



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

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CONTENTS:

FIRST PAGE.—Gems of Thought: Letter from a Friend, and Answer, by Dr. John Allyn; Metaphysics; The Cause in Oakland.
SECOND PAGE.—Organization, by Hudson Tuttle; Letter from a Little Girl; Gnostic Reunion; Advertisements.
THIRD PAGE.—Pioneer Days: Lincoln on the Night of His Election; Capt. Eliza Stevens, by S. W. Jewett; An Interesting Experiment; Purg'd of all Doubts; The Century Magazine; St. Nicholas for Young Folks, etc.
FOURTH PAGE.—(Editorial) Volume VI: His New Understanding; Psychic Laws; Revealed Truths; No Sects in Heaven; Culture in Feet; Editorial Fragments; Irving Hall; Imaginary Illness.
FIFTH PAGE.—(Editorial) The White Cross Movement; A New Device; That Water! Mrs. J. J. Whitney; Editorial Notes; Announcement by W. I. Colville; Advertisements; Professional Cards; Notices of Meetings, etc.
SIXTH PAGE.—The Seybert Commission; Advertisements.
SEVENTH PAGE.—Notes from the Experience of an Old Sea Captain; The Spirit Side of Life; Professional Cards.
EIGHTH PAGE.—Poetry: Invocation; The Voice of the People; When I Am Dead; Rules for the Spirit Circle; Advertisements.

GEMS OF THOUGHT.

Happiness is always where we find it, but rarely where we seek it.

A helping hand at the right moment would save many from ruin.

Babylon in all its desolation is a sight not so awful as that of the human mind in ruins.

The great high road of human welfare lies along the old highway of steadfast will doing.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.

Rich and poor live in like abundance—the former in wealth, and the latter in hope.—Koslay.

Every man has his secret sorrows which the world knows not; and oftentimes we call a man cold when he is only sad.

The strongest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.

Hope binds the frame of man with strong enchantment. The bitterest end awaits the pleasure that is contrary to right.—Pindar.

This mystery of sleep! This greater mystery of waking! If we could fathom them we should have fathomed ourselves, and life, and death!

Very slight words and deeds may have a sacramental efficacy if we can cast our self-love behind us in order to say or do them.—Marian Evans Lewis.

The infinite distance between the Creator and the noblest of all creatures can never be measured, nor exhausted by endless addition of finite degrees.—Bentley.

It is comparatively of no use to feel the desire to do what is right, unless we know what is right; and it is of little use knowing what is right, without the desire to do it.—Charles Bray.

As a graceful mosaic is made by the tasteful inlaying and cementing together of an almost infinite number of little stones, so is a saintly life made up of an unbroken chain of small acts of virtue.

No way has been found for making heroism easy, even for the scholar. Labor, iron labor is for him. The world was created as an audience for him; the atoms of which it is made are opportunities.—Emerson.

A smile costs the giver nothing, yet is beyond price to the erring and repenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues anger, turns enmity to love, revenge to kindness, and paves the darkest paths with gems of sunshine.

Is it not strange that a man's best ideas come to him when he is out of reach of pencil and paper? and lastly, is it not strange that so many people believe in, and would actually fight for, that which they have not the least particle of evidence as ever having existed? We hold it as a great error to believe anything not proven.—Emanuel.

Letter From a Friend No. 2 and Answer.

[Written for the Golden Gate.]

FRIEND ALLYN—You say, in your letter of October, you have been through skepticism, and now rest easy in full belief of another and rather better life, dependent much on the use we make of this. You, no doubt, have evidence on that point, which I have not; but what would be conclusive evidence to one person might not be to another. I have hoped for a future life, but to me the evidence of it is far from being conclusive. That is, I mean we have no conclusive evidence that each person shall retain his personal identity and character in a future life. I can see that there is a vital force which pervades all nature. This force we call life; and under favorable circumstances and combinations of material substances with light, heat, gravity, electricity and magnetism, causes organization of vegetation and animals, including man. All animals have sensation, and seem to have a certain degree of mental organization which is necessary to make them take care of themselves. If animals were not sensitive to pain and suffering, they would make but little or no effort to escape destruction. Men who love to whittle would cut off their limbs for amusement, others would be burned or frozen to death before realizing that they were in danger.

But man is possessed of intelligence superior to other animals, which faculty is almost as essential to the preservation of man as sensation. But the office of these faculties seems to be to subserve the material organization; and it is through and by the material organization that these faculties and powers are manifested.

When separated from the animal organization, these substances or elements of vitality (sensation and intelligence) are invisible. And when the vital force is fully spent in the material organization, and has brought it to the highest degree of perfection it can reach, and has preserved it as long as the vital forces can circulate and act through it, then the life, sensation and intelligence leave the body of organized matter.

And where do they go? The material substance remains, decomposes and returns to the primordial fountain from whence it came. But what has become of the immaterial, which is and ever has been invisible? The natural conclusion is that the invisible, like the visible material substance which composed the man, has returned to the primordial fountain from whence it came, and has become a part of the great invisible force of nature.

But if it is true that man retains his individual identity and mental organization after the death of his material body, where is his future place of abode? and how long will this future life last? And do no other organizations, either animal or vegetable, besides man, retain their separate and individual identity after decomposition of the organization of the material substance, in and through which they circulated in this life?

You are a firm believer in evolution. Then tell me at what stage in the progress of evolution did man or any portion of the human race begin to be initiated into a future and higher life? And please tell me whether or not all the human race of the present day, who put off this mortal coil, are transported into the future and higher life? It looks more reasonable to conclude that the notion of and belief in a future life have grown out of man's love of life and dread of annihilation.

It is natural for man to try to build up some theory to say every doubt and fear. And more especially are these theories and notions amplified and made to prevail when they are taught by priests or persons who profess to understand these unsearchable mysteries, and make their living by teaching those who are ignorant.

I find no evidence in philosophical reasoning from nature that man has any future individual and separate identity after passing out of this mortal coil.

If there is any evidence of a future individual existence, it must be in and through the phenomena of what is called Spiritualism. These phenomena I know but little about; but from what I have seen and read of them, it seems to me they can all be explained on natural principles, except it be the slate-writing, which is more inexplicable than all the rest.

But whether the spirit of man retains its identity in a future life or not is a matter of not very great importance to us during our sojourn in this life. The great and all important matter for the consideration of man in this life is to learn to understand and obey the laws which govern his being and happiness in this life. I can conceive of no preparation for a future life other than to live in the discharge of every duty which devolves on us in this life.

MARION ROSS.

ANSWER.

FRIEND ROSS—As you have invited me to comment freely on your well written letter, I will do so, briefly confining my remarks to essential points raised.

If we go back in the history of our globe to the time when it was a seething mass of molten mineral, are we possessed of any powers of reasoning by which we could have foretold that the surface would become the habitat of teeming animal life, crowned by intellectual man?

This may indicate that our reasoning powers may not be quite adequate to grasp the entire situation, and tell us what was the origin of man, or what his condition will be when the physical body is shuffled off.

If man has been produced by the conscious willing of a benevolent Supreme Power, would it not stultify both his good-

ness and intelligence to suppose that this unsatisfactory and tantalizing life is the object and end of human existence?

But if this all-pervading "vital force we call life" has ultimately in physical man, is that a sufficient reason for saying that a finer organization simultaneously grown with the physical, would not escape on the death of the body, and live on in the circumambient ether?

If I understand you aright, you, in common with materialists, hold that the vital force which pervades all matter has produced living and intelligent beings. Can something come from nothing? Can a fountain rise higher than its source? Can the non-living produce the living, or the non-intelligent the intelligent? The facts and philosophy of Spiritualism teach that the spirit world is pervaded by intelligences that existed previous to physical organisms, and were their producing cause.

Your positions are not strictly scientific in their origin, but suppositions wrought out of your own reasoning, with but a slender basis of observed facts and logical deduction therefrom.

In treating this question scientifically we must first get our premises by careful and laborious observation before we draw our conclusions. Thus it was with Newton, Harvey and the equally great Darwin who circumnavigated the ocean, and spent many years in gathering facts from every clime, before he enunciated the most important scientific doctrine known to history.

You ask a variety of minor questions which I should be pleased to answer did space permit; but as they have all been elucidated in spiritualistic literature, I will confine myself to the major question, which is the same as the one asked in the drama of Job three thousand years ago—If a man die, shall he live again?

You say it is not of much importance to settle this question, because all that is requisite is to live in the discharge of present duty. But let me ask if we had clear evidence of a continuous existence in the twilight of our surroundings, would it not help to show us what duty is in many exigencies of life? Or if we were sure of meeting our fellowmen, aye ourselves, in an enlarged and more enduring sphere of existence, would it not throw around us stronger motives to resist temptation, and live a correct life here in the body? Would it not help us if we were fully conscious that the main object of this physical existence, much of which is pain, is to work out a character that shall be capital, so to speak, by means of which we shall have a joyous and useful existence in spirit life? Spiritualism teaches this lesson and enforces it with great efficiency. Much might be said on this line, but it may be better to pass on to consider how we can best gain satisfactory evidence on this matter.

Skepticism is a condition of mind as real as the rocks or the mountains, and with some mental conditions and habits it is nearly as difficult of removal. In considering the evidence of a future life we use sound, practical common sense, as we do in other matters, and not expect mathematical precision where they do not apply. If we would not eat our food until it was demonstrated that it was wholesome and no poison in it, we might starve. While cause and effect, logic and scientific principles apply to the physical side of existence, yet it is so different from the material part that addresses our senses that some find great difficulty in studying its various phases.

It is requisite that one should have an earnest desire to learn the truth in the case, and be willing to make long efforts and sacrifices, as he would to master a science.

Some minds are best satisfied with some phases of mediumship, and others with others. Truly to some minds to attain to a peaceful rest in a belief of a desirable future life is a great achievement, and should so be regarded. Having selected the phase of mediumship best in his case to yield satisfactory evidence, let the seeker not shrink from a liberal patronage of mediums, bearing in mind that he is the one most benefited by the great achievement, peace of mind, or, as some would say, knowledge of these things.

And having started on the right track, he is not easily discouraged. For the encouragement of seekers I will repeat what I have before said, that when I had fallen into the slough of skepticism and was seeking for light I had a seance with a slate-writing

medium once in three months for six years before all doubts left. The final victory was achieved when I bought two slates, marked them with my knife, had them bound and sealed in five places, held them in my own hands, heard the bit of pencil write, and got messages from five of my deceased friends giving evidences of identity. That was the Waterloo of my skepticism.

If the seeker can, it would be helpful to read some spiritual literature—say Cicero's "On the Gods"; Mrs. Crow's "Night Side of Nature"; "Footfalls on the Boundary of Another World," by R. D. Owen; "Scientific Basis of Spiritualism," by Epes Sargent.

True that when you pass out of the body you will, of necessity, learn these things by direct observation; but you will then realize that you are at a disadvantage, and also the great benefits of studying these things before making the great change.

JOHN ALLYN.
ST. HELENA, Jan. 17, 1888.

[Written for the Golden Gate.]

Metaphysics.

BY JOSEPHINE A. WILSON.

As the question, at this time, when the condition called Small Pox is current in our midst, is that of how to think in order to spiritually rise above it, and, as I am happy in doing good whenever I can according to my limited consciousness, I answer to an earnest inquirer and reader of this paper through its columns. Metaphysics means beyond the physical into the spiritual realm of being, back of all sense perceptions; there is the source of all life, which is called spirit. All forms of life now expressing are symbols of its possibilities, and yet "the half has not been told." The attributes of spirit are Love, Wisdom, and Truth; all other qualities are included in these. God is spirit. Now, if love is an attribute, we may, as an expression of love, call it into action. So the thought of fear, being the opposite of love, must be overcome in order to protect ourselves physically. When we read among the items of daily news the name of a disease, think "I am an expression of spirit, fear is not my thought, for God is love, and perfect love and trust do not include fear." Fear is weakness; overcome it, and we shall triumph over disease. Therefore, give disease no place in mind, "for thoughts are things," and are attracted to their kind, and where there is no affinity, there is no blending. Think pure thoughts, and pure good thoughts will be attracted toward you. Have no aversion, do not shudder, or take the attitude that expresses dread, as all attitudes are psychological and convey our thoughts to those about us, though we utter no word. Think what we are. In truth, in spirit; we are thoughts of life; therefore are not subject to anything we do not represent. Put a thought of Metaphysical Truth into the place where diseased thought dwells, and it will clear the malarial mists from the mind as it flows in, bringing warmth and light to dispel all shadow and illusion. We are immortal souls, and cannot die; sickness is misunderstanding, is a condition produced by thinking "things are what they seem." God is our life. Good corresponds to God, from the source of all good we must draw our thoughts. God is justice, Harmony, Peace, and Charity. All things are moved by this principle. Think no angry inflamed thought to cast its reflection upon your body. Filthy thoughts cause like conditions. "Birds of a feather flock together; so, like thoughts attract to themselves their counterpart. Blear-eyed, animal distortions come from anger and mole-like perversity. Now we must subdue these lower thoughts to the higher, and it will purge and expel by externalizing, rendering objective, the hidden thought that obstructs its way in building a perfect temple for the divine soul to occupy. Now, we may see that fear causes weakness; a recognition of disease gives it a place in the mind, and when thought germs are seeking a receptacle, if we are harboring a like thought we shall attract the correspondence. "Fear not." Know thy higher and spiritual self; know the qualities and attributes of Spirit; call them into action, as the officer commands his reserves to the field. So we may marshal a host of thoughts from the great over-soul of all good before whose might and power all seeming things will flee away. For do not the fog and mists seem real

until the sun's warm ray dispels and chases all away? Come into this Science of Spiritual Health and Healing; learn how to think Love, and all things shall be added unto you, for God is love, and spiritual knowledge will give power over all earthly conditions. "Truth is mighty and will prevail."

The Cause in Oakland.

EDITOR OF GOLDEN GATE:

Knowing that evidences of spiritual progress are always acceptable to your columns, I take the liberty to write some of the progressive features of the public meetings of Oakland, Cal.

Father Curtis, a venerable patriarch both in physical maturity and spiritual unfoldment, has resided here for many years; his spiritual unfoldment prompting him to use some of his material wealth for the advancement of Spiritualism by giving a hall to be used freely for its exposition. This hall has been used for nearly twenty years, and many eminent mediums as well as the more humble have shed the light of the philosophy and the phenomena to the public from here, and the light thus shed has caused the old hall to fade away into a new one of much larger dimensions, to accommodate the increasing numbers seeking for the truth.

At Hamilton Hall, corner of Thirteenth street, W. J. Colville ministers to the public by giving lectures and metaphysical teachings. If the numbers are not as large as could be desired, it is to be remembered that not so many people can stand at the top of the ladder as at its base.

Another spiritual meeting is in progress at Shattuck Hall, corner of Eighth street and Broadway, conducted by Mr. Hyde. I attended last Sunday, and found an earnest congregation. These meetings earn more particularly adapted to the development and practice of mediums, where each and every one can express themselves as the spirit guide prompts, though the evenings are devoted to local and travelling medium speakers. Mr. Hyde is a pioneer of Spiritualism, and is never in his element unless working in the cause; and as these meetings, meet the demand of a large number of people in Oakland, they are equally successful with the others.

I hope soon to be able to write something in regard to Alameda, but it is easier to raise the so-called dead here than it is the living.

ALAMEDA, Cal., January 18th.
L. M. BATES.

Human Rights.

[J. C. Steele in California Patron.]

Among the inalienable rights of man is the right to gain an honest living by industry. Labor to be remunerative must be skilled, and every child born on American soil has a right to the opportunity to become a skillful workman or workwoman at some useful, profitable occupation; and any community or State that fails to provide such an education for the native-born, fails in an important duty.

What shall be said then of a foreign-born element that blocks the way to the acquisition of skilled labor, and drives the native-born to want and wretchedness in every city in the land? What history says of a people who will permit this to be done? The time is rapidly approaching when the cities of America will be festering sores on the body politic, unless the unjust, unwise policy adopted by trades unions to prevent the young from learning trades to make themselves self-supporting and worthy citizens be abandoned. It has been said that an idle head is the devil's workshop. Add the saloon as a place of resort for the idle, and poverty, disease and crime is the product.

If there were an evil genius seeking to dominate this fair country, what plan more effectual could he devise? Creative power is divine. Skilled labor is creative. No wonder then that labor is the great civilizer.

Do we love liberty for our country? Then let us remove the obstructions, and by every means in our power provide ways and means to facilitate the acquisition of skill in labor.

Doing good is the only certainly happy action of a man's life.

Written for the Golden Gate.]

Organization.

BY HUDSON TUTTLE.

It has been regarded a misfortune that Spiritualists have not organized into a compact body, for the purpose of extending their belief, but on the contrary stand alone, each for himself, receiving little support from others. This may be both censure and praise. Organization, if not based on wise principles, and having for its object noble purposes, may be a curse and blight, instead of a help to progress. The religious sects are examples of the blighting influence of fixed formulas and unbending creeds, which put the expanding mind in a strait-jacket which it can not cast off. The individual should be allowed freedom of growth in the direction of all his normal faculties.

You may have a forest of tall trees that mutually support each other. They are slender in trunk, and the skeleton branches are forced high in the air in their struggle for the sunlight. As a forest they are beautiful, but as single trees, cramped and distorted. If you wanted a perfect tree, if you were a painter and wished to transfer to canvas an ideal tree, oak or maple or spruce, you would not select one of these. You would go to the mountain side where an acorn had a century ago been dropped, and thrown its roots down into the soil among rocky fragments toward the heart of the mountain, and its stem upward seeking the air and light. Without support, but without hindrance from surrounding companions, it thrust out its arms, as it thrust its roots downward, splitting the rocks as they penetrated the crevices and seams. The mountain clouds wrapped it in a mantle, the winter snows heaped the icy drifts above it, the fingers of the ball tree its green leaves, and the fierce winds twisted its branches. The Summers came to this hardy mountain child, and the clouds gave it drink, and the dews moistened its parched leaves, and it grew higher and broader with each returning year, and after every storm had spent its fury it took new life, and for every limb torn away two budded forth, and when the lightning rived through its side it healed with a scar that gave it new beauty. It grew in hardship and trial, and constant battle, a hundred years, and now look at it, projected on the clear sky, the mountain peaks and shadows, an emblem of strength, endurance, self-reliance, perfect after its kind, with a breadth of shade for the birds who nest and sing their songs of love in its branches, for the wild bee wandering home with its stores, and the eagle vaulting among the clouds may rest his weary pinions on its crest.

This is true of the tree, that for its most complete development it requires space to stand alone. Of human beings it is true only to a degree. They are social and demand reciprocal support and are intimately co-related. The greatest pleasure of having and doing—of attainment in any direction—results from the benefits which may be conferred on others. The illustration is true in the sphere of growth in the direction of all the personal qualities which should expand in individuality, and misleads when applied to man's social life. Spiritualists are Spiritualists because they dare to stand alone, and isolated from the masses. That is the first step, a long step, but a necessary one to escape from the rut of old beliefs. Had they at once organized, with a statement of doctrines (another name for a creed), before this time there would have been crystallization along certain lines of thought, the isolation of a narrow sect, with trained teachers, and the atrophy preceding decay.

The organization which has thus far existed in the spirit world, and the leaders of the movement have been invisible ones. The movement has come up from the ocean of the Unseen, like a mighty tide, tending with irresistible current whitherward no mortal could tell, yet feeling borne on its wave. The tendency has been to infuse all sects with the leaven of the new ideas of God, spirit and the physical world, and crush out the hard lines of distinction between them. In doing so there has been intense individualization, and neglect of the organization from which the past has suffered as well as gained.

Disintegration first, the breaking of old idols, the clearing of the grounds, have been first essentials, and these have been accomplished. Thousands and millions stand emancipated from the bondage which has weighed all down upon their spirits. They rejoice with the light of the fresh inspiration. They wish to stand alone, nor feel the thrall imposed by any sect or order. They have been under a master, and like school boys have escaped, and life has a new joy, sweet as the fresh juice of the purple grape. The very thought of again submitting to the limitations of organization to them is unbearable. They have felt and know the galling burden.

Wait. After a time comes loneliness. It is not meet for man to be alone, to isolate himself, and selfishly stand aloof from his fellows. He begins to feel the chords of affection and friendship grow tense, and he desires to be brought again in relation with others of kindred thought. Oftentimes this becomes so great that he returns to the fold he left, willing to sub-

mit to the creed in order to enjoy the social life and "have a home."

It is well known that a vast number stand on the borders of this condition, awaiting some movement to which they may become attached; some movement which, while it leaves them free as individuals, will give them the social and intellectual life they crave.

The time is fully ripe for action, and it is only to be seen if a scheme can be introduced which shall meet the essential requirements.

The organizations thus far have been patterned after the old forms. The tonic of the new life has been poured into the old goat skin bottles, and they have been found wanting. The camp-meetings have even fallen behind those of the churches. The local organizations have been little more than lecture committees, and having no coherence ceased with the course of lectures they assembled to hear. The Progressive Lyceum is the most worthy and successful, yet it lacks in universal applicability.

Something like the Chautauque Circle could be inaugurated, which would unite all in the pursuit of spiritual and intellectual achievements, with lectures and fixed course of studies, and a yearly meeting for examination and the delights of social intercourse, it would be the foundation of a vast organic movement which would grow in the direction of its needs, always meeting the requirements made upon it.

It will be received without argument, that any "plan of organization," however cunningly framed, must, like all those presented in the past thirty years, be impracticable. The old methods can not be escaped, and when such plans are made binding they become worse than those of the sects, and if not, are ropes of sand, which at once fall in twain.

Spiritualists have a science of life, and the necessities of intellectual, spiritual and social culture in common. Here they can unite with all those of liberal thought. They can on this ground found an association for study and investigation in all and every direction. The rules of that association may be few and simple at first, subject to the growth which will result by the success of the movement. Should an organization or association spring from this foundation, it would have the vitality of the freshest life, and be completely emancipated from old and worn out forms and observances.

Letter from a Little Girl.

EDITOR OF GOLDEN GATE:

I am a little girl, nine years old. I am living with my grandma, my father's mother. My mamma died when I was most two years old. Mr. Brooks, a neighbor of ours, takes the GOLDEN GATE. I like it very much, for I know our spirit friends can come to see us.

Now I want to tell you about my mamma. One day, when I was playing in my bedroom, I saw a beautiful lady standing near me. I ran out of the room, and did not wait to speak to her. The next day she came and stood by me, and said she was my mamma. We did not speak, but talked by thought. Since that I have seen her several times.

One day, just about sundown, I was in the sitting-room, by myself, as I thought, when, looking up, I saw a beautiful, finely dressed gentleman standing near me, with his hat in his hand. He looked at me so bright I was very much frightened, and came near fainting. Then he disappeared from my sight.

New Years day Mrs. Brooks gave a dinner for her brother, who has been in the spirit land for many years. When the dinner was almost over Mr. Brooks said: "I am sorry to say it; you slighted your brother, for you have no plate on for him." Two years more Mrs. Brooks will be ninety years old; then, if living, she intends to give a birthday dinner and cook it herself.

Please excuse all mistakes.
IDA BELLE ROMER.
BERRY CREEK, Butte county, Cal.
January 12, 1888.

[The only corrections we found necessary in the above were some trifles of punctuation. Ida is evidently a bright little medium.—Ed. G. G.]

FASHION AND AUTHORITY.—There are no two such tyrants in the world as fashion and authority, and yet fashion is only what certain people wear, and authority only what certain people say. Let people change their clothes, and fashion changes. Let them change their opinions, and authority changes. How cheaply do we surrender our independence! If our thought is true, it needs no endorsement. If our action is right, it requires no sanction. Let us no longer follow the false teaching of the church, but the true teaching of reason and conscience.—L. K. Washburn.

MORAL COURAGE.—I honor any man who, in the conscientious discharge of his duty dares to stand alone. The world, with ignorant, intolerant judgment, may condemn; the countenances of companions may be averted; the hearts of friends may grow cold, but the consciousness of duty done shall be sweeter than the applause of the world, than the countenances of companions, or the hearts of friends.—Charles Sumner.

Gnostic Reunion.

EDITOR OF GOLDEN GATE:

It may not be uninteresting to your readers to hear something of the opinions of a stranger (in the flesh only) on spiritual matters in San Francisco. I say stranger in the flesh, because in heart and soul I have been one with you since Mr. and Mrs. Chaine put a GOLDEN GATE into my hands in Melbourne, now nearly two years ago, and told me about Mr. and Mrs. Owen, the members of the Gnostic Society, and many others engaged in investigating and living a life of truth. Now I particularly wish to affirm what I have before said in other letters to you all, and which can not be kept too often before us, and I say it not as flattery, for flattery is untruth—that your paper, the GOLDEN GATE, is doing more good than is generally thought throughout the world, not merely because of its large circulation or the credible manner in which it is got up, but by its generosity of expression and whole tone of charity of sentiment, and freedom from exclusiveness; in a few words, the spirit overshadows the letter, and essence and phenomena may be studied side by side as parts of universal truth; for, my friends, there is but one truth, and each phase of life and being is but part of the whole. I find here in San Francisco great tolerance and freedom—and spiritually it is a bright center indeed—it is just what you have made it; though whatever is manifest is a true index to the thought which gave it birth. And now, if not occupying too much of your space, I should like to say a few words about the Gnostic Society's reunion on Wednesday last, to which I was made very welcome. We met at Mr. and Mrs. Cramer's quite a goodly number, considering the cold, wet evening. A bright fire sparkled in the grate, the room was in every way cheerful. Mrs. Dr. Sage presided, and after making a few appropriate remarks of greetings, called upon Mr. Cramer for a speech, in which he dwelt upon the Universality of Being and Gnosticism, at the conclusion of which I felt much as if we all were everybody else besides. Thus does a true whole-hearted man leave the impress of his individuality upon his surroundings, and in so doing merge them into but one humanity. We had some cheerful selections on the piano from Mrs. Morris and Professor Schraff. A thoughtful essay from Mrs. Cramer (which she has kindly allowed me to enclose to you—and I hope you will find room for it in your issue). Recitations by Mrs. Dillard, entitled "Sanctification," by Mrs. Flag, "I Believe," by Mrs. Penniman, "Josiah Allen's Wife," by Mrs. Seipp, "The Question," and by Mr. Coote, "Othello's Defense." Master Frank Cramer contributed two Spanish dances, in good symmetry. A few appropriate songs, interspersed, completed a harmonious programme.

Thus much by way of a personal account of a most enjoyable meeting of one of many of your societies in this fair city. In conclusion, I wish you and Mrs. Owen and all the readers a Happy New Year. May your paper prosper and grow broader and broader, and may love dwell in each heart. I am, PEACE.

SAN FRANCISCO, Jan. 12, '88.

[The following is a copy of Mrs. Cramer's essay, above mentioned.]

CHRISTIANITY AND GNOSTICISM.

The word Gnosis, knowledge, means soul-knowledge, or the science of Divine Spirit. The ancient teachers of this philosophy, calling themselves Gnostics, were individuals possessing divine knowledge or science. So a Gnostic is one who knows spiritual truth. Gnosticism is identical with Theosophy; that is, divine wisdom. They are both metaphysical, and are a true spiritual science. We will give you the mystic keys to explain the language of Plato, where he distinguishes between knowledge and opinion, as being concerned respectively with the real and the apparent; or between cause and effect, or between divine being (spirit) and expression.

The Gnostic, or adept in soul-science, who possesses a knowledge of the reality of self and universal life, differs only in name from the Theosophist, who is in possession of divine wisdom, which is a knowledge of life and self.

Now, there is no doubt that gnosticism is early Christianity. The Gospel of John is pure gnosticism. It was the Christian gnostic who claimed Soul Science. And Christianity is the outcome of hermetic gnosticism, and opposed to the idolatrous forms that the poor ages displayed in their religious systems. In the first centuries the majority of enlightened Christians were called Gnostics, of whom the author of the fourth gospel stood at the head. John realized that the light and life that lighteth every man that cometh into the world was God; or that God was their light and life.

The truth set forth in the Gospels as the teachings of Christ are gnostic teachings; and no matter by whom they were given to the world, they are expressions of eternal truth—the divine which was with God before the beginning and which was God. John came to give light to them that sit in darkness and in the shadow of death; to guide our feet in the way of peace.

Reference to gnosis, or divine knowledge, is made in the following text. In all things we are enriched by Him—in all

terance and in all knowledge. "For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit." For God, who commanded the light to shine out in the darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. The full realization of the truth of an omnipresent God will bring profound conviction of an omnipresent supreme power, which is goodness and intelligence. Individual experience alone can give this knowledge. By expressing the divine in thought, word and act, we become conscious of the same within, for we have caused that which was resting in its source, which is our real being, to appear, and thus we gain actual knowledge of the manifestor and the manifestation. Then God ceases to be strange and apart from us.

Know thyself, is the purpose of life in creation—the aim and end of physical expression. To know self is to know the Divine, the Absolute. We are divine souls—eternal life—now, as much as we shall ever be; absolute and self-existing; and our work is to evolve an objective consciousness of our possibilities. We are not reflections of mortal thought and expression, but mortal thought and expression is our primitive work. Absolute being can not be understood and described by a limited personal consciousness. We can only know the supreme state of our divine existence by that experience which is gained by the expansion of consciousness beyond the limits of personality, and by extending our thoughts and feelings beyond the limits of isolation and separateness into the universal. Thus we may realize the oneness of life, whose presence bright all space doth occupy.

The impersonal, the path of unity, is the Royal Road, the only path through the gates of gold to a consciousness of the infinite ocean of eternal life, and the power and goodness which are the attitudes of perfection, restful, true. The perfect unity of the doctrines given by all teachers who have reached this condition is proof of their truth. All who have come to absolute truth, absolute love, and life, know what God is, and that He includes us within Himself—or, in other words, that in God we live and move, and have our being, and that the deific principle dwelleth within each soul, and that the manifestation of divine soul in the individual is the manifestation of Divine Spirit.

It is useless to enumerate names of philosophies or teachers, but all true initiates into the science of spirit reveal the same central truths—that there is but one truth, one love, one life, and that is Spirit or God; and whosoever reaches the center of his own soul finds the divine and real self, the latent I Am, the true and eternal Self; and is in possession of the way, the truth, and the light. But before the light can shine from the divine principle within us, the delusions of personality, self-will and self-desires, must be uprooted from the mind. We must seek to transfer our consciousness, desires, and will, from the mortal—which is a mere reflection—to the immortal, which is our true being. As like attracts like, and like perceives like, we must polarize or center the mind in the future; he become to us a God of the Eternal Now; no longer, then, can our path be dark and dreary, overshadowed by delusive or erroneous thought of isolation and separateness, for our consciousness of the omnipresent God within us, and that we are in Him, will illumine our understanding.

The old year is assigned to past time, and the new year has been welcomed by us, yet we can not draw a dividing line between one time and another, for the ever present is the eternal, the future is ever merging into the present, and the present into the past. And the thought that arises in the mind at the closing of the old year, that there is much to be done ere it passes and the new year comes to greet us, is what we should feel and act; act in the living present, with the constant recognition of Heart within and God within; then, through faithfulness in thought to these central truths, shape our thought to represent and harmonize with the God within. Then each day will find us further on the way in our consciousness of eternal truth. The ever present is our time for unfoldment, for action, and for peace and harmony. We should resolve to act ere the present merges into the past, and the future finds us unfulfilled; ere the present passes, bearing no record of growth with it, and the future finds us unfulfilled with the light of a truthful understanding. Our aspiration, or true prayer, for all is, that they may awaken more and more to truth and to the reality of their own eternal being. As we know that external knowledge is

born of expression, all must ultimately have the experience of expressing the God within. The purpose of life in creation can not be defeated.

May our new year, which is but an infant as yet, reveal to us higher possibilities than we have yet conceived! May truth clothe us with its white robe, ornamented with the gold of wisdom! May our thoughts and hearts be illumined and warmed by the flame of Divine Love; and may all our actions rest upon the square of Divine Justice!

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Pioneer Days.

EDITOR OF GOLDEN GATE.

Reading our good friend's, J. W. issue of the GOLDEN GATE, I too was Mackie's, most excellent letter in the last taken back into the old pioneer days of the *Banner of Progress*. For over ten years I had the bound copies of that paper, and many a time I have taken the volume and gone away by myself and perused again and again its well-worn pages, until the name of J. W. Mackie became familiar as "Household Words."

Referring to those old days, and to the labors here of Benjamin Todd, reminds me of his first trip to Oregon. It was in the early sixties. He came to Salem and commenced a course of lectures on Spiritualism. He took special pains to challenge the clergy to debate the question with him. Responsive to this challenge, the Rev. I. D. Driver, of the M. E. Church, accepted, and the Court House of Salem was selected as the place. The preliminaries being arranged, the debate commenced in good earnest. Todd had been an old Methodist preacher, and it was, as the saying is, "dog eat dog." They were both eloquent speakers and able debaters. The Court House was literally packed. Driver undertook to ridicule the phenomena, and quoting from Judge Edmunds' writings, he found a passage where the Judge had met an old lady friend of his in the spirit world who had been the wife of a well-to-do New York farmer. She showed the Judge her nice home in the spirit world, and among other beauties her nice little dairy house, and offered his judgeship a fine drink of fresh buttermilk. On reading this passage Mr. Driver turned around, and in a half sneering way said: "Now, Mr. Todd, will you be so kind as to explain to the audience where the old lady got her cream that produced the buttermilk?" Mr. Todd replied, "I don't know, sir, unless the good lady skimmed some of those rivers over there flowing with milk and honey." This brought down the house, and so disconcerted Brother Driver that he refused to go on with the debate, and left Todd in possession of the field, which he did not fail to turn to good account, as he was so abundantly able to do, even quoting the words of the poet,—

"He who fights and runs away
May live to fight another day."

C. A. REED.

PORTLAND, Oregon, 1888.

Lincoln on the Night of His Election.

In the January *Century* is described the secret history of the formation of Lincoln's Cabinet. We quote the opening paragraph.

"There is a distinguished authority for the statement that the work of framing the new Cabinet was mainly performed on the evening of the Presidential election. After the polls were closed on the 6th of November (so Mr. Lincoln related a year or two later), the Superintendent of the telegraph at Springfield invited him to come and remain in his office and read the dispatches as they should come in. He accepted the offer; and, reporting himself in due time at the telegraph office, from which all other visitors were excluded at 9 o'clock, awaited the result of the eventful day. Here in this little room, in the company of two or three silent operators moving about their mysteriously clicking instruments, and recording with imperturbable gravity the swift-throbbing messages from near and far, Mr. Lincoln read the reports as they came in, first in vague and fragmentary dribbles, and later in the rising and swelling stream of cheering news. From a scattering beginning, made up of encouraging local fragments, the hopeful news rose to almost uninterrupted tidings of victory. Soon a shower of congratulatory telegrams fell from the wires, and while his partisans and friends from all parts of the country were shaking hands with him 'by lightning' over the result, he could hear the shouts and speeches of his Springfield followers, gathered in the great hall of the State House across the street, and fairly making that building shake with their rejoicing.

"Of course his first emotions were those of a kindling pleasure and pride at the sweeping completeness of his success. But this was only a momentary glow. He was indeed President-elect; but with that consciousness there fell upon him the appalling shadow of his mighty task and responsibility. It seemed as if he suddenly bore the whole world upon his shoulders, and could not shake it off; and sitting there in the yet early watches of the night, he read the still-coming telegrams in a short of absent-minded mechanical routine, while his 'inner man' took up the crushing burden of his country's troubles, and traced out the laborious path of coming duties. 'When I finally bade my friends good-night and left that room,' said Lincoln, 'I had substantially completed the framework of my Cabinet as it now exists.

"If the grouping and combining of the new President's intended counselors occurred at this time, it is no less true that some of them were selected at a much

earlier date. In the mean time no one was informed of his intentions in this regard. For a full month after the election he gave no intimation whatever of his purpose."

(Written for the Golden Gate.)

Capt. Elisha Stevens.

BY SOLOMON W. JEWETT.

This Rocky Mountain pioneer came to California (then a part of Mexico) in 1844, under very trying circumstances. He undertook a more responsible task, and incurred greater risk of life than was the lot of any other in the United States. Even John C. Fremont and his troop of able-bodied men, on mules and horseback, risked less than did Stevens in undertaking to engineer a band of men, women and children, in covered wagons, over the plains and mountains with ox teams. The company numbered one hundred souls, and, with an increase of babies, one hundred and two were landed at two points, Portland, Oregon, and Sutter's Fort, near Sacramento, about seven months after Fremont's arrival with what he had left (that did not die en route) of Canadians and Indians, mostly, who could neither read nor write. All of Capt. Stevens' party accomplished the full journey to the Pacific Coast, without losing one. His name has hardly been whispered since in any of our journals, nor is it found in any encyclopedia, where many pages are filled with accounts of American heroes less heroic, less deserving, and whose services in the settlement of our wide domain were less beneficial than were those of Capt. Stevens, who is as deserving of renown as any pioneer since the landing of the pilgrims on Plymouth Rock.

Captain Elisha Stevens was of French origin, born in South Carolina in 1803. He early emigrated to New Orleans, and was in the prime of life—forty years of age, when he started on his long journey through the wilderness. He first went to the United States military post at Council Bluffs on the outskirts of our frontier settlements. There collected together families, and twenty-six wagons, fully equipped and provisioned. On arriving at Fort Laramie eight more wagons, with families and transports, joined the party under Stevens' command to wend their way by compass,—the north star,—and the spirit world to aid, guide, and to bless while they were earnestly seeking a home in a wilderness of new and untried fields unknown to the white man. They overcame hills, mountains, alkali lands and springs, crossing long, hot and arid plains, at a slow and even pace of many hundred miles in one continuous route to reach the land that proved to be one of gold, milk and honey. About one third separated at Fort Hall, in Oregon, and moved down the streams to Portland. The others turned one side, and made a more lengthy and tedious route to California, making their first pitch in Santa Clara county, where several families still remain.

Previous to the war with Mexico, Captain Stevens lived alone, occupying his time boating and trapping for other and more game up and down the rivers, and roaming in the wilds as an adventurer. In 1847 he went to Monterey, and the United States fleet being in the harbor, he served his time out at a blacksmith, under protection and pay of the Government.

Since his settlement at Bakersfield, in Kern county, Captain Stevens has always lived, a recluse, on his own farms, cultivating the land and caring for a cult of honey bees. He made an important improvement in hives, to prevent attacks of the bee moth. He always managed to keep busy about something, in-doors and out. His live stock consisted of one cow, a flock of fowls, and a fine apiary.

Captain Stevens had a peculiar habit of keeping his head covered, at home and abroad, and even at meals, appearing as you see him in this sketch, which was secured by the writer without the Captain's knowledge while he was engaged with a government officer. He was always very reticent about his own life and character, and was a man who never asked advice. This trait in his character was many times manifested during the passage over the Rocky Mountains. He usually made his way over difficult places by study, aided by intuition or the help of spirit friends, but at one point, at the foot of a mountain range, he became quite undetermined, and much troubled in his own mind as to the right course to pursue, fearing his labors were all coming to a sad end. On retiring for the night (he afterwards privately related), he prayed silently and earnestly that his ministering angels or spirits would before the next morning's sun show him a way over the mountains. During the night he had a clear vision of the only course to pursue, and it was over what had seemed to him a barrier insurmountable by teams with wagons, but he was directed that by moving westward he would strike a ravine. Following that, he found only one point requiring much labor to render passable.

There all hands went energetically to work rolling down boulders and stones for the construction of a roadway, and after a few days' labor the entire wagon train passed over safely.

Captain Stevens had long been convinced

of the interposition of spirits out of the body. At his home, one mile out of town, we often attended circles, where we received communications from the son of the late Hon. Thomas Baker. Captain Stevens made a contrivance through which we could obtain answers to questions verbally or mentally. It was fixed upon a pine table of a circular form. Near the edge were bored holes of a proper size to admit once vials of glass. A copper wire was then fastened to the neck of one of the vials, then extending to the next vial, around the neck of which a twist was taken, and so on until the circuit was complete. All hands were placed upon the table, under the wire, and answers were given by the vibration of the wires by the spirits.

The following is a copy of a character-reading taken years ago by this writer:

"His organization indicates a highly sensitive sanguine temperament, and in combination with it he is cautious, polite, hopeful, courageous, prudent, plain, domestic, generous, strongly attached to friends, firm, persevering, ingenious and suc-



cessful. He carries a world within himself, forming his own plans, and tries to carry them out to the end. He was born to command, rather than to be commanded. His conquests were made peaceably. He is of a pleasant nature, smiles, but never laughs aloud. He carries a brain of moderate size, but of compact motive. Is of slim, upright build, with long neck; comparatively his head is narrow, but the high crown gives him positiveness and individuality. He is erect when standing or walking, and is quite elastic in his movements. His perceptive faculties are strong, and reasoning faculties active, while those belonging to the mechanical group show ability to plan and organize."

Elisha Stevens would have been one of the prominent men of the country—known from one extreme to the other—had he been educated and his sphere of action different. He was in receipt of a service pension at the time of his death, passing away quietly and composedly on the ninth day of September, 1887, at the ripe age of eighty-four years.

An Interesting Experiment.

EDITOR OF GOLDEN GATE.

In conversation with a friend a few weeks ago, the question came up about magnetized paper. I procured some and tried it, but with no results so far as I could see. I was told that an Indian guide went with each package to assist such as used the paper. As I was well acquainted with such noted men as Spotted Tail, White Thunder, Standing Elk, Crazy Horse and others who have passed over to the other side, perhaps some of them might call and see me and talk to me in their own Dakota language.

But in regard to magnetized paper, I have discovered a new magnetized paper that goes ahead of every thing yet found out. Some four weeks ago on Monday evening, the evening of the GOLDEN GATE arrives here, I was very much interested in the paper. I noticed a curious sensation on my forehead; it was very cold and a very strange sensation passed through it. I lay back in the rocking-chair and covered my face with the paper; closing my eyes, I saw strange faces indistinctly coming and going. After repeating this process several times they appeared very plain, I think it will lead to good results.

I have tried the experiment with other papers with no effect. I think the angel world are doing all they can to advance the interests of the GOLDEN GATE.

It must be they go with your paper to assist those who patronize you. I really believe if those who are in any way mediumistic will try the experiment in good faith and sit in a darkened room with a copy of GOLDEN GATE covered over their face the one-half hour two evenings each week, they can in a short time become good seeing mediums. Two different persons should not use the same copy of the paper. It will not hurt them to try it; it is no imagination on my part.

The cause of truth is gradually advancing in this locality; many are opening their eyes and saying, "I wonder if it can be the truth."

By the way, our good brother McMillen has just returned from an extended trip through the New England States, visiting nearly all the large cities, and learning all he could about spirit return. While in Boston, his wife developed more fully a healing medium, under Dr. Cooke. We

expect to see good results from her mediumship. Mr. McMillen, like some other wise men on this coast, now knows that spirit return is a genuine fact, and that on the other side of life he will have no use for his gold; he proposes to spend it here where it will do him the most good where he dematerializes here. What he heard of was truly wonderful; he gave a lecture before the First Spiritual Society last Sunday evening. The large hall was well filled with many of the best citizens of this city, merchants and business men, who know Mr. Miller well, and know that he is not the man to be fooled with the Yankee tricks of our Boston brothers and sisters. He speaks very highly of the Berry sisters.

It was a study to watch the faces of that audience, as he told of the many strange facts he saw and heard. The expression of some said so plainly, "What fools we mortals be;" and others, "Can such things be?"

We hope the day is not far distant when some good test medium will come here and make his or her home in this city, that we may all learn more of this great light that shines so bright in other places.

CICERO NEWELL.

Purged of All Doubt.

EDITOR OF GOLDEN GATE.

According to promise made you while I was in Boston, Mass., I wish to renew my subscription to the GOLDEN GATE, commencing with the first of the year; please find enclosed \$2.50. My wife and self went East last September to investigate the truth or falsity of spirit return. If either of us on leaving home had doubts in regard to this most important of all questions, we return to our Oregon home fully purged of doubts or fears. We attended many circles for materialization, and at every meeting many spirits came and were fully recognized by friends and relatives. We have on these occasions seen many tears shed, but thanks to the dear angels they were tears of joy and gladness, the reverse of what we often witness at the burial of dear ones. We visited the seance rooms of Mr. and Mrs. Cowan, the Berry sisters and Mrs. Fay, all noted materializing mediums. At each of these rooms we made a thorough investigation, and are positive beyond the shadow of doubt that they are honorable in the highest degree. They invite their patrons to make the most thorough search of their seance rooms and surroundings; all they ask or require during their meetings is quiet and harmony.

At the Berry sisters, by invitation of Mr. G. T. Albro (manager), we devoted two hours to looking through their seance room and adjoining rooms, including their library. Mr. A. said he had important business "down town" to attend to, and on leaving said, "spend the afternoon here and make a thorough search." He had opened the door of the library and also the window blinds, letting the sun's rays shine directly upon the cabinet. We began our search and investigation by first examining the walls and ceilings, looking behind the picture frames, the fire-grate, etc., then we examined the carpet for breaks, or openings, or trap doors, then moved the organ from its accustomed place, opened the back of the instrument and only found some ancient cobwebs, moved the cabinet and examined the carpets under it. The sofas were moved and examined, as were the doors and locks; we were searching for fraud but found none. Indeed we were as careful in this investigation as if we had been sitting on a jury and some poor culprit was being tried for his life. We have implicit confidence in the parties we have mentioned, and their occupation is praiseworthy and honorable in the extreme. Let us hope we may develop as good mediums on our fair Pacific Coast.

Our pilgrimage to Boston has proved the happiest event of our lives. My wife and sister, who died many years ago, usually greeted us with their presence and kind expressions of affection and love. On one occasion sister materialized from the top of the cabinet while at the same instant my wife came up and fully developed four or five feet out side of the cabinet, and ran to meet us extending their hands toward us and speaking aloud their respective names. We walked around the circle of spectators and introduced them to all present, probably twenty or more persons. Dr. Toland, who died in San Francisco some years ago, frequently came to us, as he was acquainted with my present wife. I have on several occasions held the doctor by the hand and seen him dematerialize, his form going down until my hand touched the floor, and not till then was the hand withdrawn. My little daughter Myrtle materialized behind our chairs, and passing between them sat down in her mother's lap, placing her arm around her mother's neck and kissing her many times, also sending many kind messages of affection to friends far away. Now in closing this brief letter let us strive and hope for as good results at no distant day at our own homes.

Yours Truly,
J. H. and Mrs. T. B. McMILLEN.
EAST PORTLAND, Oregon, Jan. 10, 1888.

ONE of the little ones in a minister's family was much interested in the story of Elisha, the bad boys, and the she-bear, as read by his mother. After a moment's thought, he said: "I wouldn't have said so to Elisha, would you, mamma? I would have said, 'Please go up, thou bald head.'"

THE CENTURY MAGAZINE.

With the November, 1887, issue *The Century* commences its thirty-fifth volume, with a regular circulation of almost 250,000. The War Papers and the Life of Lincoln increased its monthly edition by 100,000. The latter history having recounted the events of Lincoln's early years, and given the necessary survey of the political condition of the country, reaches a new period, with which his secretaries were most intimately acquainted. Under the caption of

LINCOLN IN THE WAR,

the writers now enter on the more important part of their narrative, viz., the early years of the War and President Lincoln's part therein.

SUPPLEMENTARY WAR PAPERS,

following the "battles series" by distinguished generals, will describe interesting features of army life, tunneling from Libby Prison, narratives of personal adventure, etc. General Sherman will write on "The Grand Strategy of the War."

KENNAN ON SIBERIA.

Except the Life of Lincoln and the War Articles, no more important series has ever been undertaken by *The Century* than this of Mr. Kennan's. With the previous preparation of four years' travel study in Russia and Siberia, the author undertook a journey of 15,000 miles for the special investigation here required. An introduction from the Russian Minister of the Interior admitted him to the principal mines and prisons, where he became acquainted with some three hundred State exiles,—Liberals, Nihilists, and others,—and the series will be a startling as well as accurate revelation of the exile system. The many illustrations by the artist and photographer, Mr. George A. Frost, who accompanied the author, will add greatly to the value of the articles.

A NOVEL BY EGLESTON

with illustrations will run through the year. Shorter novels will follow by Cable and Stockton. Shorter fictions will appear every month.

MISCELLANEOUS FEATURES

will comprise several illustrated articles on Ireland, by Charles De Kay; papers touching the field of Sunday-School Lessons, illustrated by E. L. Wilson; Wild Western Life, by Theodore Roosevelt; the English Cathedrals, by Mrs. van Kessel; with illustrations by Pennell; Dr. Buckley's valuable papers on Dreams, Spiritualism, and Clairvoyance; essays in criticism, art, travel, and biography; poems; cartoons, etc. By special offer the numbers for the past year (containing the Lincoln history) may be secured with the year's subscription from November, 1887, twenty-four issues in all, for \$6.00, or, with the last year's numbers handsomely bound, \$7.50.

Published by *The Century Co.*, 33 East 17th street, New York.

ST. NICHOLAS FOR YOUNG FOLKS.

Since its first issue, in 1873, this magazine has maintained its high standard of recognition, the position it took at the beginning,—that of being the most excellent juvenile periodical ever printed. The best known names in literature were on its list of contributors from the start,—Bryant, Longfellow, Thomas Hughes, George MacDonald, Bret Harte, Bayard Taylor, Frances Hodgson Burnett, James T. Fields, John G. Whittier; indeed the list is so long that it would be easier to list the names of those who have not contributed to "the world's most popular magazine."

THE EDITOR, MARY MAPES DODGE,

author of "Hans Brinker; or, The Silver Skates," and "The Story of the Young Folks,"—and for grown-up folks,—too, has a remarkable faculty for knowing and entertaining children. Under her skillful leadership, *St. Nicholas* brings to thousands of homes, on both sides of the water, knowledge and delight.

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THE COMING YEAR OF ST. NICHOLAS.

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GOLDEN GATE.

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SATURDAY, JANUARY 21, 1888.

VOLUME VI.

Surely, the GOLDEN GATE has reached a very dignified and respectable age—two and a half years. Many Spiritualist papers have died younger, and some that have lived longer have made a less favorable impression upon the spiritual thought of the world.

We are continuously receiving many kind words of approval and encouragement, but we are not disposed to appropriate them to ourselves. We are but the willing instruments in the hands of a noble and glorious band of invisible workers whose aim is the uplifting and enlightenment of humanity.

In glancing back over the five completed volumes of the GOLDEN GATE, and noting the large amount of work we have performed in their production, editorial and otherwise, and also remembering the hard struggle we have had to pass through, and are still encountering, in order to build up the paper, and make it self-supporting, we are made to realize that a Guiding Hand has been with us through it all. Not alone with us, but the same intelligent power has prompted some good friends to come to our aid in our times of most pressing need.

From the first we have moved forward with unflinching step, implicitly trusting the good angels who led us into this work, and who are ever bringing to us the assurance of their tender sympathy and help.

Already the GOLDEN GATE has attracted much attention throughout the spiritualistic world. Many of the best writers are regular contributors to its columns. Recognizing the importance of phenomena in the propagation of our cause, we have called to our aid the engraver's art to illustrate many well attested facts, and this we shall continue to do in the future. But above all the sensuous proofs of another life, we aim to inculcate the highest lessons of purity, of many excellences and brotherly love, for the guidance of man through this mortal stage of existence.

There are many things we need, but we are content to wait until the spirit moves some generous soul to furnish us with the necessary means.

We need a better and more commodious office, in a more wholesome locality. One of our Board of Trustees, who dropped in upon us the other day, complained that the place made him sick. We do not wonder at it. There are indeed some ancient and soul-racking odors with this venerable building, freighted as it is with a conglomeration of unsavory occupations, which, to one with a nose not case-hardened and copper-lined, are somewhat aggravating, to say the least. But then the rent is low!

Is it an impression we get from the spirit world, or a mere idle imagination, that we are to have a better office ere long? It is in the comforting assurance of this hope that we enter upon Volume VI.

HIS NEW UNDERSTANDING.

What most startles the orthodox world is to Spiritualists and all other free-thinkers but evidence of most certain progression. For instance: The Rev. Ovid Miner, a retired Presbyterian clergyman, has thrown the orthodox clergy of Syracuse, N. Y., into a great agitation by his first departure from sound orthodoxy. The reverend gentleman has reached that age in life when the milk of human kindness and charity is most abundant; and in his hours of solitude he has found time to reflect upon the harsh tenets of his old-time faith. It seems, too, that he has read the Scriptures with a new understanding, and a new light has dawned upon him from the open gates he is now nearing.

For the first time in all his life he finds (in the Bible) that probation does not end with death. Sacred history tells him the same thing, and the new light has inspired him to prepare a statement of his latter convictions, to be printed in a Sunday paper, the *Standard*. The idea of this heretical article being printed in a *Sunday* paper was an awful one to those yet sound in the belief of certain warm future punishment. But so convinced is Mr. Miner that a truth has been revealed to his ripe understanding that the last committee of the evangelical brotherhood sent to dissuade him from his "rash conclusion" left his door unheeded.

Thus is the light breaking in least suspected places, and ere long there will be no one shocked when the staunchest orthodox proclaims penitence and mercy beyond the grave.

PSYCHIC LAWS.

Until we learn something more of the laws governing spirit manifestations than we now know, we can hardly be regarded as fit experts to pass upon what is or is not genuine mediumship.

It is claimed by some writers on this subject that each seance should be judged upon its individual merits, without reference to the honesty or dishonesty of the medium.

It is well known that our very best mediums sometimes fail, and that others may produce, in the presence of one circle, the most conclusive evidence of spirit power, while with another circle they will produce nothing but real or seeming deceptions. These facts are the common experiences of most investigators in the mysterious realm of psychic force.

Can any one tell us why a good medium at one time, or in one place, should not be a good one at all times and in all places? The juggler never fails in the performance of his tricks. Or why it is that some persons invariably receive astonishing manifestations of spirit presence from almost any good medium, and others quite as invariably receive either nothing, or something worse than nothing? There must be some good reason for it, and one which the charge of deception or fraud on the part of the medium does not answer. For certain it is that any good medium would much rather produce honest manifestations than deceptions. (We do not now refer to those unconscious persons, who having no mediumistic gifts whatever, nevertheless, for the sake of gain, seek to simulate genuine mediumship.)

No intelligent Spiritualist need be told that perfect harmony on the part of the sitters, or the circle, is absolutely essential to good results. Now there may be apparent harmony where there is a jangling discord of suspicious or unkind thoughts. It is not necessary that disturbing thoughts should be expressed to produce inharmonious. Thoughts are veritable things that may be felt by any sensitive, and they create vibrations of the aura, whereby all psychic phenomena are produced, and the result is illusory, or at least unsatisfactory.

Let us illustrate: Go stand by the margin of Mirror Lake, in Yosemite valley, on some calm Summer morning. The water is distilled crystal. There is not the faintest ripple of its surface, but spread out before you lies a perfect mirror, in which you behold reflected, in beautiful perfection, towering cliff, distant waterfall, and the stately pine. The sky, with its canopy of fleecy clouds, lies below as well as above you. Now cast a pebble into the lake and what do you behold? The trunks of the trees become warped and broken; mountain and sky are confused and unreal, and earth, air and water seem peopled with monsters. And all this inharmonious is caused by the merest pebble.

May we not find in this illustration an analogy of the confusion of the spirit circle, as often witnessed, and as often attributed by those who have not searched deeply beneath the surface of things, to the dishonesty of the medium.

We do not say that all mediums are always honest. Such perfection can not be said of any body of men and women. But why should they ever seek to deceive, without cause, when honesty would save them from exposure and disaster? Isn't it barely possible that there may be a reason for at least much of the seeming deception occurring at times with really good mediums?

We are well aware that this thought is widely at variance with that of a large class of investigators, and no inconsiderable number of Spiritualists, whose experience in their search after truth has not been wholly satisfactory, and some of whom are so ready to impugn the honesty or judgment of those who have met with better success.

Surely those who have the truth, and know of a variety of the genuineness of certain manifestations, or phases of mediumship, that others deny, can charitably afford to bear with their less fortunate neighbors, even though the latter may sometimes be disposed to call them hard names.

REVEALED TRUTHS.—London seems to be the favorite point for the disclosure of new theories and discoveries in the world of letters. Probably its scientific circles were never more startled than by the recent reading of a paper before the Royal Society, distinguished by the honored authority of Mr. Norman Lockyer's name. The wonderful revelation of this noted astronomer is not a mere speculation, but rather an actual discovery, the result of spectroscopic research. The theory or discovery is that all the self-luminous bodies in the celestial spaces are composed of meteorites or masses of meteoric vapor, the result of heat generated by the condensation of meteor swarms due to gravity. Science, ever cautious as to its endorsement of the new, receives this world-theory with more than usual reserve, but without ridicule, or even expressed doubt. Too many wonderful things are occurring these days, too many discoveries being made for dogmatic denial of their truth or possibility. In relation to this new constitution of the universe theory, we do not see any reason why science or the world should object to the blending of our previous

knowledge with the present, in one harmonious whole. When the Lick Telescope gets fairly to work we may expect many a startling announcement, so we may as well open our minds for the celestial truths it must reveal.

"NO SECTS IN HEAVEN."

It is quite probable that there are no sects in Heaven, at least none in those higher spheres of spirit-life, where the spirit has been purged of the dross of earth, and comes to the enjoyment of its heritage of happiness. But that sects do exist on the lower planes of the spirit world is the uniform testimony of those who have passed on to the other life.

We are assured that Romanism holds sway over there, as here; and that bigotry and intolerance abound among undeveloped spirits just the same as they do here, and that there is the same prejudice there against communion with mortals as there is here against communion with the spirit world. And why should there not be? We see in this life how hard it is for the spirit to break loose from the shackles of false education and the hampering environment of fashion or custom. Take the devout religionist of the Roman Church, for instance, or the soul environed by but little, if any, less intolerant creeds of Protestantism, and it can hardly be expected that such a spirit, entering upon the other life, will at once comprehend the better way of spiritual growth. True, he is naturally subjected to some startling surprises. He must see at once that he has passed through no gates of pearl, and entered no such heaven as that which he had been taught was to be the exclusive abode of the little band of saints to which he supposed he belonged. He is provided with no golden harp, and assigned to no seat in a heavenly choir whose business it is to sing hosannas to the Lamb forevermore!

Now, if his spirit is quick to comprehend the situation, he will soon conclude that his earth training was in many respects erroneous. For all such the upward path is soon made clear. But there are multitudes of spirits who, like mortals, never do any thinking of their own on religious subjects. They take what they are told as the law and gospel of the church, and ask no questions. Their character and conduct on earth they regarded as of less importance than their belief, and that they always squared by the teachings of the church.

It is by this undeveloped class, or individuals thereof, no doubt, that many obstacles are placed in the way of honest investigators of spirit phenomena. The nature and extent of these obstacles can only be properly estimated by those who understand the power of the spirit to dominate the atoms and elements of matter.

An unscrupulous person in this life is quite likely to be unscrupulous and dishonest in the other life—for awhile, at least, or until he obtains a clearer perception of truth. May not such a spirit be able to environ a medium, at times, when the earth elements are favorable therefor, with deceptive conditions, leading the investigator to wrong conclusions. We say, may not such be possible?

These are matters, surely, worthy the consideration of all students of psychic forces as manifested in spirit phenomena.

CULTURE IS FREE.

Dr. Elery Channing, once in discussing the supposed advantages of the rich over the toiling classes, in their accession to literature and libraries, said that "the highest sources of truth, 'light and elevation of mind are not in volumes, 'but in our inward and outward experience.'" Surely, no greater spiritual truth was ever spoken. Books are but the products of mind; the scenes, objects and occurrences that inspired them are everywhere, and as free to one as another.

The education of the common sense must precede that of talent; and the poor man or woman who thinks he or she is denied any mental advantage on the ground of poverty and hard work is simply laboring under a mistake. That incessant daily toil does discourage intellectual effort is true, but it does not render it impossible. All should learn to be observing, and then to study and reflect upon what they see.

Seeing through other's eyes will not make ours sharper; neither will other's thoughts and ideas help us to think. Each of us lives in an atmosphere of thought, just as much of which is rightfully ours as we can attract to us. Besides the natural objects and beauties of nature, we are surrounded by a world of spiritual beings who, though invisible, are the more potent to impress us with the truths they have grasped by their finer intuitions. The greater our individuality of thought, the greater our capacity for gathering ideas from our surroundings, visible and invisible.

There is no money monopoly of the natural acquisitions of mind. The one thing needed to attract the richest of mental store around us is purity of thought. No one need be wholly denied the pleasure of reading in these days, but no reading is better than poor reading. Let us not forget that true growth comes from within—the understanding of Nature and her spirit.

"We take a great number of papers and periodicals," writes an esteemed Oakland subscriber, "but I would rather lose them all than 'the GOLDEN GATE.'"

EDITORIAL FRAGMENTS.

Life is a hard journey to some, mainly, who make it so, or whose ancestors have unwittingly made it so for them. The troubles that come to one in this life—the sickness and sorrow, the privations and mishaps—are mostly the natural fruits of one's own ignorance, or the result of one's folly—which is often one and the same.

Let no one center his hopes of happiness wholly in the future. Heaven is more of a condition than a place. The soul that is unhappy here need not expect at once to find happiness "over there." It should carry to the other life enough of heaven to forecast its future. Why should we hide ourselves amid the shadows in a world where there is so much sunshine as there is here?

If you are miserable, the way to cure yourself of your misery is to minister to the needs of some one more miserable than yourself. By arousing in your own spirit an ardent sympathy for others' woes, you will find, ere you are aware of it, your own troubles all forgotten. There is no greater panacea for the ills of life than a lively interest in the welfare of your more unfortunate fellow-beings.

Not to envy your neighbor the enjoyment of what you can not afford for yourself, nor to want what is beyond your reach, is the secret of true happiness in social life. It is the endeavor of the poor to awe the ways of the rich, or to outshine their neighbors, that has brought many an industrious mechanic and honest tradesman to bankruptcy and ruin. True enjoyment does not depend so much upon what one has as it does upon what he can do without.

A home where love abounds is a place where angels, seen and unseen, delight to dwell. Who would lower the standard of purity of domestic life, or in any manner tarnish the bright escutcheon of home, does a deed that sends a pang of sorrow to the remotest heavens. One of the highest aims of Spiritualism should be to ennoble and beautify the homes of the people.

The man who readily yields to a hot temper, and thus by his foolishness causes another pain, is sowing a crop of nettles in his spirit that will cause him a world of anguish sometime. They must all be weeded out before the rich harvest of a truly chastened nature can be gathered in. Not to be able to govern one's temper is such a sign of weakness in one as should make him blush for his manhood.

IRVING HALL.

On Sunday last, Jan. 15th, there was an unusually large attendance at the morning service and a very generous contribution. The subject of W. J. Colville's inspirational discourse was "Miracles and Natural Law." The subject was treated in a deeply interesting and highly instructive manner. The lecturer commenced by saying there were three views of miracles prevalent—two false and one true; two unreasonable, the other profoundly reasonable, though anti-rationalistic, according to the prevailing misuse of the term rationalism.

The old theological view of miracles we are all familiar with; it is a product of ignorance and superstition, as it displays a lamentable lack of appreciation of the unity of the divine government and the immutability of the law of the universe. To suppose that God ever interferes with his own law, and then to avow belief in the unchangeableness of Deity, is to state a contradiction. Miracles never transcend law, never occur in opposition to it or beyond the pale of its operation; but on that account the second or rationalistic idea is not therefore correct, for so-called rationalism denies all phenomena except such as can be explained by reference to such limited conception of law as prevails in the minds of superficial materialists. We are happily not placed on either horn of the dilemma which would compel us either to attribute every "miracle" to a supervision of law, or else to deny its possibility. The third view is the reasonable one; it is the wise, middle ground, the theory which constitutes a golden mean between two opposing and equally untenable opinions. This is the admission that nothing on record, no matter how much marvel it may excite, is too wonderful to be true.

The evangelists say that on some occasions Jesus marveled not at the credulity but at the unbelief of people whom he encountered, and that in consequence of their amazing incredulity he was unable to perform any great work on their behalf. This would lead us to suppose that when the gospel's narratives were compiled the prevailing impression was that certain conditions were necessary for "miracles" as much as for ordinary occurrences. If this be so, miracles are at once resolved into lawful acts, just as much under the direction of immutable law as the growth of a flower or of an animal.

Those who have studied the occult sciences, especially such as have made a protracted stay in India, know that magicians and wonder-workers in the East invariably attribute their powers to the action of a psychical or spiritual law, just as unvarying in its operation as gravitation. The only mystery about a "miracle" is that those who witness its performance have no conception of the means whereby it is accomplished.

After laying down this general proposition, the speaker took up the miracle of Cana of Galilee, Jesus turning water into wine, which is said to be the first he performed publicly. It is possible that some allusion may be made by the writer to the god, Bacchus, but to a spiritual student of mythology Bacchus appears as an impersonator of that subtle power in nature which enables the vine to draw from earth, air, water, and fire the elements of wine contained in the luscious grape. The Bacchanalian orgies of later days were a shameful perversion of the pure and innocent vintage-festivities of earlier times, when the populace were wont to attribute all the goods of earth to celestial influences.

In its literal sense, Jesus at the marriage feast turning water into wine, may be regarded as a remarkable psychological transformation effected in those who drank the apothecized water far more than a literal conversion of water into a stimulating beverage; but if the latter be adhered to, it must ever be remembered that there are two very opposite kinds of wine alluded to in the Bible. The simple, unfarmaceutized juice of the grape is the genuine answer wine, and many artists familiar with Oriental usages have represented Jesus and his apostles squeezing grape juice into their cups at the Last Supper. Temperance advocates should see in the story of the marriage feast at Cana something far different from a sanctioning by Jesus of the infamous habits of alcoholic stimulation. It is recorded that the guests noted a great difference between the wine drunk previously and that offered them at the command of Jesus. The moral lesson to be learned is the substitution of a better for a degrading beverage, and on this point volumes might be written on the prevention and cure of drunkenness.

Coffee palaces have done much good, but what is really needed is a spiritual force exerted over the desires of youth and age alike to the intent of creating a love for things pure and wholesome, and thereby eradicating injurious tastes.

In its most interior sense, the marriage feast means a banquet of the soul, where the intellect is married to the intuition. Water represents intellectual good or truth in the intellectual sphere, and also typifies all external things and the joys to be derived from them; wine, on the contrary, signifies interior or spiritual good, truth understood in its inner glory. It is not usually in the experience of mankind that we find persons ready to accept spiritual blessings until they have exhausted the satisfaction to be derived from things purely mental and physical, and a cardinal distinction should be noted that as we advance in life our very power to delight in externals leaves us, especially if we have ever indulged in either physical or intellectual excesses. Too much close application to study tries the mind and injures health, while the always new and sweet wine of spiritual truth is a perpetual source of nourishment and refreshment. To turn water into wine means to convert all earthly things into something higher. The secret of transmutation is not confined to mystic experimentation with mortals, but is, in its inward application, a science of the spirit capable of universal comprehension and demonstration.

The closing sentences of the address were devoted to an advocacy of a complete system of education in which recreation should have assigned to it a conspicuous part, and in which the object should ever be, not to cram the mind with dogmas and speculative theories, not to force the faculties into artificial grooves, but to use instruction of all kinds with the special view of promoting the moral welfare of society, rendering all external advantages subsidiary thereto. A fine poem concluded the services, after which a business meeting was held.

In the afternoon the lesson on "Nirvana" was much enjoyed by a numerous attendance. It was given in the class room, in which there was a good fire, so every one was comfortable.

In the evening an excellent lecture on "Ancient and Modern Arts and Sciences" was much appreciated by another goodly audience, though the attendance has suffered of late through the extreme cold weather. Everything is done that can be to warm the hall, but the heating apparatus is scarcely adequate in any hall in the city to the unusual cold spell we have been having.

On Sunday next, Jan. 22d, W. J. Colville's subjects will be: 10:45 A. M., "Christian Science and Spiritualism—The Real Points of Agreement and Divergence." All who attend will doubtless receive much needed light on this mooted question; 2:30 P. M., Theological lesson, subject, "The Planetary Chain"; 7:30 P. M., "White Cross Movement." Miss Fries-Bishop, Mrs. McCarty and Chas. H. Heath constitute a superb trio of vocalists, and Prof. Echman performs grandly on the organ.

IMAGINARY ILLNESS.—If, as a Boston physician says, "two-thirds of his patients are sick only through their imaginations," either too many of them die, or too many doctors get a living they don't earn, for the above is a pretty general opinion of the medical fraternity. Hence it is little wonder that so many "new cures" abound, cures that depend upon faith, prayer, mirth, anger—anything, in short, but medicine. It is well, indeed, for the people to find out upon what their health is based, if not upon correct and rational living, as physiology declares. If faith, or anything else outside of our old opinions, can demonstrate the declared fact of our ailments being the mind instead of the body, the sooner the better. Many a man and woman has spent a fortune in doctoring—endeavoring to expel the evil spirit of imaginary disease. So one may judge, from what the doctors say. At the same time they decry the practice of so-called Christian Science. Well, the world is just beginning to understand, or rather investigating, the realm of mind, and will no doubt sometime, in the broad kingdom, discover the source of all human misery, real and imaginary.

A wide-awake Iowa woman has invented a ballot-box that can not be stuffed, and now calls upon her country to invent votes that can not be stuffed with beer, brag, or bribery, when she thinks, it will have made a long stride toward a better government. Uncle Sam is not yet blind with age, and he will certainly see that there is but one thing he can do to make this ballot-box of practical value—make full voters of the better half of his citizens, wives, mothers and daughters of our great Republic. Politics will never be quite honest and sober until put under the restraining and refining influence of woman. Without woman there would be no homes, and without her there will never be perfect government.

THE WHITE CROSS MOVEMENT.

On Sunday next, Jan. 22d, in Irving Hall, at 7:30 p. m., W. J. Colville will lecture, by particular request, on the White Cross Movement—a movement which only needs to be fully understood to be highly appreciated by all right-minded people the world over. In England and in the English Church it originated with the Bishop of Durham, though owing to the prominent part taken in it by Miss Ellice Hopkins, that lady is often looked upon as its progenitor. Though originating across the ocean, and in the Episcopal Church, it has won for itself world-wide recognition, and is now most heartily endorsed by lovers of moral purity in all parts of the civilized earth. The vow of the Knights of the Order is one which every right-minded well-wisher to humanity could only be too glad to join, as it is a standing protest against prevailing immorality, coupled with a determinate resolve to live a life of purity as far as in us lies.

All liberal-minded philanthropists should club together and give this Movement their most hearty support, as its methods are both humane and practical. The old method of attacking vice without doing anything to eradicate the causes which produce it receives no countenance from the White Cross Order, which attacks the root of social degradation by urging boys from sixteen to eighteen years of age to join societies, the members of which have solemnly pledged themselves to forswear every species of coarseness and indecency, while to treat all women with respect and endeavor to protect them from degradation is their solemn vow. The creation of a purer and more enlightened public sentiment is the chief endeavor of the Order, and to all in this, lectures are delivered, tracts distributed and meetings held with a view to enlightening the unenlightened on the true means of producing and maintaining health and purity. The highly metaphysical nature of the Movement is lightly stated in the following words of Ellice Hopkins: "The White Cross Movement exists to teach the true basis of physical, moral, and spiritual health, not to enter into the morbid pathology of disease. It exists to give positive teaching, not negative warnings."

Much more might easily be said, but enough has been condensed into the above few sentences to explain the high and noble purpose of the cause which W. J. Colville, under influence of his inspirers, will again advocate next Sunday evening.

THE NEW DEVICE.

The nineteenth century seems the one of all others devoted to the investigation and development of all that is best in man. Doubtless the most unique device of any age is that of Mr. Francis Galton, for the precise measurement of all the bodily faculties. Mr. Galton proposes the construction of a laboratory where, for a small fee, exact measurements of a person's height, weight, chest capacity, muscular strength and swiftness, and, what is better, the quality of the several senses and the extent of mental power. Unfortunately, science does not recognize but five senses; and the mental power developed by communion with the so-called *Shew-Mand*, is taken on note of. Psychometry, clairvoyance and clairaudience, are positive faculties, not of the mind, but of the soul; and yet, since they are destined to play so important a part in our physical being, they may very properly be classed as mental faculties. Time is not distant when any sense or faculty that can be manifested through the flesh, though it be by one only, will be accepted as a new revelation of the inner life, and not as some odd freak of a disordered being. We are fast coming to respect what we do not understand.

THAT WATER.

Scarcely a day passes without some occurrence to puzzle our blind mundane senses. The last and greatest phenomenon for which a cause is not yet apparent, is the sudden and abundant rising of the waters in the drought-stricken regions of Central Illinois. When wells and streams were exhausted, there now, without rain or other known source of supply, is water flowing pure and refreshing, even in most shallow places. Science is bound to incline to subterranean theories in attempting to find a probable solution for the occurrence. But not so with religion; that sees a direct and special answer to the many prayers offered up to the Throne of Grace asking for the aqueous blessing. We believe that prayer is often answered, whether by God or His angels, does not matter. The disembodied have and are, every day, demonstrating powers not possessed by mortals. Who shall say that it is more difficult to send water to the famishing than to construct a living, fragrant flower in mortal presence? We are not explaining the presence of the mysterious water, but just wondering if religion is not right in accepting its coming as an answer to its faithful prayers?

Mrs. J. J. WHITNEY.

Another immense audience greeted this marvelous test medium at Odd Fellows' Hall last Sunday evening—an audience comprising many hundreds of the best people of San Francisco and the adjacent towns. Her tests were most and surprising. All present gave the closest and most respectful attention. As Mrs. Whitney will give but two more public sittings in this city before her departure for the South and East, no one interested in the manifestation of the psychic power she possesses to such a wonderful extent, should fail to see her before she goes. Go early to-morrow night and get a good seat, for there is no doubt the immense hall will be packed. Admission only ten cents. The singing (in which independent spirit voices sometimes join), by Mr. Maguire and Miss Miner, is worth much more than that.

—We call attention to the interesting communication by "A. Y. E." published in this week's G. G. The writer relates some experiences on shipboard with the spirits that one would naturally suppose would be a stumbling for all Seibert Commissions.

EDITORIAL NOTES.

—The Committee are making fair headway with the prize essays. Their report, we doubt not, will be ready on time.

—Mrs. Eugenie Beste, the independent voice medium, left last Sunday for Los Angeles. She expects to return to this city ere long.

—"How I love the GOLDEN GATE," writes a Napa subscriber, renewing her subscription for another year; "It gives me more comfort than 'I can well tell here.'"

—A Boston subscriber writes: "I want to 'take your beautiful and soul-inspiring paper' for another family. I think it the best spiritual paper published. I could not do without 'it.'"

—Dr. W. W. McKaig will speak before the Society of Progressive Spiritualists, at Washington Hall, 35 Eddy street, to-morrow (Sunday) at 2 o'clock p. m. Subject: "The Witnesses of Spiritualism."

—Dr. Henry Rogers left on the 15th instant for a short visit to Los Angeles, San Diego and Santa Barbara. He expects to return by the 10th of February when he can again be seen at his residence, 524 Eddy street.

—A query from a subscriber: "A Theosophist writes that his own astral body is absent in 'South America, how do you account for that, and he be able to communicate here?' We should say it is quite probable that he is mistaken."

—A lady, writing from Nebraska, to order a copy of the GOLDEN GATE to be sent to her son, says: "I am taking the GOLDEN GATE 'and like it very much. This like a light in a 'dark place here, where Spiritualism is unknown."

—W. J. Colville's classes are held at Metaphysical College, Room 7, Odd Fellows' Building, as follows: Psychometric, Mondays and Thursdays at 2:30 p. m.; Theosophical, same days at 8 p. m.; Metaphysical, Tuesdays at 10:30 a. m. and 2:30 p. m. Single admissions granted during the remainder of the course, which ends Jan. 26th;

—W. J. Colville, the celebrated inspirational orator and poet, conducts public services in Irving Hall, 139 Post street, above Kearny, every Sunday. Class at 10:45 a. m. and 7:30 p. m.; Class in Theosophy or Spiritual Science at 2:30 p. m. Prof. Eckman, organist; Mme. Marie Bishop, soprano, assisted by other eminent vocalists.

—A splendid opportunity of purchasing a magnificent \$500 Steinway grand piano for \$200 for use of the Metaphysical College, has just presented itself. Friends of the College are respectfully requested to take shares in the instrument at \$1.00 each that may be secured immediately. The piano will be the property of the College, which will be a permanent organized institution of this city.

—Hudson Tuttle's able letter to the Seybert Commission, which we copy from the *Religio-Philosophical Journal*, should be read by all Spiritualists. It contains much food for reflection for them as well as for the members of the Commission. Hudson Tuttle is one of our clearest thinkers and brightest writers. He always has something to say and he is sure to say it at the right time and in the right place.

—Mrs. J. J. Whitney, the wonderful platform test medium, of this city, accompanied by her husband, will leave on the 5th of February for an extended trip to the South and East. Her first stop will be at Stockton, where she will give a public test meeting at the Stockton Theater, on Sunday evening, Feb. 12th. She will arrive in Stockton on Monday, Feb. 6th, and will give private sittings during the week. We heartily commend her to all Spiritualists wherever she may go.

—A good brother, writing from Brooklyn, N. Y., says: "Some of us in Brooklyn regard 'the GOLDEN GATE as the grand spiritual journal of the day. My attention was first called to it by our mutual friend and brother, 'H. H. Kenyon, of St. Paul, Minn., and I never 'see the paper without thanking him for this 'blessing, and saying God bless the man and 'woman (Brother and Sister) who can so far 'port with the material and come into such close 'port with the spiritual part of every man who 'wishes to cultivate his spiritual nature.'"

—J. H. White, of 645 1-2 Stevenson street, has shown us a large number of spirit photographs taken by Dr. D. J. Stansbury. Mr. White has taken much interest in this matter, resolved, as he declares, to test the matter thoroughly. In the course of his investigations he procured two plates from a photographer on Kearny street. These plates he had the photographer mark so that he could identify them. He took them to Dr. Stansbury's where they were exposed in the Doctor's camera. He then took the plates away with him, and had the pictures developed by the photographer from whom he procured them. There were faces on each besides his own that he recognized.

—On Tuesday, Jan. 17th, W. J. Colville paid a second visit to Gilroy, by invitation of Dr. Brigham and other progressive minds resident in that pleasant town. The lecture, which was delivered in the large public hall, drew together a select and numerous audience, at twenty-five cents admission, on a cold evening. The subject selected by a committee chosen by the audience was, in effect, "Has the Progress of Mankind been Assisted or Hindered by Theology?" A very interesting lecture was delivered on that fruitful topic of discussion, after which a number of good questions were ably answered. The exercises closed with an impromptu poem which elicited hearty applause. The leading newspaper, as on the occasion of W. J. Colville's former visit, gave a lengthy and complimentary notice.

Announcement by W. J. Colville.

To MY FRIENDS EVERYWHERE:—At the earnest solicitation of persons in all parts of the country who take an interest in what is popularly known as Metaphysical Healing, I have resolved, if I receive the necessary encouragement, to issue as soon as possible a complete manual and text book for the purpose of the public at large, giving not only the theory of Mental Healing, but containing the thoroughly authenticated testimony from persons in all parts of the world to the benefits they have received from mental or spiritual treatment.

The time has now fully come for a work of this kind, and I am strongly impressed that it is a part of my duty to complete one, and I can assure the public who favor me with their assistance that the work will be properly and conscientiously performed. It will be divided into two parts, first, Philosophy; second, Demonstration.

For the first part, I invite questions from all parts of the world pertaining to the subject which I will answer faithfully according to the best lights I can obtain from all sources, visible and invisible.

For the second part I request concise statements of practical experience with liberty to publish name and address of writer. I shall exclude all anonymous testimony as unsatisfactory to the general reader, no matter how sure I may be of the truth of what is recorded.

In order to bring out in presentable form, in clean print and strong cloth binding, such a work of reference as this will be, I must have capital at my disposal, as I shall be compelled to make large advance payments to the publishers. I therefore solicit subscriptions at \$1 for a book, which will be very cheap at \$1.50, which will be its lowest price after it is out.

To make the matter perfectly clear to all who are disposed to help me with literary material for this enterprise, I will offer the following suggestions: For the philosophical department I invite any and every question which has a reasonable bearing on the relation of the physical system to the mind, and on the relation of mental states to physical conditions. After I have received a number of questions on any subject I shall devote a section of the work to a consideration of them, and the philosophical section will, therefore, be divided under several distinct headings. The greatest amount of space will be devoted to those topics upon which the greatest number of questions have been forwarded.

I particularly request all my correspondents to write legibly and to the point. I cannot possibly undertake to decipher hieroglyphics, nor can I revise essays. Questions are all that I invite, and all I can find time to attend to. I will, however, add that in this department I will undertake to review books or pamphlets which may be sent me either for or against the theory which it is my sole object to be instrumental in elucidating fairly. If I receive a great deal more valuable matter than I can possibly use for one volume, I shall issue another work of a similar nature as I have opportunity. Communications received soon stand a far better chance of incorporation and attention than those which are delayed, as I want to bring the book out before Summer.

With regard to the second section, I request only accounts of benefits received without resort to any material appliance, and especially do I invite records of moral and intellectual benefits derived from mental therapeutics. I am quite willing in publishing these narratives to give a free advertisement to any public or private practitioner whose name may appear. I wish it to be distinctly understood that in this department I fill the role of historian only; facts must speak for themselves; the testimony of the writers must stand on their own merits. I shall, of course, exercise my own judgment and discretion as to what I publish. I shall also take the liberty to condense very long histories. I will, therefore, remind all that pithiness and brevity are the open sesame to the pages of "Mental Therapeutics"—Philosophy and Phenomena," which will be the prospective title of the work when published.

Soliciting immediate co-operation from those interested, I remain the readers' sincere friend.

W. J. COLVILLE.

ALDEN'S MANIFOLD CYCLOPEDIA OF KNOWLEDGE AND LANGUAGE.

One of the most extraordinary literary enterprises of the age is the work which bears the above title.

The specimen pages which the publisher sends free to any applicant, show the type which is used—a good clear-faced Brevier; also the form, "Ideal," for convenience, easy for the eye, handy to hold.

There will be several thousand illustrations—no "mere pictures," but everything of importance that will serve to explain the text.

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Editorial talent second to none in America, in experience and skill is engaged in the conduct of the work; the publisher's past experience in Cyclopedia making (notably in the Library of Universal Knowledge, now known—trebled in price—as the International Cyclopedia) is good basis for the pledge he makes to his patrons that THE MANIFOLD will be inferior to no other Cyclopedia in any of the important qualities of a popular guide to knowledge. Specimen pages free or a specimen volume may be ordered and returned if not wanted; 50 cents per volume for cloth, 65 cents for Morocco binding; postage 10 cents extra. JOHN B. ALDEN, Publisher, 393 Pearl street, New York.

NOTICES OF MEETINGS.

MRS. J. J. WHITNEY, PLATFORM TEST MEDIUM. At Odd Fellows' Hall, corner of Market and Seventh Street; entrance on Seventh. Sunday evening, at 8 o'clock, sharp.

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

SPIRITUAL PHILOSOPHICAL SERVICES AT Metaphysical Temple, by the Golden Gate Religious and Philosophical Society, every Sunday. At 11 A. M. J. J. More, the celebrated clairvoyant, will answer questions in the trance state, and will lecture in the evening. Children's Lyceum at 1:30 p. m. All services free.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet Sunday at 2 p. m., Washington Hall, 35 Eddy st. Free Spiritual Library of 720 volumes, open every Sunday from 1 to 3 p. m. All are invited. Admission to cents.

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

OKLAND.—SPIRITUAL MEETINGS ARE held in Shattuck Hall, 433 Eighth Street, near Broadway, every Sunday. Conference Meeting at 10:30 A. M. Mediums' Meeting at 2 p. m., and Lecture at 7:30 p. m.

PROFESSIONAL CARDS.

C. A. ROGERS, —o{ ARTIST }—

Portraits Copied and Enlarged from Spirit Photographs and pictures of all kinds, to any size desired, in Oil, Water Colors, India Ink, Crayon and Pastel. All orders promptly attended to. Free call, or write for particulars. Studio, room 75, St. Ann's Building, No. 6 Eddy Street, San Francisco. jan. 21.

MRS. J. J. WHITNEY, The Wonderful CLAIRVOYANT and TEST MEDIUM Located at 1320 Sixth Street, SAN FRANCISCO, Sittings daily, 11 A. M. to 1 P. M. \$1.00. sept. 10.

DR. D. J. STANSBURY. INDEPENDENT SLATE-WRITING. OFFICE AND RESIDENCE 305 Scott street, San Francisco. aug. 23. Take Haight Street Cars, 73.

MME. MARIE FRIES-BISHOP, (Soprano, is open to engagements.) TEACHER OF "VOICE BUILDING," ALSO ITALIAN, FRENCH, GERMAN, AND ENGLISH SINGING. Pupils prepared for church, concert, oratorio or operatic stage. Lessons private or in classes. Highest references. Twenty years experience. For terms, strictly moderate, address 311 Taylor Street, San Francisco. sept. 10.

MRS. L. M. BATES GIVES Independent Spirit Treatment For Healing. 2035 Clinton Avenue, Alameda, Cal. \$1 per treatment. 23 Wonderful success in most cases. 73.

MRS. M. E. CRAMER. Mrs. J. R. WILSON. CRAMER & WILSON, METAPHYSICIANS. 824 Seventeenth Street, San Francisco. LESSONS Tuesday and Friday, at 8 and 9 P. M. aug. 7. HOURS FOR TREATMENT. 1 to 4 P. M.

DR. BEIGHLE Has taken a house on Valencia Street, (top, near Twenty-second), where she will treat the sick on Monday, Wednesday and Friday of each week. On Tuesday, Thursday, and Saturday of each week she may be consulted at 37 East Santa Clara Street, San Jose. jan. 7.

TRUTH WILL SURVIVE! MRS. PETTIBONE IS HERE TO SUBSTANTIATE THAT FACT. The past, present and future revealed; the sick healed; the lost found; homes made happy. Sittings daily. 115 Jones street, nov. 11m.

ADVERTISEMENTS.

A NEW DEPARTURE. Spirit Eona's Legacy to the Wide, Wide World to be sold by Agents and through the House direct.

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

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

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

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

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

[TITLE PAGE.] SPIRIT EONA'S LEGACY TO THE WIDE WIDE WORLD: VOICES FROM MANY HILL-TOPS, ECHOES FROM MANY VALLEYS. —o{ OR THE }— EXPERIENCES OF THE SPIRITS EON & EONA In Earth-Life and the Spirit Spheres: in Ages Past; in the Long, Long Ago; and their Many Incarnations in Earth-Life and on other worlds. Given through the "San Angel's Order of Light."

The book has 650 large sized pages, is elegantly bound in fine English cloth, has leveled boards and gilt top; will be sent by mail on receipt of \$2.50. Please send amount by money order or registered letter.

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

AGENTS WANTED. JOHN B. FAYETTE! Box 1362. Oswego, N. Y.

THE BOOK, "SPIRIT EONA'S LEGACY." Has found its way to England and Germany, and is on sale in Madras, British India, by Kalam Bros, in Melbourne, Victoria, by Mr. and Mrs. S. A. Morris in Auckland, New Zealand, by Mr. and Mrs. Geo. Chaisty nov. 26.

MIND HEALING! Pacific Coast Metaphysical College. THE SICK AND AFFLICTED SHOULD COME and be healed. There is help for all. Treatments given daily. Absent treatment a specialty. Will visit patients. 23 Cases formed monthly for instruction. 73.

All books, pamphlets or magazines on Christian or Mental Science for sale. Also, Occultism and Theosophy. Humboldt Library of Science, and all novels on Metaphysical Thought. Sole agent for W. J. Colville's "Spiritual Science" and "Metaphysical Questions." Complete list of Dr. Evans' works. Agent for THE ESOTERIC, Subscriptions taken at \$1.50 a year; single copies, 15 cents. Send for price list.

For TERMS OF INSTRUCTION and Treatment, call on or address MRS. SADIE GORIE, Manager Pacific Coast Metaphysical College, No. 5 Turk Street, San Francisco. dec. 7m.

CHARLES H. HEATH, METAPHYSICAL HEALER, Gives Treatments at the METAPHYSICAL COLLEGE, ROOM 71 Odd Fellows' Building, Market Street, Or at his residence, 213 Jones St. Or will visit patients.

Mr. Heath's success, of late, has been truly wonderful. Absent treatments given. 73.

All of W. J. Colville's works, and many other valuable publications always on hand. nov. 25.

DR. W. M. KEELER, SPIRIT PHOTOGRAPHER, 454 Franklin Avenue, Brooklyn, N. Y.

Those who desire correct likenesses of their departed friends can send to the above address. The doctor operates upon likenesses of the living, thereby, producing pictures of departed friends. Terms, \$5. Address as above. jan. 14.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE, This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gifts have, after a few sittings, been able to receive astonishing communications from their departed friends.

CASE: Dr. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from the old settlers whose graves-sites are now-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows: "Dear Sir: I am much pleased with the Psychograph you sent me, and will thoroughly test it in the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the *Worthington* (Minn.), "Advantage," says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. It does not require the use of a spirit box, and all that is to be tested the question whether spirits can return and communicate."

Price, \$1, postage free.

Address HUDSON TUTTLE, BERLIN HEIGHTS, OHIO. jan. 14.

The Seybert Commission—An Open Letter to the Acting Chairman.

MR. HORACE HOWARD FURNISS:—Dear Sir:—I have received the following letter of inquiry from you, and as you request the privilege of publishing my reply in your Report, I take the liberty of publishing the correspondence.

MR. HUDSON TUTTLE:—Dear Sir:—In the *Religio-Philosophical Journal* of the 27th of June, in a notice of the "Seybert Investigation," you say, in reference to the answering of questions in sealed envelopes: "Any good clairvoyant can do this."

Can you send me the name and address of any such clairvoyant who would be willing to permit us to investigate this power? As I write in an official capacity, permit me to add that my question and your answer, if you will allow it, may be hereafter used in our published Report. I remain my dear sir, etc.

HORACE HOWARD FURNISS, Acting Chairman Seybert Commission.

In reply, I can not give you the desired address of a clairvoyant, with my endorsement, not because I have not full faith in clairvoyance, but because I have no confidence in your Commission. I could expect no better treatment of those who came before you than you gave Mrs. Fox-Kane; and if you proceeded in the same manner with the best clairvoyant, you could not obtain any other than a negative result, which your Commission would herald to the world as the collapse of the high claims for Spiritual seance.

If your Commission had proceeded intelligently and earnestly to investigate, with a candor and integrity worthy of a great movement which claims to bring assurance of immortality, it would be the bounden duty of every Spiritualist to assist you to the utmost of his power. They would gladly do so, and when your Commission was first proposed, the most influential of their number rejoiced that at length the attention of scientific men was called to the subject. I need not tell you how soon they saw their error; how soon they saw that they were to expect nothing from the Commission, but an *ex parte* examination, made for the purpose of fulfilling the conditions by which money was to be gained for the University, and the subject of investigation made as little of as possible. When your Report appeared, instead of a dignified document, such as men of science usually write, it was composed in the bantering style of buffoonery and cuteness of the court fool; and while the secular press threw up the fool's cap, and shouted, Eureka! honest men (even those who opposed Spiritualism) were sad at heart that men who claimed high places in science, should so far forget themselves as to play the clown, and subscribe to a Report more damaging to themselves than the cause they sought to bring into disrepute. *

Pardon me if I speak in plain words. I dislike to use them, but this subject does not admit of softer speech or qualifying phrases. You have, after a narrow, superficial and wholly unscientific investigation, made with the determination to find only fraud and credulity, thrown your report in the face of Spiritualism, and can not expect soft words of praise. In my criticism of your Report, to which you refer, I said that you yet had the psychic field to explore; that you had just touched on some of the more material phenomena, and the more delicate and difficult mental manifestations were not even mentioned. I am glad your attention is now directed to them, and if assured that you would pursue your investigations in the line essential to success, I would gladly co-operate; but the very demand you make shows how uncomprehended and utterly incomprehensible the subject is to you.

Send you a clairvoyant? Clairvoyance is one of the most subtle spiritual conditions, the coming and going of which can not be predicated, and so little understood that its manifestation can not be assured. It comes to the sensitives, who are as delicate to influences as the magnetic needle; yet your Commission want a clairvoyant, as you would a machine, to do a certain work in the way you demand; and if there is failure, then you will cry, "See! this clairvoyant was recommended by the Spiritualists, and however sharp in deceiving them, before us nothing appears." So far from recommending a clairvoyant to you, I should hesitate to recommend any medium to go before you.

If all mediums should dignifiedly refuse, of course the Commission would be left in a bad way; but it would not care. It investigated a professional juggler, and for clairvoyance the advertisements of the daily press of professional "clairvoyants," "seventh daughters of seventh daughters," "born with a veil," and otherwise qualified to appear before the Commission. These will not be troubled by adverse conditions, and are sure to repeat their well-learned impositions, to report which will be both meat and drink to this scientific body.

Let it be understood that I write this not with distrust of mediums and clairvoyants, but in the interest of those who are genuine and true. Thus the first reason why I can not recommend a clairvoyant is because the Commission has shown incompetency to comprehend the nature of the phenomena, and unfairness in treatment. The second reason is because I too well know from long and intimate connection therewith, the necessities which environ the manifestations. They can not be produced to order. The subtle conditions on which they depend are almost wholly unknown, or when understood, often difficult to comply with. We know that there are sensitive organizations, and these at times fall into a still more susceptible state. When this occurs, the clairvoyant faculty is manifested. So sensitive and delicate is this state that the mere expectation by the subject, or of those who are near, may entirely vitiate the results.

The same may be truthfully said of the highest order of mediumship in all phases, and the higher phase the more susceptible it is to environment, as the subject is more sensitive.

I speak from an experience reaching over more than thirty-five years. I have, when sitting for table movements, a manifestation which would seem to be independent of sensitiveness on the part of the medium as any well could be, felt as if struck by a blow when some person came into the room, or asked a single question. I have at times been clairvoyant, without seeking, and when I have most desired to enter that state, I have been farthest from it.

As is well known, I have written many books under a control that has completely dominated over my individuality; and I often speak in a state approaching unconsciousness. Whenever I write, this control is always present, and its intensity depends on my physical and spiritual condition. I know when it is falling on me from the coldness of my hands and feet and the heat in my forehead, and the intensity of this disturbance of the circulation measures in the intensity of the inspiration. I know that through all these phases, friends have received communications from the departed which have been of great consolation to them.

I ask that you will pardon this allusion to myself, and understand that I only do so to make stronger the point at issue. Conscious that this is true, yet I should not desire to go before the Seybert Commission, for I should positively know that clairvoyance would be impossible, and the response from moving of inanimate objects scarcely to be expected, unless by the conditions essential to success, and have patience after many failures to continue a sufficient time to assure success.

The reason why I do not desire to recommend any one is thus apparent. When a student of astronomy would observe an eclipse of the sun he goes to the point where the phenomena can be seen. Suppose on the contrary he should enter a darkened room, and say to some one who had said the sun had been eclipsed, and would soon be eclipsed again: "If that is true, bring in the sun, and let me see it." If it can not be produced here, I will not believe it. I never saw it, and it is a false statement! This is the attitude of the Commission to this field of investigation far more difficult to explore than the calculable orbits of the solar system. If the student of astronomy should consult the astrologers, it would parallel the Commission consulting jugglers.

When the Commission has learned the necessities of the subject it has in charge, and instead of being determined to find fraud, is willing to accept facts as they transpire, I will most ardently assist in its research, until then I can not conscientiously comply.

I am fraternally yours, HUDSON TUTTLE.

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Notes from the Experience of an Old Sea Captain.

EDITOR OF GOLDEN GATE.

In the *Chronicle* of Dec. 26th I read a notice of a sermon preached by the Rev. Harcourt—"Does Death end all?"—in which that gentleman took occasion to say that "Spiritualism has caused the desolation of at least five thousand homes." While shrinking from attributing to the reverend gentleman recourse to the favorite weapon of the church when foiled by reason, still I would like to ask where he obtained his information; and I would like him to name just one case of the kind. This charge is made, as was the old slander of identifying Spiritualism with Mormonism, two "isms" as far apart as the poles. The fact is the church of every denomination will miss no opportunity to denounce Spiritualism, and they make as many tacks as a ship in a head wind; but unlike the ship, they don't beat to windward, and they get furious to find the old orthodox "clumbungey" drifting to leeward all the time. On one tack they cry out "fraud," assail the mediums, and, in some instances, resort to violence. On another tack they sing out, "Satan!" On one occasion our good Methodist minister here said, "Do not suppose, my friends, there is nothing in it; I have myself heard the raps, but it is the old devil rapping with his hoofs!"

The Rev. Fullerton starts off to Germany on another tack, and returns crying out, "Insanity." And a Rev. Innocent here tries another tack, and bemoans the "rupture of families."

The fact is these wise men recognize that the church is in danger; hence these denunciations. For if Spiritualism be true, and hell, the church's great menstrum, destroyed, what becomes of the trade; what becomes of the income? In England alone about thirty millions per annum. What becomes of the fat livings, when every man discovers that he can do his own praying, without an intercessor, when he learns that the term of the patent, handed down from St. Peter, is expired, and the monopoly abolished?

These holy men have no notion of descending to the primitive and obsolete style of the "Master." To travel about like their models, Peter and Paul, without scrip or baggage, would be most inconvenient and undignified; nevertheless, their days are numbered; they have been weighed in the balance and found wanting; they have missed their opportunity.

Instead of offering comfort, they have filled the afflicted with despair. I heard one minister tell a heart-broken family that no doubt existed in his mind that their father, whose funeral sermon he was preaching, had gone to hell, because he had failed to visit regularly the sanctuary, as he called his church. Another to a heart-broken orphan at her mother's grave had only one word of comfort—that her mother would lay there in the grave till the day of resurrection.

I could not refrain from comforting the sobbing girl by telling her not to believe a word of it, but to believe that her mother was standing there beside her, and would be with her always. And that is what Spiritualism not only teaches but proves. Yet these preachers have the audacity to accuse Spiritualism of bringing discord instead of comfort to the bereaved.

But apart from these considerations, why should the obvious interpretation of a fact be reprehensible? Why should telegraphic communication across the Atlantic or across Jordan be denounced by religious fanatics, who can swallow the whole story whole, but gag at a tiny rap?

Appos of raps, I was on my passage round the Horn in 1853, in the "Queen of Clippers," when one day my wife asked me what that rattling meant on the cabin bulkhead. I told her that probably the spirits I had heard of while in San Francisco in 1852 were rapping for the alphabet, this being their electric mode of communication; and she not being orthodox or in fear of "old horn's hoofs," repeated the alphabet. One rap came at the letter L, and finally spelled out "Lydia," her mother's name. She at once accepted the heavenly visitant, and on stormy nights a shower of raps would answer her entreaty, and assure her of their protecting presence.

One morning, about 2 o'clock, she awoke me in the next cabin, where I slept, by kicking against the dividing bulkhead and exclaiming, "They have spelt out: 'There is danger near, and no head on deck.'"

I may say, without any unkind reflection on Captain Zerega, that the "head" generally took it easy below, blow high or low; but on getting on deck in about two minutes—for having been once run down at sea, I always afterward slept half-dressed—I found the chief mate, who was every inch a sailor, pacing the poop deck. I did not, of course, tell him what I had seen on deck, nor did he think it anything remarkable, as it was a wild night, the ship under close reefs beating off the Horn.

"Geer," I said, "I was once run down on a night like this, when I commanded the 'Levanine.' I wish you would see if there is a lookout for'ard." He good-naturedly acceded to my request, and found the watch snoozing under the lee of the port gallant forecastle; however, after remaining on deck for some time and seeing nothing, I went below, and said, "I can see nothing; what is the matter?" The

reply came: "The ship, 'Sabine,' is near you." By this time it was daybreak, and in a few minutes the mate came down to my cabin and said, "A ship is approaching on the opposite tack; would you like to see us speak her?" On getting on deck a large ship was passing to windward on the larboard tack with her "burgee," or house flag, stretched out and held for us to read the name, "Sabine." The howling of the wind drowned their voices, and she passed like a flash.

Subsequently, in discussing the matter with my wife, we concluded that when I was first called the ship had been crossing us on the other tack. "Anyhow," I remarked, "we might be run down while proceeding with this long process of spelling with the alphabet." Instantly came the raps and spelt out: "In any future danger we will give five loud raps in the direction of the approaching ship."

I said, "Will you please give us a specimen?" Immediately came five raps on the bulkhead, certainly as loud as I could have made with a hammer.

Now the question arises in this connection, Who or what made the raps? To answer the learned Fullerton's objection that it might have been hallucination, I would reply that it would take a pretty strong attack of the malady to keep me on deck on a wintry night; and if the Rev. Harcourt, or my late Methodist friend—whose name I withhold because he is not here to defend himself—should decide that "it was the devil rapping with his hoofs," then I say, "Thank God for such a devil; may he always hover around 'to keep watch over the life of poor Jack.'"

Now I ask, What do I care for the opinion of the Seybert Commission, or for the concession of all the universities and holy colleges in the world? "I know," as I told my friends in Peru, in 1848, who scoffed at my report of gold in California, "I have seen the gold. If you do not choose to partake of the benefit of the discovery, that is your affair." And that is what every Spiritualist should say to the learned and reverend scoffers of Spiritualism. "The cable is stretched across the ocean that divided loving friends; if you do not desire to visit the telegraph operators, stay at home."

It is a trite though homely proverb, "A horse may be led to the water, but you can not compel him to drink." And I must confess I can not see what weight the endorsement of these gentlemen would carry in the world, more than the testimony of men far above them in the scientific world—Wallace, Crookes, Varley, Zollner, and hosts of other celebrities.

The Seybert Commission serve to remind one of those Italian savants of whom Galileo wrote to Kepler: "How wouldst thou have laughed, when at Pisa the first teacher of the Gymnasium endeavored, in the presence of the Grand Duke, to tear away the new planets from heaven with magical exorcism." To which Kepler replied, "Courage, Galileo; great is the power of truth."

A. Y. E.

[Written for the Golden Gate.]

The Spirit Side of Life.

(Given by the spirit wife of H. H. Kenyon at St. Paul, Minn.)

DEAR FRIENDS:—It is always a source of pleasure to listen to your requests for further information respecting the real life in this world beyond the sunset of mortal life, where you often wonder if all is happiness, flowers and beautiful scenery far surpassing any in earth-life.

It would give me great joy to hold the curtain one side so that you could see us and the life we enjoy here, for then you would realize the truth that very much of this life is a reflex of the sweeter side of that with you, and our surroundings would remind you of the bright days of Spring time and the golden days of your Indian Summer, but would it be well to do this? Is it not better to live and enjoy to the fullest the life in the world around you, trusting faithfully that a life well spent there will open the gate on this side to greater joy than you can imagine? I urge all of you to make the most of every passing hour, and not wait to accomplish some great thing "after a time," for you are certain of the present hour to work for good, while it frequently happens that those who wait for "a more convenient season," fail in accomplishing as much as they could were they to reverse the order, and work for good at the present hour.

I had not been in this life very long before it was disclosed to me that the effort in earth-life to faithfully improve and perform the duties of the present hour as best lay in my power, had fitted me more than all else to enjoy this life, and that the doctrine of universal salvation had been rightly understood, for I soon learned that all do not at once enter into the sweet enjoyments of this beautiful home.

There are places in this world as desolate as any upon earth, and in these desolate places people remain without appearing to realize that other parts are surprisingly beautiful, and could be entered into with due effort on their part. Progress appears to result from an innate desire, rather than an outside force. It is unsatisfactory work to force a person to look ahead for greater happiness than the present affords them. There must be dissatisfaction with the present, and longing for something better, before there will be much individual progression here or in

earth-life. If we were ushered into perfect conditions upon waking in the spirit world, I presume we would soon become dissatisfied and unhappy here, but nothing of the kind can be the lot of any one; there is something more beautiful awaiting us in the to-morrow of this life.

It is a wonderful awakening that awaits nearly every one upon this side, and none more so than those claiming to be Christians, who have blindly thought and hoped that Jesus would wipe away all stains of wrong doing in earth-life. It is sad to see such persons when they enter into the real life here, where the first lesson they have to learn is that earth-life is given them for a purpose, and that they must, to a great extent, work out the garments they will be presented in upon entering the spirit world, and that no one can wipe out the stains of wrong so well as themselves, and if this is not done there, it must be here before they can be happy and enjoy this life in heaven. There are none in earth-life perfect, but all will learn, as I did, that from a good purpose and the desire to do all things well will come very much happiness in life here as there. Continue on in well doing, ever walking in the light of your own lamp, keeping your face turned heavenward, and you will meet a welcome here that will convince you that earth-life is truly a preparatory school, and that good endeavor is certain to bring fruit that will bring joy upon this side of life where your loved ones are waiting and watching your coming.

Not long after your darling little Edna came into this life, we two walked along the bank of the river that flows by our home, and before returning had a very enjoyable time as well as a great surprise. We were in a roving mood and continued on until we came to a small stream flowing through a beautiful valley into the river, as the bank along the stream was covered with flowers differing from any we had seen. We wandered along enjoying the loveliness we found upon all sides without thinking where we were going, until we came to a turn in the stream, and saw a lovely lake before us surrounded with a pebbled shore and beautiful groves, where many grown and young people were having a joyous time boating and in other amusements. There is a river flowing by our home, but I had not seen a boat of any kind until now; in fact, had not thought of a boat until some time before this Edna said that her papa loved boating. I knew that he would soon come to us, but had given no thought to the subject of boating until here on this lake I saw many boats of various sizes, and noticed the glowing expression of the dear child's face as she watched the boats gliding so easily upon the water before us; then I wanted to obtain one, and learned that they were built here by men who were boat builders in earth-life. I explained to the first builder I met that I was expecting a friend from earth-life who was fond of boating, and would be very glad to have one large enough for three to ride in. While that man was explaining different kinds of boats, and making motions with his arms, I was surprised to see a boat begin to form on the water very near our feet, and soon noticed that his motions had something to do with the growing boat which was very soon finished, and had three seats. We were requested to get into it and learn if it was just to our liking. I was no judge of boats, but Edna said, "It was just the kind that papa liked best," which caused the builder to look as though he would say, "I thought so." We took our seats, and you would have thought we were familiar with boating had you seen us then. We attempted to express our thanks, but were cut short with "I saw how thankful you were, and am fully paid. Should you at any time want another, come to me." After spending considerable time here, as glad as we were to procure a boat, we headed our beautiful craft for home, where we arrived safely, and this is how it was that we were in possession of a boat when Edna's papa came to us, and he appeared as much surprised to find that boat tied to the shore, as we were to find the place where they are made and can be obtained for the asking.

I do not know of any other place where boats are built, but as this region is only a small portion of the spirit world, I presume there are many other places where they can be found in greater variety even than here.

Our life is full of interesting experiences affording us very great pleasure. This life is not a dream, nor are our surroundings imaginary, and I want you to put away all such thoughts. Oh, that I could enjoy the glorious privilege of walking with you through these lovely valleys, then you could proclaim the grandeur of the heavenly home, and be the means of turning many from unbelief in things pertaining to the real life and beauty of the spirit world.

A lady who had recently returned from a visit to Europe, was describing some of the sights of her trip to her friends. Continuing, she said: "But what pleased me most was the Strasburg clock." "Oh, how I should love to see it!" gushed a sweet companion, "I am so interested in such foreign sights; and did you see the watch on the Rhine too?"

Wife—"I wouldn't worry, John; it does no good to borrow trouble." Husband—"Borrow trouble! Great Caesar I'm not borrowing trouble; I've got it to lend."

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[Written for the Golden Gate.]

Invocation.

BY L. F. ANGELO.

At the foot of the mountain,
Heard of mine, before you go,
Did the summit tell the valley
What is hidden 'neath the snow.

Is there aught to cheer the toiler
When the far-off hills are gained?
Is there solace for the weary
Recommence for toil and pain?

Broader views and broader feelings—
These, my God, are gifts divine!
Lo! I bow before thee, pleading:
Help me heavenly, make me thine!

Give me strength to reach the summit,
That I may the Truth proclaim;
Grant to lead the wondering saint
In the Great Creator's name.

Widened, Lord, oh, widen give me!
Thy I crave all things above;
Only One, I must feel safely
Folded in these arms of love.

Safely in love I'll conquer,
Though the way be rough and steep—
At last the heavenly summit
Where the good in glory meet.

The Voice of the People.

BY JAMES G. CLARK.

Swing inward, O gates of the Future!
Swing outward, ye doors of the Past!
For the soul of the People is here,
And rising from slumber at last:
The black forms of night are retreating,
The white peaks have signalled the day,
And Freedom her long roll has unfurled,
And calling her sons to the fray.

Swing inward, O gates! till the morning
Shall paint the broad mountains in gold,
Till the life and the heart of the New Time
Shall conquer the hand of the Old;
Let the face and the hand of the Master
No longer be hidden from view,
Nor the lands be prepared for the many
Be trampled and robbed by the few.

The toll tells the same fruitful story,
The seasons their bounties display,
And the flowers lift their faces in glory
To catch the warm kisses of the day;
While our fellows are treated as cattle
That are muzzled when treading the corn,
And millions slain down in life's battle
With a sigh for the day they were born.

Must the sea plead in vain that the river
May return to its mother for rest,
And the earth beg the rain-clouds to give her
Of dew that have drawn from her breast?
Lo! the answer comes in a murmur,
From domes where the quick lightning glow,
And from heights where the mad waters utter
Their warning to dwellers below.

And we to the robbers who gather
In fields where they never have sown:
Who have stolen the jewels from Labor,
And lured to the hands of the throned:
For the Sower King, asleep by the fountain,
Shall wake in the Summer's hot breath,
And descend in hot rage from the mountains,
Bearing terror, destruction and death.

And the throne of their god shall be crumbled,
And the scepter be swept from his hand,
And the heart of the haughty be humbled,
And a servant be king in the land,
And the Truth and the Power united
Shall rise from the graves of the True,
And the wrong of the Old Time be righted
In the might and the light of the New.

For the Lord of the harvest hath said it,
Whose lips never uttered a lie:
And his prophets and poets have read it
In symbols of earth and of sky—
That to him who has sown the seed,
Till the angel of conscience is dumb,
The shock of the earthquake and thunder
And tempest and torrent shall come.

Swing inward, O gates of the Future!
Swing outward, ye doors of the Past!
A giant is waking from slumber,
And rending his bonds of the East;
From the dust, where his proud tyrants found him,
Unhoused and scorned and betrayed,
He shall rise with the sunlight around him,
And rule in the realm he has made.

When I am Dead.

BY FRANKLIN P. DALY.

When I am dead
I would not have the rude and gaudy crowd
Around me gather, and 'mid lamentation loud,
Tell of my virtues, and with vain regret
Bemoan my loss, and, leaving me, so soon forget;
But I would have some kind, the kindly friends,
Who, when misfortune came, so nobly did their part,
And oft by thoughtful deed my life express—
That they I have—no more, no less—
When I am dead!

When I am dead
I would not have the high and storied stone
Placed over my grave, and then be left alone;
But I would have some good thing I once did love,
Ere I did leave the joys of world above,
Placed 'neath me, and in each succeeding year
I'd have my friends renew them, and oft linger near
With loving thoughts upon the dear one laid below,
And talk of times departed long ago,
When I am dead!

When I am dead
Forgive—oh, this I pray for more than all—
The anguish I have caused—the dead beyond recall—
Think kindly on me as I lie, so cold, so still,
So poor a subject for their kind regard;
Think of my friends, and how good were their part,
Of hearts bound up I found so sad and broken;
Think gently, when this last long rest is o'er,
And gaze upon my form with looks benign—
When I am dead!

One great thought—one deed of good ere night—
Would make me live longer than I might—
That each year might number a thousand days
Spent as this by nations of mankind.
We live in deeds, not figures, in thoughts, not breath;
In feelings, not in figures on a dial. We should
Count time by heartbeats, not by hours.
Who thinks most, feels the noblest, acts the best.

Time to me is truth, half taught—
'Tis a truth that's true revealing—
More often from want of thought
Than from any want of feeling.
If I could we would convey,
There's a time we should convey;
If we but a word say,
There's a time in which to say it.

(Charles Swain)

RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at a circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room for spirits to form their battery. Let it be light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, disturbance, or any other without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, disposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that for spirits to form their battery. Let it be remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. With the same circle sit at sittings of different phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons untrained to hold hands, strongly positive, or dogmatic. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong or act or crime. At the opening of a circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. In these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesture, be given, it is necessary to follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more energetic and practical. In control is necessary for spirits as well as mortals. If dark and evil-disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates temporarily, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediumship is fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance seances, or to less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirit being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rappers, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium.

All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—Emma Hardinge-Britten.

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