4250 Stone, 4260 Stone, 4270 Stone, 4280 Stone, 4290 Stone, 4300 Stone, 4310 Stone, 4320 Stone, 4330 Stone, 4340 Stone, 4350 Stone, 4360 Stone, 4370 Stone, 4380 Stone, 4390 Stone, 4400 Stone, 4410 Stone, 4420 Stone, 4430 Stone, 4440 Stone, 4450 Stone, 4460 Stone, 4470 Stone, 4480 Stone, 4490 Stone, 4500 Stone, 4510 Stone, 4520 Stone, 4530 Stone, 4540 Stone, 4550 Stone, 4560 Stone, 4570 Stone, 4580 Stone, 4590 Stone, 4600 Stone, 4610 Stone, 4620 Stone, 4630 Stone, 4640 Stone, 4650 Stone, 4660 Stone, 4670 Stone, 4680 Stone, 4690 Stone, 4700 Stone, 4710 Stone, 4720 Stone, 4730 Stone, 4740 Stone, 4750 Stone, 4760 Stone, 4770 Stone, 4780 Stone, 4790 Stone, 4800 Stone, 4810 Stone, 4820 Stone, 4830 Stone, 4840 Stone, 4850 Stone, 4860 Stone, 4870 Stone, 4880 Stone, 4890 Stone, 4900 Stone, 4910 Stone, 4920 Stone, 4930 Stone, 4940 Stone, 4950 Stone, 4960 Stone, 4970 Stone, 4980 Stone, 4990 Stone, 5000 Stone, 5010 Stone, 5020 Stone, 5030 Stone, 5040 Stone, 5050 Stone, 5060 Stone, 5070 Stone, 5080 Stone, 5090 Stone, 5100 Stone, 5110 Stone, 5120 Stone, 5130 Stone, 5140 Stone, 5150 Stone, 5160 Stone, 5170 Stone, 5180 Stone, 5190 Stone, 5200 Stone, 5210 Stone, 5220 Stone, 5230 Stone, 5240 Stone, 5250 Stone, 5260 Stone, 5270 Stone, 5280 Stone, 5290 Stone, 5300 Stone, 5310 Stone, 5320 Stone, 5330 Stone, 5340 Stone, 5350 Stone, 5360 Stone, 5370 Stone, 5380 Stone, 5390 Stone, 5400 Stone, 5410 Stone, 5420 Stone, 5430 Stone, 5440 Stone, 5450 Stone, 5460 Stone, 5470 Stone, 5480 Stone, 5490 Stone, 5500 Stone, 5510 Stone, 5520 Stone, 5530 Stone, 5540 Stone, 5550 Stone, 5560 Stone, 5570 Stone, 5580 Stone, 5590 Stone, 5600 Stone, 5610 Stone, 5620 Stone, 5630 Stone, 5640 Stone, 5650 Stone, 5660 Stone, 5670 Stone, 5680 Stone, 5690 Stone, 5700 Stone, 5710 Stone, 5720 Stone, 5730 Stone, 5740 Stone, 5750 Stone, 5760 Stone, 5770 Stone, 5780 Stone, 5790 Stone, 5800 Stone, 5810 Stone, 5820 Stone, 5830 Stone, 5840 Stone, 5850 Stone, 5860 Stone, 5870 Stone, 5880 Stone, 5890 Stone, 5900 Stone, 5910 Stone, 5920 Stone, 5930 Stone, 5940 Stone, 5950 Stone, 5960 Stone, 5970 Stone, 5980 Stone, 5990 Stone, 6000 Stone, 6010 Stone, 6020 Stone, 6030 Stone, 6040 Stone, 6050 Stone, 6060 Stone, 6070 Stone, 6080 Stone, 6090 Stone, 6100 Stone, 6110 Stone, 6120 Stone, 6130 Stone, 6140 Stone, 6150 Stone, 6160 Stone, 6170 Stone, 6180 Stone, 6190 Stone, 6200 Stone, 6210 Stone, 6220 Stone, 6230 Stone, 6240 Stone, 6250 Stone, 6260 Stone, 6270 Stone, 6280 Stone, 6290 Stone, 6300 Stone, 6310 Stone, 6320 Stone, 6330 Stone, 6340 Stone, 6350 Stone, 6360 Stone, 6370 Stone, 6380 Stone, 6390 Stone, 6400 Stone, 6410 Stone, 6420 Stone, 6430 Stone, 6440 Stone, 6450 Stone, 6460 Stone, 6470 Stone, 6480 Stone, 6490 Stone, 6500 Stone, 6510 Stone, 6520 Stone, 6530 Stone, 6540 Stone, 6550 Stone, 6560 Stone, 6570 Stone, 6580 Stone, 6590 Stone, 6600 Stone, 6610 Stone, 6620 Stone, 6630 Stone, 6640 Stone, 6650 Stone, 6660 Stone, 6670 Stone, 6680 Stone, 6690 Stone, 6700 Stone, 6710 Stone, 6720 Stone, 6730 Stone, 6740 Stone, 6750 Stone, 6760 Stone, 6770 Stone, 6780 Stone, 6790 Stone, 6800 Stone, 6810 Stone, 6820 Stone, 6830 Stone, 6840 Stone, 6850 Stone, 6860 Stone, 6870 Stone, 6880 Stone, 6890 Stone, 6900 Stone, 6910 Stone, 6920 Stone, 6930 Stone, 6940 Stone, 6950 Stone, 6960 Stone, 6970 Stone, 6980 Stone, 6990 Stone, 7000 Stone, 7010 Stone, 7020 Stone, 7030 Stone, 7040 Stone, 7050 Stone, 7060 Stone, 7070 Stone, 7080 Stone, 7090 Stone, 7100 Stone, 7110 Stone, 7120 Stone, 7130 Stone, 7140 Stone, 7150 Stone, 7160 Stone, 7170 Stone, 7180 Stone, 7190 Stone, 7200 Stone, 7210 Stone, 7220 Stone, 7230 Stone, 7240 Stone, 7250 Stone, 7260 Stone, 7270 Stone, 7280 Stone, 7290 Stone, 7300 Stone, 7310 Stone, 7320 Stone, 7330 Stone, 7340 Stone, 7350 Stone, 7360 Stone, 7370 Stone, 7380 Stone, 7390 Stone, 7400

(Written for the Golden Gate.)

From the Sun Angel Order of Light.

BROTHERS AND SISTERS IN THE S. A. O. OF LIGHT—One greets you from the Halls of Light, a brother who walks hand in hand with you to-day, doing the will of the angel world, as in the past he ever strove to do the same.

To me was given the privilege of opening my home for Saidie, beloved wisdom mother of our planet. Yet I knew not the full import of her mission to earth's children, dreamed not that my little home was to be the honored place where those from the highest courts of the heavenly world would step from the unseen into the seen, greet us as children, and introduce there the greatest work ever yet done for humanity. Yet this was even so to be. As many others have done, I, for myself, investigated the claims of Spiritualism. In my house were held circles for development, alternating a time with a neighbor. Steadily we sat for development over a year, getting manifestations which steadily increased, until full form materializations amply repaid all our efforts. Mother Saidie came to us from the first, watching the developments from the spirit side of life, working ever for us and for the interests of the work she had in view. For, as she has repeatedly told the children of the Order, she has worked for ages to give to earth light and knowledge from the higher spheres. We knew not then for what we were working. But my dear one who now is struggling the earth way alone was ever in harmony with myself in the work. We obeyed the voice of the heavenly guides, were steadily led along from one point to another, until at last the Oriental Band made our home the center of their work, and unfolded their plans to us as we progressed, and at due time, when requisite means were at their disposal, inaugurated the Sun Angel Order of Light. Saidie would occasionally unroll to us her plans; little by little, as we could comprehend and understand them, did she make them known to us. We had tried the spirits and found them ever true, and we were ever true to them and their teachings.

Some who read my words will recall times when we could for gain have gone out, and with the medial powers possessed could have gained earth gold. But the tried and trusted guides we ever obeyed, and though trial has been along our path, yet we have ever felt satisfaction when the will of the angel world was accomplished. Gradually, dear Mother Saidie introduced to us others whose names are familiar household words in our home to-day. Greta, a darling child, came to us nine years ago, has grown in the circle to the maiden of sixteen, and is to-day the same dear Greta that in childhood came to us. Her sweet songs, merry dance and wise talks will never be forgotten by those who know to love her. Pansie, her father's darling, Daisie, and the others, five in number, comprising our family of spirit children were to me as real as the children in your own households to-day. I will not forget Polly who cares for the children and who cares for all to-day, the same as she ever has. Eona, and more than I can name from bright immortal shores, have joined our band and work with us, promulgating truth from the higher spheres. The dear young messengers of the Order who, in their sphere, have worked for Saidie, and will while Saidie works in the land. I love to record here the faithful love of the band. In sickness and trial they were ever true. While I was suffering the pains of earth sickness they were near to comfort and help. For me the dear immortals worked heart to heart with my loved one and my tried and true friends to smooth my pathway to the grave. For years I felt I knew I could stay but a short time. I knew, but told not, the inroads disease was surely making within my mortal house, and was well aware the end must soon come. I tried to do faithfully the angels' work, was willingly obedient to Mother Saidie's wishes, ever tried to keep the circle so she could be there, and manifest herself to those assembled.

Knowing as I did that conditions must be fine and good that the guardians could manifest themselves to their own, I tried with the powers I possessed to keep myself in harmony with the higher angels, and, as time passed on, bearing me nearer and nearer the other shore, I could see with clearer and clearer vision the things that would surely come—could sense, as with the sense of a freed spirit, oftentimes the danger that threatened. And seeing thus, as only those who are near the portals of the better land, I could tell to those who were yet to stay in the land of shadows the events that would cast shadows on the bright surface of their life.

Living thus in close union with the band of bright immortals, communing with them constantly, my spirit freed itself from the bondage of mortality. Daily, hourly, was I being prepared for the inevitable change. And as the days passed by I endeavored to prepare my loved one to meet the change I knew would leave her lonely and sad. Saidie and her band alone know the prayers of my heart at that time. That they would be with, comfort and support her I knew, but that she could only feel lonely and sad I knew equally well. We were all in all to each other. All through this earth journey we lived in harmony, and when this blessed work for the angel world was placed in our hands we felt it was much to live for. To live and do Saidie's will, to do all possible for humanity, was the one object of our life. My

loved one was always my help and comfort, and in leaving her for the better life I obeyed the law of nature, and went happy and free. Only one sorrow had I to bear—only one shadow crossed my path to my angel home—that of leaving her to battle alone. No other cloud has risen in my sky since my ransomed spirit took its flight. No other sorrow has been left in my soul—only this one: she must be left, not only to fight life's battles alone, but to fight the battles of the dearly loved Order. I need not speak of its origin: I have felt and known this Order would have a power in the land; and now, in my home of light, I work for its interest as when here. With greater energy can I work for the right; for now I have not the afflictions of the mortal life to stand in my way to hinder. Now I am free—free from the earth body, free from conditions of sorrow and trial, only as they reach my soul through the sorrow of my loved one, whom to-day I love as ever, and will protect as of old. Many—aye, a host—are with me in my work—the work I loved when there, and the work I love here.

My transition was glorious. As I stood outside the mortal, welcomed by those I knew, my risen spirit knew no sorrow. For the time earth was entirely forgotten, as Mother Saidie, laying her hand upon my head, said to me, "Well done, my boy; welcome home." Those words, the happiness of that hour, paid me fourfold for all the trials I had ever been called to endure. An angel host welcomed back the earth pilgrim; as they surrounded me, I seemed upborne. No earth words can tell my brothers and sisters the joy I experienced in that happy hour. Only one sorrow came across my soul—she was yet there. And as the thought came to me, one of the radiant ones took yet to fulfill her earth mission. Grieve not, my brother, have well done the will of the angel world; she will stay and accomplish her work. Not yet can she be spared from that field; yet the Band need her in the place ages ago assigned her. You will work with her, and help in her work. Saidie and the Band are the same true and tried ones. No power shall ever overcome the work you have so nobly helped us to inaugurate there, in your little earth home, which has, and ever shall have, the blessing of Mother Saidie and her Band. Will you not say with "Amen?" And, dear one, in my heart of hearts, surrounded by the angel host, with uplifted head, and in the joy of that moment, heart and voice responded a glad "Amen."

And now, one thing I ask, to hear you respond with us, on the shore of celestial life, "Amen." True, earth trials encompass you, but as little Pansie has often said, "Hav'n't you got us?" Saidie and band, the messengers, are all the same tried and true ones we always trusted. They never failed you however great the trial, they will never fail you while life shall last. And while you live in the mortal, your eyes look yet to Saidie's center; and ere two years have rolled by, the Sun Angel Order of Light will be a felt power in the land. Saidie now is known as a power; she herself comes to her chosen center, steps from the unseen to the seen, and talks with her children; she herself sends messages to the children of her care far and near; she herself, as she ever has, works for the good of humanity. And I am glad I was ever chosen as her instrument, and our house as her earth center. Rejoice, dear one, be glad, yet peace will fill your heart. To my brothers and sisters I will say, Be true and faithful, keep within the Order, for I have experienced the blessedness of working as a pioneer for truth. In sickness and trial I was never left alone; in what the world calls death, I had not one dark moment, and when free from the mortal body, which alone suffered the pains of disease, and the suffering brought through inharmonious that never fails to hurt those who are sensitive, there was I free from all this. Earth conditions no more troubled my freed spirit; I could go and come as I would, one of the Father's happy children. My robe and crown were waiting my coming. It pays to work for right and truth.

The words of your risen brother to each and every one are, Be true children of the Sun Angel Order of Light. Profit by its teachings, trust the wise guides, and be led as I was led (I speak from experience) through times of trial and sorrow, sickness and death, to the shores of the other life. I have visited the Halls of Light, taken my own place there, and from thence come to my own little home again, with holy baptisms of love and peace, with which to refresh the heart I left lonely there. My mission to earth is that of love. I shall work as I ever tried to do when with you in the form, for the best good of all. My hand would be outstretched to do deeds of kindness, as it ever was. In my heart is no ill-will toward any, but a desire to see truth and right triumph, as it ever will. And when your mortal race is run, may each and every true brother and sister in this Order find as hearty welcome, and as loving entrance to the world of Light, as did your risen brother at the center.

I will write again, giving more of my experience since coming home. For myself I will say, I have just what I earned; I wear the robes of white, and no earth condition holds, or ever has held me to earth for one moment since my spirit left my mortal body. With these words, and my blessing, I am, as ever, your brother in the Sun Angel Order of Light.

ORATIO DANIELS.

Spiritualism in Florida.

EDITOR OF GOLDEN GATE:

As Spiritualists everywhere are desirous of gaining all the information possible in regard to reliable phenomena, I take pleasure in reporting for the benefit of your many readers some very interesting facts which have come under my own observation. We have been residents of this place about two months, and upon our arrival had an opportunity of meeting quite a number of Spiritualists; also residents of Lake Helen and vicinity. Among the mediumistic talent here I will speak more particularly of Mrs. Giddings, a clairvoyant spirit artist. She has quite a number of spirit portraits, life-size, painted by herself. Among them is her own spirit guide, Sagamore, and Seneca, the leading spirit control of George P. Colby, the renowned trance test medium and speaker. This painting is life-size and has been pronounced as near perfect as a painting could be by Mr. Colby who is also clairvoyant, and Seneca himself, through his own medium and others, has acknowledged its genuineness. Mrs. Giddings has secured the copyright and will soon have photographs taken, so as to be able to supply the many warm friends of Mr. Colby with the likeness of this grand spirit worker. Mrs. Giddings' control, Sagamore, as well as Seneca, wish the two original paintings to be kept together, and together placed in a spiritual hall when one shall be built here; also that one-half the proceeds of the sale of Seneca's photograph shall go toward building up an organization and helping on the advancement of our cause. Hoping you will find this of sufficient interest to give it a place in your columns, I remain

Yours for truth,

A. D. HOWARD, M. D.

LAKE HELEN, Florida.

The following aphorisms are from sermons by Henry Ward Beecher: "We usually stretch the skirts of one good quality to cover the blank made by the absence of a dozen others." "I have seen persons who have so exhausted themselves by religious emotions that they had no strength left for religious duties." "A man is not to be known by how much money he has, but by what that money is worth to him."

PROFESSIONAL CARDS.

DR. D. J. STANSBURY.

OFFICE AND RESIDENCE

305 Scott Street, San Francisco.

228 Take Haight Street Cars, 73

aug 13

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

Residence, 1707 Bush Street, Oakland.

aug 13

HORACE H. TAYLOR, MAGNETIC HEALER.

1065 MARKET STREET, SAN FRANCISCO.

Rooms 14 and 20.

OFFICE HOURS, FROM 10 A. M. TO 5 P. M.

MADAM HINDMAN, TRANCE, TEST, AND CLAIRVOYANT MEDIUM.

985 Howard Street, San Francisco.

Private Sittings, \$1. Hours from 10 A. M. to 5 P. M., daily.

Locates Business and diagnoses Diseases. Guarantees satisfaction.

MISS LEVINE, 35 FIFTH STREET, SAN FRANCISCO.

Room 7.

The Wonderful Fortune-Teller

Can be consulted on all subjects. Will guarantee perfect satisfaction.

aug 13

MRS. STEBBINS, 115 SIXTH STREET (CORNER OF MINNA), SAN FRANCISCO.

Seventh of Seventh—From the East.

Tells Past, Present and Future.

Ladies, 50 cents; Gentlemen, \$1—Charms included.

SHORT-HAND AND CALIGRAPH TEACHER.

MISS GEORGIA HALL.

At 161 Seventh Street, 1111 Oakland.

WM. H. PORTER, (Successor to Lockhart & Porter), Undertaker and Embalmer.

NO. 145 EDDY STREET.

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

PRESERVING BODIES WITHOUT ICE A SPECIALTY.

\$1.00 FOR WATCHES

CLEANED AND WARRANTED, GLASS 50 CENTS.

T. D. HALL, Jeweler, No. 3, Sixth Street, San Francisco.

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

SHEW'S Photograph Gallery,

No. 31 Kearny Street, San Francisco.

What is the use of paying five and six dollars per dozen for Cabinet Photographs, on Montgomery and Market streets, when the very best work can be obtained at this Gallery for half the price.

Children's Cabinet Pictures taken by the instantaneous process for three dollars per dozen; and, no matter how reticent, a good likeness guaranteed.

5

PROFESSIONAL CARDS.

MRS. J. J. WHITNEY,

The Wonderful

CLAIRVOYANT AND TEST MEDIUM

Located at 120 Sixth Street, San Francisco.

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

MRS. ALBERT MORTON, SPIRIT MEDIUM AND PSYCHOMETRIST.

Diagnosis and healing disease a specialty.

210 Stockton Street, 1111 San Francisco.

MRS. PERKINS, TRANCE, TEST, AND CLAIRVOYANT MEDIUM.

1021 1/2 Market St., Between Sixth and Seventh Streets, San Francisco.

Private Sittings, \$1.00. Circles, Thursdays at 2 P. M. and Fridays at 3 P. M. Diseases diagnosed by her Spirit Guide, Dr. Woodhull. Gives satisfaction upon all questions.

MRS. M. E. CRAMER, MRS. J. R. WILSON, CRAMER & WILSON, METAPHYSICIANS.

324 Seventeenth Street, San Francisco.

LESSONS, HOURS FOR TREATMENT, Tuesday and Friday, 10 A. M. to 1 P. M. and 4 P. M. to 7 P. M.

MRS. L. G. PRAY, GENUINE MASSAGE AND MAGNETIC TREATMENT.

Nervous and Chronic Diseases, Malaria, Kidney, Liver and Lung Troubles.

1205 Market Street, San Francisco, Colonnade House Room 49. Hours, 10 A. M. to 4 P. M.

Will visit Patients 73

MRS. J. M. CUMMINGS, MAGNETIC BATHS AND TREATMENTS.

Tuesdays, Thursdays and Saturdays, from 10 A. M. to 5 P. M.

Office 128 1/2 Seventh Street, Between Mission and Howard, San Francisco.

MRS. C. J. MEYER, CLAIRVOYANT.

109 O'Farrell St., San Francisco.

TRANCE, BUSINESS & DEVELOPING MEDIUM.

Circles—Tuesday and Thursday evenings, 25 cents; Friday afternoons, 25 and 10 cents. Private sittings daily, \$1.00.

Office Hours, 10 A. M. to 5 P. M.

ALLIE S. LIVINGSTONE, ARTIST.

Spirit Portraits Painted, \$1.00. Trance Test Sittings, \$1.00.

Parlors, 657 McAllister Street.

Hours, 10 A. M. to 6 P. M., daily, (excepting Saturday).

MRS. S. SEIP, (THE GIFTED), Recognized and acknowledged as the most accurate PSYCHOMETRIST.

Has resumed business, and "WELCOME ALL." Letters answered. Patients successfully treated at a distance (Sittings excepted).

OFFICE HOURS, 10 A. M. to 4 P. M. and 5 to 7 P. M.

1223 MARKET STREET, S.F.

ANNIE MCCLELLAND, TRANCE MEDIUM.

502 O'Farrell Street, San Francisco.

Private Sittings, \$1. Seances, Tuesday and Friday evenings, at 3 P. M. sharp. Ladies 50 cts; gentlemen 50 cts.

MRS. SEAL, MEDIUM.

Cures all diseases; also the use of tobacco in any form, liquor or opium; the cure of tobacco guaranteed.

Sittings, Daily, 11 A. M. to 1 P. M. and 4 P. M. to 7 P. M.

apptd—No. 103 SIXTH STREET, S. F.

MRS. R. A. ROBINSON, PSYCHOMETRIZER AND TEST MEDIUM.

308 Seventeenth Street, Between Mission and Valencia, San Francisco.

WONDERFUL MAGNETIC POWER. A NATURAL GIFT—THE SACRED HAND.

MRS. M. E. BROWN, 681 MISSION STREET, SAN FRANCISCO.

Room 10.

Rheumatism and Deafness a Specialty.

DR. LOUIS SCHLESINGER, TEST MEDIUM.

32 ELIZABETH ST., SAN FRANCISCO.

Office hours, from 9 A. M. to 12 M. and 1 P. M. to 5 P. M. (Sundays excepted).

Sittings—Evenings, by appointment only.

Terms—First sitting, \$1.50, which includes one year's subscription to the "Golden Gate" or "Carrier Dove." Subsequent sittings for same persons, \$1 each.

FRED EVANS, MEDIUM.

FOR—INDEPENDENT SLATE AND MECHANICAL WRITING.

Sittings daily (Sundays excepted), from 9 A. M. to 1 P. M. and 1 P. M. to 5 P. M. Private Developing, daily.

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

Take the Haight Street cable car.

ANDREW JACKSON DAVIS, PHYSICIAN TO BODY AND MIND.

Has become permanently a citizen of Boston, and may be consulted concerning physical and mental disorders, or addressed at his

Office, No. 63 Warren Avenue, Boston, Mass.

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

CLAIRVOYANT EXAMINATIONS.

DR. E. F. BUTTERFIELD, (Office, Corner of Warren and Fayette Streets), SYRACUSE, N. Y.

Encloses one dollar and lock of hair.

aug 13

PROFESSIONAL CARDS.

MRS. DR. BEIGHLE

Will Diagnose Disease Without Questions.

44 Sixth St., Room 2, (Manchester House), San Francisco.

Office Hours, 9 to 5.

Residence, 335 Haight Street.

NERVOUS DISEASES A SPECIALTY.

MRS. F. SAGE, M. D., 202 STOCKTON STREET, SAN FRANCISCO.

DISEASES OF WOMEN AND CHILDREN A SPECIALTY.

Office hours, from 9 to 10 A. M., 1 to 4, and 7 to 8 P. M.

MME. C. ANTONIA, CLAIRVOYANT, AND INDEPENDENT TRANCE MEDIUM.

Correct Diagnosis and Successful Treatment of all Diseases

English, French and German spoken.

10 O'FARRELL ST., Near the junction of Dupont and Market Streets, S. F.

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

822 MISSION STREET.

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

MRS. M. J. BROWN, No. 114 Turk Street, city.

VAPOR BATHS SCIENTIFICALLY APPLIED.

Chronic and Nervous Diseases Cured Without the Use of Drugs.

Consultation, Daily.

The "Vitalizing Cabinet-Bath" or Portable Hot Springs—What is the effect? It cleanses the skin and opens the pores, equalizes the circulation and relieves congestion, preserves health and prevents the blood from being moved by the impurities which accumulate in the fluids and tissues of the body, and impacts vigor to the system, and strength to the mind.

MRS. M. MILLER, MEDIUM.

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

114 Turk Street, between Taylor and Jones.

Sittings daily. Admission to Public Circles, Ladies to 50 cents, gentlemen 50 cents.

A grand opportunity for some person who desires to keep a Lodging House in a central location. The house is situated at 114 Turk Street, between Taylor and Jones. There are twelve rooms, living room and kitchen. First class beds and furniture. All the rooms occupied. The lady who is keeping the house desires to sell on account of ill health.

MME. DELPHI, ELECTRIC AND MAGNETIC TREATMENTS.

Massage, Swedish, and Improved Methods a Specialty.

35 SIXTH STREET, SAN FRANCISCO.

Hours—From 10 A. M. to 1 P. M. and from 1 to 6 P. M.

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

ALL NERVOUS DISEASES A SPECIALTY.

Office Hours—Mondays, Wednesdays and Fridays, 1 to 4

283 1/2 Page St., near Laguna, 1 San Francisco.

Consultation, Free.

ARRIVED! ARRIVED! YOUNG MRS. DR. SHERMAN, PARLORS 3 AND 5, 1023 MARKET STREET, SAN FRANCISCO.

(Between Sixth and Seventh Streets)

Office Hours, 2 A. M. to 8 P. M.

Queen Trance Clairvoyant of the Atlantic Coast.

Born with double vision and endowed with the power of any two clairvoyants you ever met; tells your entire life, past, present and future, in a dead trance; every hidden mystery revealed; tells names, business, love and marriage a specialty; unites the separated, and causes speedy and happy marriage with the one you love; those who are in trouble from any cause are invited to call without delay; challenges the world! Persons will save time and disappointment by consulting this clairvoyant first, before going to others. Reveals everything. (Cut this out.)

MRS. SALINA PULSFER, Mineral Psychometrist;

Webster Street, East San Jose.

Small specimens of rock may be sent by letter. Prompt examinations made. Terms, \$2.50.

WHAT HAVE YOU TO EXCHANGE FOR A CATARRH REMEDY THAT NEVER FAILS?

Address MRS. E. E. YATES, SHARON, WIS.

MRS. IDA P. A. WHITLOCK, BOSTON.

Gives PSYCHOMETRIC READINGS from Letters, Locks of Hair, and other articles. Terms, \$1.00. Address Drawer 332, Boston, Mass.

MRS. ELSIE MAYNARD, 295 TREMONT STREET, BOSTON.

GIVES PSYCHOMETRIC READINGS BY HANDWRITING, OR, IN ANY MANNER, MAGNETIZED TALISMANS, ALSO, POWER.

Fee, \$5 and six stamps.

MRS. L. A. COFFIN, PRACTICAL PSYCHOMETRIST.

Will give readings by letter.

Character and Business, \$1.00, and stamp; Three questions, 50 cents. 213 MCDONALD STREET, NEWTONVILLE, MASS.

MRS. MARY L. MCGINDLEY, Mandan, Dakota, CLAIRVOYANT, INSPIRATIONAL & BUSINESS MEDIUM.

Six questions answered for one dollar.

Life horoscope sent for \$2.00. 1 Satisfaction guaranteed.

B. J. SALISBURY, —DEALER IN—

—(Real Estate)—SANTA ANA, LOS ANGELES COUNTY, CALIFORNIA.

Inquiries from abroad answered promptly.

DR. THOMAS L. HILL, DENTIST.

OFFICE AND RESIDENCE, 1023 MARKET STREET, SAN FRANCISCO.

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

Consultation free, 4:30 to 5:30.

PROFESSOR J. BERGEROT, 613 STOCKTON STREET.

Will tell you, by the inspection of your hand, head and

divorces, children, lawsuits, sicknesses, travels, length of life, religious, educational, business, success, misfortune, hypocrisy, educational riches, poverty, enemies and friends. Consult the sciences. Furnished by the wisest men. Consultations 4.

aug 13

* Sundays excepted. † Sundays only.