



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.—A Greater than Barnum: The Influence of Food on the Health and Character, by J. Sims, M. D.; Other Mediums; Letter from Riley M. Adams; St. Andrews Hall, etc.

SECOND PAGE.—Silk Culture in California, by Amos Adams; The True Chord of Spiritualism; Edwin Arnold on Japanese Manners; Advertisements; Publications; etc.

THIRD PAGE.—From the San Angelo's Order of Light: From Minneapolis; Manly C. Cresson; Professional Cards; etc.

FOURTH PAGE.—(Editorial) The Evidence: Where the Trouble Lies; "A Bachelor's Opinion"; Editorial Not a Salute to a Tour; Mrs. J. J. Whitely; A Pleasant Surprise; Spiritists and The Census; A Modern Dogberry; etc.

FIFTH PAGE.—Items from Boston; Shattuck Hall, Oakland; Children's Progressive Lyceum; Mrs. Briggs Meetings; San Jose Lyceum; Professional Cards; Publications; Advertisements; Professional Cards; etc.

SIXTH PAGE.—Abstract of W. J. Colville's Address in San Francisco; Theosophy, Madame Blavatsky and Mental Healing; Publications; etc.

SEVENTH PAGE.—Mr. Hooker on Spiritualism: "What Advantage has Spiritualism over Religion?" Gone to Summerland; Advertisements; Miscellaneous; etc.

EIGHTH PAGE.—(Poetry) A Song for the Period; Lost Thoughts; Things Eternal; Crossing the Bar; Inspiration; Fraternity Hall, Oakland; Mrs. Nickless in Oakland; Circle of Harmony; Advertisements; etc.

A Greater than Barnum.

R. P. Journal.

According to a dispatch from Paris to the New York Mercury, Barnum congratulated Talmage on the successfully sensational manner in which he managed the advertising of his travels through the Holy Land, "and above all in the baptism sensation as reported by the commercial cable." Barnum is reported to have said that all his own Sea Serpent, Joyce Heath, Woolly Horse and Jumbo business had been outdone by Talmage's performance as John the Baptist at the River Jordan and as Paul on Mars Hill. The great American showman confessed that he saw more money in the Brooklyn sensationist's life of Christ than he himself had made out of Jenny Lind.

"To tell the truth," said Barnum, as he shook hands at parting with the great preacher: "I could not have imitated you even if I had your opportunities, for, owing to early defects of education, I have always fought shy of sacred things, and have kept my hands and the hands and pens of my advertising and press agents off of the Bible, whereas you have allowed yourself, I see, unlimited scope in that line. But the age is advancing," continued the old showman, as he himself advanced toward the door, "and you have advanced with it—what I would have called blasphemy you call business, and so it is, big business. Well, after all, it is all for the best. You have taken one pang from me in dying. I had feared that when I was called away the world would miss its Barnum, but no, it will have its Talmage. I will leave behind me not only a successor, but a superior."

Bowing politely to Talmage, the account says, the great showman hurried away to catch the train for Calais, en route for London, from which he had rushed over to Paris to congratulate the great American preacher on his magnificent success in advertising. It will be remembered that the details of the baptism were, as some paper said, as unique as realistic, rivaling anything in the Kellar troupe tableaux vivants or Salmi Morse's "Passion Play." Talmage attired himself in "the white robes of an Arab sheikh, sang a hymn and immersed his man with great gusto in the River Jordan," and had an account of the performance telegraphed all over the European world and cabled to this country. One paper says that \$250,000 is a low figure for the sales of his forthcoming "Life of Christ," and says no wonder the parson says he is "repaid for his trip;" but the paper adds, "while conceding the cleverness of this scheme, we feel constrained to ask 'Where does the Christianity come in?'"

Life extends into and through all; but they who make worldly accumulation its main object, are building things upside down.

As ten million circles will never form a square, so the united voices of myriads of men will never give the least reality to what is false.—Goldsmith.

The Influence of Food on Health and Character.

BY J. SIMS, M. D.

If we compare the tall, strong Hindoos of the mountains of India with the Esquimaux, we perceive the latter to be dwarfs in stature, strength and intelligence. These subsist wholly on animal food; but the Hindoo uses none, except milk, butter and eggs. Dr. Taylor says the Brahmins of India, are the strictest vegetarians in the world (see the Food Resources, of different nations, London, 1885, p. 32). Their athletes are powerfully muscled and remarkable for physical strength and endurance; at the same time they are far more peaceful than the Hungarians, who are famous for the consumption of large pork sausages.

Icelanders of the lowest class live almost entirely on fish; and they are an unhealthy, cadaverous race. The Lapps, whose principal sustenance is derived from the reindeer and fish, are of very short stature and inferior intelligence. It is a fact, both with regard to men and animals, that those of the largest size are the least carnivorous. A long chapter might be written on the effects of food, whether liquid or solid, on physical health. Suffice it to say, experience has proved that both nations and individuals using animal food too largely in proportion to the vegetable, are not only contentious, selfish, and non-progressive, but they are liable to calculus, arthritic, and all forms of scorbutic disease. In the *Chirurgical Review*, of London, 1850, p. 412, is an account of a man who had scurvy from living on meat and bread alone for several months. It is also stated that a flesh-eater with an ulcerated leg was entirely cured by vegetable diet. The same journal of July, 1850, adduces many examples in various climates of great bodily strength displayed by vegetarians. *The Lancet*, of London, for May, 1842, mentions a meat eating boy who was blind, and a mass of corruption, but was entirely cured by a vegetable diet, without the aid of medicine. The same journal, on pp. 401, 402, mentions the effect of such diet in some schools where this was tried. One school was in Greece, another at Albany, the capital of the State of New York. One of these, including 130 scholars, who were put on a regimen entirely vegetable, displayed much greater readiness in learning, and quickness, as well as clearness of intellectual perception.

A word as to quantity: Auguste Comte says that civilized men eat less than savages. (See *Philosophie Positive*, vol. 4, p. 465.) This, like some other of his positive statements, is positively wrong. The author knows from personal observation, that the savages of Australia, New Zealand, Africa, Asia, and North America, eat less than their civilized neighbors, and much less than English, European, and United States white people. Geo. Catlin, who lived many years among various tribes of North American Indians, and thoroughly knew their habits, says they are very small eaters. (See Catlin's *N. A. Indians*, 1841, vol. 1, pp. 123, 124.) For further information on this point, the reader is referred to Lewis on *Methods of Observation in Politics*, vol. 2, p. 450.)

As for individuals, some of the most eminent men in literature have been immense eaters, as David Hume, Dr. Samuel Johnson and Alexander Dumas, who each consumed as much food every day as would have sufficed for two or more large savages. The objects attained by food ought to be the maintenance of strength and animal heat, the production of chemical action, and, as a consequence, the evolution and development of mind. While consuming large quantities of carbonaceous material in order to sustain sufficient heat for Arctic life, we may sacrifice that high mental growth which might be attained by a less heating diet. To enter into an extensive scientific disquisition on foods as nitrogenous, and non-nitrogenous, as albuminoid, oleaginous, gelatinous, saline, amyaceous, stimulating or watery would be about as readily comprehended by non-medical readers as we were to discuss Jupiter and his two bands, or why that planet has only four moons

while Saturn has eight, or the procession of the equinoxes and the liberation of the moon.

So to be plain, we shall simply state that the lower the grade of animal that human beings feed upon, the more will the animal passions dominate the moral qualities in the consumers. Oysters and pork stimulate the salacious and lewd tendencies, whereas beef and mutton increase the muscular power; but like swine's flesh excite the pugnacious tendencies, and these are already too strong among the civilized nations of the world. Sidney Smith says: "I am convinced digestion is the great secret of life, and that character, talents, virtues, and qualities, are powerfully affected by beef, mutton, pie-crust, and rich soups." It is quite probable that the progress of mankind would be more rapid, and that salacious tendencies and crimes of violence would be greatly abated by the general adoption of the produce of the soil as food, and the entire or considerable abandonment of flesh meat, especially in warm weather and hot climates. Wheat, beans, peas, corn, potatoes, and other varieties of food containing life, and fitted to grow again, feed the spirit of man and strengthen his soul—that within him which is eternal. Pure water, and that part of vegetative growth which contains the seeds of life are the highest of all food materials, because they feed the immortal and highest principle within any human being. Until civilized nations use the purest and highest foods, they will be disturbed by wars, and embroiled by continual efforts at selfish aggrandizement, as we see at this day among the most powerful of the so-called civilized and enlightened nations of the earth.

Other Mediums.

EDITOR OF GOLDEN GATE:

Having watched the GOLDEN GATE very attentively for some time past, and having seen some of our worthy good mediums who have labored so hard in the good cause of Spiritualism overlooked by the same misunderstanding for which I cannot account for, I take the liberty of writing to you to-day and informing you of one of the good meetings we have at Fraternity Hall in this city. Last evening the meeting was opened by our worthy President Dr. McSorley, and good music by our worthy sister Mrs. Knott, and beautiful singing by our worthy sister Mrs. Rutter of San Francisco. Dr. Wheeler of San Francisco delivered a beautiful lecture—his subject was "The Fruit the Tree Bears," to which every person in the hall was very much pleased, and then our worthy good sister and medium Mrs. Cowell of East Oakland gave quite a number of fine tests to which all was recognized, assisted by her worthy sister Mrs. Dr. Wheeler of San Francisco gave some very fine readings of Theology. The hall was crowded to its capacity, and decorated with the choicest of flowers by friends of the dear good mediums; and I assure you we all look forward to having many more. T. E. G.

OAKLAND, May 27th, 1890.

[Evidently our correspondent didn't read the fine report of the Fraternity Hall meeting published in our last week's issue of the GOLDEN GATE, or the weekly reports we have published of that or other meetings for months past.—Ed. G. G.]

GEMS IN LIFE.—Justice, kindness, reason, hope, friendship and love are everlasting. The tombs have never been made that will enshrine them. The eyes fade with age, the head silvers from experience, the heart moulders to dust, while justice, like the diamond being polished, grows brighter. Nations, with their glories, perish from earth, yet the remembrance of a good deed remains. The mountains, perched adventure, comminute; flowers and copse decay the fields no more, while reason, like a light-house on a barren shore, sheds its ennobling light perpetually. The rivers desert their rocky channels, yet hope and friendship, the elevative and endearing emotions, can not die. The stars, perhaps, forget to shine, the sun may pale his glory, but love immortal sheds its conquering lustre forever, and becomes an adorning gem of future life.—J. Sims, M. D.

No man is good unless others are made better by him.

Letter from Riley M. Adams.

EDITOR OF GOLDEN GATE.

Just returned from the funeral of one of our most respectable citizens, Mr. C. B. Campbell who passed on two days ago, aged 71 years. Mr. Campbell had been a leader in our ranks for many years, never claimed to be with us in belief, but an infidel or agnostic, an honest man.

Mr. Campbell buried his father about a year ago, aged 74½ years; his body was buried in a willow basket, and his son provided it, as he (his son) belonged to our Burial Reform Association; and the cost, \$15, was within the limits of our society by-laws.

Before departure our friend requested of his wife to procure a like casket of willow and to bury the body on his own land by the side of his father's body.

Mr. Campbell left two adopted sons; these preferred to break the pledge of their benefactor as they wanted to pay extra respect to him for his goodness to them, so they hired an undertaker, and at their own expense had a fashionable funeral, including a hearse, a high-priced casket, and other trappings which were not desired and would not have been used by our friend could he have had his voice in the matter, because our Association limited a casket to \$10, and stipulated in its by-laws no parade of horses, or processions to the grave, etc.; other proceedings, such as allowing no one speaker and giving all a chance to join in speaking if they felt so disposed, were complied with according to our arisen friend's wishes, and a noble friendship was the result as was spoken of by many friends present towards our much respected brother.

Each speaker was limited by the departed one to ten minutes as requested before leaving the form. The Rev. Mr. Gilbert (Unitarian) present opened by his ten minutes speech of excellent remarks, followed by two other speakers, and the writer took his turn by the politeness of the conductor of the services, Dr. Ingals. I had no time to compliment the departed and proceeded to read a short extract from an excellent message given some time before by the spirit of S. G. Sylvester through the hand of Mr. Fish. The extract read as follows:

"We think and know that the best ornament for the departed one is to know that they acted well their part of good, constant, benevolent human beings while here, according to the best of their ability."

"It is better than polished shafts and ponderous monuments, which are destined to decay and tumble down in the future."

"We are well aware that some will say it affords business and makes a living for a vast number of people. In turn we would say, the time and genius might be better improved in providing bread and moral instruction to the needy, to the end that ignorance and physical want might be banished from the earth, and happiness be the rule rather than the exception."

"Much better use can be made of material wealth than the needless display at the burial of forms of riches. How often you see families who have no respect hardly for one another while living, and many of whom can scarcely clothe the form from the changing seasons, when they pass out they exhaust the last of their little treasures to provide a fashionable funeral, which is soon over, and then comes the dark hours of toil and self denial to pay off the score, and no one is benefited; but a little false pride is gratified and a few gossiping neighbors are more at rest, perhaps, but no real benefits. We would say, do away with false pride and let reason and common sense rule the actions of the people."

For the balance of my time I read from your noble work, "Spiritual Fragments," the most excellent article, "Funeral Ceremonies." It ought to be copied here for your patrons to read and reflect on, but have not the space to spare.

Dear brother I am going to explain here how and why I read the extract of one of my best friends, brother S. G. Sylvester, and I know his spirit will thank me for the exposition I am about to make. I was acquainted with this brother many years ago; I met him at the private seance of a medium. In 1866 I met him in Vineland, and found him a true friend until his departure from earth here.

Mr. Sylvester was a talented man and

a popular one; he thought much of public opinion; he was a few years first committee man of the town, a man of great ambition and pride. He could not bear to be unpopular, and cultivated for eminence in this direction at the expense of the higher faculties. He was seldom ever known to speak in our hall on the unpopular subject, Spiritualism. No one ever suspected his integrity; a true friend but stood in mortal dread of public opinion. He once said to me, "Why don't you dress better?" my reply was that I chose to cultivate the spiritual. He wanted me to go into business with him, I declined for the same reason; and as good a friend as he was to me he once desired me to remain behind when I was walking with him on the street towards the hall where I had business before the committee.

A few years before my friend's departure, being in Washington, I called on Joaquin Miller, the poet; he told me of his plan and course of doing good. "I do not go on the rostrum," said he, "I take private individuals and labor with them." It struck me as a good idea, and I tried the experiment with my friend, I urged upon him the importance of reform in burying the dead. We had some talk on Spiritualism and he seemed to be in doubt after we had taken the *Banner* a year together. He did not sign my paper on "Burial Reform." A few days before his exit from the body he asked me to call and see him often as he was so low and failing; I did not see him but twice and the last but one I said to him in a friendly manner, "Sylvester, if you die first I shall expect if I live to see a monument over your grave."

After my friend's demise I attended his funeral, it was private, and the next day the body was taken to the cemetery and only one carriage in attendance in which I was invited to ride with the wife and sister—a great surprise to me in consideration of my unpopularity. It was evident a change had taken place in the man, and mind I expected to see a great and fashionable display. Mrs. Sylvester said Mr. Sylvester told her to ask me to ride with them. I asked this lady if she did not think my words to her husband had not influence. Her reply was, "I think likely." So here in this case were words spoken at the right time. The message through Mr. Fish but a short time after his departure is a sufficient demonstration of the mystery, and I doubt not my friend will in the future give me the credit of being instrumental for his good while being on his death bed with death staring him in his face.

Your article, "Belief vs. Knowledge," in *Spiritual Fragments*, is the clearest, most comprehensive and truthful exposition of old Theology doctrines I have ever seen, and should be printed in letters of gold, put into a frame of gold and hung up in every public place so that all may, who will, see the flimsy foundation from which it has descended to impose upon the world.

Truly yours,
RILEY M. ADAMS.
VINELAND, N. J., May 9, 1881.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE.

The meeting at St. Andrews Hall on Wednesday evening, May 28th, was well attended as usual. After the usual opening song by the audience, Mrs. Meyers gave a fine spiritual invocation, closing with a short address on the subject of "What has Spiritualism done for humanity." Mr. Miller followed and gave a very interesting address on the general subject, and called attention of the audience to the large attendance and inviting all skeptics to attend the meetings. Master Willis Readle followed with a recitation entitled, "The Deacon and the Potatoes;" Mrs. Ladd-Finnigan followed and after a few remarks gave a large number of very fine tests. Mr. Harlow Davis then gave a large number of tests from the platform. A large number of bouquets of beautiful flowers were brought by persons in the audience, for the officers and mediums. The meeting closed at 10 o'clock to meet again next Wednesday evening at 8 o'clock P. M. at 111 Larkin street. M. H. W.

Written for the Golden Gate.

Silk Culture in California.

BY AM'S ADAMS.

The importance of placing the silk industry in California on a permanent basis has been so often discussed through the columns of newspapers, is now taking shape with a fair prospect of success, by the passage through Congress of the McKenna Bill, which provides for the establishment of a silk culture station in California, to be under the control of the Secretary of Agriculture. It might more properly be termed a branch station, as there is, and has been for years, an experimental station in Washington under the immediate supervision of the Agricultural Department. It will be a place where the farmer can always find sale for his cocoons at the highest market price.

The Bill provides that the Secretary shall purchase not less than thirty nor more than forty acres of land suitable for growing mulberry trees, and he shall cause to be erected thereon the necessary buildings, etc., for the complete outfit of a first-class silk culture station, to be provided with the best reeling apparatus that modern genius and skill has produced. From this station, silk worm eggs and young mulberry trees are to be distributed free to all who wish to engage in the production of cocoons. Thirty thousand dollars are asked to carry out the objects of the Bill.

The magnitude of silk manufacturing in the United States from raw silk imported from foreign countries can be realized when it is stated that during the year 1889 over five million and three hundred thousand pounds of raw silk was used by our manufacturing establishments. The 5,300,000 pounds of raw silk was valued at 20,000,000 dollars. The cost of reeling the cocoons necessary to make this enormous quantity of silk, would not exceed 3,000,000 dollars, leaving 17,000,000 dollars to be paid to the farmers who produced the cocoons.

By reason of our long dry summers, equable climate, the absence of rain during feeding time, our fertile soil suitable to grow the mulberry tree in great abundance, makes California preeminently the home for producing the cocoon. The absence of rain, fog and dew would necessitate only the simplest and most inexpensive cocoonery. Any intelligent child that has seen from seven to ten summers can gather leaves and feed the worms as well as the most experienced.

In about thirty days after the worm is hatched from the eggs it commences making its cocoon, which it completes in from five to eight days. When the cocoon is perfected there is still left inside a grub or chrysalis, that must be killed before it commences to work its way out by piercing a hole in the cocoon. Should this happen, the cocoon thus pierced would be valueless for reeling and could only be used by carding, and would have to be sold at a very much reduced price. The most inexpensive way of killing the chrysalis is by putting the cocoons into a steam bath, taking care to dry them immediately thereafter.

In feeding worms care should be used in having the leaves perfectly dry; therefore when dew or fog prevails no leaves should be taken from the tree until dry. Worms frequently become unhealthy by being fed on wet leaves, or on leaves that have become heated by being carried a distance in bags or boxes. It is better, therefore, to have the cocoons near where the food is grown, but it is not impossible where great care is used to transport leaves long distances and have healthy worms.

The term raw silk has been used in this paper; it means silk after it has been reeled from the cocoons and is but in hanks or skeins.

When the farmer has produced the cocoons they are taken to the Filature, a place with suitable machinery, and with deft hands the fibre is reeled off of the cocoons, put into skeins and is then ready for the looms.

Should the Government establish a silk culture station in California it would give stability and permanency to this industry that would justify farmers to engage in the production of cocoons, thus developing an industry that would in ten or fifteen years rival that of our other great production of wheat, wine, wool, fruit etc., besides diversifying the products of the soil, which the farmers are so much in need of and on which their success so much depends. We do not for a moment think that under most favorable circumstances California can, in the time mentioned, produce the amount of raw silk now imported. But if at the end of ten years it only produces one-half of the 17,000,000 dollars that are now sent abroad, would be worthy of the best efforts of every true Californian that had the best interests of the State in view.

With the establishment of a Government station in California, there is every reason to believe that in five years employment would be given to the aged, the decrepit, and the women and children of at least five thousand families in producing cocoons, at a probable income of say \$50 to \$500, and perhaps \$1000 per year per family.

MORTON, Pa., May 11, 1890.

The best help in trouble, the best guide to the erring, is not one who is utterly unnerved by the distress which his sympathy causes him. Like the skillful surgeon, his

head must be clear and his hand steady if he is to probe to the seat of the trouble and administer efficient relief.

The True Chord of Spiritualism.

EDITOR OF GOLDEN GATE.

I noticed in the GOLDEN GATE of May the 3d, an article under the heading, "The True Life," which to me touched the true chord of Spiritualism. We, as a class professing to be leaders in the ranks of true reform, are watched by the rest of the world calling themselves reformers; and it is something like a large crowd of people going to a circus—the clowns are the life of the audience—and their actions and words are watched by the audience, and when their actions and remarks fall below the plain of unfeignedness of the audience, they fail to attract the attention or benefit the lookers-on, or audience, hence the audience will be attracted in some other directions. This law holds good and true on all plains of life; the poisonous plant craves for the food that supports it, and the rattlesnake the same; and wherever there is a demand made for food, the supply comes as an answer to prayer from God or spirit, which is the life of all lives; which of all the lives that compose the human animal is capable of leading them up onto the plain of spirituality. Who will be the leader to hold the torch-light of eternal truth on the pilgrim's faith—to lead them out of the valley of darkness? Our would-be leaders in the past, and those in the present, are contending with each other; and contention is not the key to unlock the doors of heaven or happiness, but love to all humanity is not only the key to the secret chambers of success in spiritual wisdom, but it is the torch-light of immortal truth, the morning star that the shepherds of old saw, and remains the immortal star of hope in the mind of all humanity, and is seen first by that part of the mind that is watching and protecting the innocence of their own nature, and protecting such lambs from the wolves of earthly greed and gain, that came up out of Egyptian darkness through the laws of evolution, to meet spirit and clothe it. While it is being schooled in matter—for is not matter that we come in contact with our physical senses, all a manifestation of God, or spirit? And if spirit can evolve all the different species of life on earth, both male and female, and even the earth itself, why could not God, or spirit, which contains all the various life forces produce out of his eternal and almighty and immortal seed store, spiritual offspring, and then clothe them with material garments? As long as man's material senses predominate, and his judgment is formed by calling on the material senses for witnesses, just so long that person will remain in the dark, or the dark will remain in him.

As we said before about the poisonous weed's demand and supply, so it is with the demand for a spiritual light, which can only come by spiritual unfoldment. Obedience to nature's divine laws may be lived by the beggar in rags, and there will be many strange sights in spirit life, as well as here on earth. Here we may see the beggar in rags, stand beside the king with his costly robes and kingly crown; and the chance is the same, one's meeting on the spirit side of life the crown will be on the beggar and rags on the king. We are every day wearing the garments that we must wear in the future, and wearing at present what we wore in the past;—every thought is a thread that goes into the cloth that our garments are made of.

The material mind is an epitome
Composed of various lives,
And the one we feed and pamper most
Is the one that's king and thrives.

While the man or spirit encased in matter
Is living an abject slave,
And will until his spirit unfolds,
No matter which side of the grave.

A. C. DOANE.

SUMMERLAND, CAL.

Edwin Arnold on Japanese Manners.

The distinguished author of the "Light of Asia," in his present journey around the world, was entertained by the Tokyo Club at Yokohama, when the President of the Imperial University presided and proposed the health of the distinguished guest in Japanese. The speech was translated into English as it proceeded. In his reply Sir Edwin bore the following testimony to the Japanese and the religion of Buddha, from which we infer that there other religions than Christianity that have an uplifting and refining influence upon humanity.

"What I find here more marvellous to me than Fujian, lovelier than the embroidered and gilded silks, precious beyond all the daintily carved ivories, more delicate than the cloistered enamels, is that ceaseless grace of the popular manners, that simple joy of life, that universal alacrity to please and be pleased, that almost divine sweetness of disposition which, I frankly believe, places Japan in these respects higher than any other nation. This sounds like exaggeration, and I shall be reproached, perhaps, for praising so warmly a land where the women, who seem to me semi-angelic, enjoy by no means their proper rights, and where feudal laws have still left traces much too deep. But either I am an incompetent observer, or else there is to be met with in all ranks of this country an entirely special charm of demeanor, an exquisite finesse of mutual consideration, a politeness, a bumble under severity and palpably springing from graceful good will, all of which give a finer atmosphere of life, and render the courtliness of less naturally

polished peoples well nigh a vulgarity. Retain, I beseech you, gentlemen, this national characteristic which you did not import, and can never, alas, export. . . . I cannot express to you the subtle pleasure I have derived from contact with your common people in cities, and railway stations in villages, in tea houses and country roads. I have nowhere passed without learning thousands of finer manners than I knew, and without being instructed in that delicacy of heart, which springs up from true goodwill and lies above all precept."

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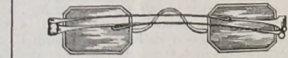
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[TITLE PAGE.]

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NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 699 & 701 Market Street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

MRS. F. A. LOGAN'S MEETINGS FOR FREE INTERCOURSE OF SPIRITUAL AND PROGRESSIVE IDEAS are held every Sunday at 10:30 A. M., at 909 Market Street, St. George's Hall. Also on Oakland at 7 P. M., and 7:30 P. M. in St. Luke Hall, 14th Street, and Broadway Oakland. Admit ten cents.

THEOSOPHY—OPEN MEETINGS OF THE AUSTRALIAN LODGE OF THE T. S. L. are held every Sunday at 10:30 A. M., in the Jewish Synagogue, Corner Clay and 13th Streets. All are invited.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrew's Hall, No. 111 Larkin Street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 1:30 o'clock P. M., at Fraternity Hall, Oakland, corner of Seventh and Perilla streets. Everybody receives a welcome.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of Theosophical Society, are held every Sunday at 10 o'clock, at 1300 Kearney Street, between 14th and 15th Streets. Earnest inquirers cordially invited.

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FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Perilla streets. Meetings at 3 and 7:30 p. m.

OAKLAND SYNAGOGUE, THIRTEENTH AND CLAY STREETS. W. J. COLLINS lectures every Sunday at 3 P. M. Class instruction every Tuesday, at 2:45 P. M., and Thursday, at 4:15 P. M.

OPEN MEETING—ON AND AFTER SUNDAY, November 11th, at 10 o'clock, a Bible Class will be held at the Home College, 34 Seventeenth street. All will be welcome.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., and 7:45 P. M., at Washington Hall, 35 Eddy Street. All are invited: Admission 50 cents. The Free Library connected with the above, opens every Sunday at 2 P. M.

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The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. WILLIAMS, and is located on the line of the Southern Pacific Railroad, five miles East of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

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Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temperate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts, with strawberries and garden products all the year,—can be bought or leased at low prices, and on easy terms.

A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particulars, will be mailed to any address.

Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. Pure spring water is distributed over the entire tract from an unfauling source, having a pressure of two hundred feet head.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30.00, \$25.00 of which is donated to the Colony. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., securing a front and rear entrance.

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Orders for lots in Summerland will be received, entered and selected by the undersigned where parties can not be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the ground.

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From the Sun Angels' Order of Light.

Written for the Golden Gate by Spirit Saldie, Leader of the Oriental Band in the Heavens, through the Scribe for the Sun Angels' Order of Light, Mrs. E. S. Fox.

CHILDREN OF THE ORDER.—Saldie greets each one once again. She has come from the Summerland of the skies where nought but peace reigns, where Love in its fullness dwells, and where redeemed children of the infinite bask in the sunlight of His presence, and sorrow is unknown. There on the border land of the sixth and seventh spheres is being builded a Temple such as never graced the surface of this earth, even when man boasted great knowledge of architecture and surpassing skill in the execution of such knowledge. All the mighty structures of the past in the old cities that have passed away, leaving but few landmarks buried in the sands of time, were but materialized expressions of a thought transmitted from angel minds, shadows and counterparts of structures that still stand as permanent monuments of the skill of master minds in the heaven of heavens. The earth shadows have yielded to the powers of age and time, have been buried in the sands of earth, as fallen beauty the touch of decay, leaving only unsightly ruins to tell the story of their existence, and of man's former skill and wisdom. This skill and wisdom, though it has left upon earth but faintest type and shadow, has many monuments in far away skies.

The spirits who yet know nothing of the higher heavens, vainly suppose their worlds the all of the Father's great domain. They are blind and deaf to the beauties of the world of light. Not having redeemed themselves from the power of materiality, they are not able to rise beyond the thought-world that now holds them spell-bound, as in a mighty net work of humbug will, and thus they refuse to learn of the higher life, or to allow those they can easily control and govern to reach into the realms of clearer light for wisdom and truth.

Children, this is why Saldie has bidden you, each one, to rest content in no teachings that have not the true ring of the higher spheres. Saldie longs to see the banner of light float o'er all the earth. But earth's children, both mortal and spirit, are bound with chains and fetters. They aspire not to the knowledge that would bless them and make the journey home short and peaceful. Rather they wander in the wilderness for years and centuries than march boldly and strongly through, guided by a power both willing and mighty to lead them triumphant home.

Children, the Temple of which Saldie has spoken, is nearing completion. There Saldie will gather her own in the new year for a grand jubilee, such as earth never knew. Those who long ago finished their pilgrimage through matter, who, in the ages that are past and gone, builded upon earth shores the massive structures that were counterpart of those in the heavens, and also expressions of their own master skill and wisdom, wait the home-coming of Saldie's chosen ones; her true and faithful pioneers who have so nobly planted the standard of Truth and Love on the battle-field where error and false teaching, treachery and ignorance, have contested every step of their way.

Saldie can shout with happiness, as she sees her own banner floating in the breeze upheld by her brave, valiant ones, who falter never, nor allow it to trail in the dust. They are tried and proven, and songs of rejoicing echo and re-echo through the vaulted arches of heaven. Hallelujahs are sung, and the skies ring with gladness. The Temple stands with open doors.

Children whom Saldie loves: the pathways are paved from earth even to the threshold thereof, and your glad feet shall walk therein when your work in the valleys is accomplished. Let no weak thought enter your brain; no thought of retracing your way back into the valleys. Saldie would no longer lead you through the winding mazes of the wilderness. Rather would she send forth the notes of stern command and demand obedience thereto, and thus lead you by a love that brooks no delay and hasten the home-coming—the grand fulfillment of long cherished hopes and purposes.

Children, Saldie will listen to the echoes of each heart as you read her words. To those who send forth a hearty "Amen" thereto, Saldie will give an added blessing of peace that will quell the storm of lesser good and bid you triumph o'er all that vexes and troubles you. You have not come into this world of adverse thought and purpose to find true happiness. But you shall leave to the world landmarks that will be immortal. They will exceed those left by master builders in the long ago, and the sands of time will not bury them, nor will decay touch them with its destroying hand. The landmarks you shall leave are Foundation walls, on which shall be reared Temples of Wisdom, imperishable as life, immortal as its author.

Children, become wise in all things; be not deceived nor misled by the false light held up by those who know not of higher heavens. Those who can talk sweetly of the ways of the Infinite and the pathway through the wilderness. Better the strong, willing hand that resolutely points the straight pathway and leads you lovingly yet unerringly therein, so you

will reach home in the not far away, so will you enter the Temple and join voices with the redeemed ones there, who now wait to welcome you with joy and gladness.

With Saldie's love and blessing, her words are sent forth to each true, faithful child. Peace be with you. SAIDIE. J. B. Fayette, President and Corresponding Secretary of the Sun Angels' Order of Light, Oswego, N. Y., May 18, 1890.

From Minneapolis.

IN COMPLIANCE with the request of some of its members I forward to you for publication a report of the rise and progress of the Washington Union Club of this city. It is a portion of the fruits of Mrs. Pruden's efforts, in our midst, whose work dates back not more than one year.

But let us tarry with this most estimable lady a few moments, or long enough at least to learn something of her development. Through the loss of her only child, Willie, she became a medium, developing in several different phases, among which are inspirational speaking, clairvoyance, clairaudience, test and psychometry; and while she may be considered best in the two mentioned phases, the is good in all, and is constantly improving in every phase of her mediumship, and any one of her lectures would convince one that she is a *philanthropist* in every sense of that term. And while every body she aims at error comes from the shoulder, she is lenient with those who are suffering from its effects; and as the lightning that flashes behind the clouds reflects its light through every feature, so her every feature reflects the grand illuminations of the control, while often the words that fall from her lips are clothed in language *grand indeed!* Her argument is plausible, convincing and incontrovertible, and I have no doubt that there are, often those in her audience who feel like calling upon the rocks and mountains to fall upon them and hide them from the wrath to come. I should not omit to mention the fact that she is highly dramatic, personating dramatically; I have heard Parepa Rosa sing through her while she would in personations almost outdo the original Rosa herself both in gesture and singing, while of E. V. Wilson her personations are as equally unmistakable, leaving no doubt in the mind of any one who has seen him in earth-life that it is he in spirit.

In her mission here we find continual proofs of the ancient adage, that "a prophet is not without glory save in his own country," for while she labors with a courage that seldom finds an equal (if at all), she meets with an encouragement of a most impoverished type. While her audiences are sometimes small in number compared with the population of this city, the contributions are smaller still; but she is in this instance a type of the "humble minded Jesus," as "the poor, she has always with her," hence the cause of the children's lyceum which is to be the ultimatum of her mission among us, languishes in rather discouraging extent. She labors incessantly in defense of the truth, and that, too, without even the thought of remuneration for her services, only her heart and soul longs to see the lyceum under way; a little world revolving upon its own axis.

And while I do not censure any one for not giving more of the "legal tender" to assist her, and the grand cause of which she is the champion in this city, I must, I do my duty, say that financially speaking, the assistance rendered her is *deplorably small*.

Some time in April last, the Washington Union Club was founded with a respectable showing of charter membership, and on Sunday May 9th the children's lyceum was formed, which is the first work of the Washington Union Club; obtaining what little means they have used as judiciously as possible by giving domestic and dances twice a month alternately with meetings with the only place we have at present for all these different social events; lectures by Mrs. Pruden every Sunday morning, and tests gatherings Sunday evenings has already become a household word with some of the little charter members while Mrs. Pruden's place in their little hearts is paramount to all others.

While (as I have stated before) Mrs. Pruden expects or receives no remuneration herself as a reward of her labors, her every feature betrays the fact of her entire satisfaction since the lyceum has become a living plant, soon to bloom into everlasting splendor, as a monument to the memory of her arduous labors since the beginning of her development. And as she and her noble work will live forever in the memory of those whose lives she has lived to bless, may those flowers bloom perpetually, and in spirit world bless her existence there, for most fitly has her noble work been done; through her it was executed, while her little son was the sole architect of its grand design, majestic structure, noble, *grand, sublime*.

Upon a firm foundation thou shalt stand Eternally witness to the spirit land, With freedom's banner from thy top unfurled A beacon light to our misguided world; Stand thou forever through mist and fog and storm 'Till superstition in her hopes forlorn; No longer trust, but to the right one yield, Her cause, her armor, sword, helmet, shield. H. BRADY.

Manly Concession.

EDITOR OF GOLDEN GATE:

Referring to Rev. John A. Thompson, Pastor of the Presbyterian Church of Vancouver, Washington, and his reply to my letter concerning his sermon at the funeral of the late General Milroy, I will say that I find so much to admire in his letter, that I have no disposition to quarrel with him, and am willing to give him the right hand of fellowship, and feel like calling him "Brother." I now ask his forgiveness for inferring that General Milroy was in his "dotage" when he last united (by confession of faith) with the Presbyterian Church at Olympia, and confess that I was in error on that point. And I will simply say if the Doctor will refer to my letter, wherein the doctor will find, he will find that word used in quotation marks and taken from the comments of Oregonian referring to Robert Dale Owen being in his "dotage" when he was captured by Spiritualism, and I heartily endorse what Dr. Thompson writes concerning that illustrious author and ripe scholar. I shall not quarrel with the doctor concerning his views of the great Teacher, "Christ Jesus." I am certain he can use no words of eulogy concerning his character, that I cannot subscribe to. I only regret that neither the doctor nor myself can be accounted full believers in the scriptural sense of the term in Him; for he says: "He that believeth on me, the works that I do shall 'be also, and greater,'" for I go to "my Father." And while I partially agree with him in his strictures on spiritual manifestations, I would suggest that it may be possible that the doctor may have been looking for the dark shadows rather than the light, in his study and investigation of Modern Spiritualism.

That evil spirits return and communicate with us I do not question; for evil persons die, and that we draw around us evil influences there can be no doubt. But if the doctor cannot discern the flood of light that is now pouring into the world from the spirit realm, I cannot help it; but I think he does, and is now helping to herald the light even though he knows it not. For proof of which, I again refer to excerpts from his sermons and the finer points of his letter in reply to mine.

PORTLAND, ORE., May 13, 1899.

God is the best we know.—*Matthew Arnold.*
What makes life dreary is the want of motive.—*George Eliot.*

The wise and active conquer difficulties by daring to attempt them.
The wise man knows he knows nothing; the fool knows he knows all.

A little seeing saves much looking; a little speaking saves much talking.
If thou sustain injustice, console thyself; the true happiness is in doing justice.

All around us in nature we find silent forces working out the greatest results.
We always take credit for the good and attribute the bad to fortune.—*La Fontaine.*

CATARRH.

CATARRHAL DEAFNESS—HAY FEVER.—A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and catarrhal tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are permanently cured in from one to three simple applications made at home by the patient once in two weeks.

N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent free on receipt of stamp and postage, by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada. *Christian Advocate.*

Sufferers from Catarrhal troubles should carefully read the above and be cured.

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ITEMS FROM BOSTON.

W. J. Colville, during his recent visit to Boston, was warmly greeted by old friends and new. A series of drawing-room lectures was given at Hotel Huntington, the residence of Mrs. Frances Miller, editor of a bright and helpful paper named *Devine Science of Health*. The lectures were given on Wednesday and Thursday, May 21st and 22d, at 3 P. M., and on Friday and Saturday, May 23d and 24th, at 7:30 P. M. Questions poured in after the address, proving that the great questions which are agitating the minds of the Western public are equally important in the eyes of dwellers on the Eastern coast. Nationalism and Christian Socialism are to the front everywhere, and no speaker on any progressive theme can fail of being called upon to advocate and elucidate these essentially vital and happily popular questions.

On Wednesday evening, May 21st, W. J. Colville lectured in East Somerville, a suburb of Boston, to a large and deeply interested audience, but the great public feature of his Boston visit was the gathering at Berkeley Hall, which in years gone by has been the scene of so much of his peculiarly successful work. On Sunday, March 25th, before 3 P. M., there was not a vacant sitting in the floor or in the gallery. The lecture on "The Day of Pentecost, and Its Lessons for the Modern World," was pronounced an extraordinarily powerful and convincing effort. The entire services, invocation, poem, singing, etc., were in perfect harmony, and many warm desires were expressed that the speaker would occupy the hall every Sunday during the Summer season.

Mrs. Lillie's engagement for the present season expired Sunday, May 25th. She lectured in the morning and again in the evening, to very large and much delighted audiences. Mr. and Mrs. Lillie are very popular in Boston, and are doing a very good work.

The *Banner of Light* is flourishing. Its veteran editor, Luther Colby, looks hale and hearty and as genial as ever; he is indeed a "grand old man."

May and June are delightful months in Boston. Every kind of society holds its anniversary, the parks are exquisitely lovely with their wealth of flowers and fresh foliage; the streets are however so crowded with pedestrians that in the middle of the day it is almost impossible to thread one's way into the innumerable handsome stores, each one of which seems more crowded than its neighbors. Boston is truly a wonderful and magnificent city, and during the past few years its growth has been fully as phenomenal as that of any Western city, and in the increase of material size, wealth and grandeur, the culture of man's highest faculties has not been neglected.

Shattuck Hall, Oakland.

EDITOR OF GOLDEN GATE:

The Spiritual Meeting, last Sunday was opened by Mr. Hyde. Mrs. Logan arrived from her meeting in the city and took the chair, and stated the object of the meeting. Mrs. Hendee was then introduced, and spoke at length in a trance and went among the audience, of about forty persons, with improvisations in poetry and words of cheer to each one respectively. Mrs. George spoke on a reform in healing, right living, etc. Mrs. Lewis Holman entertained the audience for a few minutes. Mrs. Turner, Mrs. Gardner and Mrs. Otto were all influenced by the invisibles to give remarkable tests; Captain Brown made a brief speech, and the meeting adjourned until evening.

In the evening after the invocation by Mrs. Logan, Mrs. Dr. Paulson sang sweetly "The Mystic Vail." Dr. Paulson then made preliminary remarks to a brief lecture to be given next Sunday evening. Another beautiful piece of music sweetly rendered prepared the way for that grand medium, Mr. Pattison who not only instructed but amused the audience by the variety of manifestations, with which he is peculiarly gifted. He closed by saying he would be present next Sunday evening. Prof. Ewens gave grand tests to a Swede, speaking to him in his own language. Mrs. Jennie Mason spoke of the truths, beauties and uses of Spiritualism.

Mrs. Logan said she was always glad to see upon the stand the GOLDEN GATE, *Carrier Dove*, and that gem of a magazine *the Gleamer*, besides other spiritual literature, that all may avail themselves of this series of reading matter which is so far superior to the disgusting reports of glibbing machines, crimes and casualties caused by false demon rum, which we find every morning in the daily papers. REP.

The Children's Progressive Lyceum.

EDITOR OF GOLDEN GATE:

On next Saturday evening, May 31st, the monthly entertainment will be held at the hall, 909½ Market street, when, from present indications, there will probably be a good musical and literary programme as those of the past, and the usual dancing will close the evening. This month, as in April, it was decided to offer rewards to the pupils who dispose of the largest number of tickets for the entertainment. The first to the one who sells the largest number over ten, and a prize to those selling the largest number over five.

Mr. J. L. Morse, an old worker in the cause of Spiritualism, on Sunday also offered a reward of one dollar to the pupil who on the first Sunday of July should present the best essay on Spiritualism, the only condition being that they should not ask their parents or friends, but to do the thinking and writing themselves. This I

is thought will draw out some pretty thoughts from some of the members closely related to the distinct spiritual feature of the Lyceum's effort. The next pleasure will be the picnic. It is now decided that the Lyceum will hold a basket picnic at Mill Valley, on the Northern Pacific Railroad, about eleven miles from the city, on Sunday, June 8th. The Lyceum members will meet at the Market-street ferry in time to take the 9 o'clock boat for Sausalito, where the narrow gauge train will carry them to their destination. Sunday was selected as it was thought by some that a number would be enabled to enjoy the day who could not picnic during the week. Notices have been sent to the different spiritual meetings inviting them to join with the Lyceum in a day's pleasure in the woods, and a general invitation is extended to all who desire to harmonize in the freedom of open air and beautiful natural scenery to accompany the Lyceum. Trains leave hourly up to 11 o'clock for Mill Valley, and the fare will probably not deter many from going, as it is 50 cents for adults and 25 cents for children, those under five years being free.

The exercises on Sunday were very good; the words of wisdom having much spiritual food for those who heard, and being quite numerous through the united efforts of the conductor, Mrs. A. L. Ballou, and the leaders. The feminine members gave all the other performances, which included: song, "Mrs. Pussey," by little Lillian Holmes; recitation, "I Stood on the Bridge," Bertha Jones; recitation, "A Good Name," Violet Holmes; recitation, "A Little Country Girl," Cora Mitchell; recitation, "Cause for Complaint," Gertrude Grant; recitation, "Help One Another," Ida Morris; recitation, "Four-and-twenty Frogs," Lena Miller. The general subject for discussion was, "The Influence of Music in Spiritual Development;" several furnished some thoughts upon the subject, and for next Sunday, by vote of the Lyceum, it was decided we should consider, "Colors, their significance, etc."

The musical improvement inaugurated at the social meeting of the week will receive further attention on Thursday night of this week, when all the members are invited to be present at the residence of W. F. Muhler, Jr., No. 30 Fell street, young and old, when some rehearsal will be had.

W. J. KIRKWOOD.

Mrs. Briggs' Meetings.

EDITOR OF GOLDEN GATE:

Another meeting was held at Metaphysical College, last Sunday evening, under the direction of Mrs. Scott-Briggs. There was a good attendance and the floral offerings were many and beautiful. The meeting was opened by an appropriate vocal solo by Mrs. Clarke. Mr. Kimball then read an essay, after which the faithful worker for the Cause of Spiritualism, Mrs. Wiggins, came forward and delivered a fine inspirational speech, followed by a number of excellent tests. Harlow Davis then occupied the platform for upwards of an hour, giving a large number of excellent tests which were all recognized. After singing by the choir, the meeting was dismissed to meet again next Sunday evening. REPORTER.

Mrs. J. J. WHITNEY.—The above named clairvoyant and test medium gave one of the best entertainments at the Tabernacle on Sunday night last ever given in this city; and it was plainly evident that Mrs. Whitney is one of the very few first-class mediums in the city. In these days when mediums are principally frauds, it is refreshing to find a real scholar in the business; one who makes this science a life study and who succeeds. Mrs. Whitney is located in Malmouth block, Fourth and Morrison Streets, and those who desire to solve the mysteries of the hidden life beyond, will do well to consult her.—*Times* Portland, Ore.

—Mrs. M. J. Hendee, now residing at 750 Market-street Station, is meeting with her usual grand success as a test medium, and will obey her inspirations in opening a meeting in Shattuck Hall, corner of Eighth and Broadway, Oakland, at 11 A. M., Sunday. Psychometric reading, improvements, etc., will be the order of exercises. Admission only 10 cents.

DR. DOBSON AND TWO THOUSAND DOLLARS.

FRIEND CHAPPEL: Like the man in Scripture history, this day I do remember my faith, that of not telling you of a remarkable cure performed by Dr. A. B. Dobson, of which I learned while at the Delphos camp-meeting in Kansas, last September. A gentleman learning I was from Clinton, Iowa, asked:

"Do you know Dr. Dobson, of Maquoketa, Iowa?"

"Oh, yes; very well."

"Well, I know of a very remarkable cure here in Minneapolis, Kansas. The man was given up to die. He had spent \$2,000 on various doctors, but all to no purpose. Finally a friend advised him, as a last resort, to send to Dr. Dobson, and he is now a well man. One month's medicine—just one prescription—cured him."

The man was a stranger to me, and so I made further inquiries. While in Pleasant Valley, visiting with the Benedicts and the Websters, I spoke of the matter and I found that they knew both the man who was cured and the man who advised him to apply to Dr. Dobson. They confirmed all that had been told me on the camp ground, and more. The man's name was Cunningham, and the man who advised him to write to Dr. Dobson was a Mr. Goncher. Mr. Cunningham paid the "legal regulars" \$2,000 and received no benefit; he paid Dr. Dobson for one month's medicine, (\$2.00, we believe the terms), and was cured.

Great is law (3) and great are our "regulars" (3), but Dr. Dobson carries away the victory.

LOIS WAINBROOKER.

Longmont, Colorado.

[See advt in another column.]

San Jose Lyceum.

EDITOR OF GOLDEN GATE:

At 9 o'clock yesterday morning, a merry group of children were gathered, (as well as many older ones), at G. A. R. Hall, and as the carriages drew up before the door, the company were quickly transferred to seats therein, and were soon wending their way to Blackberry Farm, distant about twelve miles. They arrived at the grounds about 10:30 o'clock, and found most beautiful grounds; a clear, running stream of water; tables, benches and excellent accommodations for picnic purposes.

After exploring the grounds, and transferring baskets loaded with provisions to the tables, several made themselves useful in arranging refreshments, making tea and coffee, lemonade, &c. At 12 o'clock the attention of those present was attracted by a loud blast from a horn, and running to see what was the matter, the Secretary said that was the signal to call them to dinner. When all had assembled they were seated at the tables, and partook of a bountiful repast; when all had been served—not forgetting the drivers of carriages—all, each and all amused themselves in the manner best pleasing to them. Some in swings, some gathered together in groups talking, and others rambling around in search of wild flowers.

There were several other parties picnicking on the grounds, and all listened respectfully when the Conductor of the Lyceum, Mrs. H. L. Bigelow, stepped forth and called the children together for the benefit of the children present, speaking of the Lyceum, its principles, work, &c. The children sang some of their sweet songs, after which Miss Carrie Downer, Minister of the Gospel of Spiritualism, was introduced and spoke about ten minutes. The thoughts presented were grand and beautiful. She was followed by Mrs. Fuller, who gave us some fine thoughts from the angel world. The children sang some more songs, and again dispersed, but not until it had been announced that next Sunday was our entertainment. Consisting of songs, instrumental music, recitations, etc. All present cordially invited to be present.

Finally we boarded our conveyances and wended our way homeward, feeling that our lives were made brighter, and that the day spent in communing with nature under the broad, blue canopy of heaven, would be one long to be remembered with pleasure.

A PARTICIPANT.

SAN JOSE, May 26, 1890.

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SPIRITUAL FRAGMENTS.

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Both interesting and instructive.—*Leadville Herald and Democrat.*

Every thinking mind can reap consolation and benefit from them. They constitute a philosophy in themselves.—*The Better Way.*

These gems treat of spiritual subjects in a very beautiful way, and will give satisfaction to many a reader, in this permanent form.—*Alcyon.*

The volume is not only beautifully gotten up, but abounds with inspired teachings, and is a credit to the author.—*Charles P. Cook, Brooklyn, N. Y.*

"Spiritual Fragments," is a treasure of priceless value to the world, and must be appreciated by it in due time.—*Riley M. Adams, Vineland, N. J.*

They deal with some 750 distinct subjects. The teaching is on the whole sound, and uttered with great literary grace and lucidity.—*Medium and Daybreak.*

They will be found interesting and instructive reading. The book is embellished with a fine life-like portrait of Mr. Owen.—*Religio-Philosophical Journal.*

Mr. Owen was for a quarter of a century editor of the *San Jose Mercury*, and is well known throughout the West. He has always excelled as a writer of humanitarian editorials.—*Golden Era.*

I find in it "rest for the weary," encouragement for the weak, hope for the despondent; in short, a panacea for many of life's ills, if these thoughts were but coined into practice.—*Mrs. R. S. Lillie.*

A collection of choice gems of thought on a very large variety of topics, all of which are treated from the broad, liberal standpoint of a man of culture, experience and deep spiritual conviction.—*W. J. Colville.*

They should be in the hands and form a text-book for every thinking, reflecting Spiritualist in the land; it should be constantly by his side and used as a text-book of the higher teachings of Spiritualism.—*Hon. Amos Adams.*

Such "Fragments" are "whole thoughts" for the mortal. They are good to lie round where one can tell the tale to the idle moment I never open the volume without finding a thought or a suggestion that stirs the mind.—*Charles Daborn.*

Coming from the pen of Hon. J. J. Owen, editor of the GOLDEN GATE, of San Francisco, there is no doubt in the minds of those who know of the writer and his literary efforts, that his "Spiritual Fragments" will be veritable crumbs of wisdom.—*Oliver Branch.*

The day it came my wife took it as I was showing it to her, and has kept it ever since; and occasionally says "Hear this, John," and reads one of them. She finds a good deal of consolation in these "Fragments," and keeps the book open on her work-table in her hands about all the time.—*John Wetherbee.*

It is packed full of the grandest, most elevating and inspiring sentiments that I ever read. I can not open to a single page that I do not find something that commends itself to my better and nobler self. It can be but a great good.—*W. H. Smith, of the Darns Safe and Iron Works Company, Boston, Mass.*

I think your book is a beautiful gathering of pearls of wisdom and truth, which may well grace the library of every Spiritualist, and to those who walk in sorrow's sombre ways, upon perusal of many of these cheering pages, as they have appeared in light, which shall illumine their pathway and inspire fresh vigor to their faltering energies.—*Samuel D. Greene, Brooklyn, N. Y.*

It is precisely such a work as would afford appropriate readings for our Sunday services and lecture scholars. Those who have been in the habit of reading these noble ethics as they have appeared in each issue of the GOLDEN GATE, will rejoice to find them gathered up in the form of a handsome and attractive volume.—*Emma Hardinge Britten, in "The Two Worlds."*

I feel that I am blest with a true spiritual friend that I keep readily at hand to cheer me in times of despond. It certainly embodies the true precepts to a correct and therefore heavenly life. Sweeter fragments no'er were gathered. Ne'er were placed before the world: And we speak for them a mission Equal to the truth of old.—*Sarah A. Ramsdell.*

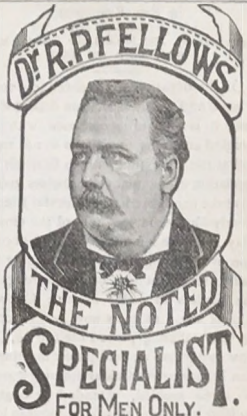
On this Coast especially, and to an extent among the readers of Spiritualism, there is a thirst for the world, Mr. Owen is appreciated as one of the most graceful and forcible of writers advocating the cause of "Modern Spiritualism," while the editorial fraternity of California agree, from long acquaintance with him as a secular editor, that he is a writer of fine general ability. We shall give "Spiritual Fragments" a place in our most valued collection.—*The World's Advance Thought.*

They touch upon a great variety of topics, but the main themes are the power of love, the influence of home, the vitality of the spiritual in man, the spread of free thought and the decadence of religious sectarianism. Mr. Owen is a clear, forcible and earnest writer. There is the ring of genuine conviction in everything he writes, and no one can read a few pages of this book without gaining suggestions for thought. Every Spiritualist has his candor, moderation, tolerance and high aspirations, the Cause would be much stronger than is to-day.—*San Francisco Chronicle.*

I must say, Brother Owen, your "Fragments" are soul-searching, love-seeking, harmony-inspiring, and peace-giving to all who have tasted the sweet waters of Spiritualism, and the pure nectar of its divine truths. Some of its passages are like hanging baskets of rare and fragrant blooms in the "Garden of the Gods." They are like healing balm in many a worn and weary traveller on the dusty road of doubt. They portray the grand sublime principles of Spiritualism in symbols of beauty, and sing songs of sweetest gladness to the lone soul that is weary and longs to pass away, and tightens again the threads of angel-taught truths.—*Rose L. Bushnell, San Francisco.*

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[From the GOLDEN GATE.] "Similar advertisements from unreliable practitioners have been frequently assailed and exposed by the press, but Dr. Fellows stands foremost in his profession, and IT IS SAFE TO TRUST HIM."

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Mr. Hooker on Spiritualism.

EDITOR OF GOLDEN GATE.

I have lately had some correspondence with Mr. Isabella Beecher Hooker, who is a well-known Spiritualist, and a sister of the late Henry Ward Beecher, in which she sent me to read and return the slips of two articles. One attacking Spiritualism by the Rev. C. B. Smith, D. D., and highly complimenting John Hooker, the husband of this lady, who is an eminent lawyer in Hartford. The other slip was John Hooker's reply to Mr. Smith. The reverend gentleman's article, though able as a scholarly writer, is unworthy of notice and manifests the usual skeptical ignorance, but being a classmate of Hooker at Yale and speaking of me so approvingly as an individual, gives a character to the latter's reply to evangelical readers, but the reply itself is so good, and so full of similar criticisms that I send it to you to print, as I took a copy before returning the slip to Mr. Hooker, as it is worthy of a general reading. I do not know where this correspondence was printed, but presume it was in some religious weekly, but I think the reply of Hooker worth a place in a Spiritualist paper so I send it to you with my introduction.

Respectfully,
JOHN WETTERBERG.

BOSTON, May 13, 1890.

The Rev. C. B. Smith, a class-mate of the writer at Yale College, in a recent article in your paper on Spiritualism, has noticed an address delivered by me on that subject, before a society of Spiritualists, and while dissenting wholly from my conclusions, speaks most kindly and commendably of me personally. It will be impossible in any such space as you would allow me, to answer the points made by him, especially that with regard to the unsatisfactory character of the proof relied on to establish the claimed facts of Spiritualism. I will, however, present briefly two or three points, which I think worthy of consideration:

1. While it would be in bad taste for me to quote Mr. Smith's words of commendation of myself for merely any personal reason, yet as I am totally unknown in your part of the country, while he is so well and favorably known, I owe it to the cause I represent to put considerations of mere delicacy aside and to avail myself of the generous certificate he has given me. He says, "Mr. Hooker has no superior among his class-mates as a thinker and a scholar. His mind is clear, keen, logical and strong. . . . He is a lawyer of great ability. . . . There is no can, or bumbag in him, and he is the last man we should suppose could be carried away by a delusion."

Now is it likely, being such a man and having nearly fifty years of experience applying evidence to facts, that I should wholly lose my head in dealing with the question of Spiritualism? Wm. Crooks and Alfred R. Wallace are at the head of the English scientists, and both beginning in unbelief carried on investigations which have never been surpassed in thoroughness, and have become believers and have published books in its defense.

2. My friend makes a point of the triviality of some of the phenomena of Spiritualism, and the low tone of the communications. "The gabble of fools," he calls it, and asks, if dying makes men fools. His assumption that every thing that purports to come from the other side is low, or even commonplace, is utterly unwarranted. I have never heard or read of anything more elevated in thought or finer in expression, than I have heard from what I believe to be disembodied spirits, and that through mediums who were unable in themselves to conceive the thoughts or use the language. But a great deal that is said is undoubtedly commonplace and trivial. What else might we expect from the very commonplace people who make the majority of those who go over? We too often have the impression that there is such a perpetual pressure of the sublime and awful as to expel from the mind all thoughts but solemn ones. But that world I believe is only another stage of existence, higher than this, but like this, full of social life and all that enlivens social life here. In such circumstances triflers would still tifle, the ignorant would still show their ignorance and the ascetics to a higher level of thought and expression would be the exceptions. It is to be borne in mind also that these communications are generally the talk of friends with friends, in a familiar way, and that they are not addressing the public, or posturing for observation or criticism.

But let us compare these undignified acts of these commonplace souls with certain other accepted manifestations from the spirit world, which the church has never thought of criticizing. We are told in the New Testament that Christ after the crucifixion came back to earth as a materialized form, and that on one occasion, when several of the disciples had been toiling all night at their nets, they saw, as the morning broke, the Lord standing on the shore, where He had made a fire of coals and was broiling some fishes. And this was the Lord of Glory, who had just completed his sublime sacrificial work, and had visited the heavenly world, the radiance of which to him, its Lord, no human imagination can conceive, and yet he comes back to earth and is seen broiling some fishes. If this had not appeared in holy writ, but in some unimpeachable record of the times, or been received through some mediumistic agency, the whole Christian world would have scouted it as absurd in the last degree, and the Seybert Commission would have thought it too contemptible for a moment's attention. Yet when we consider the loftiness of Christ's character and the low level of ordinary human life, I

am sure there can not be found an act of a human disembodied spirit that can justly be compared to this for want of probability or want of dignity.

3. My friend thinks it ridiculous that spirits should make known their presence by raps and other physical manifestations; but for those who know nothing about how spirits can communicate with mortals, it is very unscientific to say beforehand that it can not be in this particular way. It is a sufficient answer to say that by these modes there have come communications which could not possibly have come from any other than intelligent minds. The evidence on this subject is absolutely conclusive. It can not be gone into here, but I do not hesitate to say that if any intelligent and honest-minded man can see what I have seen he would inevitably come to my conclusions. I started on my investigations in utter disbelief and with a great distrust for the whole subject. My friend says of the investigators who have been convinced: "They desire to have it true, and there is only a short between that desire and truth." The fact with the most intelligent investigators is exactly the opposite. I did not desire it to be true. I thought it a delusion, and set out to prove it to be so. And after my investigations began I held on for a long time to the theory that all the phenomena could be explained by mind-reading, and it was not until facts compelled me to give up this theory or confess myself a dishonest man, that I yielded to the inexorable fact.

My friend speaks confidently and with an apparently certain knowledge about what is and what is not, in this matter. I can not say how much candid and prayerful thought he has given to it. (I have given all these.) But I can say without hesitation that I have almost invariably found that those who are most positive in their rejection of Spiritualism, have been those who have never given it serious and unprejudiced examination. I can not do better than quote a few words from Alfred R. Wallace, whom one of the religious papers speaks of as a man in whom the candor of the scientific method is conspicuously illustrated. In a recent article in an English journal he speaks of the subject as follows:

"The fact that Spiritualism has firmly established itself in our skeptical and materialistic age, that it has continuously grown and developed for over forty years, that by mere weight of evidence and in spite of the most powerful opposition, it has compelled recognition by an ever-increasing body of men, in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and finally that in despite of abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough, pains-taking investigation, and has never lost a convert thus made. All this affords a conclusive answer to the objections so commonly urged against it."

"What Advantage has Spiritualism over other Religions?"

EDITOR OF GOLDEN GATE.

The above was the question for discussion before the First Society of Spiritualists at Grand Army Hall last Sunday morning, and it proved a very interesting theme well brought to light, or rather brought to our understanding some of the beauties of our philosophy. It showed that Spiritualism was the religion of nature and had manifested itself among every nation, kindred and tongue of earth, and that however dimmed by ages, spirit power was evidently the basis of all religions, Ancient and Modern. That Spiritualism to-day has facts to back it up as against faith in all other religions, and as we are living in an age of facts, facts was what the age required—hence the advantage. Again Spiritualism presented the broad platform that was suited to all and every condition of life, and allowed its members that individual sovereignty that allowed each and every one to worship God under his own vine and fig tree with none to molest or make afraid. Its teachings and revelations equalized the sexes and brought man and woman up and placed them side by side in the race of life; it demonstrated immortal life and brought the human race at one-moment with his Creator; it placed each soul on its own worth or merits; it gave us grander perceptions of D. I. Y., and instituted a purer worship; it took away the fear of death and the grave, and convinced the intelligent mind that wrong doing must be repented, for all were destined for everlasting life and progression; it showed that the actions, yea the secret thoughts of man, were as an open book to those of the spirit world; then in a word Spiritualism is bringing about a better condition of affairs among all the nations of the earth, was ushering in the good time foretold by the great and good of earth ages ago—in a word Spiritualism is the great panacea of life.

C. A. REED.

PORTLAND, May 19th, 1890.

It is impossible that anything so natural so necessary and so universal as death should ever have been designed by Providence as an evil to mankind.—Swift.

Cast forward the eye of the spirit; awake in your souls the imaginative power, which carries forth what is fairest, what is highest life, away beyond the star.—Goethe.

Gone to Summerland.

Harbinger of Light.

Among those who went down in the wreck of the ill-fated "Quetta," on the night of the 28th of February last, were John C. Garner and his son, a bright, intelligent lad of eleven years of age.

Mr. Garner, who was an intimate friend of the writer's, came to Brisbane from Sydney about three years ago, and entered the employment of the Brisbane Newspaper Company, as artist and engraver in wood for their journals, the *Queenslander* and *Courier*, which position he held until he left on the fatal journey.

He was deeply interested in all matters of a spiritual nature, and at one time held the position of Secretary of the Brisbane Psychological Society. He was a Fellow of the Theosophical Society also, and a regular subscriber and reader of the different publications of both that and the Esoteric school. As a hard-working member of the Queensland Amateur Photographic Society, he did much to popularize the objects of that Society, the members of which showed their appreciation of his ability by making him a handsome presentation on the eve of his departure as a mark of their esteem.

His object in leaving this colony was, first, to visit his old father and relatives in London, after an absence from home of about fifteen years; and secondly, to carry out an idea formed some time ago of visiting that new colony of Spiritualists in California called "Summerland." From the first time he read of the scheme and saw the plan of the colony he became interested, and often afterwards stated his intention of soon proceeding to Summerland.

A few weeks ago, having severed his connection with his employers, he at once determined to take the contemplated trip home, and hurriedly making his preparations, took passage for himself and boy in the "Quetta," and nothing would induce him to wait over for the next boat, as he seemed anxious to get to Summerland, from which place he was to write and inform his friends here what it was like, and whether he intended to stay there or not.

He reached there sooner than he expected, but not the Summerland of California; instead, he crossed to the Summerland of the spiritual spheres, and no doubt was glad to find that he had not carried to the place to which he booked, but was landed at a better; whether he will still adhere to his promise and let us know all about the Summerland he now resides in, remains to be seen.

He lost his wife some years ago, but regularly saw her on the anniversary of her death. On the last occasion, after a visit to him only a few weeks ago, she appeared, so he stated, plainer and more distinctly than ever before; and he particularly spoke of this to his friends. Very shortly afterwards he expressed his intention of leaving by the "Quetta." Who knows but his spirit-wife may have influenced him in this direction, knowing that by taking his passage in that doomed vessel he was in reality booking a passage to that Summerland where she was waiting to welcome him; and hence his sudden and unalterable determination to leave by that boat.

To the many of those who mourn the loss of friends and relatives by this sad catastrophe, what a blessing this knowledge of Spiritualism will be—to know that their friends still live and can, under proper conditions, make known their continued existence to the sorrowing ones left behind; and that though seemingly so sad and terrible, that sudden plunge beneath the waters was the entrance to a harbor of light and beauty to many, and a landing on another shore far preferable to the one they would have reached had the ship continued on its course. Of course we hear the usual presentiments and warnings that always precede a calamity like this: many curious stories are being told of passengers who at the last moment decided not to go by that vessel; of dreams depicting the catastrophe before the vessel sailed. One well-known gentleman whose wife and son were lost, dreamt twice of something dreadful happening, and on waking decided to sell his wife's and son's tickets and prevent their going; but his fear departed with the darkness, and in the daylight he let them go, with the result that both passed over.

The marvellous escape of Miss Lucy is known to all who have read the particulars of the wreck; how she was rescued after being on the water for nearly forty hours, over twenty of which she was entirely unsupported by anything, but floating about in an unconscious condition, during which time (as she stated when recovered) she thought she was in an hotel under water. That a frail, weak girl, subject to fainting fits, should float safely on the water so many hours, certainly points to an influence or power of some sort outside herself, which kept her in safety until rescued.

'Tis sad to lose our friends, but when we know our loss is their gain we must not mourn, but rejoice to think that those we loved have reached that better world a little sooner than expected, and that the good ship "Quetta," instead of sailing for the old country, was bound to that new and happy land where her passengers landed unexpectedly, and where they wait to welcome us in "the sweet by-and-by."

GEO. SMITH.

Grand Arcade, Brisbane.

Let the things which thy heart suggests to thee to say be well considered before they pass on to the tongue; for thou wilt perceive that it would be well to keep back many of them.

Looking steadfastly into the silent Continents of Death and Eternity, a brave man's judgments (says Carlyle) about his own sorry work in the field of time are not apt to be lenient.

The history of persecution is a history of endeavors to cheat nature, to make water run up-hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob.

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A. P. Miller, Journalist and poet, in an editorial notice of the instrument in his paper, the *Worthington* (Minn.) "Advance," says:

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