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#### Life.

Born of love and hope, of ectasy and pain, of agony and fear, of tears and joy—dowered with the wealth of two united hearts—held in happy arms, with lips upon life's drifted font, blue-veined and fair, where perfect peace finds perfect form— rocked by willing feet and wooed to shadowy shores of sleep by siren mother singing soft and low—looking with wonder's wide and startled eyes at common things of life and day—taught by want and wish and contact with the things that touch the

wide and startled eyes at common things of life and day—taught by want and wish and contact with the things that touch the dimpled flesh of babes—lured by light and flame and charmed by color's wondrous robes—learning the use of hands and feet, and by the love of miniery begulied to tuter speech—releasing prisoned thoughts from crabbed and curious marks on soiled and tattered leaves—puzzling the brain with crooked numbers and their changing, tangled worth—and so through years of alternating day and night, until the captive grows familiar with the chains and walls and limitations of a life.

And time runs on in sun and shade until the one of all the world is wooed and won, and all the lore of love is taught and learned again. Again a home is built with the fair chamber wherein faint dreams, like cool and shadowy vales, divide the billowed hours of love. Again the miracle of birth—the pain and joy, the kiss of welcome and the cradle song, drowning the drowsy prattle of a babe.

And then the sense of obligation and of wrong—pity for those who toil and weep—tears for the imprisoned and despised—love for the generous dead, and in the heart the rapture of a high resolve.

And then the ambition, with its lust of pelf and place and power, longing to put upon its breast distinction's worthless badge. Then keener thoughts of mean the rapture of a high resolve.

And then the ambition of the solution of the control of t

rest.

And so, locking in marriage vows his children's hands, and crossing others on the breasts of peace, with daughters' babes upon his knees, the white hair mingling with the gold, he journeys on from day to day to that horizon where the dusk is waiting for the night—sitting by the holy hearth of home, as the last embers change from red to gray, he falls askeep within the arms of her he worshipped and adored, feeling upon his pallid lips love's last and holiest kiss,—R. G. Ingersoll.

He is a more noble warrior who subdues himself than he who, in battle, conquere thousands.—Buddha,

#### Shakerism

Under the above caption, in Golden Gate of May 10, are remarks which seem to ask a reply from a Shaker's standpoint.
Dr. Allyn says, "If the object of a
Shaker life is to provide a comfortable
home for those who are physiologically disqualified to become parents of healthy children, it seems to be a sensible one. But writers do not announce this as the object." Of course not, because it would not be true. And is such the only sensible object a stranger can assign for a Shaker life, or is the remark made merely to in-

vite discussion?

If said object were sufficient inducement to live the Shaker life, I opine that there would now be from five to tentousand Shakers where there is one. It is questionable if such a motive would furnish enough cohesive attraction to hold a community of working people together in the present state of human evolution.

The object of a Shaker life is purely religious and spiritual; to fulfil the law of perfect love and be mutual helps one to another. It is not in any sense an appendage nor supplement to the social life of the world, but is considered by its votaries as an advanced step in evolution and spiritual growth, both as it regards the individual and his associations. They look upon the passional life of the world, and upon the relations growing out of marriage, as rudimental and transitory, and as being detrimental to the true interest and happinsso of an increasing class of people, even in its most prosperous state. They view the higher mental and spiritual planes of life—from which all animal and partial affections, all carthly and selfish desires, all physical methods of propagation and its attendant delights, are utterly excluded—as open prizes offered to all who will voluntarily sacrifice the lower and transitory for the higher mental and spiritual planes of life—from which all animal and partial affections, all carthly and selfish desires, all physical methods of propagation and its attendant delights, are utterly excluded—as open prizes offered to all who will voluntarily sacrifice the lower and transitory for the higher mental and spiritual planes of life—from which all are learning to exchange earthly interests for heavenly, and to conform their conduct to unchanging, fixed and universal principles. With wise and competent leaders, of unbending rectitude and integrity of purpose, for teachers and gudes, people of less stable character, but morally inclined, can be made over into new creatures, or make themselves over, providing they be willing to co-operate and are desirous to conf

nex held his, while over dim and loving yes death softly presses down the lids of less.

And so, locking in marriage vows his hidren's hands, and crossing others on he breasts of peace, with daughters' babes pon his knees, the white hair mingling has to that bordon where the dusk is watter ago to that bordon where the dusk is watter ago to the night—sitting by the boly learn to home, as the last embers change to me to gray, he falls asleep within the must often the worshiped and adored, believed the worshiped state and believed the worshiped state and the worshiped state of the commandments of God, as taught by Christ Jesus and his messengers and approved by rational understanding. It is to die to the corrupt, fluctuating, passionate, confecting than he who, in battle, conquers housands.—Buddha.

He that wrestles with us strengthens our hervest and sharpens our skill. Our antagonist is our helper.—Burks.

We believe that a thorough course of Shaker christian training and discipline produces the highest and purest order of spiritual teachers, psychicis, prophets and ministers of righteousness, harmony, peace and healing, and dispensers of light and life from the resurrection heavens to any and all who are prepared to receive and profit thereby.

shanker canstant traums and discipline competing angelie life, complete, per per specifical coprolate properties of the per per and an aimster of rightcourines, harmony, peace and maintener of rightcourines, harmony peace and health and all who are prepared to receive and maintener of the peace and and all who are prepared to receive and maintener of the peace and and all who are prepared to receive and maintener of the peace and th

stainless life everlasting. That is, the allconquering angelic life, complete, perfect, harmonious in itself with eternal love
and universal law.

If it be argued that propagation is
universal law, we answer that certain
forms and methods are not universal, and
as previously stated, physical passions and
methods are not universal, and
as previously stated, physical passions and
methods are totally debarred from the
higher mental and spiritual planes of
silie.

It will be readily comprehended from
the foregoing premises that any who are
satisfied with themselves and the world as
they are by natural birth and acquirement, who wish not to forsake wordly
ways and relationships, nor to change
their natural dispositions, unless they are
superior to the average moral standard of
the world, would not make congruous
and desirable members of a Shaker christian community. A. G. Hollisters.

MOUNT LEBANON, Columbia Co.,
N. Y., June 6, 1890.

True Spiritualism.

Entre of Gelder Gates

True Spiritualism.

True Spiritualism.

me through any disaster that may me.

Sudden conversions are giving place to an era of gradual evolution,—to the daily cultivation and growth of those beavenly virtues that alone can transform this suffering world into a happy Paradise, and cause our entrance into the beautiful beyond, to be not only an occasion of triumph to ourselves, but of surpassing joy to our long waiting, loving angel ones.

ELLA L. MERRIAM.

LOS ANGELES.

### Lilydale Sunday Assembly.

OF GOLDEN GATE.

The annual June Assembly, which was first dubbed "picnic," before there was any shelter save trees, or provision for hunger save lunch-baskets, convened on the 6th, 7th and 8th of June, in their commodious auditorium, elaborately orna

hunger save lunch-baskets, convened on the 6th, 7th and 8th of June, in their commodious auditorium, elaborately ornamented with evergreens and flowers, while the guests who had not dwellings upon the grounds were handsomely entertained at the Grand Hotel, again under the efficient management of last season's capable landlord and lady, Mr. and Mrs. C. H. Gregory.

The meeting was opened Friday afternoon, by the renowned improvisatrice, Miss Jennie B. Hagan, who, in prose or poem, from topics given by the audience, is a great favorite in this region, as our speakers have a diversity of gifts, scientific, philosophic, poetic, etc. In a poem upon "evergreens," all the flowers of the season—pansies, azaleas, roses—were discarded, and the evergreen declared most truly emblematic of the Spiritualistic belief in a continuous, progressive future existence. Very well, then, evergreens of all varieties and hues let it be.

Saturday forenoon, Hon. A. B. Richmond gave his version of the recent falsification of the slate-writing matter in the Religno, of Chicago. In the afternoon, nothwithstanding a renewal of the cold rains of this remarkable year, Willard J. Hull, of Buffalo, gave a very acceptable discourse to a fair sized audience; for the cottagers upon the island, now comprising a respectable bamlet, do not dwell here, semi-isolated, through the bleak winters, to prove but a fair-weather Spiritualist, when there is a speaker upon the ground.

Sunday was fine, and both speakers, with the added inspiration of the roterstal mosic from Meadville, and that of Mr. J. Lillie, who had hurried here from his home in Melrose, Mass., where Mrs. L. was "resting," and to look after the completion of their picturesque cottage, "outdid themselves." it was remarked.

Miss Jennie declared it was that of a humorist control who answered the topic of Lyman C. Howe as to "what were the departing infants to do while awaiting the decision of the National Presbyterian Assembly as to their fate without baptism."

Lewise Olivere.

How easy it is for one benevolent being to diffuse pleasure around him; and how truly is a kind heart, a fountain of gladness, making everything in its vicinity to freshen into smiles !— Freing.

Error of opinion may be tolerated where eason is left free to combat with.-

Written for the Golden Gate.

Vanished Faces -No III

William Lloyd Garrison was not the next "vanished face" that I had in my mind; Epes Sargent or John Pierrepont had precedence, but as the first-named had been referred to in a late GOLDER GATE, by Herman Snow, I thought per-haps it would be in order to give a little testimony in the same direction. This was a great friend of Theodore Parker, and continued to manifest his friendship for the Parker Fraternity after the great preacher himself had vanished. During the years of the war, and even un-til he had vanished himself, and as a friend of Parker and Parker-ism, I knew

him well. At a meeting of the radical club, not long after the departure of Garrison, someone had asked the question about his ideas of Spiritualism, or had said that he had been told so and so, and it drew out some remarks by a distinguished lady member, that almost gave the subject its quietus. This lady was a great friend of the reformer, or claimed to be, and of his work, and thought it almost libelous to say he had any taint of that delusion; said he was a man who was not afraid to express his opinions, however unpopular, and if he had favorable impressions of Modern Spiritualism, or believed at all in it, he would have owned it, and have defended it; and the fact that he did not, was proof that he was not at all interested in it. Someone remarked that it was the "under dog" in religious matters, when she added "that he would have defended it all the quicker then," and that was another proof of his indifference to the subject.

I knew the lady was wrong, was preju-At a meeting of the radical club, not

ct. I knew the lady was wrong, was preju

der dog" in religious matters, when she added "that he would have detended it all the quicker then," and that was another por of oth is indifference to the sub-lived of the surface of the sub-lived of the surface of the sub-lived of the surface of the surface of the sub-lived of the surface of the surface of what he thought of Modern Spiritualist, of what he thought of Modern Spiritualist, of the surface of

was late, discussions would sometimes arise, as much to draw one out as anything else, as I was a ready defender. I well remember one occasion in particular, where it had been pretty sharp and the opposition quite bright as well as sarcastic; though alone I was holding my own. Among the additions to our listeners there happened to be William Lloyd Garrison. He seemed to be an interested listener but took no part. At an opportune moment he was moved to say a word, and did so tremendously, and I had an ally that was an acquisition.

I had made a statement of an experience that was rather doubted; did not doubt me or my honesty, but having had none such themselves, took it for granted that I had been deceived. When Mr. Garrison came strongly to my defense, in his square, earnest manner, and related an experience of his own which thoroughly indorsed mine, and other facts, which show him not only a thoroughly posted man on the subject, but to be at heart a firm believer in the ism. I do not know as he made any stronger statements than I had, but there was such a prestige with him in the world at large, and in the Parker Fraternity in particular, that it was a clincher—made that opposition kick the beam, and it brought the discussion to an end, and he was considered by the listeners as a Spiritualist. Some referring to it, said, "Only think, Garrison is a Spiritualist," Well," said John Rogers, who was one of our sort, "I did not know Garrison was so strong in the faith." Even the bitter lady said: "Well, if Mr. Garrison says so, it must be so." I do not think she was sincere, for she died soon after an unbeliever; but I suppose she is a wake to the fact now. I have al-ways since then considered him favorably disposed. I have never claimed him as a Spiritualist, any more than I have the Rev. C. R. Bartol, who stated facts that would have made me one. I let people label themselves as they choose—always glad when I read M. S. on their labels.

I will briefly speak of the Rev. C. R. Bartol. He is not vet a "vanished fer

#### Social Etiquette.

To people of small or moderate means afternoon tea' offers a solution of diffiult problem. It is inexpensive, enjoyable, and in its simplicity above criticism. Concerning this pleasing form of hospitality Good Housekeeping has, among other use ful suggestions, the following: When or feels one's house too small to comfortably accommodate the desired number, a good plan is for the hostess to send out her own

accommodate the desired number, a good plan is for the hostess to send out her own visiting card, which is, by the way, the only correct invitation to such an affair as this, the card, in addition to the name, bearing the written or engraved words, "At Home Thursdays in December."

Of course no reply is required to such informal invitations. The latter plan will do away with the danger of a crush, as people will not naturally all select the same day. More people, however, may be expected on the fourth afternoon, as in all such things procrastination is characteristic with many. But the guest once bidden, let the faith of the hostess in the simple form of her entertainment remain perfect, as it will if she owns the truly hospitable spirit. Let her remember that to ask a friend to break one's bread is a compliment, and to entertain according to one's means is always in good taste.

The lady who presides over the tea urn has a very dainty office to perform, but if she has a correct understanding of her duties she will not find her place a sinecure. The hostess cannot perform her task as such and preside at the tea table, but she will, if there is no daughter in the house, select some guest under her roof or an intimate friend to act for her. It is the duty of this person to see that each cup of tea which she dispenses is as perfect as it is possible for her to make it, and one of the first requisites of this is heat. The English complain that it is impossible to get a cup of bot tea in America, and yet this difficulty is an easy one to overcome. But of the method of preparing this piece de resistance I will speak later. The water boiling, the tea "drawn," a "cozy" should be pulled over the teapot to keep in the steam, with which would escape much of the aroma. Before pouring, a little boiling water should be left for a few moments in the cup. With these precautions our transtanting friends will find no fault, though there may be some truth in the statement cup. With these precautions our trans-atlantic friends will find no fault, though there may be some truth in the statement I once heard made that their throats, like

Each guest will find the way to the tea table, and make her wishes known without waiting to be asked. Here let me say what would hardly appear needful but for many inquiries which have proved it so. No special introduction to the lady presiding is required. It is not only proper but obligatory that the guest show breeding as well as kindliness, by making, if need be, an effort to enter into conversation with her. The fact of meeting under the roof of a mitual friend is sufficient introduction. A witty and observing person should fill this place, that she may aid in setting the ball of conversation rolling among those she gathers about her. In the drawing room even quite young children will prove useful in passing biscuits, tea and plates. The help of a servant will be needed most in quietly replenishing and removing dishes.

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[TITLE PAGE.]

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-- d OR THE 5-

EXPERIENCES OF THE SPIRITS EON & BONA

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THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 1030 A. M., in Frastenity Hall, Pythian Castle Building, Nos. 90% and 913% Market greet, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers as all those interested are respectfully invited to attend.

MRS. F. A. LOGAN'S MEETINGS FOR interchange of Spiritual and Progressive is held every Sunday at 10 30 A. M., at 900 Market at George's Hall Also in Oakland at 2 F M. and 7: in Shattuck Hall, 8th street, and Broadway Oakland.

EOSOPHY.—OPEN MEETINGS OF THE A rora Lodge of the T. S., for inquirers, are held and every Sonday at 7, 30 s. m., in the Jewish Sy, Corner Clay and x the Streets. All are invited.

OAKLAND CHILDREN'S PROGRESS: ceum meets every Sunday at 1130 o'cloc Fraternity Hall, Oakland, corner of Seventh at streets. Everybody receives a welcome.

COUNCIL G. G. OF THE T. S.

PROGRESSIVE SPIRITUAL ASSO of Oakland, meets every Sunday at Fra per of Seventh and Peralta streets. Mosti

OAKLAND SYNAGOGUE, THIRTEENTH ANI Clay streets. W. J. Colville lectures every Sunday at 3 P. M. Class instruction every Tuesday, at 2:45 P. M. and Thursday, at 7:45 P. M.

OPEN MEETING.—ON AND AFTER SUNDAY, November 11th, at 2 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at x r, M, and 7:45 r M, at Washington Hall, 35 Eddy street. All are invited it Admission to cents. The Free Library connected with the above, as opten every Sunday at r p M.

MEETINGS AT COLLEGE HALL reé McALLIS
ter Street. Sunday evenings at 8 o'clock. Communications and Tests from your spirit friends, and Inspirational Speaking.

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Here Spiritualists can establish perma nent homes and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and develop-ment. A Railroad Station, Postoffice and Express office are established here, a Free lic Library is completed and a Public school is opened.

Tracts of land adjoining Summerland,

containing from five to ten acres each, adapted to the growth of all temperate and semi-tropical products, including ba-nanas, 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 subdivi-

sions of the Rancho, with a pamphlet giving all all particulars, will be mailed to any address.

Summerland faces the south and ocean. gently sloping to the latter, where fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city Barbara. Back, and two and a half miles to the north, extends the Santa Inez 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 unfailing 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 tronting on a nine wide avenue, with a marrow street in the rear. Price of single lots, \$30.00, \$2.50 of which is donated to the Colony. By uniting four lots—price \$1.20—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., securing a

front and rear entrance.

The object of this Colony is to

#### ADVANCE THE CAUSE OF SPIRITUALISM,

And not to make money selling lots, a adjoining land was sold for by the acre, said lands not being as good.

The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property un-

questionable.

Orders for lots in Summerland will be received, entered and selected by the un-dersigned 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 pre-fer them when they visit the ground. Reference: Commercial Bank, Santa Barbara.

Send for plat of the town, and for fur-

ALBERT MORTON, Agent, 210 Stockton Street, San Francisco, or

H. L. WILLIAMS, Prop'r.

SUMMERLAND.

SANTA BARBARA Co., CAL.

From the Sun Angels' Order of Light.

Written for the Golden Gate by Spirit Saidle, W Mother of the planet, in reply to questions given in child A. C. Doane, given through the mediumship of E. S. Fox, Scribe for the Sun Angels Order of Light

Child; it is true that Modern Spiritu ism has been unjustly dealt with, both by its professed friends, and its bitter enemies We foresaw all that has come to the world of mankind, in the initiatory work h us; but the work must be accomplished We, as wisdom guides, must bow before the manifestations law works within the brain of man. Here were mortals reaching out to know of the life beyond, whither their loved ones were gone from their sight. In the heavens reigned the knowledge that would comfort hearts; elevate man and fit him for companionship with the truly wise, in a land that is fairer than day. Through medial avenues alone could knowledge be transmitted, and we, through the law of necessity must give our thoughts as best could be done. The result has been in part, as you have shown in your letter published in the GOLDEN GATE. But child, there are other pictures hanging on memory's walls,—pictures showing the triumph of the spirit in the hour of transition; the comfort and sus-taining power given to those who follow their loved ones to the portals of the shadowy valley, and there must leave them to the ministry of a higher law that

animp power given to those who follow their loved ones to the portals of the shadowy valley, and there must leave them to the ministry of a higher law that acres for each and every child curristed to its waves. Has not this modern light showe with beingant rays upon many sorrowing hearts? Knowing the loved ones the state of the

babes dwell, waiting incarnation. God and nature work in perfect harmony. When a world is ready to receive and sustain defic life, then this is born into matter. Once wed with matter the defic child claims its own inheritance from matter. The one line of life from the cradle of innocence to the goal of perfection is followed by the delife. child who is from the first to the last, pure and immortal. There are those to-day upon your earth who are but animal humanity, having never attracted to themselves the delife principle now waiting in the love-lighted planes, whither they have been received and cared for tenderly and lovingly. They are dual souls, positive and negative children of the Father. No pollution, or contamination from contact with matter, ever breathes upon them. They are the rebreathes upon them. They are the re-deeming light of the world on which they will in time wear the garments now being woven for them, by the hand of nature. These garments they will make pure and white by their touch, each life within their dwelling making that more pure, until they dwelling making that more pure, until they have evolved a garment they can wear for ever. The law of life and growth is a perpetual seed-sowing, growth and perfection, the principle within bringing from nature a something approaching nearer and nearer to its own transcendant perfection, until both are united, blended into one form, then Deity claims its own, and the human has become the immortal, and

one form, then Delty Claims its own, and the human has become the immortal, and a new life with its bright fields has opened before the redeemed one.

Child, the spirits thank you for kind thoughts expressed. Your Summerland is a bright spot, unfold there your highest medial powers.

Peace be with you.

SAIDE.

medial powers.
Peace be with you.
J. B. Fayette, President and Corresponding Secretary of the Sun Angels' Order of Light, Oswego, N. Y., May 25 1890.

pital unconscious from sunstroke, plunged him into a mass of slush ar water and piled great masses of ice about his head. As he gradually struggled back to consciousness, his first sensation was that he was packed away in an ice box and that he was packed away in an ice box and doomed. When he came more fully to himself, his first inquiry was, "Who am 1?" I said, "Who are you?" This he could not answer. For four days that man lay in the hospital, apparently perfectly rational, wondering who he was. During all this time his friends were searching, and had detectives looking for him all through Philadelphia. At last his recollection came back, and he was able to give his name.

give his name.

Some years ago in one of our Southern cities a man was seized by the police and taken to a hospital, where he told the following story: "I know nothing who I am or where I came from. All I know is that! found myself on the railroad platform a short time ago. I then drifted into a hall and heard a temperance lecture; goaded into fury by the eloquence of the speaker, I rushed out and began to smash the windows of a resibboring clinking saloon: a I rushed out and began to smash the win-dows of a neighboring drinking saloon; a subsequent attack on me by the roughs led to my arrest by the police and my be-ing brought to the hospital. That is all I know; who I am I cannot tell." At the time of the publication of the report of this case the hospital authorities had not faund out who the man was.

know; who I am I cannot tell." At the time of the publication of the report of this case the hospital authorities had not found out who the man was.

Clearly related to the so-called double consciousness is a mental state not rarely seen in insanity. A case reported in a Scotch medical journal shows very clearly this relation. Every other day the man was a typical melancholic maniac, and every other day he was a perfectly sane, active business man. On Monday he would sit with his face in his hands, utterly indifferent to his surroundings, over-whelmed with his weight of woe, and groaning in the agony of his spirit; on Tuesday he would be active and alert, attending to his outsiness with shrewdness and success; on Wednesday the apathetic melancholy state would come on. On a well day he could note be made to believe in the existence of his bright days. On a bright Tuesday he would make engagements for Wednesday, and he would insist that he was the same every day of his life. His inability to receive evidence that he had insane days was, during his sane days, the only evidence of mental aberration.

We see glimpses of a similar violent, abrupt change of character and of thought in other cases of insanity. I watched through long years a woman suffering with an apparently hopeless melancholia, whose final recovery I have seen resembled, but never completely parralleled. She had been the most refined and elegant of women. Taken in the middle of life with insanity, for fifteen long years her character, was altered, her demeanor was changed, her personal being was something else than it had been. She was bowed down

women. Taken in the middle of life with insanity, for fifteen long years her character was altered, her demeanor was changed, her personal being was something else than it had been. She was bowed down always with the terrible who of a lost soul. Suddenly one evening that woman went down on her knees and prayed the livelong night. She had an attendant, wise beyond women, who let her alone. When morning came the lady arose and said she had found Christ. Her old character had returned; the original elegance of manners was registered in every act; the original delicacy of thought came out from the recent almost brual crudeness, like blossoms from a forest of wood in early spring. This lasted for a few days; then she said the cloud was coming, and as the dark thunder cloud drifts across the sunny landscape, so there came over her the shadow of a great woe. After days or hours she would suddenly raise her head and say, "The light is coming;" and out of the darkness the old gentle, persuasive being would come forth, with no traces of insanity about her.

Before phenomena like these science is dumb. Merely in the presence of ordinary every-day consciousness, without voice is that science which can drag from the bowels of the earth the records of creation, and can reach to the sun to supreme fact of the universe, mysterious, inexplicable for all time, beyond human understanding.

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SATURDAY, JUNE 21, 1890.

#### AGENTS

CHARLES EMILY R DR. M E

#### TRIAL SUBSCRIPTIONS.

For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Re mittance can be made by postal notes or postage J. J. OWEN, Manager.

#### OUR CAUSE AT THE WORLD'S FAIR.

Our Cause ought to have representation at th World's Fair, says the Banner of Light, and suggests Mr, Hudson Tuttle of Berlin Heights, Ohio, as the right man to take charge and ably represent the best interests of Spiritualism there It seems that something ought to be done in thi irection, and the Spiritualists, from East to West, should unite to bring it about. Here is an opportunity to make a showing to the world. Spiritualism should have its headquarters there and on exhibition everything of value obtainable that would present the highest truths of our philosophy and the indisputable facts of the phenom ena. If Spiritualists would only work with hall the zeal for the good of the Cause that they do for their individual opinions on non-essentials. would not have such a beggarly show Can't ing in the religious and scientific word. all lay aside our little prejudices and work gether for a grand representation at the World's to take action on the subject. The GOLDEN GATE, whose first and last interest is ever ultimate good of Spiritualism, is ready to wheel into line on this proposition; and we feel confiden the spiritualistic press throughout the world will ite on this ground and labor unceasingly to Il at end.

### BOSTON'S METHOD

The many ways, means and measures taken to regulate or suppress the liquor evil in our country, shows an awakening sense to the increasing power of the enemy. There should be no compromise with the Devil, and there is not in this case; the Devil is simply making slight concessions with the spirit of right and good which in the liquor takin has, but feeble influence. It may in the end "come uppermost," and "justice" may be done; but just now the better powers and struggling against great odds, yet doing all and everything possible, which is but little, since so many are learful of the consequences of expressing and acting out their secret convictions.

The good Bostonians have decided that one means of decreasing drunkenness is to compel drinkers to eat when they drink. Since the 20th

drinkers to eat when they drink. ult., retail drink sellers have been endeavoring to with the edict,-" No drink with comply with the edict,— On drink without food," and probally find it the most serious obstacle they have yet encountered in their unrighteous career. It may well be 'imagined that loyers of wines and cocktails, find a decidedly new flavor in these beverages, taken in combination with baked beans, codfish, pickles, pastry etc., and there is no doubt it will have the desired double effect of reducing drinkine, and stop the baneful effect of reducing drinking, and stop the baneful custom of treating. Boston has but one drink-ing place to each five hundred inhabitants, which ing piace to each nive nundred inhabitants, which is five hundred too many; but these arc hedged about with high licenses, besides all sorts of laws and limitations controlling and supervising the traffic, until the Boston liquor seller has no peace of his life.

-We concur, with Ella Wilson-Marchant en she suggests that Stanley Fitzpatrick should enter the competitive race for the prize-poem offered by the Pacific Coast Literary Bureau.
There is another, whose songs have delighted our poetic readers, Lizzie Pardoe. Here two poems, "The Song of Creation "and "Home Sweet Home," published in the GOLDEN GATE over a year ago, stamp Mrs. Pardoe a poet of the highest inspiration. Lizzie may we not hope your long-silent pen may again dip into the stream of poesy for the readers of the GOLDEN GATE.

#### THE BEAUTIFUL HILLS

An Edito ial Visit to Paych

The Coast Range of hills south of San Fran ciaco affords an unending variety of charming lo-cations for rural homes. The soil is the best in the world for general fruit culture, and the climate unsurpassed for healthfulness and equable emperature,-and there are cosy little nooks, here and there, with patches of landsc glimpses of mountain, lake, valley and sky,-tha

o art can imitate, no pen describe. Just such a gem of a place is this hitherto un amed brochure of the Santa Cruz hills, (this day Sunday, June 15, 1890, christened "Psychon Lodge,") the property of our psychographic friend, Mr. Fred Evans, where the writer and wife, with their genial hosts, are spanning, with rainbow arch of glory, a couple of restful days.

I wish I could describe the scene that spread out before me from the open doorway where pen these lines. First let me say that, abo three years ago, Mr. Evans purchased from Mr Frank Baker six acres of wild hill land locate on the westerly margin of one of the San Jo Water Company's mountain reservoirs, about two miles from the Alma Station on the Sout Pacific Coast railroad. About four acres of this and was at once cleared of the brush, br under cultivation, and planted to choice fruit A neat cottage was erected on a charm little plateau overlooking the lake, a place that nature seems to have designed especially for that purpose, and thither the owner comes, at times for that rest and recuperation he needs to supply the exhaustive waste of vitality caused by the practice of his mediumship.

Psychomo Lodge is distant only a three h rup from San Francisco, and the trip may easily be made after business hours, with an hour to spare for black bass fishing in the clear deep waters of the lake. (And here I will say, paren thetically, and as a sort of background for the sketch I hope soon to attempt, that this reserv forms a lake about thirty acres in extent. The water is deep, pure and sparkling, and is the sources of water supply for the city of San Of course it is private property, with all the rights and hereditaments thereunto belonging, of which the right to fish therein is one, but w right may be temporarily waived in favor of any the faithful watch and warden of the place, Mr fishing tackle, etc. Were it not thus the lake ld soon be despoiled of its finny tenants by the kingfishers of the cities, and the limpid water of society.)

Overlooking this beautiful body of water, at an altitude of about one hundred feet, sits Paychome Lodge. Beyond the lake, and to the right and left, are rolling hills, hooded with green vineyard and orchards, and dotted with the cheerful and pretty homes of the inhabitants. Beyond, and out two miles distant, a remarkable depr in the inner rim of hills skirting the far-fame Santa Clara Valley, opens the eager and pen trant gaze to that Elysian vale of beauty and in dustry, where sit enthroned, with clasped hands the royal Saints Jose and Clara. On and on cross this exquisite plain, of twenty miles of farm and orchards, rises the other rim to the valley,a cloud bank of hills in the shadowy haze of tance, gray and mellow, as the mountains uplift themselves in the soft twilight of our dream billows of land Mt. Hamilton raises its proud head, garlanded with stars, and the white dom of the great Observatory flashes back to me an cho of the persistent query of my longing soul, What? Whence? Wherefore?

This view, one of the grandest that ever ravish ed the eye of sense, and which nowhere else in all this range of mountains can be equalled, lies before me, on this bright June day, a panorama Surely some good angel must have guided our Fred's footsteps to this de-

Perhaps it was the magnetism of such grand the gifted young daughter of Mrs. Belle Baker, a near neighbor of Psychemo Lodge, to catch the golden threads of the sunsets, weave them into shapes of beauty with the gray, purple and green of these Beautiful Hills, and impinge the creations of her fancy upon canvas. Miss Ada is a close of her fancy upon canvas. and careful student of the art she loves so well. She has done some excellent work, and will yet do greater things in the coming years.

Last evening, as the sun sank behind the west ern hills, and the twilight shadows began to tem per the Summer's fervid glow upon the waters of the lake, our party, intent upon a fish banquet, glided out in a small boat to try their luck. A zen fine bass rewarded our efforts, most of which were caught by-one of us! Later on a friendly piscatorial odor stole upon and permeated

pitched into the waste, and we arose with a bles on the Infinite Energy that in Really the fish are fine and fat, a fac which is apt to weaken the tenure of

Would that we could take these outings often once a week would not come too often. Every brain worker needs them to get the best out himself; for there is no strain upon the energies like that of hard thinking. It uses up the oil of life as in a furnace, and the brain and spirit need re-oxidizing and revivifying with the fresh breath of the forests and hills, and a new impulse from the magnetic batteries of our good mother, Nature

#### EDITORIAL NOTES.

-Read the excellent discourse of Cora L. V Richmond in this issue of the GOLDEN GATE.

-Persons susceptible to poison oak, should read Dr. John Allyn's treatise on that subject in

-Bro, John Wetherbee has never done bette ork than that of his "Vanished Faces" articles now running through the GOL-TE. Our readers must surely enjoy

for her first field of labor, Salt Lake City. She authorized to receive subscriptions for the GOLDEN GATE during her absence in the East. We wish her God speed in her missionary work.

—Dr. Dean Clarke, is rusticating in the Santa Cruz mountains, at Bonny Doone; we do not know of a more health restoring spot than this, and the doctor will certainly soon rally his ex-hausted forces together, and be himself again, in that invigorating atmosphere.

-Mrs. J. J. Whitney, San Francisco's Olympia, is now doing a good work in Tacoma Wash. She will give her first public seance a that place Sunday evening, June 29. She write in a private letter that she will probably not re turn home before August or September.

—Mr. and Mrs. A. W. Jackson, (parents of Mrs. Parkhurst, Mrs. Parkhurst, Mrs. Parks and Mrs. Morris, will celebrate their golden wedding on Thursday the 26th inst., between 2 and 9 o'clock P. M., a their residence, No. 1 Torrence Court, (off Clastreet, between Hyde and Larkin sts.) Theirfriends are kindly invited to attend an informal recention given by them at that time. reception given by them at that time

—At last, after a brutal assasination at one of our beastly clabs, the police have become aroused to the enormity of the offences that were being committed almost nightly in these murderous dens, and have resolved to put a stop to the fights conducted therein. Better late than never. How would the men who enjoy such brutality like to be tethered to the business end of a kicking mule for a short time.

-Louis Claude de Saint Martin, the arder —Louis Claude de Saint Martin, the ardent disciple of mystiesm of the eighteenth century, used to say in the latter years of his life, "I would have loved to meet more with those who guess at truths, for such alone are living men." There is a geat deal of truth in the statement, for after the human mind has gained all knowledge comprehendable on this plane of conciousness, there is still beyond a vast realm, of which at best we can but guess. an but guess.

-Mrs. Woodworth, the religious enthu —Mrs. Woodworft, the reignost estudiates, who so stirred up the sensitives of Oakland and San Francisco, a few months ago, with the prediction of a tidal wave that was to engulf both edities, has recently come to grief in the city of St. Louis. It seems that, after doing all the pious mischiel she could here, she went to that city and opened a revival hippodrome in a big tent set up opened a revival hippodrome in a big tent set up mischiet she could nere, ste went to truat city and oppened a revival hippodrome in a big tent set up in the suburbs, where she began to pour out the vials of her disastrous prophecies upon the devot ed heads of the perverse and obdurate people. Thereupon a number of the worse cases of perversity, etc., aforesaid, rose up, tore down en tore up her tent, and smashed the furnitur ood, and all in utter defiance of wrath of God.

—The San Francisco Chronicle celebrated its twenty-fifth anniversary, on Monday evening last, in its new ten story building at the corner of Market and Kearney streets. The anniversary was a very luminous affair, in the way of red light, rockets, etc., and the thousands of people who visited the building were delighted with its marvelous completeness in all the essential needs of a great newspaper. If anything that long experience has deemed essential to newspaper work, was omitted we failed to discover it. The Chiefs room it a very editorial throne room, with every imaginable convenience, and the City Editors, reporters, engravers, stereotypers, and various -The San Francisco Chronicle celebrated its remagnate convenience, and use City Europeans reporters, engravers, stereotypers, and various other-ers, are all provided for in a splendid style. With such an office nothing is wanting but a go darticle of brains to make a good p-p-r, and the Chr. nicle is not lacking in that material.

—A correspondent of the Banner of Light has the following to say of W. J. Colville's recent visit to Boston: "Mr. Colville has lost none of his old-time vigor and eloquence during his two his old-time vigor and eloquence during his two years' absence. He seems to have become en-thusiastic over the Nationalistic philosophy of Bellamy, and may be ranked as one of its most able advocates. He alluded to his having been asked by some one who failed to understand his position whether he was at this time a Spiritual-ist. His reply was pointed and direct, that he was and he libratured his sviritualistic views in His reply was po that his devotion to the Cause was unflagging and continuous. Mr. Colville I regard as a great strendly pusational out stole upon and permeated wonder of this age. There are but few if any still later individuals who could in a given time perform the feast, swith their accompanying side bones, were the same amount of labor, oratorical and literative.

#### FLATTERING ENDORSEMENT

The EDUCATOR Publishing Co., Chicago, Jur 15, 1890. Hon. J. J. Owen, San Francisco-Dear Brother: We have read SPIRITUAL FLAN MENTS daily after the morning meal-pioyed a book upon any religious or reformato ubject as we have this volume. Every page i fluminated by the bright light of an unfolde piritual life. Every reformer will add a per illuminated by the bright light of an unfolded per-petual spiritual like. Every reformer will add a cer-petual spiritual blessing to his or her home and en-lipted, and watted for an inspiration to give and a comparation of the spiral spi Yours sincerely, M. E. and Rosa C. Congar.

#### THE TRANCE

A fact admitted, is knowledg: gained—no mat-ter how reluctantly it may be proclaimed. Prof. Wm. James, of Harvard, in the March Scrober, asps: "I know a non-hysterical woman, who it her trances, knows facts which altogether transeed her possible normal consciousness—facts about the lives of people whom she never saw or heard of before. I am well aware of all the liabilities to which, this statement exposes me, and I make it deliberately, having practically no sion is that the trance condition is an immensel complex and fluctuating thing, into the under-standing of which we have hardly begun to penetrate, and concerning which any very sweep-ing generalization is sure to be premature. A comparative study of trances and subconscious states is meanwhile of the most urgent impo-tance for the comprehension of our nature."

#### At St. George's Hall.

A rich treat was enj yed by those who attended the meetings in St. George's Hall last Sunday, conducted by Harlow The mediums' meeting in the af Davis. ternoon was well attended, and many words of comfort and wisdom were given through the different media. After singing by the audience, the meeting was opened with a few appropriate remarks by Mr. Davis, stating that the object of opening these meetings was to endeavor bring the mediums together, to work ony with each other, and by so doing harm to strengthen and advance the cause of Spiritualism. Mrs. Wellman, formerly Spiritualism. known as Mrs. Higgins, was then called to the platform, and delivered, through her guides, a fine inspirational lecture Mrs. Ellis, the well known test medium hen came forward and gave many en then came lorward and gave many en-couraging words to those present, also stating her intention to be present next Sunday to give tests. Harlow Davis then occupied the platform for the remainder of the afternoon, giving a number of fine lests, which were well received and recog-

lests, which were well received and recoglized. The evening meeting convened in the
same hall at 8 o'clock, and by that time
every seat was filled. The opening services commenced with a baritone solo by
Mr. E. H. Kemp, entitled "Out on the
Deep," which was very effectively rendered. Mr. Davis then came to the platform and gave a large number of convincing proofs of spirit return, in many instances describing minutely the homes of
several in the audience, as they were forty
years ago, also giving the names and descritions of the spirit friends standing by
their sides, which were all acknowledged
to be correct. It is his intention to have
the best vocal and instrumental talent at
these meetings.

#### St. Andrews' Hall.

At St. Andrews' Hall, N . 111 Larkin street, Wednesday evening, June 28th, th Union Meeting was held as usual, and was well attended. After a song by the audience, the President, Mrs. Scott B. iggs, made a few remarks, calling attention to the meetings, and asking mediums to atthe meetings, and asking mediums to attend and give spiritual food to the hungry skeptics. Mr. Abrams, one of the first members of the Wednesday evening meetings, followed, and gave his experience in Spiritualism. Mrs. Sevens then came forward and made a few interesting remarks, pleasing his hearers very much. After a solo by Mrs. Rutter and Mr. Cook, the mediums among the audience gave a large number of tests, giving general satisfaction to the audience. The following mediums gave tests: Mrs. E. Smith, Mrs. S. Peck, Mrs. Stevens, Mr. Harl. W Davis, Mr. Deane, Mr. Clemments and Mr. Dunlap. The meeting closed at 100 clock, to meet again next Wednesday evening, at 8 o'clock. All invited, and a good time guaranteed to all. Mr. H. W.

## Fraternity Hall, Oakland.

OF LOIDEN GATE

The First Association of Progressive Spiritualists of Oakland held their usual meetings last Sunday, Dr. Macsorley presiding.

The afternoon meeting was opened with singing "Music from the Spirit Shore, "after which a blessing and remarks by the President. Mr. Wheeler, also gave an interesting discourse on the gravitation of the

earth and its relation to other planets, and other points connected therewith, which was listened to very attentively. Also Mrs. Wheeler gave several phycometric readings and tests, which were recognized to be correct. Also Mrs. Loomis gave a short speech. Mrs. Gardener made some good remarks, also describing several spirits.

as usual. There was quite a large number of fit-nds assembled. After a short speech by the President, Mrs. Ludd-Finnigan occupied the platform. A large number of tests, also names, were given, and recognized by those who received them. Mrs. Wheeler gave tests and physocometric readings. A letter was also read in the meeting by a lady who several weeks previous had banded to Mrs. Finnigan, and later Mrs. Wheeler, a piece of mineral, which oth mediums located almost precisely the same. The lady wrote a letter to the gentleman located at the mine explaining to him what the mediums had given to her from a physometric reading of the mineral, the gentleman in his letter stated that the rocks and other points given around the mine, was correct, but could not understand how this lady could inform him so explicitly as to the surroundings, as she had never visited there. The lady further states, he is not a Spiritualist, and does not understand; in his own words, he asks: "Are you a fortune-tell-rr, or have you been dreaming? Write me soon, and send all the information you can." The evening services were c

ne soon, and account can."

Next Sunday evening, Mr. and Mrs.

Next Sunday evening, Mr. and Mrs.

Power of the service of the

#### Circle of Harmony.

EDITCH OF GOLDEN GATE.

The meeting at 909 Market street, last Sunday at 10:30 was opened by a happy greeting and invocation by Mrs. Logan. Mrs. Cook and Rutter sang "Sweet Day By and By.'

Dr. Capp of Santa Cruz was invited to the platform; he remarked that he always attended these meetings when in the city, for the moment he entered the Hall he realized a spiritualizing, happy influence.

Mr. Dean was controlled by Dr. Mead, recently deceased, he said he was glad to be able to come where he had often spoken before, while in the mortal form.

Dr. McGee, a healer, was influenced by an ancient spirit to talk in an unknown

One lady was influence whose husband One lady was innuence whose ausoand opposes Spiritualism. Mrs. Logan assured her that the aspiring soul of woman should be avenged of her adversaries, that domination, dictation and usurpation should cease, that the woman heart should not be crushed; that their angles always beheld the face of the Father and would turn to good account all that she had suffered in the past, and now that woman's era is dawning and she dare to maintain her own individuality, her own rights, she would rise Phœnix like from the smouldering ashes of a one-man power.

The hall was crowded in the evening; remarks by Mrs. Smith, Mrs. Mason and the beautiful songs so sweetly rendered by Mrs. Paulson prepared the way for grand manifestations of spirit power through Dr. Paulson and Mr. Pattison. Will meet again next Sunday. opposes Spiritualism, Mrs. Logan assured

#### Shattnek Hall, Oakland

Shattuck Hall, Oakland, corner of 8th and Broadway, is becoming somewhat famous for spiritual meetings. At 2:30 Mrs. L gan's circle of harmony was opened with music by Walter Hyde. Mrs. Mc Crea, who has just arrived from Chicago, became entranced and gave several tests which drew the tears to many eyes.

Prof. J. P. Ewens gave several tests; Capt. Brown saw several symbols; Mrs. Turner was controlled, and Mrs. Gardner.

Mr. Day always brings a fatherly influence; his presence even is health and peace in an audience, and his experience in having his attention called to Spiritual-ism from the death of a son will always

interest an audience.

Mrs. Logan announced that after con Mrs. Logan announced that after consulting some of the leading Spiritualists of San Francico and Oakland, she had decided upon Friday and Saturday of this week for a basket picnic spiritual grovemetting. She said that no speakers had been employed, but all speakers and mediums were cordially invited to attend and participate in the exercises. That the public would be admitted to the grounds for 10 cents, children free. Speaking, tests and good music would be the order of the literary exercises, and as there were no electric lights on the grounds they would resort to Shattuck Hall and listen to a lecture by Moses Hull, Friday evening. Mrs. Logan said they would all have a good time if they brought a good time with them.

REPORTER.

## The Children's Progressive Lyceum,

The taste which so many had of the pleasures that love has stored for the who contemplate the face of nature, the form exhibited by the spirit of the universe, apparently awakened a desire for more of these healthful pleasures, as many of the leaders as well as pupils were absent on last Sunday from their accustomed places, the sunshine and pleasant day offering attractions they sought. Some of the members have taken a vacation until the public schools resume. However, every group had some representation, and every group had some representation, and in the absence of the conductor, Mrs. A. L. Ballou, the assistant conductor, Mrs. A. E. Fossette, presided, securing good order, and the session was generally interesting, although the question of the day, "The Stars," was not taken up. The visitors' seats were all occupied, and as the pianist, Mr. Livingstone C. Ashworth, was absent, Miss Florence Stealey furnished the music for the day, Some good words of wisdom were presented, and the following other performances: Recitation, "I'm but a little girl," Eva Miller; recitation, "Daisie's Mission," Violet Holmes; recitation, "Parody on the Rawen," Leo Willis Reed; recitation, "Little Lilly," Daisy Duncan. The prizes were then distributed to the scholars who had won them by selling tickets for the last entertainment. These were: First prize, handsome plush manicure set, to Leo Reed; second prize (to two, as both had disposed of the same number of tickets), a handsome plush toilet set and handsome plush perfume case, to Jennie and Abbie Pamperin. The indications are that the next entertainment, which falls on June 20, will be a very interesting one, as the programme committee report some good selections, an effort being made to draw more of the younger members into public exhibition. Another thing that will interest many of the members is a change in the reward of merit cards. For each ten cards received a prettier card will be issued, and these will be credits to the members in arranging presents during the winter holiday season. Some of the younger members are already discussing the subject of the prize for the best essay on spirituality that may be furnished on the first Sunday of July (the 6th), so there will probably be a fair effort made to win Mr. Morse's offer. The need of adult groups where the older people could assemble in the happier relation to each other that is found in the Lyceum, was as observable last Sunday as at the previous time, but the limited room of the present location will not permit of the establi in the absence of the conductor, Mrs. A. L. Ballou, the assistant conductor, Mrs.

### The New Age.

BY INOGENE C. FALES

The new age is not yet crystallized into All the elements necessary to its crystallization are being rapidly evolved. They must blend, and form themselves into a new social order, before the new age can literally evolve from the old. At the present time it exists as a thought not yet resolved into form; there is no corresponding social environment answering to this subjective condition. This social environment, that will be in harmony with the increased intellectual and spirit-ual development of man, is now in process of formation. The chaotic stage precedes the formation, and is the result of the breaking-up of old conditions preliminary to the development of the new. For just as it is with individuals in whom the elements of a new spritual life are being disclosed, that conflict and suffering are the indispensable means of growth, the breaking-down of the natural life, in order that the new and higher life of the spirit may appear, so will it be with society. Forces now being developed will not blend and shape themselves into a new social order of beauty and harmony save through a similar process of conflict and suffering. The destruction or transformation of the old order prior to the advent of the new, necessarily involves disturbance of all the forces of the social organism. of formation. The chaotic stage precedes

ance of all the forces of the social ganism.

Grystallization is dependent upon agitation. The work of life is the adjusting of internal and external relations. Socially, we are beginning to enter upon the airth-throes of a new order of life. Those introes will continue until the adaptation extreen the conditions and needs of men and the social environment is complete. This will constitute the new age.

The civilization of the future will not be simply an improvement upon that of he present—it will be of another kind. Just as the animal was a distinct advance upon the vegetable—the human upon the animal, because of the introduction of new elements—so will the new age be an advance upon the age in which we are now living. New forces will have been new elements—so will the new age be an advance upon the age in which we are now living. New forces will have been evolved. And just as every new form of life begins germinally and gradually unfolds, so will it be with the new age. It still beauty cannot now be discerned. The animating principle of the new social order will be co-operation, man helping man; the animating principle in social life to-day is competition, man adhing man.

Competition is representative of the animal instincts in humanity, and is, in social and industrial relations, a struggle for existence and "survival of the fittest," those best adapted to their environment. Co-operation expresses the higher spiritual nature in man, that relates him to God and supersensual things. It is the practical scientific expression of the law of human brotherhood, and is the link that binds together all the forces of nature for the uplifting and final redemption of humanity.

## A Tribute to "Stanley Fizpatrick."

BY RLLA WILSON-MARCHANT.

Not long ago I saw something in the Golden Gate about a prize being offered for a poem by some society or club of San Francisco, and the editor suggested that some of the poetical contibutors to the GOLDEN GATE compete for the prize.
thought of one such contributor who de serves a tribute-if not a prize-for excellence of character in general, but for a certain thing in particular, which I am prompted to write out for your paper, and I propose to pay a tribute in the recounting of a noble deed.

During the financial depression of 1880, During the financial depression of 1880, when many people were out of employment, and were suffering sometimes for the necessaries of life because the work which they anxiously sought could not be obtained, a woman of education and refinement, and in delicate health, after seeking in vain for weeks, and even months, for some kind of suitable employment, by for some kind of suitable employment by which she could obtain the means to sus-tain life for herself and child, at last in sheer desperation went one drizzling morning, in answer to an advertisement in the paper, to an old rickety, foul-smelling junk-store, in one of the beautiful cities of Central California, where women were wanted to mend old, torn, and rat-eaten grain sacks. In a musty, foul-smelling garret, with one broken window which let in the cold mist, she found two women of gratet, with one broken window which let in the cold mist, she found two women of the poorest class at work upon gunny sacks, some of which occupied more space in holes than they did in foundation for patches. The stitches were to be set in a peculiar way, which made the work tedious, especially to a beginner; and yet when done only one quarter of a cent was earned for each sack—or at least was all the wage therefor. With a sinking heart (if, indeed, there was any room for it to sink any lower), and with a throbbing, aching head, this woman of whom I speak, sat down amid the disgusting surroundings and tried to work. But the garret was cold and damp, and her neuralgia (accompanied now with nausea caused by the foul smells of the place) increased every moment. She longed for the noon hour to come, even while her more sturdy companions deplored the passing away of the forenoon before they could earn their salt. At last, unable to bear it any longer, she threw down the old tatter-demallion, yclept grain-sack, which she had been trying to mend, and started for the very humble quarters which for the time being she calledhome. There she took to her bed for awhile, but soon arose again, and with the restlessness of fever upon her, sat down to pen a letter to a friend and correspondent who wasteaching school in the northern part of the State. As a relief to her agonized soul she poured out her complaint of the hardness and bitterness of lite, and told her sickening experience of the morning. As soon as Uncle Sam's messengers could go and return again an encouraging and sympathetic letter from the friend written to, and, oh joyful surprise! it contained a ten-dollar greenback with the admonition to buy nourishing food therewith. This most timely financial aid helped to tide over to another

surprise! it contained a ten-dollar green-back with the admonition to buy nourishing food therewith. This most timely financial aid belped to tide over to another opportunity for life, and but for it at the time what the woman could have done would be impossible to surmise. In a year or two after this she lost track of her "good Samaritan;" but in the fall of 1886 was agreeably surprised to find a poem in the GOLDEN GATE which she at once recognized as one that had been read to her by its author, the generous sender of the ten dollars. That poem was entitled "Tempted," and the author is known to the readers of the GOLDEN GATE by the nom de plume of Stanley Fitzpatrick.

By the way, "Stanley" can write charming stories too. I wonder he (?) does not try his (?) hand on the GOLDEN GATE, sometimes.

SAN BERNARDINO, CALIF.

In the service of mankind to be a guardian God below; still to employ the mind's brave ardor in heroic aims, such ar may raise us o'er the grovelling herd and make as shine forever—that is life.—

There is in every true woman's heart a spark of heavenly fire which lies dormant in the broad daylight of prosperity, but which kindles up, and beams and blazes in the dark hour of adversity.—Irving.

The sublimity of wisdom is to do those things living which are desired to be when dying.

Our distinctions do not lie in the places which we occupy, but in the grace and dig-nity with which we fill them

Mrs. Whitney in Olympia,

R OF GOLDEN GATE

The citizens of our beautiful city.
Olympia, have just had the pleasure of attending one of Mrs. J. J. Whitney's public seances or tests from the rostrum. Columbia hall, on Sunday evening, June the 8th, was well filled with a very good and ap-preciative audience. Mrs. Whitney first related her trials and varied experiences in her development as a medium, which was listened to with rapt attention. She then went under control of her guides, and in a little over one half hour gave 74 names, and every one was recognized by the audience and promptly responded to. She has created a great sensation here She has created a great sensation here among both liberals and church-going people, and for the past two days her rooms have been thronged with callers and she had to turn some away. A committee of ladies waited upon her yesterday, begging her to remain a few days longer, and give one more of her public seances, but she could not be persuaded to remain longer at this time, for she had made arrangements to go to Tacoma today, and therefore left here at two o'clock for the City of Destiny, as Tacoma is often called.

OLYMPIA, Wash., June 11, 1890.

#### TESTIMONIAL.

DR. DORSON—Pear Sir:—It is now about three weeks since I commenced taking you medicine. At that time I was a great sufferer, and had been for about two years, the cause of which is better known to you and your good spirit guides; but words can not express my feeling of gratitude to you and your you good spirit guides; but words can not express my feeling of gratitude to you and your band for the complete change I have experienced. When I commenced your treatment I was weak, now I am strong; I I felt old, now I feel young; I was seldom without pain, they have all flown; I was miserable, but, thanks to you and your spirit band, I am happy, and in search of some other sufferer who needs your help. I pray that the good angels will continue their work with you and bless you as you have been instrumental in blessing me.

I feel that I would need another month's treatment, for which I remit postefiec order.

Yours respectfully, G. H. MEADOWS,
226 Sandford street, Brooklyn, N. Y. [See advertisement in another column.]]

SPIRITUALISTS' PICNIC.—All favorable to Spiritualism are respectfully invited to join in a Basket Picnic, to be held on the Fruit Vale picnic grounds, at the termins of the Broad Gauge local train in Oakland. Round trip ticket from the foot of Market street, San Francisco, only 25 cents; children, half-price; only 10 cents at the ground, to those who may desire. Mose Hull, and all speakers and mediums, especially invited. Come early, Friday morning, June 20th.

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Park and Saloon; a fine business stand and residence, located opposite the Fair Grounds, Chico
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# SPIRITUAL FRAGMENTS.

#### . . . . . . . . . . . . . . . . By J. J. OWEN,

Late Editor, for 24 years, of the San Jose (Cal.)

Mercury, Editor of GOLDEN GATE, and
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A Text Book of Spiritualism and the True Philosophy of Life.

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Both interesting and instructive.—Leadvill erald and Democrat.

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

The volume is not only beautifully gotten up, ut abounds with inspired teachings, and is a redit to the author.—Charles P. Cocks, Brooklyn,

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

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," encourament for the weak, hope for the despondent; short, a panacea for many of life's ills, if thhoughts were but coined into practice.—Mrs. S. Lillie.

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 seed as a text-book of the higher teachings of Spiritualism.—Hon. Amos Adams.

Coming from the pen of Hon. J. J. Owen, ditor of the Golden Gate, of San Francisco, here is no doubt in the minds of those who know of the writer and his literary efforts, that his 'Spirtual Fragments' will be veritable crumbs of wisdom.—Olive Branch.

of wisdom.—*Give branes*.

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

It is packed full of the grandest, most clevating 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 but do a great good.—W. H. Smith, of the Damon Sofe and Iron Work 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 vales, upon perusal of any of its cheering pages, find many a cheering ray of light which shall illumine their pathway and inspire fresh vigor to their faltering energies.—Samuel D. Greene, Brooklyn, N. Y.

Samuel D. Grent, Browsyn, A. Ris precisely such a work as would afford appraiate readings for our Sunday services and lyceucholars. Those who have been in the habit eading these noble ethics as they have appear neach issue of the GOLDEN GATE. will rejoice ind them gathered up in the form of a handson and attractive volume. — Emma Hardinge Britten "The Two Worlds."

I feel that I am blest with a true spiritual riend that I keep readily at hand to cheer nex its of deepond. It certainly embodies the trueceepts to a correct and therefore beavenly life Sweeter fragments ne'er were gashered, Ne'er were placed before the world: And we speak for them a mission Equal to the truth of the state of th

On this Coast especially, and to an extent among the readers of Spiritual literature through out the world, Mr. Owen is appreciated as one of the most graceful and forcible of writers alvo cating 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 "Siritual Fragments" a place in omest valued collection.—The World's Advanc Thought.

They touch upon a great variety of tonics, but

Thought.

They touch upon a great variety of topics, but he main themes are the power of love, the if fluence of home, the vitality of the spiritual iman, the spread of free thought and the decadend of religious sectarianism. Mr. Owen is a clea forcible and earnest writer. There is the ring genuine conviction in everything he writes, an no one can read a few pages of this book withougaining suggestions for thought. If every Spiriualist had his candor, moderation, tolerance an high aspirations, the Cause would be much strong than is to-day.—San Francisco Chronicle.

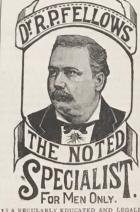
than is to-day,—San Francisco Chronicle.

I must say, Brother Owen, your "Fragments" are soul-searching, low-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 to 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 long to pass away, and tightens again the threads of angel-taught truths,—Rose L. Bushnell, San Francisco.

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Faith and Doubt; or Is Doubt the Be-ginning of Wisdom?

at Chicago; Sunday, May 25, 1890, by Con.

" Now brethren faith is the substance of

things hoped for, the evidence of things not seen."—PAUL.
"Doubt," says a materialistic writer of the Nineteenth century, "is the beginning of window."

wisdom,"
Between the two conditions of faith and

Retween the two conditions of faith and doubt, humanity have been well-nigh stranded concerning religion; and it is not strange, for that which is offered in the guise of faith is not faith; and that which takes possession of the human mind as doubt, is only the result of the lack of faith is not faith; and that which the religions of the world.

The word faith is objectionable to people who claim to think; and yet without faith in their own thoughts, of what value would it be to think them? There are no more absolute or abject servants of the opinions of other people, than many who claim to have no faith whatever.

It is true that the realm in which faith alone is found is not accessible to all; it is also true that to all the faculties of the human mind leading to the domain of the spirit, none have been more abused than that of faith, the doors have been well-nigh closed, all avenues of light from the realm of faith well-nigh blotted out, and the world has been obliged to seek for evidence of what must constitute belief in a future life, in a realm where that evidence cannot be found.

When Paul declares faith to be the substance or perception of things unseen, he an-

When Paul declares faith to be the substance or perception of things boped for, the evidence of things unseen, he amounces the perception of the spirit, and that the human mind, untrammeled alike by bigotry and materialism, will have that realm free and clear, opened to receive all spiritual evidence in a spiritual way. But the instant one announces that in doubt is the beginning of wisdom, he amounces the realm of doubt, which has nothing to do with the perceptions of the spirit; and it is incompatible that the realm in which faith is found shall be measured by the standard of doubt at all. Besides the wisdom is very doubful which is the result of doubt. Man does not begin to doubt until human minds have made a failure of faith. It is not faith that people doubt at all, it is the leak of it. Creeds, dogmas, all kinds of external forms of religion that man has fashioned to bolster up his departing faith are the things that the doubter doubts.

Talk about God: the materialist or infield will at once turn to the interpretation of God that some creed or theologian gives. Speak of the realm of inspiration: the doubter will at once find flaws, and discover that the external interpretation of it must be fallacious; the result is that the human mind is full of doubt concerning religions, or religious service, as faith: the doubter will at once find flaws, and discover that the external interpretation of it must be fallacious; the result is that the human mind is full of doubt concerning religion. Interpretations of religion, there mever would have been but one church, one creed, one dogma, one interpretation of religion. It was the doubt of the primal faith of the Christians, in which there was neither creed, nor dogma, one interpretation of religion, there mever would have been but one church, one creed, one dogma, one interpretation of religion, there move the primal faith of the Christians, in which there was neither creed, nor dogma, one interpretation of religion, there move the primal faith of the Christians, in

tendom, between the different religions in the world, buman faith expands and increases. There is more aggregate faith in God in the world to-day than at any other given period of human history. While the lines of creed and dogma are not drawn so closely, while your own Puritan reminiscences are not so strictly enforced, while denominational lines are gradually giving place to the broad basis of Christian perception, the world is also expanding in the real realm of religious perception, and can afford to deny creed and dogma while the living light becomes more abundant.

Let no one imagine for one moment that because a quarter of a century, or

sel connocis in evising the letter of inspiration loses faish, in the original content of the co

CATARRH

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

HOME TREATMENT.

Sufficers 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 custachian tubes. Microscopic research, however, has proved this to be a possible of the property of th

tions made at nome by the patient once in two weeks.

—This treatment is not a souff or an own many and the state of the s

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:
"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated November 28, 1885, in the for the uses and dissemination of the cause of Spiritualism, — dollars."

PUBLICATIONS.

AND ETHICS OF SCIENCE.

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Who Webster says-" Is one who holds the pen," (While Spirits write,) "or writes for other men." JAMES H. YOUNG

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HERTHA,

Address, E. HUGHES,

Continued from Sixth Page.

rock in the wilderness, as of old, and the fountains gush forth, visions are opened as of old, and the messengers reappeat; upon the altars where the fires have been allowed to die and the aspiration to cease, of allowed to die and the aspiration to cease, of the angle kindles again the light of a living faith, this angel has descended and roubled the waters, as of old, and out of these troubled waters a new light appears, a new glory that fills the earth again with possible. It is time for faith to be reborn; for the light to be rekindled. Whatever doubt there has been, in the materialism of sience, that doubt files away in the presence of this living light.

We are not ashamed, nor afraid to declare the name of faith as the only attribute by which man perceives Divinity. When people say that they have immortally demonstrated merely to their reason and intellect, they do not know what they say that for the divine perception which makes the senses the possible recipient of some of the confidences of the soul there could be no demonstration. The eye outwardly may see a manifestation, but the spirit must perceive what the manifestation was the senses and they would be no evidence. The senses cannot take evidence for termity, one cannot by any possibility measure the light of eternal truth by the vision of the human eye; by any possibility measure the light of eternal truth by the vision of the human eye; by any possibility measure the light of eternal truth by the vision of the buman eye; by any possibility measure the light of eternal truth by the vision of the unangel senses, only to prove that the end at the confidence is found within; but the cornborative proof of that which seems to satisfy a great many minds, must come through the senses, only to prove that the senses do not determine, but that gliding behind the manifestation is the form of a loved one, behind that form is the spirit power, and still are not satisfact. Satisfaction comes from within, the realm of spirit power, and still are not satisfact a

one of the absurdates of modern thought. Banish every idea that science has ever invaded, touched, or had anything to do with the realm of religion, let it forever depart from your minds that the scientific truths of this or any age have affected in

the smallest degree the faith of the human spirit that turns toward God. Not only has that realm not been affected, but whatever science has done or has claimed to do in that direction is to clear the dogmas and creeds away, and faith will have more room in the world.

THE "Angelus of Milo," as Mrs. Van Uppestarte called the great Frenchman's picture the other day, has become quite hackneyed enough to let alone, perhaps; but the Listener cannot forbear relating an actual occurrence in the house of a friend the other day. The people of the house happen to be of Cape Cod origin, and they had a visit from an excellent old lady, a relative, from the Cape. In their hall hangs an engraving of the "Angelus." The old lady stood long before this picture, evidently bent upon finding out for herself what it represented; while the mistress of the house waited interestedly to hear what she should say. "Oh, yes!" the old lady exclaimed presently, nodding with an air of having found it out. "I see; diggin' clams!"—Transcript.

A wise man faithfully discharges etc.

A wise man faithfully discharges all moral duties, even though he does not constantly perform the ceremonies of religion. He will fall very low, if he performs ceremonies only, and fails to discharge his moral duties.—Code of Menu.

The Christian world, just now, is like a ship that is tacking; it has lost the wind on one side, and not quite got it on the other.—Harriet Beecher Stowe.

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Written for the Golden Gate. J

The Spirit of Beauty.

BY BLIZA LAND MARTYN.

Spirit of Beauty, say where art thou hidden? Where is thy home, thy secret dwelling place? Thy tiny foot-prints everywhere I trace, I've followed thee long, so long unbidden When shall I find thee, when behold thy face?

I found thy footsteps 'mid spring's buds and flowers, In the rose's heart and on the robbin's breast, Beneath the blue eggs in her cozy nest, On graceful wines that draped the sylvan bowers, How fleet thou art, bast thou no place of rest?

I traced thee through the wools when leaves we When Autumn's fullness made the welkin ring, When crowded barns fulfilled the hopes of sprin When birds of passage to the South were flying When birds of passage to the metry madens sing.

I tracked thee through the snow when earth was sle Pulseless her cold heart 'neath its crystal shroud, When skies were heavy with the storm and cloud, When cold bright stars their patient watch were keep The moon looked calmly down full-orbed and proud.

I caught thee once, mysterious spirit of brauty, Once when you halted in a human heart, I could but worship so divine thou art, That one quick glance has smothed the path of duty, And left a fragrance that will ne'er depart.

#### Blind.

It ever has been since the time began, And ever will be till time lose breath, That love is a mood—no more—to man And love to a woman is life—to man For her hope dies when love's sus ests. For him hope sleep—"ill a new daw And she remembers and he forgets;

It is a women who sits in her starved desire
And drinks to passion in cups of tears,
She reads by the light of her heart on fre
The secrets of love through many years.
But out of all she has felt and heard,
Or read by the glow of her soul's white flame:
If she dares but utter aloud one word,
How the world criesshame -bow the world cri-

Whatever a man may think or feel
He can tell to the world; and it hears aright:
But it hids a woman conceal-conceal,
And woe for the thoughts that at last ignite!
She may serve up gossip or dwiled Ion fathion,
Or play the critic with words unkind;
But alsa for the woman who speaks with passion:
For the world is blind—Ohl the world is blind.

For the world is turnIt cannot distinguish between the glow
Of a gleaning star in a sky of gold,
Or a spent cigar in the dust below—
Twist unclade eve and a waron bild.
And if ever a woman speaks what she feels,
(And feels consistent with God's great plan,)
It has cast her under its juggernant wheels,
Since the world began—unce the world began
—ELLA WREELER W

#### Grandma's Angel.

"Mamma said, 'Little one, go and see
If grandmother's ready to come to tea.'
I knew I musn't disturb her, so
I steepped as gently along, tiptoe,
And stood a moment to take a peep—
And there was grandmother fast asleep

"I didn't make a speck of a noise—
I knew she was dreaming of little boys
And girls who lived with her long ago,
And then went to heaven—she told me

"I went up close, but I didn't speak
One word, but I gave her on the cheek
The softest bit of a little kiss.
Just in a whisper, and then said this—
'Grandmother, dear, it's time for tea.'

"She opened her eyes, and looked at m And said, 'Why, per, I have just now do Of a little angel, who came and seemed To kiss me lovingly on my face"— She pointed right at the very place.

She opined her eyes, and looked at me, and stail, Why, pe, I have plat now dramed of a little angel, who came and seemed To kiss me lovingly on my face—She polised right at the very tlace.

"I beever told her 'man only me: I took ber hand, and we went to tea."

"I beever told her 'man only me: I took ber hand, and we went to tea."

"Synthy Dayne.

Try.—Try for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshipper of plassion, the sum worshipper of clear self-possession, and compare the day in which you have noted out the weed of dissatisfaction with that on which you have allowed it to grow up; and own life strenthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.—Jean Paul Richter.

The largest sailing ship in the world is said to be in the possession of France. Her name is "The France." She is a vessel with five masts, on four of which square sail is carried. The legreth is at the with the said waith.

THE largest sailing ship in the world is said to be in the possession of France. Her name is "The France." She is a vessel with five masts, on four of which square sail is carried. The length is 344 leet, with beam of forty-nine feet. The cargo which "The France" could carry is no less than 61, ooo tons. The ship is built of steel, her masts and yards being the same material. She is at present trading between France and the Pacific.

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The greatest good to the greatest num-ber cannot justify a wrong to the lesser number.

Poverty wants some, luxury many, and avarice all things.

Oak Poisoning.

I do not propose to write an exhaustive treatise on this subject, but only a sugges-tive article—foot-prints on the sands of time-which a distressed and poisoned

brother seeing may take heart again. Rhus Toxicodendron is a shrub that is very common in most parts of California. It generates and gives off an acid that is invisible, very subtle and very poisonous to some people. This acid was discovered to some people. This acid was discovered by Professor Maisch of Philadelphia, and by Professor Maisch of Philadelphia, and named toxicodendric acid. The majority of people are not affected by this acid, but to some it is the cause of terrible suffering, and even death in rare in-

stances.

Having suffered much from this poisoning I was disposed to give it a wide herth, but on the first day of May was doing a little gardening, not knowing that there was a shrub nearer than the hills, a mile away, but my wife found a shrub just one hundred feet away, in the direction of the wind. By this wholesome exercise the pores were opened, and this acid, borne on the breeze from that direction, struck me in the face, and penetrating deep into the pores did its work. The next day there was a slight inflammation, but no remedies were applied, as it was attributed to eczema—the presence of the oak was not suspected—but the second day there could be no doubt of the cause. I was totally blind from the swelling and inflammation of the equids. The poison reached to a line on the forehead where the hat covered it, and on the ears, face and neck, and also on the hands, as I unfortunately did not wear gloves that morning. Afterwards my wife found this solitary shrub, one hundred feet away by actual measurement. The disease was now too deeply seated to admit of being cured by such ordinary lotions as sometimes effect a cure. It must run a course which proved a protracted one, notwithstanding the best medical aid. For six weeks I struggled with this disease, suffering what even the descriptive powers of De Quincy were inadequate to describe. Alcohol will cut and neutralize this poisonous acid, and some of my friends, before or after being exposed, wash their hands and faces with whiskey, and thus escape poisoning. Another friend told me that he always took all he could stand internally before going among the oak, and always escaped. The difficulty with his disease the force its cause is known. In cases of severe poisoning constitutional remedies should be applied at once. Sulphur and cream tartar in equal parts, a teaspoonful taken three times a day, is good. Very simple remedies will sometimes it is very stubborn, and will not yield to any remedies. It is not the object of this article to give prescriptions, b

terial. She is at present trading between France and the Pacific.

When freed from earth, unlimited its powers, mind shall with mind direct communion hold, and kindred spirits meet to part no more. —Roscot.

The average of the the reserve and the proper trading to the request you to please change the address of my papers accordingly. I have been for the last six months (as I believe) experiencing a dark disciplinary Geth-semane of spiritual darkness and sore number.

Poverty wants some, luxury many, and awarice all things.

Work does not wear out either men or women so much as worry.

semane of spiritual darkness and soze trials, and like our elder Brother of Nazareth, my soul bas been sometimes led to cry out in agony of spirit, "My God, my God, why hast thou forsaken me," for it seemed to me as though I had been

abandoned not only by the "Divinity that shapes our ends," but that my dearest invisible spirit friends had been restrained from manifesting, as heretofore, their loving and marifesting, restrained from manifesting, as heretolore, their loving and guarding presence; only occasionally, in my darkest moments, when I would begin to imagine in despair that they had entirely and forever abandoned me, I would be assured by one loud distinct spirit rap that they were still with me and interested in my welfare and destine.

abandoned me, I would be assured by one loud distinct spirit rap that they were still with me and interested in my welfare and destiny.

The Providence, the Infinite Soul of Nature, in whom we live and move and have our being, has seen best in His infinite wisdom to reduce my material wealth to the very verge of destitution, and I have been strongly tempted to go back, "like the dog to his vomit, or the sow that was washed to her wallowing in the mire," i.e., by engaging in the business of conducting one of California's whiskey hells, with the promise of ample material reward; but I have resisted and overcome every temptation, and determined to trust in the goodness and wisdom of our Infinite Father, and "even though he slay me," I will not descend one jot or title below the height of spiritual integrity that I have thus far attained to. I am well aware that I am not as yet very high up the ladder of progress, but I am sincerely and earnestly reaching out and striving to attain the next higher rungs, and I am sure my dear spirit friends are doing all they can to aid me. I think I can now perceive a little silver lining to the dark clouds that have environed me, and am in hopes that the full refulgence of morning's spiritual dawn may not be far away. The GOLDEN GATE, and also the Carrier Date (which Sister Schlesinger has also kindly continued to send me, notwithstanding my delinquency in not remitting the price of subscription), has been to my hungry soul like life strengthening manna from the golden harvests of the higher life. May God and his pure loving and wise ministering angels inspire and guide you both to a grand success in your devoted labors for the ennobling and elevation of the human family.

I have some prospect, and hope to be able to remit back dues for my papers before long. With sincere fraternal regard, I am, truly your spiritual Brother and coworker,

Redding the strengthening manna from the golden harvests of the higher life. May God and his pure loving and wise ministering angels inspire an

Investigation frequently leads to doubt, where there was none before. So much the better. If the thing is not true, inquiry can do no possible harm.

Great truths are often said in the fewest

It is not poverty so much as pretence that arasses a man ruined in fortune.--Irving.

A NEW METHOD OF TREATING DISEASE.

A NEW METHOD OF TREATING DISEASE.

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What are they? There is a new departure in the treatment of disease. It consists in the collection of the specifies used by noted specialists of Europe and America, and bringing them within the reach of all. For instance, the treatment pursued by special physicians who tyeat indigent on the special physicians, extended and liver troubles only, was obtained and prepared. The treatment of other physicians, eclebrated for curing catarth was procured, and so on till these incomparable cursue and the special physicians, eclebrated for curing catarth was procured, and so on till these incomparable cursue meanings, the special physicians of the special physicians, eclebrated for currous debility.

This new method of "one remedy for one disease" must appeal to the common sense of all sufferers, many of whom have experienced the ill effects, and thoroughly realize the absurdity of the claims of Patent Medicines, which are guaranteed to cure every ill out of a single bottle, and the use of which, as statistics prove, has runned myster intended the and atoms. A circular describing these new remedies to provide the provided provided the provided provided the provided provided the provided the provided the provided provided the pr

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AT MOUNT PLEASANT PARK, CLINTON, IOWA,

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L. V. Richmond, August 3d to 10; Lyman C.
L. V. Richmond, August 3d to 10; Lyman C.
L. V. Richmond, August 3d to 10; Lyman C.
L. V. Richmond, August 3d to 10; Lyman C.
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L. V. Richmond, August 3d to 10; Lyman C.
Lyman C.
Lyman C.
Lyman C.
L. V. Richmond, August 2d to 10; Lyman C.
Lyman

the Association.

Every Sunday during the season a Progressive Lyceum will be held in the interest of the children, to which all, old and young, are invited. The weekly program will consist of lyceum lectures, mediums' meetings, conferences, fact meetings, camp dances and entertainments, by takent selected from campers.

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Camp postoffice on the ground. Mail should be addressed, Clinton, Iowa, (Mount Pleasant Business meeting of the Association Saturday, August 2nd, at 2:30 P. M.

For additional information, address Dr. J. H. RANDALL Secretary, 229 Honore Street, Chicago, Ill, until Jul. 25th; after that cate to Clinton, Iowa, (Mount Pleasan Park)

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